

# ZION'S TRUMPET,

OR

## Star of the Saints.

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No. 17.]

MAY, 1850.

[VOL. II.

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### TITHING.

IT APPEARS that there is considerable misunderstanding among the Saints with respect to Tithing, which is for building a house to the God of Jacob in the mountains. Collections should not be made, rather the tithing should be received from those who are able to pay it. All the districts have received detailed instructions about everything from Orson Pratt, through Capt. D. Jones's translation, in the October *Prophet*, 1848, page 152; and for the benefit of the TRUMPET readers, and for general instruction, we publish those instructions again.

“I have also been appointed,” says Apostle O. Pratt, “to receive the tithing of the Saints, and to forward the same to the first Presidency in ‘Salt Lake City,’ for the purpose of building in the mountains, a house unto the God of Jacob. The law of tithing was given by revelation several years ago, and it will continue in force upon the Saints throughout their generations. This law requires the contribution of one tenth of the property of the Saints, to carry forward the kingdom and the work of the Almighty on the earth, and after that one tenth of their annual income. In this country there are doubtless many Saints who are too poor to comply with this law, such as poor workers, who depend on their daily labor for their morsel of daily bread. From the hand of such, tithing is not expected; for that would be distressing to

them and their families. It would be better for such to receive than to contribute. There are others, not as poor as the class noted, but who can put aside a shilling, or two, or three each week from their earnings, and that for emigrating, &c. Tithing is not required of such. There is another class in much better circumstances, who can contribute their tithing, without distressing themselves and their families, or without confounding their plans to emigrate; of such it is required; and they cannot be justified in the presence of the Judge of hearts by neglecting to pay it. Perhaps some may say, 'I am willing to pay, but my property is in such a condition, that I cannot command the tenth of it now.' We counsel such to hasten to bring their circumstances to such a condition that they can command, not only the *tenth*, but the *whole* of it. Strive to extricate the whole of it, so that you will be able not only to pay your tithing, but to remove yourself with the balance of your property, to the mountains of America—to the city of the Saints—to the place of the name of the Lord of hosts. In so doing you shall be blessed. And this is the only safe course for you to pursue; this is the will of God, and this is his counsel. Blessed are they who shall comply; they shall flourish like the green herb upon a fertile soil, and they shall not wither away; their children shall grow like willows by streams of water, and they shall be honored among the children of God. But woe unto the covetous, he who loves his property more than he loves to obey the commandments of God; for they shall perish, and their riches will end, and they shall not receive an inheritance among those that are tithed; they shall wither away and become like the dried stubble prepared for the burning, and their names shall not be found among the records of the just.

“Let the officers of the church instruct and teach the Saints proper understanding of the law of tithing, that the Saints may not remain in ignorance of that. Tithing money can be sent to me by the *Post-office*, or by any other way judged safe, together with the names of the senders, so they may be properly recorded in the book.”

We hope now the presidents everywhere will stop the present way of collecting money from the poor; for it is not they, rather those who possess more than enough to emigrate, who should give the tenth part of their possessions as tithing. Of course, President William Phillips

will be the chief agent to receive the tithes of all the districts. Let the presidents take this before those who are able to pay tithing in every branch, so there will be no need to say it again.

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### THE PERPETUAL EMIGRATING FUND.

EVERY branch and district should put into general effect the directions given by Apostle Franklin D. Richards with respect to the above fund, in the April Trumpet, in place of the collections for the temple; and appoint a treasurer in every branch and district, as brother Richards teaches; and send the collections, together with the amounts, and the full names to Merthyr, to President Phillips, so that he can then send them to President Orson Pratt, or F. D. Richards. We are confident that a great work will be done through this fund; and if the Saints in this country are as faithful as the American Saints have been lately, a collection will take place the like of which has not been seen since the days of Adam. If the brothers in all parts give appropriate attention to that which appears in the TRUMPET, there will be no reason for them to be ignorant concerning the way of carrying everything forward.

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### TREATISES.

JUST the composing, printing, and publishing of books, is not our only task, rather we have been set apart as the general distributor to sell them, and encourage all of the Saints to take part in the work. We lament to report that many branches in the South have seen but a few if any of the various treatises that are published from time to time; and thus they are deprived of the main tools that are in the hands of the servants of God "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." We are not usually so bold as to send books to any place without receiving an order, although many expect us to do so. For every new treatise an announcement is given, together with the price; and the duty of the branches is to send for as many as needed, and not leave distant members to come here to purchase a few for themselves. Many principles have been taught in our books, about which many of the Saints know nothing. We know that

the greatest part of the subscribers of the TRUMPET are thirsty to have a copy of everything that comes out; and it is a great pity, in every sense of the word, that the presidents could not send for them. The North, to some extent can be excused because of distance; but we cannot say this for several of the branches located nearby. How can the Saints expect to increase in knowledge, while not many of them read anything? It is very easy for us, or for the district presidents, to know who is making use of that which is written. Neglecting to store up knowledge from books, is worse than neglecting to do so from any other source, since that which is written is more organized and understandable than that which is preached, and consequently more pure. The first presidency of Wales could teach all the Saints so effectively, if all were to read, and to strive to understand and act according to what they read. If someone is not able to read for himself, he is in a country where he can get others to do that for him. What if all the Saints who cannot read, were to get some of their unbelieving neighbors to read to them;— who knows the good they could do? But who from among the Saints cannot learn to read? Oh, how frivolously some spend their time in gossiping, instead of storing up knowledge gathered for them by others who are under many disadvantages just as they are. One can gauge the negligence of many who can read, when we tell you that three or four have called on us since we began to write this, asking us about that which we answered in our last issue about licenses, and who is to sign them. Such behavior tends to persuade us that our work of writing is all in vain. We hope that especially the officers will be ashamed, and that they will reform. There is a clearly defined commandment in the “Doc. and Cov.” for the Saints to seek for knowledge and wisdom out of books. One cannot expect the Spirit of God to impart wisdom and knowledge from heaven, before one first searches for that which can be obtained in books.

