

ZION'S TRUMPET,

OR

Star of the Saints.

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[VOL. II.

ADDRESS TO THE SAINTS

DEAR BRETHREN,—We have never been so desirous of addressing you ever before as we are at present. We feel that we have something of importance to tell you; and we believe that you are in a ripe condition to receive whatsoever things we say. If we do not do much good, we hope that we do no harm. We feel as if our bosom were filled with love, and our whole mind were intent on doing more good in the kingdom of God. We look with great pleasure on the work that has been accomplished already; but we look with even greater pleasure on the further work which we think can yet be accomplished. It is not good for one to be content with manual labor, if it is possible to get something like steam to work. We have observed the history of the world; the slow pace which was characteristic of all things earlier, has now turned into speed. The weeklong journey has been reduced to two days, and the day's journey has been reduced to an hour. It is possible to gallop across sea and land as if with the wings of wind; and the biggest wonder now is, that it is not possible to go even faster. Everything has become easier to do also, and those things are done much faster than before. It seems as if all the elements of nature wish to spare man completely, and at the same time perform a task seven times as much work as he could do himself. There is

nothing but machines everywhere, for every kind of work; and they all come close to possessing the powers of man. The telescopes are observing the firmament of the heavens and reading its history; the steamships are running, coughing and whistling; and the paths across the depths of the sea have become a means of transmitting thought. Man can almost get corn to sow, harvest, thresh, and grind itself as food for him; he can almost get the water to come by itself from the fountains to quench his thirst; and he can almost get the wool to spin and knit itself as clothes for him: and all this has come about in the fastest of ways. In short, everything in these days testifies that it is short work which is to be done on the earth; and for that reason everything is becoming easier and faster.

We see by this, then, that the work of man is being accomplished and that everything is uniting in the task. God also has a work, and it is a very great work; and it must be completed quickly. This is the work that is to fill the whole earth, and is to be brought about by men. Until now we have not used much steam to carry it forward. Time is quickening its step, and day by day drawing us nearer to the "great last day," when it is expected that the work will be finished. The work is to preach this gospel of the kingdom to the whole earth, for a witness to all nations: and then will the end come. And this is but yet begun; and since the whole thing is to be "short work," it seems as if we need something like steam to assist us to finish in time. The tongue is the principle machine that was in the work done by the earlier Saints; but the Latter-day Saints have invented *new* tongues, in addition and have through these been able to testify more about the gospel than the earlier Saints. These new tongues are the pamphlets which the servants of God print in this age; and great is the help they give. But in spite of the tongues we have, between the two kinds there is not yet a quarter enough. There are hundreds of thousands of our dear compatriots who as yet know nothing of the gospel; and the time has come when we are confident that they may know. The desire is in us to save them, and the same desire is in all the Saints. There is no one who has the Spirit of God who does not

have the same desire; for God wishes to save everyone, and we who are like unto him should have the same desire.

We can imagine the Saints asking, What else can we do to accomplish the work of God? Our officers are preaching their best, and we are distributing a great many pamphlets. If it is shown to us that we can do more, we shall be anxious to do so. Well, we must recognize that there has been great faithfulness according to the knowledge the Saints possess: but now the time has come that we must attach haste to all we do, so that the work of God will be finished rapidly. Such a thing is possible by getting spiritual steam to work, and to get the fire of God in our bosom to produce it. We do not wish to set the tongues of our officers to going more rapidly, for they are sufficiently fast already; and they are sufficient in number with no need for many more. There are hosts of them who have too little work, while there is an infinite work before them. A few sinners come to inquire concerning the truth at the places of worship of the Saints, since there is not so much splendor there as there is in the chapels, and since there is no one preaching whom they have heaped up unto themselves: besides that, there are many good men, who because of their zeal, will go nowhere except to the place in which they have been reared, and so they are continually outside the reach of the words of the servants of God. The method to preach to all these has been invented; and the only thing which is needed at present to accomplish this efficiently and quickly, is the steam,—and that is available.

The only way to preach to those who are too wise, too proud, too godly or too antagonistic to come to our places of worship is to distribute pamphlets to them, that is, the sermons of those who are considered to hold high offices in our Church. These have convinced their hundreds already and have convinced men whom the officers otherwise were unable to reach in any other way. These silent preachers, namely the pamphlets, are doing their work very effectively. Frequently, one pamphlet is read by a greater number than at times hear two elders who travel miles to come to preach. In

this manner, then, one unlearned sister, perhaps, through extending a little tract to the hand of her neighbor, does as much work as two or three officers, even though they all do their best. Very often the sisters have more influence in selling tracts than any of the officers; the priesthood is feared while the sisters or children are welcomed.

Now, the power which one sister has to do good, if but put into general practice, is sufficient to turn the world upside down. It is seen here like some "Morgan" showing his steam; and we think that we can, with a little unity and faithfulness, make it turn the wheels of salvation faster than they have ever turned before, and bring about the recovery of the honest men in our nation. Perhaps it is time to give birth to a nation in one day; and that is the time when the steam will have reached its perfection.