We exhort all the officers of the Saints, insofar as they are able, to purchase a copy of every book that comes out, not only for themselves, but for their children also, while they are easily obtained; instead of shouting for a second printing, when they are no longer available. After it is too late many come to see the need for purchasing books. Although it is a bit of a dishonor to our own nation, the facts teach us that

the few English in Wales with the Saints, according to their number, are more desirous than are the Welsh to purchase and read books. Those who read the Star can see the amounts we pay each quarter for English books. This should not be; for we know that the character of the Welsh is as strong as theirs, and they are also just as eager for knowledge, if they but receive fair play from their presidents. Now, the opportunity is given, and may they show that they are as ready as our dear brethren the English to search into the mysteries of the kingdom of God. The most excellent work of the English is having its effect through the distribution of treatises all over the country; the Welsh can also take that road now, as we suggested on the wrapper of the last TRUMPET. The Saints will come to understand in a short time that there is nothing more effective to convince the unbeliever, than distributing treatises. May the Saints take these suggestions from us, praying for us, and we prophesy that their success will be great, and they will yet come to agree with us.

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#### THE REVEREND AND THE PAGAN.

REVEREND—Well, friend, what do you think of our religion now, for I see that you have read a lot from the Bible.

Pagan—Well, indeed, sir, I must admit, according to what I have read in the New Testament, every word of which you have said is true, that the church of God goes far beyond anything I have ever before heard about. Many of us, black creatures, are thankful for getting such light, and have decided to leave the wooden and stone gods, and espouse your God.

Rev.—Which parts were you reading?

Pagan—The twelfth chapter of 1 Corinthians; verse 28 says that God has set in the church, “first apostles, secondarily prophets, thirdly teachers; after that miracles, then gifts of healings, helps, governments, diversities of tongues.” Such things are excellent.

Rev.—But remember, dear friend, those things are not in the church now.

Pagan—Are there no apostles in it?

Rev.—No, for they are not needed in this age.

Pagan—There are prophets in it, perhaps?

Rev.—No; those also have been taken from the church.

Pagan—But there are miracles in it, are there not; for your God is very powerful, and can do great things.

Rev.—Miracles indeed! there is not one. You had better go to Britain to the Mormons, if you want such nonsense.

Pagan—Well, perhaps there are gifts of healing in it, then. Those are sure to be very useful.

Rev.—No, those are not in it either, and they are no longer needed.

Pagan—Well, what about diversities of tongues, &c.: you must have some of those.

Rev.—Dear friend, truly all those have ceased.

Pagan—Well, sir, you know best about that: but I know this, if all those things that your God set in his church have been taken away from it, or have ceased, it is abundantly clear that the church has ceased also. Take this, here is your Bible; either it is lying or you are. I had intended to burn my idols last night, but now I am glad I did not do so, otherwise I would be without a god or a religion in the world.

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### PROVERBS.

THE greater the difficulty all the greater the glory in overcoming it.

The skilled ship's captain earns his character from storms and tempests.

Happiness is a little roadside flower growing on the main roads of usefulness.

Do not tarnish any man with the faults of his relatives.

A good man will never teach anything he does not believe.

There are two kinds of beings that are difficult to comfort, namely the rich man, when he sees that he is dying; and the beautiful woman, when her beauty comes to an end.

Sin and worry are indistinguishable; it is not possible to leave one in, and shut the other out; he who swims in sin, must sink in worry.

Do good to thy friend, so that he will be more of a friend to thee; do good to thine enemy, so that he may become thy friend.

## LECTURES OF JOSEPH SMITH ON FAITH.

## LECTURE VI.

HAVING treated in the preceding lecture of the ideas, of the character, perfections, and attributes of God, we next proceed to treat of the knowledge which persons must have, that the course of life which they pursue is according to the will of God, in order that they may be enabled to exercise faith in Him unto life and salvation.

This knowledge supplies an important place in revealed religion; for it was by reason of it that the ancients were enabled to endure as seeing Him who is invisible. An actual knowledge to any person, that the course of life which he pursues is according to the will of God, is essentially necessary to enable him to have that confidence in God without which no person can obtain eternal life. It was this that enabled the ancient saints to endure all their afflictions and persecutions, and to take joyfully the spoiling of their goods, knowing (not believing merely) that they had a more enduring substance. Hebrews x, 34.

Having the assurance that they were pursuing a course which was agreeable to the will of God, they were enabled to take, not only the spoiling of their goods, and the wasting of their substance, joyfully, but also to suffer death in its most horrid forms; knowing (not merely believing) that when this earthly house of their tabernacle was dissolved, they had a building of God, a house not made with hands, eternal in the heavens. 2 Corinthians v, 1.

Such was, and always will be, the situation of the saints of God, that unless they have an actual knowledge that the course they are pursuing is according to the will of God they will grow weary in their minds, and faint; for such has been, and always will be, the opposition in the hearts of unbelievers and those that know not God against the pure and unadulterated religion of heaven (the only thing which insures eternal life), that they will persecute to the uttermost all that worship God according to His revelations, receive the truth in the love of it, and submit themselves to be guided

and directed by His will; and drive them to such extremities, that nothing short of an actual knowledge of their being the favorites of heaven, and of their having embraced the order of things which God has established for the redemption of man, will enable them to exercise that confidence in Him necessary for them to overcome the world, and obtain that crown of glory which is laid up for them that fear God.