Furthermore, we can show our plan to put this steam into general practice. As the foremost thing, let all the branches provide for "much water" to be near them, and a sufficiency of the Spirit of God burning in their midst; and then it will be considered that the steam is ready to work. Then let the *engineer*, namely the president, be desirous to hasten the work; for the entire operation will depend on him; and nothing will work, if he does not work to begin with. Let him say to his Saints, Dear brethren, there are thousands around us whom we should strive to save; and the time has come for us to be able to accomplish this more rapidly than ever before. Let each one of us strive, first, to buy a copy of each pamphlet to enlighten ourselves, and with a handful let every brother and sister, both old and young, go as distributors to enlighten the world. Let no one say that he cannot sell them, for I cannot believe him. The steam is now by the machine, and it must succeed. You all have relatives, friends, and shopkeepers. If neither the relatives nor the friends buy them, go to the shopkeepers and say, I buy in your shop, and I expect you to buy in my shop as well; and if you do not, I shall turn to some other shopkeeper. Let no one of you be ashamed of it, for the Son of God will come to know. He will see all the Saints striving together to sell what books they can, without profit, preaching as loudly as the books themselves; and the world will come to discover the wish of

salvation in the heart of every Saint. Let every member say not that he is making merchandise, but that there is an agreement among all his brethren to work a great benefit among them. By the way, let every member remember the one poor, dear sister in Merthyr lately, who sold a hundred pamphlets to the world, in one day, without a halfpenny profit. Behold an example of the power of steam; instead of receiving one copy of the pamphlet, she received a hundred times as many, and no doubt the sister's pamphlets preached to hundreds that day, not to mention other days. More money is not being asked from the Saints, but more of that which the poorest can give, namely good will to the work of God. If they have plenty of treasure in vessels of clay, they will be sufficiently wealthy.

Let every president encourage his Saints in the above manner, and surely great success will come for the work of God. Our brothers and sisters have not yet imagined what they can accomplish. A general effort of the Saints to spread the printed word of God, will bring about a lowering of the price of the pamphlets, and so facilitate the work even more. We have said much before about books, but we have not shown very well, until now, what the duties are of all the Saints or their potential. We have written this in faith, and we believe that great happenings are at the door. To those who say we wish to get rich instead of doing the will of God, let them get out of your way; we shall speak with them when we are released from our responsibility. This is the time to work; the settling up is to be after finishing. Let everyone surpass us at that time, if they can; but we will need to take something there besides riches. Those who take riches there, are those who spend the riches they receive now for books. But enough about that, for there will be obstacles; go through them, and accomplish the will of God, and then we shall have our reward with riches in heaven.

Let the president of every branch select some good reader to read this address in public, in the hearing of all the Saints, so that life will be given to everyone; and every other good thing which he can add to it, may he do so with our blessing. And if the Saints wish to spread the truth, to increase in number and in power, and to go to

Zion soon, they will surely carry out our request and the will of God. May all Welshmen feel compassion for the Welsh, inasmuch as we are a small nation; the circulation of our books is necessarily small, while that of our neighbors is large. We must not, while helping the English press, forget our duty toward the Welsh press, which must work under so many disadvantages. The Welsh language is not going to come to a speedy end, as some suppose; otherwise, why translate the Doctrine and Covenants and the Book of Mormon, and why establish Welsh branches in St. Louis, Kanessville, and the Valley? No, the Lord wishes to gather EVERY people and LANGUAGE to his bosom; for he understands them all. Therefore, let every brother and sister strive to proclaim the good news to all in their own language, until the hills and vales of Wales resound.

Now, we end by blessing the Saints. May the grace of our Lord Jesus Christ be with you all. Amen.

Your humble servants in Christ,

WILLIAM PHILLIPS,

JOHN DAVIS,

THOMAS PUGH.

PEARLS OF WISDOM.

NO ONE is as diligent in using time as he is in giving excuses for misusing it.

There is not a moment of time between the devil's too early and too late.

A sure way to please in friendship, is to pay due attention to what is being recounted.

As sensible men say a great deal in a few words; so, a fool speaks a great deal, without saying anything.

Solitude cheers us when we have tired of company; and company enlivens us when we have tired of solitude.

Longing for praise is a weakness; and conceit is the common companion of ignorance.

MINUTES OF THE GENERAL CONFERENCE HELD
AT GREAT SALT LAKE, DESERET, APRIL 6, 1850.

[CONTINUED FROM PAGE 261.]

Two o'clock, afternoon.—Conference again assembled, and was called to order by Elder Benson. Choir sang a hymn. Prayer by E. T. Benson, and singing.

President Young arose, and said, With joy and gratitude to my Heavenly Father, I look upon this congregation with admiration. I rejoice to see my brethren and my sisters congregate together to worship the Lord. It is a feast to me to look upon the Saints. It is a joy and gladness to mingle in their society. I feel thankful for the goodly number that are safely landed in the mountains. I look forward to the day when scores of thousands will join us in our secluded retreat. It is a matter of consolation to me to have the privilege of looking at the Saints. I can truly say, it is sweeter to me than the honeycomb. The greatest luxury I can enjoy, is to associate with those who delight to serve the Lord with all their hearts. And in the midst of all afflictions and privations we have the privilege that we never before had, of assembling unmolested from our oppressors. I esteem the providences of God as a fresh manifestation of his kindness in removing the Saints to this place—to suffer the wickedness of the wicked to remove us to this place. I hope we will improve on the same. I would be thankful if I could have my feelings satisfied at this conference; to a certain degree they are, and will be. When I realize what a struggle and labor we have undergone, I would rejoice at the privilege to look at my brethren for days and days. It is a place of happiness to me—the day I have long looked for, to enjoy the privileges now around me. I can truly say, ten or fifteen years ago, I looked upon this people with an expectation that every man and woman would be worn into the grave, their lives spent in preaching, in watching their houses and protecting their families, before we could enjoy the present privilege. I expected it would be enjoyed by my children, but not by me. I am disappointed—it is all I could have anticipated—my life,

my labor, all that I could anticipate eight or ten years ago, is now realized by me. The providences of the Almighty speak volumes to me, and say to Israel, Be on the lookout. Latter-day Saints be on the watchtower. The providences of God as they are dealt out to the earth speak to us, and should be realized as peals of thunder, that the Lord will cut short his work in righteousness, for a short work will he do on the earth.