For a man to lay down his all, his character and reputation, his honor, and applause, his good name among men, his houses, his lands, his brothers and sisters, his wife and children, and even his own life also—counting all things but filth and dross for the excellency of the knowledge of Jesus Christ—requires more than mere belief or supposition that he is doing the will of God; but actual knowledge, realizing that, when those sufferings are ended, he will enter into eternal rest, and be a partaker of the glory of God.

For unless a person does know that he is walking according to the will of God, it would be offering an insult to the dignity of the Creator were he to say that he would be a partaker of His glory when he should be done with the things of this life. But when he has this knowledge, and most assuredly knows that he is doing the will of God, his confidence can be equally strong that he will be a partaker of the glory of God.

Let us here observe, that a religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation; for, from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things. It was through this sacrifice, and this only, that God has ordained that men should enjoy eternal life; and it is through the medium of the sacrifice of all earthly things that men do actually know that they are doing the things that are well pleasing in the sight of God. When a man has offered in sacrifice all that he has for the truth's sake, not even withholding his life, and believing before God that



he has been called to make this sacrifice because he seeks to do his will, he does know, most assuredly, that God does and will accept his sacrifice and offering, and that he has not, nor will not seek his face in vain. Under these circumstances, then, he can obtain the faith necessary for him to lay hold on eternal life.

It is in vain for persons to fancy to themselves that they are heirs with those, or can be heirs with them, who have offered their all in sacrifice, and by this means obtain faith in God and favor with him so as to obtain eternal life, unless they, in like manner, offer unto him the same sacrifice, and through that offering obtain the knowledge that they are accepted of him.

It was in offering sacrifices that Abel, the first martyr, obtained knowledge that he was accepted of God. And from the days of righteous Abel to the present time, the knowledge that men have that they are accepted in the sight of God is obtained by offering sacrifice. And in the last days, before the Lord comes, He is to gather together His saints who have made a covenant with him by sacrifice. Psalm i, 3, 4, 5: "Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather my saints together unto me; those that have made a covenant with me by sacrifice."

Those, then, who make the sacrifice, will have the testimony that their course is pleasing in the sight of God; and those who have this testimony will have faith to lay hold on eternal life, and will be enabled, through faith, to endure unto the end, and receive the crown that is laid up for them that love the appearing of our Lord Jesus Christ. But those who do not make the sacrifice cannot enjoy this faith, because men are dependent upon this sacrifice in order to obtain this faith: therefore, they cannot lay hold upon eternal life, because the revelations of God do not guarantee unto them the authority so to do, and without this guarantee faith could not exist.

All the saints of whom we have account, in all the revelations of God which are extant, obtained the knowledge which they had of their acceptance in His sight through the sacrifice which they offered unto Him; and through the knowledge thus obtained their faith became sufficiently strong to lay hold upon the promise of eternal life, and to endure as seeing Him who is invisible; and were enabled, through faith, to combat the powers of darkness, contend against the wiles of the adversary, overcome the world, and obtain the end of their faith, even the salvation of their souls.

But those who have not made this sacrifice to God do not know that the course which they pursue is well pleasing in His sight; for whatever may be their belief or their opinion, it is a matter of doubt and uncertainty in their mind; and where doubt and uncertainty are there faith is not, nor can it be. For doubt and faith do not exist in the same person at the same time; so that persons whose minds are under doubts and fears cannot have unshaken confidence; and where unshaken confidence is not there faith is weak; and where faith is weak their persons will not be able to contend against all the opposition, tribulations, and afflictions which they will have to encounter in order to be heirs of God, and joint heirs with Christ Jesus; and they will grow weary in their minds, and the adversary will have power over them and destroy them.

#### LECTURE VII.

In preceding lessons we treated of what faith was, and of the object on which it rested. Agreeable to our plan, we now proceed to speak of its effects.

As we have seen in our former lectures that faith was the principle of action and of power in all intelligent beings, both in heaven and on earth, it will not be expected that we shall, in a lecture of this description, attempt to unfold all its effects; neither is it necessary to our purpose so to do, for it would embrace all things in heaven and on earth, and encompass all the creations of God, with all their endless varieties; for no world has yet been framed that was not framed by faith, neither has there been an

intelligent being on any of God's creations who did not get there by reason of faith as it existed in himself or in some other being; nor has there been a change or a revolution in any of the creations of God, but it has been effected by faith; neither will there be a change or a revolution, unless it is effected in the same way, in any of the vast creations of the Almighty, for it is by faith that the Deity works.

Let us here offer some explanation in relation to faith, that our meaning may be clearly comprehended. We ask, then, what are we to understand by a man's working by faith? We answer—we understand that when a man works by faith he works by mental exertion instead of physical force. It is by words, instead of exerting his physical powers, with which every being works when he works by faith. God said, "Let there be light, and there was light." Joshua spake, and the great lights which God had created stood still. Elijah commanded, and the heavens were stayed for the space of three years and six months, so that it did not rain: he again commanded and the heavens gave forth rain. All this was done by faith. And the Savior says, "If you have faith as a grain of mustard seed, say to this sycamine tree, Be ye plucked up, and planted in the midst of the sea, and it shall obey you." Faith, then, works by words; and with these its mightiest works have been, and will be, performed.

It surely will not be required of us to prove that this is the principle upon which all eternity has acted and will act; for every reflecting mind must know that it is by reason of this power that all the hosts of heaven perform their works of wonder, majesty, and glory. Angels move from place to place by virtue of this power; it is by reason of it that they are enabled to descend from heaven to earth; and were it not for the power of faith they never could be ministering spirits to them who should be heirs of salvation, neither could they act as heavenly messengers, for they would be destitute of the power necessary to enable them to do the will of God.

It is only necessary for us to say that the whole visible creation, as it now exists, is the effect of faith. It was faith by which it was framed, and it is by the power of faith that it continues in its

organized form, and by which the planets move round their orbits and sparkle forth their glory. So, then, faith is truly the first principle in the science of THEOLOGY, and when understood, leads the mind back to the beginning, and carries it forward to the end; or, in other words, from eternity to eternity.

As faith, then, is the principle by which the heavenly hosts perform their works, and by which they enjoy all their felicity, we might expect to find it set forth in a revelation from God, as the principle upon which His creatures here below must act in order to obtain the felicities enjoyed by the saints in the eternal world; and that, when God would undertake to raise up men for the enjoyment of Himself, He would teach them the necessity of living by faith, and the impossibility there was of their enjoying the blessedness of eternity without it, seeing that all the blessings of eternity are the effects of faith.

Therefore it is said, and appropriately too, that without faith it is impossible to please God. If it should be asked—why is it impossible to please God without faith? the answer would be—because without faith it is impossible for men to be saved; and as God desires the salvation of men, He must, of course, desire that they should have faith; and He could not be pleased unless they had, or else He could be pleased with their destruction.

From this we learn that the many exhortations which have been given by inspired men, to those who had received the word of the Lord to have faith in Him, were not mere commonplace matters, but were for the best of all reasons, and that was—because without it there was no salvation, neither in this world nor in that which is to come. When men begin to live by faith they begin to draw near to God; and when faith is perfected they are like Him; and because He is saved they are saved also; for they will be in the same situation He is in, because they have come to Him; and when He appears they shall be like Him, for they will see Him as He is.

As all the visible creation is an effect of faith, so is salvation also—we mean salvation in its most extensive latitude of interpretation, whether it is temporal or spiritual. In order to have this subject

clearly set before the mind, let us ask what situation must a person be in, in order to be saved? or what is the difference between a saved man and one who is not saved? We answer, from what we have before seen of the heavenly worlds, they must be persons who can work by faith and who are able, by faith, to be ministering spirits to them who shall be heirs of salvation; and they must have faith to enable them to act in the presence of the Lord, otherwise they cannot be saved. And what constitutes the real difference between a saved person and one not saved is—the difference in the degree of their faith—one's faith has become perfect enough to lay hold upon eternal life, and the other's has not. But to be a little more particular, let us ask—Where shall we find a prototype into whose likeness we may be assimilated, in order that we may be made partakers of life and salvation? or, in other words, where shall we find a saved being? for if we can find a saved being, we may ascertain without much difficulty what all others must be in order to be saved.—We think that it will not be a matter of dispute, that two beings who are unlike each other cannot both be saved; for whatever constitutes the salvation of one will constitute the salvation of every creature which will be saved; and if we find one saved being in all existence, we may see what all others must be, or else not be saved. We ask, then, where is the prototype? or where is the saved being? We conclude, as to the answer of this question, there will be no dispute among those who believe the Bible, that it is Christ; all will agree in this, that He is the prototype or standard of salvation; or, in other words, that He is a saved being. And if we should continue our interrogation, and ask how it is that He is saved? the answer would be—because He is a just and holy being; and if He were anything different from what He is, He would not be saved; for His salvation depends on His being precisely what He is and nothing else; for if it were possible for Him to change, in the least degree, so sure He would fail of salvation and lose all His dominion, power, authority and glory, which constitute salvation; for salvation consists in the glory, authority, majesty, power and dominion which Jehovah possesses and in nothing else; and no

being can possess it but Himself or one like Him. Thus says John, in his first epistle, third chapter, second and third verses: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is. And every man that hath this hope in Him, purifieth himself, even as He is pure." Why purify themselves as He is pure? Because if they do not they cannot be like Him.

The Lord said unto Moses, Leviticus xix, 2, "Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy." And Peter says, first epistle, i, 15, 16: "But as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." And the Savior says, Matthew v, 48, "Be ye therefore perfect, even as your Father which is in heaven is perfect."—If any should ask, why all these sayings? the answer is to be found from what is before quoted from John's epistle, that when He (the Lord) shall appear, the saints will be like Him; and if they are not holy, as He is holy, and perfect, as He is perfect, they cannot be like Him; for no being can enjoy His glory without possessing His perfections and holiness, no more than they could reign in His kingdom without His power.

This clearly sets forth the propriety of the Savior's saying, recorded in John's testimony xiv, 12. "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father." This taken in connection with some of the sayings in the Savior's prayer, recorded in the seventeenth chapter, gives great clearness to His expressions. He says in the 20, 21, 22, 23, and 24th verses, "Neither pray I for these alone, but for them also who shall believe on me through their words; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be

made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.”