I can say to all Israel, it is time we should awake from our lethargy, from our drowsy and sleepy feelings; awake to righteousness, and hasten the work that is upon us, for in a day and hour that we are not aware of, behold, the Son of Man cometh, as fast as the wheels of time roll round, to bring calamities, famine, fire, pestilence, sword, and the destroyer that walks abroad at noon-day, or at midnight, and lays waste its thousands; nations are revolutionized; kingdoms are tottering and falling; a whole world is in commotion;—what can we say? I can say, watch! watch!! watch!!! brethren, and be faithful! When I came here yesterday morning, my feelings were peculiar; I realized that for years we have been deprived of such a privilege to meet together to worship the Lord. This is the most comfortable place I have ever seen for the Saints to hold their meetings in at our gathering place. When I have been abroad in the world, we have had splendid halls; but, at the gathering place, this is the best. What next, brethren? Some think I will go to the conference; but if I do, I cannot stay there. I must go to the canyons, or hunt my cattle. I would like to go to conference, but I want to plow my lot, or fence my field, or to go to mill, or to my farm. This I feel—I felt it yesterday. I have the same cares that other men have—the care of my family, the daily labor that is upon me; my business is before me; but I said to my flocks and herds, and teams, now rest; workmen, stop your business, all hands; my family, prepare to entertain those who call upon us; do the best you can; prepare the best to feed them with; and to all around me, I said rest while I go and worship the Lord. It has been a great struggle, like two immense armies contending;

the enemy of all righteousness contending by storms and thunder, that we should not prepare a place to meet; we have been fighting and struggling for years. I recollect four years last February, we left Nauvoo; from that time to this we have been struggling to build a place to assemble in; we were thwarted in getting a Council House; we have not got it yet; we have been two winters idle, and some of the Elders have forgotten there is a God; they have forgotten their covenants, their vows, and their prayers; they have forgotten what they once remembered, as the first and foremost in their hearts. I will draw cuts with any man who would go and plow tomorrow, which grows the most wheat, by staying here tomorrow and getting our hearts warmed, or go plowing; I have seen it tried, and proved, that when the Lord requires anything of his Saints, and they do it, he can give the increase better, than if they served themselves; there is not the first man who has gained the first picayune by going to a canyon on Sunday, or by laboring on the Sabbath day; necessity does not drive a man to do it, no such thing, but it is their own dispositions, and the spirit that is in them. There is no more necessity to go to the canyons, or hunt your cattle on the Sabbath day; you might as well plow; but some feel that they cannot spare time on a week day. We have tried it in traveling since we left Nauvoo, and not one time having traveled on the Sabbath day, have we gained by it, but we have lost a day or two the next week to pay for it. What is the harm? It proves that you treat lightly the rules of the God of nature,—the God we serve. The laws that organized the elements know what they can endure; he said to man, when you have labored six days, rest one, to refresh your bodies; let your horses and cattle that labor rest; your men and women, let them rest; I don't mean to rest like Christians, ride ten miles to a meeting, and then ride twenty-five miles for pleasure; but I mean a Saint's Sabbath: there is not a nation nor a people that keep the Sabbath, not a Christian, from the Pope to the latest reformer; there is not one who keeps it, no not one, unless sick; if there is one, it is by mistake or by accident. Now you gain nothing

by transforming the ordinances of nature to your own desires; let them all rest, and when the earth has brought forth six years let it rest the seventh; you will not make anything by transgressing any rule of the God of nature; and if our eastern neighbors had done so, their land would have been as good as when they first saw it. I would as soon rest a whole week and let everything rest a week; for have we not worked more than six Sabbaths? If we tarry a whole week, it would not pay the debt, and the God of nature will bring it all back again. If I hurry this Conference, I have got to hurry every business transaction, and every speech, and then the spirit would not abide with us. I want you to feel as I feel; stay right here, and spend a week in Conference, if necessary. A great many persons feel that they are so poor, they have to go to the gold mines, they will be in such a hurry they will forget to pray; another cannot spend a week day to go after wood or hunt his cattle; you can see the example, poor they are and poor they will be, and by and by they will wake up in hell. It is not a polite expression, but it is true doctrine, they will go down to hell, poverty stricken and naked; are those who go to meeting every Sabbath going to get rich? Not just yet. They will have more wheat; you may take economy and rest on the seventh day, and you will be the best off. I am not going to desire anything but the will of my Father in Heaven; if my Father makes me rich I will be contented, and if I am poor I will be contented still, and I will be content with all good men and good people. It is disgusting to me to see a person love this world in its present organization. Look at kings on their thrones, their crowns fall at their feet, their almighty dollars do them no good, their wealth and opulence are gone, nation after nation are dethroned and crumble to ashes. Take the very youth of beauty—it is laid low in the grave! Riches take the wings of the morning and fly away; it is beneath the heart of a man who loves God and His spirit.

I wish the brethren to listen to the principles this morning set forth on speculation, and their daily walk. We are here, and it is

our duty to sustain ourselves in this place, and also those who will come to us. We have a duty to perform to our brethren. We are under holy Christian covenants to assist our brethren who are left in the States, until they are gathered here. Remember the poor who are yet in bondage, and say what we can do for our poor brethren this season? It is one of the most important things that we can do, to raise grain to sustain ourselves, and those who come here.