All these sayings put together give as clear an account of the state of the glorified saints as language could give—the works that Jesus had done they were to do, and greater works than those which He had done among them should they do, and that because He went to the Father. He does not say that they should do these works in time; but they should do greater works, because He went to the Father. He says in the 24th verse—“Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory.” These sayings, taken in connection, make it very plain that the greater works which those that believed on His name were to do were to be done in eternity, where He was going and where they should behold His glory. He had said, in another part of His prayer, that He desired of His Father that those who believed on Him should be one in Him, as He and the Father were one in each other. Neither pray I for these (the apostles) alone, but for them also who shall believe on me through their words, that they all may be one; that is, they who believe on Him through the apostles’ words, as well as the apostles themselves, that they all may be one, as thou, Father, are in me and I in thee; that they also may be one in us.

What language can be plainer than this? The Savior surely intended to be understood by His disciples, and He so spake that they might understand Him; for He declares to His Father, in language, not to be easily mistaken, that He wanted His disciples, even all of them, to be as Himself and the Father, for as He and the Father are one so they might be one with them. And what is said in the 22nd verse is calculated to more firmly establish this belief; if it needs anything to establish it. He says, “And the glory which thou gavest me, I have given them, that they may be one, even as we are one.” As much as to say that unless they have the glory which the

Father had given Him they could not be one with them; for He says He had given them the glory that the Father had given Him that they might be one; or in other words, to make them one.

This fills up the measure of information on this subject and shows most clearly that the Savior wished His disciples to understand that they were to be partakers with Him in all things, not even His glory excepted.

It is scarcely necessary here to observe what we have previously noticed, that the glory which the Father and the Son have is because they are just and holy beings; and that if they were lacking in one attribute or perfection which they have, the glory which they have never could be enjoyed by them, for it requires them to be precisely what they are in order to enjoy it; and if the Savior gives this glory to any others, he must do it in the very way set forth in His prayer to His Father—by making them one with Him as He and the Father are one. In so doing He would give them the glory which the Father has given Him; and when His disciples are made one with the Father and Son, as the Father and Son are one, who cannot see the propriety of the Savior's saying—"The works which I do, shall they do; and greater works than these shall they do, because I go to my Father."

These teachings of the Savior most clearly show unto us the nature of salvation, and what He proposed unto the human family when He proposed to save them—that He proposed to make them like unto Himself, and he was like the Father, the great prototype of all saved beings; and for any portion of the human family to be assimilated into their likeness is to be saved; and to be unlike them is to be destroyed; and on this hinge turns the door of salvation.

Who cannot see, then, that salvation is the effect of faith? for, as we have previously observed, all the heavenly beings work by this principle; and it is because they are able so to do that they are saved, for nothing but this could save them. And this is the lesson which the God of heaven, by the mouth of His holy prophets, has been endeavoring to teach to the world. Hence we are told, that without faith it is impossible to please God: and that salvation is of faith,



that it might be by grace, to the end the promise might be sure to all the seed. Romans iv, 16. And that Israel, who followed after the law of righteousness, has not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law; for they stumbled at that stumbling stone. Romans ix, 32. And Jesus said unto the man who brought his son to Him, to get the devil who tormented him cast out, "If thou canst believe, all things are possible to him that believeth." Mark ix, 23. These with a multitude of other scriptures which might be quoted plainly set forth the light in which the Savior, as well as the Former-day Saints, viewed the plan of salvation. That it was a system of faith—it begins with faith, and continues by faith; and every blessing which is obtained in relation to it is the effect of faith, whether it pertains to this life or that which is to come. To this all the revelations of God bear witness. If there were children of promise, they were the effects of faith, not even the Savior of the world excepted. "Blessed is she that believed," said Elizabeth to Mary, when she went to visit her, "for there shall be a performance of those things which were told her from the Lord." Luke i, 45. Nor was the birth of John the Baptist the less a matter of faith; for in order that his father Zacharias might believe he was struck dumb. And through the whole history of the scheme of life and salvation, it is a matter of faith: every man received according to his faith—according as his faith was, so were his blessings and privileges; and nothing was withheld from him when his faith was sufficient to receive it. He could stop the mouths of lions, quench the violence of fire, escape the edge of the sword, wax valiant in fight, and put to flight the armies of the aliens; women could, by their faith, receive their dead children to life again; in a word, there was nothing impossible with them who had faith. All things were in subjection to the Former-day Saints, according as their faith was. By their faith they could obtain heavenly visions, the ministering of angels, have knowledge of the spirits of just men made perfect, of the general assembly and church of the first born, whose names are written in heaven, of God the Judge of all, of Jesus the Mediator of the new covenant, and become familiar with the third heaven, see and hear

things which were not only unutterable, but were unlawful to utter. Peter, in view of the power of faith, second epistle, first chapter, second and third verses, says to the Former-day Saints—"Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue." In the first epistle, first chapter, third, fourth and fifth verses he says, "Blessed be the God and Father of our Lord Jesus Christ, which, according to His abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."

These sayings put together show the apostle's views most clearly, so as to admit of no mistake on the mind of any individual. He says that all things that pertain to life and godliness were given unto them through the knowledge of God and our Savior Jesus Christ. And if the question is asked, how were they to obtain the knowledge of God? (for there is a great difference between believing in God and knowing him—knowledge implies more than faith. And notice, that all things that pertain to life and godliness were given through the knowledge of God) the answer is given—through faith they were to obtain this knowledge; and, having power by faith to obtain the knowledge of God, they could with it obtain all other things which pertain to life and godliness.

By these sayings of the apostle, we learn that it was by obtaining a knowledge of God that men got the knowledge of all things which pertain to life and godliness—and this knowledge was the effect of faith; so that all things which pertain to life and godliness are the effects of faith.

From this we may extend as far as any circumstances may require, whether on earth or in heaven, and we will find it the testimony of all inspired men, or heavenly messengers, that all things that pertain to life and godliness are the effects of faith and

nothing else; all learning, wisdom and prudence fail, and everything else as a means of salvation but faith.—This is the reason that the fishermen of Galilee could teach the world—because they sought by faith, and by faith obtained. And this is the reason that Paul counted all things but filth and dross—what he formerly called his gain he called his loss; yea, and he counted all things but loss for the excellency of the knowledge of Christ Jesus the Lord. Philippians iii, 7, 8, 9, and 10. Because to obtain the faith by which he could enjoy the knowledge of Christ Jesus the Lord, he had to suffer the loss of all things. This is the reason that the Former-day Saints knew more, and understood more, of heaven and of heavenly things than all others beside, because this information is the effect of faith—to be obtained by no other means. And this is the reason that men, as soon as they lose their faith, run into strifes, contentions, darkness, and difficulties; for the knowledge which tends to life disappears with faith, but returns when faith returns; for when faith comes it brings its train of attendants with it—apostles, prophets, evangelists, pastors, teachers, gifts, wisdom, knowledge, miracles, healings, tongues, interpretation of tongues, &c. All these appear when faith appears on the earth, and disappear when it disappears from the earth; for these are the effects of faith, and always have attended, and always will, attend it. For where faith is, there will the knowledge of God be also, with all things which pertain thereto—revelations, visions, and dreams, as well as every necessary thing, in order that the possessors of faith may be perfected, and obtain salvation; for God must change, otherwise faith will prevail with him. And he who possesses it will, through it, obtain all necessary knowledge and wisdom, until he shall know God, and the Lord Jesus Christ, whom He has sent—whom to know is eternal life. Amen.

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#### CREED OF THE LATTER-DAY SAINTS.

WE believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins, and not for Adam's transgression.

We believe that through the atonement of Christ all mankind may be saved, by obedience to the laws and ordinances of the gospel.

We believe that these ordinances are—1st,—Faith in the Lord Jesus Christ. 2nd,—Repentance. 3rd,—Baptism by immersion for the remission of sins. 4th,—The laying on of hands for the gift of the Holy Ghost. 5th,—The Lord's Supper.

We believe that a man must be called of God by prophecy, and by the laying on of hands by those who have been lawfully authorized to preach the gospel and administer in its ordinances.

We believe in the same organization that existed in the primitive church, namely, apostles, prophets, evangelists, pastors, teachers, &c.

We believe in the powers and gifts of the eternal gospel, namely, the gift of faith, discernment of spirits, prophecy, revelation, visions, healings, tongues, and the interpretation of tongues, wisdom, charity, brotherly love, &c.

We believe that the word of God is written in the Bible, we also believe that the word of God is written in the Book of Mormon, and in every other good book.

We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many other great and important things pertaining to the kingdom of God and the second coming of the Messiah.

We believe in the literal gathering of Israel, and in the restoration of the ten tribes; that Zion will be built upon the western continent, that Christ will reign personally upon the earth for a thousand years, and that the earth will be renewed and receive its paradisiacal glory.

We believe in the literal resurrection of the body, and that the dead will rise first in Christ, and that the rest of the dead will not live again until the end of the millennium.

We claim the privilege of worshiping Almighty God according to the dictates of our own conscience without any disturbance, and we allow all others the same privilege, let them worship where and how they may.

We believe in being subject to kings, queens, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

We believe in being honest, true, chaste, temperate, benevolent, virtuous, and just, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, we "believe all things," we "hope all things," we have endured many things, and hope to be able to "endure all things." We seek after all things that are virtuous, worthy, lovely, and honorable, looking forward to our "heavenly reward."

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### THE DEAF AND DUMB.\*

Which heart does not feel for the deaf and the dumb,  
Amid sweet melodies hearing not a thing?  
The rivers murmur in vain for them;  
The ocean may roar, they hear not its sound.

The thunder that rends the sky up above,  
When heaven's visage is arrayed in sadness,  
Knows full well till it strikes creation with fear,  
The deaf will not know—it is quiet nearby.

The music of the birds who sing from the bush,  
Tickling our fancy, possesses such charm,  
He stands in the middle, cut off from the feast,  
Living in silence, as silent as the grave.

The harp and the timbrel—he knows naught of these,  
In the realm of his ken—there never was sound;  
'Twas madness for Handel, great maestro, to think  
He could have an effect on the deaf and dumb.

He heard not his mother's soft voice as she nursed him,  
Nor her innocent song when he sat on her lap;  
The sweet *lullaby*, he knew not about this;—  
When everyone's cheerful, he looks in dismay.

\* Written on the establishment of the Deaf and Dumb Society in Aberystwyth, February 1, 1847.

Sad voice and joyful sound are the same to him;  
 He knows not that a lion roars, a lamb bleats;  
 Cock-crow in the morning, the watchman's late call,  
 The clock's warning strike, are all out of his reach.

To hear the eloquence of the masters of the day,  
 For the deaf and the dumb, is a forlorn hope.  
 No voice can call him from the tide on the shore,  
 Nor the shout of millions send him fleeing in fright.

He's not had the advantage of hearing God's word,  
 Nor the sound of the voice bringing dead to life;  
 He heard not of heaven, nor of the land of woe!  
 So close to plenty he is left without.

The soul is perfect, the feeling is alive,  
 But the powers cannot be touched by hearing;  
 He knows not of the use of the tongue and ears,  
 The mind must be opened through the eyes alone.

Thousands of Welshmen who were deaf and dumb,  
 Left this world with no offer of learning;  
 Provision is near for our countrymen, now,  
 Who would not give aid in a labor so great?