I have a few words to say on Mormonism as it is called, but to us, the doctrine of salvation; I can say I know it is true. I have known for years and years that Joseph was a prophet. I did not embrace Mormonism, because I hoped it was true, but because it was that principle that would save all the human family that would obey it, and it would make them righteous. Joseph Smith lived and died a prophet, and sealed his testimony with his blood; he lived a good man, and died a good man, and he was as good a man as ever lived; and the voice of the Lord is still heard for this people. For myself I am here just as I was in the days of Joseph. I never pretended to be Joseph Smith. I am not the man who brought forth the Book of Mormon, but I do testify to the truth of it. I am an apostle to bear testimony to the Gentiles of this last dispensation, and also to the Jews. I can say the heart of man is always eager for something, just like little children; we often see children when they have been feasted on pumpkin pie and sweet cake, eat until they are filled with pain, and cry for more. The Elders have had so much revelation, that it has put them in pain, because they did not know how to digest it, and yet they cry for more. You live and see the time that kings and prophets have desired to see, but have died without enjoying that. It is your privilege, and it is mine, to receive revelation, and my privilege to dictate to the church. Here are a cloud of witnesses from the death of Joseph or the return of the Twelve to Nauvoo, that all things have been dictated by the Twelve, with your humble servant at their head; could it have been bettered? Was this people or any other people ever led, fed,

or administered to more kindly and faithfully than this people have been by the Twelve and those that helped them? No, not even in the days of Joseph. From the day that I was baptized until this present time, I have felt as if I was in another world, in another existence. I never look back upon the old world,—but it is like looking into hell. I have only one desire, and that is to do the will of my God, and that is all the will I ever had. I do chastise my brethren, find fault with them, and give them counsel; but the counsel I give let anyone say it is not right; I am at the defiance of anyone to say that I have not told them just right.

Next thing. Just as soon as any of the Twelve become dissatisfied, they lop off; they have not the boldness to go to the Council and say, “Good-bye, I am going to hell my own road;” no, not even John E. Page. I remember once at the commencement of this church, a necromancer embraced it, but he could not be satisfied; he came and said he had fingered and handled the perverted priesthood so much, the course I have taken is downwards—the devil has too fast hold of me, I cannot go with you; but the rest slide off.

Let me tell you it is the truth of the Lord God Almighty, and if a man will not do right, God will remove him out of his place forthwith.

I never was afraid of Joseph, although many would falter and feared Joseph would go astray. I did not serve Joseph, but I patterned after the doctrine the Lord has revealed through him. There was no possibility of Joseph leading the people astray. If I thought that God would suffer a man to lead a righteous people astray, I would not serve him, I would leave him and seek another; I serve the God of Abraham, of Isaac, and Jacob, the God of our fathers; he has called Joseph, and will never let him lead this people astray, but when he has done his work he will take him to himself. I never was afraid of my friends, and you need not be; the Lord Almighty will never suffer his people to go astray, unless they as a people want to follow iniquity; never, no never, no never.

Do you know the word of the Lord when you hear it? It is the will

of the Lord that he wants his people to do. As for revelation, some say it has ceased; it has no such thing. I could give you revelation as fast as a man could run, I am in the midst of revelation. Do you want more revelation written? Wait till you obey what is already written.

The last two years of Joseph's life, Joseph laid out as much work as we can do for twenty years. I have no disposition to seek for more, until I see these we have, obeyed. I tell you one thing, if we obey the word of the Lord, this people have got to quit drinking whiskey, and leave off using so much tobacco, tea, and coffee. It is not religion to spend our time in light visits, or squandering your time as many have. When I look at the world and hear the blasts of the devil, I say, Blow away. I trust that I shall live to accomplish my designs of fighting the devil; and if I do not live, there are other men who will step into my place who are just as good for a hang on, as I am, or Joseph was.

My feelings are the same as they were when I was baptized, to do the will of my God. When we have the spirit of the Lord, we work together in oneness, and we shall accomplish the design sooner or later. Joseph used to say, "do not be scared, I have not apostatized yet;" and he did not. I say, brethren, I have not apostatized, and there are a good many who have not. We have got to gather Israel, and see the redemption of Israel; and if I do not live to accomplish it, I shall come back to enjoy it. I say, Come on, ye Elders of Israel and preach the mysteries of the kingdom. When a principle comes to your understanding, it is no more a mystery; but, behold, the mystery has flown, and all things are easy to be comprehended; all is simple—all is childlike—and all is Godlike.

Moved that Claudius Spencer take a mission to England; carried.

Moved that Simon A. Dunn, and Uriah B. Powell, go to the Society Islands; carried.

The band played a lively tune.

President H. C. Kimball inquired if it was the feelings of the people to continue the Conference another day; it was his feelings that we should stay here a few days. On motion the Conference continues another day; carried.

The choir sang a hymn. Benediction by G. A. Smith.

Monday, April 8, ten in the morning.—Conference met pursuant to adjournment. Choir sang a hymn. Prayer by W. W. Phelps, and singing.

Moved that Isaac C. Haight, Moses Clawson, Appleton M. Harmon, Jesse Crosby, and William Burton, go on missions to England, to preach the Gospel; carried.

Moved that Jonathan Crosby go on a mission to the Society Islands, and James Bay to Ohio; carried.

President Kimball gave them some instruction, and advised all the Elders when they start on missions, to leave their families at home, and then their minds will be more free to serve the Lord.

A great deal of local business was attended to, and instructions given on various duties.

Afterwards President Young gave some instruction on the law of tithing. The Lord himself instituted the principle through Joseph the Prophet, and that is for all the members of the Church of Jesus Christ of Latter-day Saints, to pay one-tenth of all they have, to begin with, and afterwards one-tenth of their increase. After making some further observation, he said we want to build a large house and farm to place the poor on, as soon as they arrive here. We want only your tenth. I ask not that of my brethren but what I am willing to give myself; and what I do as your leader, or president you should be willing to do the same.

We want to build a large storehouse, and I trust I shall see the day when we want a few teams, or a few thousand bushels of grain, to send to the relief of the poor; all we shall have to do will be to go to the storehouse of the Lord, without calling on the brethren to contribute. We shall yet see the day that we have not a poor person in our midst, and the invalids and indigent persons will be in a

comfortable situation for food and raiment, &c.