*London, May, 1849.*

CALEDFRYN.

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## ANOTHER PROOF OF THE TRUTH OF THE BOOK OF MORMON.

[FROM THE "HAMPSHIRE TELEGRAPH."]

"PHILADELPHIA, FEB. 18.—Antiquarians will feel deeply interested in the discovery of vast regions of ancient ruins near San Diego, and within a day's march of the Pacific Ocean, at the head of the Gulf of California. Portions of temples, dwellings, lofty stone pyramids (seven of them within a mile square), and massive granite rings and circular walls round venerable trees, columns, and blocks of hieroglyphics—all speak of some ancient race of men now forever gone, their history actually unknown to any of the existing families of mankind. In some points these ruins resemble the recent discovered cities of Palenque, &c., near the Atlantic Ocean or the

Mexican gulf coast; in others again, the ruins of ancient Egypt; in others again, the Monuments of Phoenicia; and yet in many features they differ from all referred to. The discoverers deem them to be antediluvian, while the present Indians have a tradition of a great civilized nation which their ferocious forefathers utterly destroyed.”

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“Behold, I, Moroni, do finish the record of my father, Mormon. Behold, I have but few things to write, which things I have been commanded by my father. And now it came to pass, that after the great and tremendous battle at Cumorah, behold the Nephites who had escaped into the country southwards were hunted by the Lamanites, until they were *all destroyed*; and my father also was killed by them, and I, even remain alone to write the sad tale of the destruction of my people.”—*See Book of Mormon, page 509.*

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### THERE IS ONE WHO AVENGES.

*Swansea, May 17, 1850.*

DEAR BROTHER DAVIS,—I wish to notify you of an example, in my opinion, and one that has had a great impression on the minds of the Saints in Swansea, which happened here yesterday, of the revenge of our Heavenly Father on those who persecute his children.

About sixteen months ago, a letter was written to J. W. Llewelyn, in Llansamlet, in this neighborhood, appearing to have come from our worthy brother Capt. Jones, which is now proved to have been forged.

Yesterday, in the house of the one, and under whose direction the letter was written, the person was destroyed by that which the world calls an accident. He wanted to have a little fun by releasing a tram full of rocks to the bottom along the small *incline*; and, it is surprising to report, his own son, who it is thought wrote the letter, was the tool in the hand of the great Being to destroy his father. By so doing, a rock shot out of the tram, and struck him dead, by splitting his head. He was laughing at the time, and by his order the tram was allowed to run free. This is the truth as to how it happened.

J. W. Llewelyn now lives in Foxhole, a short ways from where this happened. I write this, so that you may know; you may publish it, or not, as you think best. It may be a warning to those who continue to persecute the Saints. Wishing you every happiness, I beg to remain,

Dear brother in the eternal covenant,

Yours truly,

JOHN RHYS ROBERTS.

[We know of many such examples ourselves, where the hand of God was made very plainly obvious. It is not good to trifle with people who call themselves Saints; God has been with these since the beginning.—ED.]

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### LICENSES.

ALL the officers throughout Wales have been notified concerning the church Licenses that are printed here in Welsh, and in Liverpool in English. We wish to announce again that every deacon, teacher, priest, and elder, in all districts, must obtain a License signed by the president and scribe of their district, before they can lawfully administer in their various offices. May the presidents see to that. The License is to be filled in as follows:—

“We hereby witness that [A. B.] has been ordained an [Elder, Priest, or whatever is the case] in the Church of Jesus Christ of Latter-day Saints, in the [Merthyr] Branch, in the [East Glamorgan] District, under the hands of [C. D., Elder or Priest, as the case may be], according to the approval of the above branch, on the [tenth] day of [May], 1840.

“Given under our hands, in (Merthyr), on the (24th) of (May), 1850.

“(E. F.), President

“(G. H.), Scribe.

It makes no difference whether the Licenses are in Welsh or English, in Wales, but they must be in English in England, and in America, and those in English must have “Printed by R. James, Liverpool,” and those in Welsh must have “J. Davis, Printer, Merthyr.” Please understand that these are not government licenses, rather church, and they cost a halfpenny each.

If there is an officer who is disfellowshipped or excommunicated, the district or the branch president is to take the license from him;



and if he refuses to give it up, send his name to the TRUMPET. The purpose of the Licenses is to defend the Saints against being deceived by deceitful and lazy men who strive to live on their backs.

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### PRAISE TO GOD.

Praise be to God, the source of grace,  
 Praise Holy Ghost, Son, and Father;  
 Praise God, all ye hosts of heaven;  
 Praise him, all who live and breathe.

The crowned host, seraphic choir,  
 Bow down at your feet, our Lord;  
 Brilliant escorts of the land of light,  
 To you, O God, do sing in praise.

And we, your saints, in joyful songs,  
 Proclaim our eulogy to you;  
 You are our light, our Head, our sense,  
 Our pure help in a world of deceit.

BLACK NATHAN OF LLYWEL.

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### CONFERENCE MINUTES.

#### CARDIGANSHIRE.

THE conference of this county was held in Cellan, on the 12th of May, when four branches were represented, containing 9 elders, 9 priests, 2 teachers, and 1 deacon; baptized since the previous conference, 9; died, 1; moved, 2; total, 68. The crowd was addressed by brother T. Pugh, Alfred Clark, and others.—A. Clark, president; J. James, scribe.

#### WEST GLAMORGAN CONFERENCE.

The conference for the above district was held in Trade's Hall, in Swansea, on the 21st of last April, when 17 branches were represented, containing 1 high priest, 68 elders, 33 priests, 28 teachers, and 17 deacons; baptized in the last quarter, 73; cut off, 3, died, 1; total, 551. The appointment of Eld. Evan Williams was approved to preside over the district, in place of brother T. Pugh, who was called as a counselor in the Presidency of Wales. Hopkin Mathews and Emrys Davies were

called as counselors to brother Williams. The various gatherings were addressed by Dr. L. Richards, T. Pugh, H. Williams, E. Williams, &c. John Rhys Roberts was appointed as president of the Swansea branch, and as district treasurer for the Perpetual Emigrating Fund. A good conference was held, with valuable instruction.—Thos. Pugh, president; W. Stibbs, scribe.

#### BRECONSHIRE.

The conference for this district was held in Crickhowell, on the 28th of April, when the branches were represented, which contain 10 elders, 4 priests, 2 teachers, and 4 deacons; baptized, 30, cut off, 16, emigrated, 4; total, 67. We had especially good meetings throughout the day. Several of the brethren from Monmouthshire came to visit us, and to help us, namely T. Giles and his counselors, &c. There was an attentive and serious hearing from preachers and members of the sects, together with others; and no doubt many will believe. A sustaining vote was given to all the authorities of the church.—J. Jones, president.

#### DENBIGHSHIRE.

The Denbighshire conference was held, in Abergele, on the 21st of April, when four branches were represented, which contained 11 elders, 12 priests, 5 teachers, and 5 deacons; baptized since the previous conference, 16; total 141. Called to offices were two priests, one teacher, and one deacon.—J. Parry, president; Wm. Parry, scribe.

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### MISCELLANEOUS.

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MAY.—This is the most sweet-natured month—indeed, it is the darling of the imagination; yet it often disappoints the expectations of its worshippers. In favorable seasons, it offers sundry delightful prospects, such as pastures and leaves of the most exquisite green color, an abundance of wild flowers, mild and pleasant air, fish leaping, swallows trilling, bees buzzing, the cuckoo repeating its monotonous call, and the corn sprouting into life. But these appearances are often impeded or clouded by cold eastern winds, the most destructive to blossom. The usual average temperature

is about 51 degrees. This is the last chance to sow seed. In those areas of the country where the season is most behind, barley is still being sown, and the seed of some tender plants is still being planted in the gardens. The ash, the last of all the trees to sprout, starts to leaf at the end of this month.

CALL FROM THE VALLEY.—Brigham Young writes, in a letter to President Orson Pratt, dated the 14th of October, 1849, as follows:—“We want a company of wool workers to come with a processing machine, and take our wool from the sheep, and turn it into the best clothes—and the wool is ready. We want cotton workers, who will turn it into calico, linen, &c., and we shall produce the cotton before the processing machine is ready. We want a company of potters; they are needed, the clay is ready, and we need dishes. Send a company of each category, if possible, next spring. Silk workers, and all others, will follow subsequently. We urgently need some men to set up a furnace,—the coal, the iron, and the moulders are waiting.”

FALSENESS OF THE REVERENDS.—The reverends of the religious denominations have devised many ways to prevent their sheep from going to listen to the Saints; but no one so far has been as false as one Baptist minister in this town. This one publicly told the congregation, that he considered anyone who went to listen to the Saints to be devoid of common sense! We must admit that there is real cunning in this plot to deceive. Every weak-headed creature now makes an effort to stay away from the Saints, in case this minister says he has mud instead of brains!

THE SAINTS' PRINTING-HOUSE.—Apostle Orson Hyde, in the “Frontier Guardian,” writes as follows:—“We are always glad to see our friends, except when they follow us to the printing office, and start to chat to the workers. This is very tiresome for them, and an impediment to the work. A printing-house is not a place to turn in to spend time in needless talk. If you want to get the papers on time, leave us alone as much as possible, and we will give them to you. If you have real business in the office, we shall be glad to see you there; but if you do not, leave us alone.” [The “*we*” of “ZION'S TRUMPET” could say the same thing, and more perhaps, as they edit and work as well; but they hope that the brother above has spoken for them.]

GOLD.—Gold in this world hides as many sins, as does love in the next world.

TWO WRONGS.—“You have broken the Sabbath, John,” said some religious person to his son. “Yes,” said his little sister, “and Mother’s long comb as well, in three places.”

If we do not notice our shortcomings, we ourselves will soon forget them.

The man who only translates all the time, will never become a poet; nor will the one who always copies ever be a painter; nor will the one who always swims with floats, ever become a swimmer: so, people who depend completely on the charity of others, and possess no diligence themselves, will always be poor.

SURPRISE.—Many of the Saints called in our office in the last month, to tell us that they did not read the TRUMPET, by asking where brother Phillips lives! We announced in our last issue that he lives in the house next door.

GOODNESS OF A CAT.—A neighbor’s cat has been visiting our office quite often recently, but she does not seem to have caught even one of the mice which made their home with the printers. Finally we bought a trap, and that caught them all in a short time; but while the last one was alive in the trap, Puss came in, and we put the trap and the mouse on the floor in front of her; and, would you believe, we never saw either of them again, because Puss and the whole thing were on top of a distant house before we had time to turn around!

“TEACHERS.”

Listen! “Are all teachers?” asked Paul.  
 Why did he ask such a foolish question?  
 There were apostles and prophets of old,  
 With miracles and tongues to behold;  
 But they long ago fled and were lost,—  
 For now *deacons* and TEACHERS are they ALL:  
 They perfect the saints, get on with the “work,”  
 And fashion a “body” without feet or skull.