He then made a few remarks on the subject of mesmerism and witchcraft in the days of old, showing that the power of the mesmerizers is perfectly harmless to the faithful Elders of Israel.

Elder G. A. Smith made some remarks on the severity of the weather in the mountains in the fall of the year, and the prospect of sending forth a great number of Elders; and in order to avoid a great deal of suffering by them, he moved that we adjourn this Conference to the first Friday in September, then to meet at the Bowery, in Great Salt Lake City, at 10 in the morning; carried unanimously.

The Band played a lively tune.

Benediction by Elder David Fulmer, when the Conference was adjourned by President Young's blessing the people in the name of the Lord.

THOMAS BULLOCK, *Clerk of the Conference.*

LETTER FROM GREAT SALT LAKE CITY.

Great Salt Lake City, April 14, 1850.

DEAR BROTHER DAVIS,—Would you be so kind as to lend space in your melodious TRUMPET for this letter, so that those who wanted me to write to them can have an answer through it; for it would be too great a task for me to write a personal letter to all I would like to. I hope that my old faithful brothers and sisters around Llanybydder and Brechfa, and other places will do their best to spread the TRUMPET throughout the country, so that those who wish will get to read our account.

By the goodness of my Heavenly Father toward me and my family, we arrived here, namely to the borders of the Valley, all healthy, on the 29th of October. In the meantime our revered president, Brigham Young, and his two counselors with him have

come to visit us, that is all the Welsh; and great was the comfort we all received by listening to his welcome to the Valley to us, and his excellent counsels pertaining to this settlement. He counseled us to go the west side of the city, to stop about three miles from the city so that our animals could get better grazing. We camped on the bank of the Jordan River, which runs directly from Utah Lake to Salt Lake; the width of the river is about 100 feet, with an average depth of about five feet. In this river there is an abundance of large fish; and also hosts of wild geese and ducks descend to it, and to the small lakes along its banks. This is an excellent place for those who derive pleasure from shooting *game*, with no reason for fearing anyone. All are free to kill the number they desire. As a family we lived in our wagons for a month's time here before getting a house; we were very comfortable in that way, because we had a good top on our wagons, and a *stove* in one of them for the preparation of food, &c. Then we lived in a room that we obtained in the city for about four months; but now we are in our own house, on our *city lot*, which we call privilege city. The size of the *lots* is an acre and a quarter, which everyone owns without money and without price, only to pay for measuring it, and *recording* it, namely a dollar and a half. The Welsh chose to get their city lots on the west side of the city on a beautiful plain; the biggest part of three blocks is in the possession of the race of Gomer. The *blocks* are generally ten acres, which makes eight *lots* in each *block*. I believe that we have obtained the most fertile land in the city, although it is all extremely good. My reason for thinking that it is so good is because it is flatter and lower than other places of the city. Our land is rich, black soil; I am not sure how deep it goes, but I do know that in some places it is six feet. I observed this by seeing the marks left by some who had dug down to get water conveniently by their houses; the appearance of the soil in that depth is black and rich. The biggest part of the Welsh intend to build on their *lots* this year. There is plenty of room for thousands of Welsh to come yet nearby us. It hardly costs anything to keep animals. Because of the size and the richness of the Valley, horses, oxen, and cattle are kept outside through the winter; but some keep their cattle by their

houses, and give hay to them, so they will be more convenient to milk. All the Saints here get as much land to work as they wish, without paying anything to anyone except to measure it, and *record* it. We, the few Welsh who have come here, have chosen our arable land on the west side of the Jordan river, about five miles from the place where I live. Unusually abundant crops are raised here of wheat, barley, Indian corn, and oats, potatoes, *squashes*, *watermelons*, *cabbages*, and every kind of garden vegetables as big as you wish. I shall give a bit of history of the fruitfulness of this large valley. Mr. Halliday planted one bushel of wheat, called *touse wheat*, and got from it 183 bushels; another planted one bushel of potatoes, and got from it 330 bushels. They say that you can get from barley obtained from California, about 100 bushels from one sowing. Perhaps this account is too good for some Welsh to believe, but yet, that will not make it any less true. What good would it do me to send false testimonies there? those who come here can know for themselves. The reason, I believe, that the tillage gives such a good yield, is that you need to sow only very lightly. I have heard some say here that half a bushel of wheat is sufficient to sow an acre, the same amount of barley. As it grows the tillage spreads unusually well here, because of the fertility of the soil: and we acknowledge here the goodness and love of our heavenly Father as he blesses us temporally as well as spiritually. The holy prophets foresaw this valley, and spoke of it. See Isaiah xxxii, and from the 15th verse to the end of the chapter. The last two verses in the chapter, and some others also, are easily understood; for we see frequently the "hailstones descending on the trees," when there is nothing coming down on us in this low city. It is good to sow near all the streams here, because there is not as much rain here in the summer as there is in some other countries. There is need to irrigate the land here at times; I, myself, am very grateful to my heavenly Father that my land is along the Jordan river, and I can direct the feet of the oxen there whenever I wish. Perhaps the above reports will not be believed literally by everyone in Wales, but it is very likely they will inspire them to think something else, if they have not abandoned the old custom. Oh, how lovely it is to be surrounded here by high mountains, whose tops can be seen at times above the clouds, and

which are covered with snow year round. They have a look on them as if testifying that not one enemy can come here to do harm to the Saints. You have heard about the excellent springs here, which are especially medicinal. It is so lovely to bathe in the hot spring; there is another one here so hot that you can hardly keep your finger in it any longer than it takes to count from ten to fifteen; there is sufficient water in it to turn a large mill, or more.

There are excellent wages here for men to work. The stonemasons here earn two dollars and a half per day; carpenters, two dollars a day; from six to ten dollars for a tailor to make a coat; *laborers*, a dollar and a half per day; and remember that one need not work as hard here as in Wales. Some of the Welsh brothers here earn from three to four dollars per day for digging, by the *job*. The Americans are not accustomed to digging. Thus, you see how easy it is to live here. The price of wheat here is 4 dollars a bushel; Indian corn 2 dollars; a yoke of oxen here costs from 70 to 100 dollars; a cow costs about 30 dollars; a good horse from 150 to 200 dollars; the dollar here is 4s. 2c. of your money there. I am not sending this time for my dear brother David, and my beloved sisters, because brother Jones sent back from along the way that David was to come here this year with the faithful brother Abel Evans, and brother Howell Williams, and others. I hope they come; there would be great joy here to see them. I hope that my dear father comes also on the journey here. I wish greatly to hear how my sister Sarah is; if she is not on her way here, together with the family of Cefncrwth, Meidrim. I hope they are now members of the Church of Jesus Christ, and they will be in Zion before long.

My dear brothers and sisters, this is a lovely place, this is where there is a source of light and knowledge on the earth; here one can listen to the twelve apostles preach excellent sermons on the mysteries of the kingdom of God; but there is not so much need to exhort the Saints to come here, for if they keep the Holy Ghost within them, he will show them the need for this salvation. I know not when I shall come to Wales. At the last conference no one from among the Welsh was sent anywhere on a mission; but some were sent to England, and to various isles of the sea. The conference was held on the 6th

and the 7th of this month, in the Tabernacle, which is huge, but still too small to hold all who went there. The Welsh were invited by our revered president, Brigham Young, to sing the song Joseph and Hyrum. The English here really love to hear the Welsh sing. O, how lovely it is to escape from the wearisome bondage to the midst of the best the earth has to offer, where justice and holiness abide, where we can worship God without anyone to disturb us or make us afraid, about a thousand miles from everyone, except for the Lamanites, who are here and there in the mountains, namely the seed of Joseph, who was sold into Egypt.

Before I close, I wish to say a little to those who have not obeyed the gospel of Jesus Christ; and it is this,—Remember to listen to the servants of God there, namely the preachers of the Saints, for there is no one there who can teach you the way of salvation, except for them only; therefore, listen to them, and obey their teaching, so that you may be saved. If I were to reason with you at length, I could not give you better counsel.

I hope that Mr. Davies, Clynglase, parish of Llanwrda, sees this letter. I sincerely hope that he and his dear family are in the Church by now.

I do not have time to write more; the *mail* leaves here tomorrow morning.

Dear Saints, farewell “for a small moment, until we see each other all at home.” My family joins with me in remembering all the Saints in Wales, especially in Llanybydder and Brechfa, and Cardiganshire. I hope the dear Saints, whom I love so much, will continue faithful; and may the gracious God, who called them from darkness to light, bless them with the spirit of love, unity, and peace, and save them in the end in his heavenly kingdom, which is the constant prayer of

Your dear brother in Jesus Christ,

THOMAS JEREMY.

N. B.—I would very much love to receive several letters from my brethren and my friends in Wales. Send them like this:—“Thomas Jeremy, Great Salt Lake City, California, North America.”

I am confident that you, dear brother Davis, will correct all the mistakes you see in my writing.

TO THE SIGN-SEEKERS.

TUNE—"Life let us cherish."

WHO called Christ a bibber of wine?
 A trickster, and sinful man,
 And head of the tiresome devils,
 And friend to evil folk?

They were adulterers,
 Wiseacres every one;
 The wicked and perverse
 Worldly race.

Whose bleating call was loudly heard,
 To have some great sign from heaven;
 And who was it said, "Let Him descend,
 And come down from the cross?"

They were adulterers,
 Wiseacres every one;
 The wicked and perverse
 Worldly race.

Who again does say so bold,
 Miracle, give us a miracle?
 If we could see your miracles,
 We'd each believe them all.

It is adulterers who
 Always call for miracles;
 The wicked and perverse,
 Worldly race.

Moses and the prophets so dear,
 Are still remaining here with us,
 And the greatest ever Prophet's words,
 Continue in their force.

It is adulterers who
 Always call for miracles;
 The wicked and perverse,
 Worldly race.

If the dead were now raised to life,
 If you saw God's strong miracles,
 You would not believe,—the truth is,
 God's word is on our side.

It is adulterers who
 Always call for miracles;
 The wicked and perverse,
 Worldly race.

Graig-ddu.

J. RICHARDS.

UNITY.

MR. ED.,—I take this opportunity, for the first time, to blow in your TRUMPET, to show the inconsistency of the religionists of our country in their manner of going forward. We see that the servants of God urge the Saints to have unity; and being destitute of unity, shuts everyone out of the circle of spiritual success and comfort. These were the most earnest prayers of Jesus Christ. But when we look at the religionists of our country, they are entirely the opposite; the unity we perceive in their midst is divisions; and no wonder, for they deny the instructions that Christ gave to bring them to unity. Saint Paul said there is one body, one Spirit, one Lord, one faith, one baptism, one God and Father of all; and those whom Christ gave as apostles, and those he gave as prophets, and those he gave as evangelists, and so forth, were given, not to form a sect or a party, and call them after their own names, but for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, and for showing the need to build up unity, and to shun all factiousness—that is, to refrain from being carried about with every wind of doctrine, from being carried about with destructive heresies. This is how it was, and this is how it is; human nature is the same in every age of the world. One would think that every safeguard would have been provided for this church, and that it would not be within the power of anyone, any man or men, to lead anyone astray eternally; but from the beginning there is a yearning in some men to take the things of God from his hands into their own hands, and to set the things of God aside, and put up their own things in their place. These are they who are ever learning, and never able to

come to the knowledge of the truth; these are they who by nature, are without the Spirit, running after this teacher and that teacher, because they are preaching things they do not understand.

I close now, hoping that my compatriots will leave such things behind, and follow the advice of Paul, namely "to prove all things, and hold fast that which is good."

Georgetown.

J. ROBERTS.

VERSES,

Composed while on a journey to California, North America.

TUNE—"My Father's House."

ALL my relatives large and small,
 Listen now to my song,
 I suffered trials on my journey,
 That nearly caused me to give up;
 But strength I gained from my Father,
 I saw the land I live in,
 Where all food is unfailing,
 I'll praise him while I live.

Each morn and night I bend a knee,
 Asking in full faith,
 For God to feed my happy family,
 Despite their father's loss;
 My asking this is not in vain,
 My privileges continue on,
 The bread I get, I must say this,
 Suffices without fail.

However much the world may mock,
 God is always on my side;
 He is father, brother, and pure friend,
 A comfort in my need:
 When I and my little children,
 Sing a song to my God,
 We feel his Spirit many times,
 And Oh, how good it is!

MARY MEREDITH.

TERRITORIAL GOVERNMENT FOR UTAH, OR DESERET.

WE are happy to announce to our readers that that part of the territory of the United States bounded on the west by the state of California, on the north by the territory of Oregon, and on the east and south by the dividing ridge which separates the waters flowing into the Great Basin from those flowing into the Colorado river and the gulf of California, has been created into a temporary government, by the name of the territory of Utah. A bill for that purpose was passed in the United States Congress on the 7th of last September, which can be seen in number 20 of the "Millennial Star." The executive power and authority over the territory is to be vested in a governor and a secretary, who shall be appointed by Congress, and who are to hold office for four years, and who shall reside within the territory. The governor shall be commander in chief of the militia, and superintendent of all Indian affairs, and shall approve all laws; he shall receive 2500 dollars annually from the United States for his service, and the secretary 1800 dollars. The work of the secretary will be to furnish a record of the proceedings of the territory to the United States each year, and to govern in the absence of the governor.

The legislative power and authority shall be vested in the governor and legislative assembly. The legislative assembly shall consist of a council and house of representatives. The council shall consist of thirteen members, whose term shall continue two years; and the house of representatives shall consist of twenty-six members, whose term shall continue one year. Every free white male inhabitant, above the age of twenty-one years, shall be entitled to vote in the election of members, and also to hold any office in the government, if he is a citizen of the United States.

The judicial power of the territory shall be vested in a supreme court, district courts, probate courts, and in justices of the peace. The supreme court shall consist of a chief justice and two associate justices, any two of whom shall constitute a quorum, and who shall hold a term at the seat of government annually, and who shall hold their offices during the period of four years. The pay for these three will be 1800 dollars annually for each one. The territory shall be

divided into three districts, in each of which will one of the justices reside and hold district courts.

An attorney shall be appointed, who shall continue in office for four years. There shall also be a marshal appointed, who shall hold his office for four years.

A delegate to the House of Representatives of the United States may be elected to serve during each Congress, by the voters qualified to elect members of the legislative assembly.

Large sums of money will be appropriated to the territorial governor for building houses and purchasing a library, &c., to be at the service of the government; when the land is surveyed under the direction of the Government of the United States, preparatory to bringing it to market, sections 16 and 36 of each township in the territory will be used for erecting schools.

This is the substance of that which is in the bill that was passed, and this will serve the same purpose for our readers generally, as if we had translated the entire bill.

The fortune of our brethren in the Valley, so far as this, is better than had they received a State; for as it is at present, the government and the officers will be supported out of the treasury of the United States, and not from the pockets of the Saints. And, in closing, we wish to report something which will be the cause of great rejoicing to all our brethren, namely that we have received a letter announcing that Brigham Young has been chosen as Governor of the territory.

DEFENSE.

MR. EDITOR,—We wish for these few lines to appear in your commendable publication, about brother JOHN GEORGE, from CARDIFF, and in defense of the lies that are being said about him, namely that he has left his wife and children. We testify to the contrary—it is his wife who has left him. The mayor of Cardiff said that this brother left his wife and children without a stick of bread within the walls; he said this in Cardiff town hall in the presence of hundreds of men when Mssrs. French and Williams were speaking against Mormonism. No, Mr. George gave £2 10s. to his wife on

Friday, and three pounds Sunday night; and next morning he went to Liverpool to meet the ship to emigrate with the Saints. Next Sunday, his wife went after him to persuade him to return; but instead of that he asked for her and the children to come with him. He offered to send for the children who were back in Cardiff, if she would come. One pound each had been paid for them beforehand, and the children already had their clothes for the journey; and he was begging her to come, but she flatly refused. Now, we are witnesses of this.

WILLIAM PHILLIPS, Merthyr,
 THOMAS PUGH, Aberdare,
 EVAN WILLIAMS, Swansea,
 JAMES ELLIS, Cardiff,
 HENRY EVANS, Merthyr.

Cardiff, Oct. 18, 1850.

CONFERENCE MINUTES.

PEMBROKESHIRE.

THE Pembrokeshire quarterly conference was held, in Haverfordwest, on the 6th of October, when 17 elders, 11 priests, 9 teachers, and 5 deacons were represented; 11 baptized, 3 received by letters, 6 transferred, and three were cut off; total, 184. According to the decision of the First presidency, brother John Price was received to be the district president, in place of brother John Morris, who has received permission to emigrate. Good meetings were held, with prospects for success.—John Morris, president; Daniel Williams, scribe.

CARMARTHENSHIRE.

The conference for this district was held in Carmarthen on the 6th of October, when 17 branches were represented, containing 80 elders, 25 priests, 26 teachers, and 20 deacons; 23 baptized; cut off, 7; died, 1; total, 630. It was determined that brother David John is to be the district president, in place of Howell Williams, according to the counsel of the First presidency of Wales, so that brother Williams may emigrate. It was also determined that brother

Benjamin Jones is to be his first counselor. Fervent and wise discourses were given during the entire conference by brothers H. Williams, David John, B. Jones, &c. A remarkably good conference was held, considering the disadvantages.—David John, president; I. Jones, scribe.

MONMOUTHSHIRE.

The conference for this district was held, in the town Hall, Tredegar, on the 13th of October, when 14 branches were represented, containing 64 elders, 32 priests, 33 teachers, and 21 deacons; 45 baptized, 22 cut off, 5 died, 15 emigrated; total, 629. The presidents reported the state of their branches, and it was understood that all were in unity and love. Beneficial teachings were given by brother Davis from Merthyr, about the way of carrying forth the work of God more quickly, and all demonstrated their desire to put the plan into action. President Giles and other elders spoke, highly appropriately; and we can say that all the Saints received refreshing life.—Thomas Giles, president; David Jones, scribe.

EAST GLAMORGAN DISTRICT.

The quarterly conference for this district was held in the Cymreigyddion Hall, Merthyr, on the 20th of October, when 24 branches were represented, containing 2 high priests, 148 elders, 86 priests, 200 teachers, and 58 deacons; baptized, 148; cut off, 64; emigrated, 47; died, 5; total, 2223. The Saints were encouraged in a very effective manner by President Phillips, on the great benefit that is derived by spreading more books among the world. He was followed by brother Howells, in English, on the same topic, and also by brother Pugh. After that many things were determined, and among others that brother Henry Evans is to be the first counselor in the district, in place of David John, and that the Book of Mormon and the Doctrine and Covenants are to be translated into Welsh, in the name of Brigham Young or F. D. Richards. At six, a separation took place, when the English went to the hall of the Greyhound Inn, where brothers P. Seix, J. Davis, and W. Howells, instructed the brethren about their power to do good. In the meantime brothers Phillips, Pugh, Giles, and E. Williams edified the Welsh, where everything was comfortably enjoyed, with the exception of the collapse of the

platform for the singers, which caused more panic than damage. As usual a sustaining vote was given to the authorities of the church, and all the Saints appeared to be desirous of doing the will of God.—W. Phillips, president; H. Evans, scribe.

CARDIGANSHIRE.

The quarterly conference of Cardiganshire was held in Penlan-noeth, on the 13th of October, when 6 branches were represented, containing 12 elders, 10 priests, 3 teachers, and 4 deacons; 8 baptized, 2 cut off, 1 died, and 10 emigrated; total, 102. Numerous crowds were gathered, with an attentive hearing.—Alfred Clark, president; James James, scribe.

 MISCELLANEOUS.

OCTOBER.—During this month, the average temperature of which is $49\frac{1}{4}$ degrees, there are obvious signs that winter is approaching; yet the weather of the month is frequently of a stable and pleasant nature. The bare fields of the harvest, several of which are being tilled for winter wheat, give Nature a particular appearance. The leaves of the trees exchange their green for a variety of other colors, which gives the hillsides a beautiful appearance, and one that is normally glorified, although everything is felt as a sign that they are about to lose their summer adornment soon. The migrating birds gather, and begin their annual flight to milder climates—the swallow to the borders of Africa, the nightingale to lower Egypt, and the puffin and some others either to Africa or Spain. Toward the end of the month, if there are high winds, the trees become rather bare. In the gardens there is not so much wasting away to be perceived. The flower beds continue to look beautiful, since the hollyhock, the dahlia, and some other flowers, are yet in good condition. This is the time to plant potatoes. In this month the gossamer of the spider's web floats like an airy veil over the fields, and seems to be trying to ensnare the traveler on his journey.

DESERET NEWS.—A newspaper of this name is being published by the Saints in Salt Lake City.

WELSH PROVERBS.—He who is rooted in evil, will be difficult to counsel. Let him who does not feed his cat, feed his mice. Truth is harsh where there is no love. A fool laughs as he drowns. Two meals of starvation make the third gluttonous. In peace or in war, a dead bee collects no honey. Every pauper is a fool. Woe to him who is given a bad name when young. Old sin makes new shame.

GLUTTONY.—Gluttony destroys more than the sword, for hence spring laziness, wantonness, mental inertia, and the dislocation of all the virtues, as well as prodigality, and an endless succession of diseases, even death itself.

HYPOCRITES.—Hypocrites are in continual captivity; and, Oh, how painful it is for a man to appear perpetually different from what he is in reality!

THE VAIN.—The vain never have friends, when they find success, because they do not know anyone, nor when they fail, because then no one knows them.

IDLENESS.—Idleness without learning is death, and laziness is the grave of the living. It is a pity that men expend themselves, and misspend their time doing nothing, or worse than nothing, those who are always idle or engaged in some evil activity.

DO NOT try to make friends by giving presents; for if you stop giving, they will stop loving.

ADVICE.—Do not become true friends with three sorts of men,—they are, the ungrateful man, the empty talker, and the coward; the first, will not appreciate your favors,—the second, will not honor your favors,—and the third, will not defend your honor and your good character.

A FRIEND.—A man can have a thousand acquaintances, without a single friend among them all. If you have one true friend, count yourself fortunate.

MISTAKE.

One man made a big mistake—
Put a mule in his place in the cart;
And he put himself in the *shafts*,
And so he drove contentedly.