

ZION'S TRUMPET,

OR

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[VOL. II.

WHO ARE THE DECEIVERS?

THE Latter-day Saints are often called deceivers, along with every other unworthy name. Why is this done? What is their deceit? A man is foolish if he has no reason for shouting deceiver. What proof is there that the Saints are deceivers, more than any other denomination? Is it because many say so? One hopes not. Consider, sir, what you are about. Do you believe in the Bible? If you do, listen; what do you see in the Saints' doctrines that is contrary to it? Is the God they believe in not the same as the God the scriptures describe? and do the Saints not believe in the same Lord and the same Holy Ghost, as the Bible commands everyone to do? Yes, certainly. What, then, is the deceit? Is it seeking to make men believe, repent, and be baptized for the forgiveness of sins? No, there can be no deceit in preaching Peter's inveterate Pentecost sermon; that is truth. Well, can the Saints be deceivers by promising the gift of the Holy Ghost to "all that are afar off, even as many as the Lord our God shall call;" and that through the laying on of hands? All this is again in accordance with scripture, and cannot be deceit. In what way are the Saints being deceitful, then? Is it by saying that this Comforter brings to remembrance the things gone by, and tells of things to come? That is repeating what Jesus Christ spoke. Neither is it deceit to say, "But the manifestation of the Spirit is given to every man to profit withal," and that all who do

the will of the Father shall have knowledge of the truth. Is it deceit, then, to say that the Spirit imparts to all separately, as it wishes? and is it deceit to encourage men to seek the spiritual gifts? If so, what Paul wrote was also deceit. Who, therefore, are the deceivers? Not those who adhere to the scriptures, whoever they may be. Is there anything deceitful in the Saints' obeying James's instruction to call elders, anoint with oil, pray with faith, and expect the Lord to raise up the sick? Not in the least. Let everyone search before talking of deceivers. Those who believe everything Christ and his apostles taught are not deceivers. So who are the deceivers? Well, if any must be called deceivers, let that name be applied to those who preach differently from Paul and his brothers, even if they be angels; for Paul says, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." If everyone remembered the apostle's words, there would be no reason for anyone to be in doubt as to "who the DECEIVERS are!"

LAYING ON OF HANDS.

IN the "Seren Gomer," for this month, some observations by Mathetes appear about the "Mongrelizing Saint;" namely that one of the Saints in the "Congregational Treasury" shows the similarity that exists between the Baptists and the Mormons. Mr. Mathetes does not believe that one of the Saints wrote it; nevertheless, because that writer calls himself a "Saint," our instructor attacks him as if he were one of the Mormons, using the words "Satanist," "rascal," "insane," "Joe," &c., as weapons of his warfare. It is not our intent now, because of lack of space, to notice anything pertaining to the above reverend, rather only to quote his opinion about the laying on of hands (see page 262):—

"The laying on of hands comes under his paws next. What he says about this is more like the truth than what he spoke of before. It is true that some among the Baptists lay hands on their baptized on their reception into church communion; but it is not a general rule pertaining to the denomination, as is the best part of the process. On the other hand, the practice is losing ground continually; and it is hoped that it will be in the land of oblivion in a little while. Those who practice 'the laying on of hands' in our midst are not, after all, like

the Mormons; the Baptists do not profess to impart any blessing through the practice; but the Mormon rascal pretends to bestow the Holy Ghost, although they are as incapable of that as of extinguishing the sun. Respect for an old practice inclines the Baptists to do this; they are similar to Israel worshipping the snake, its days having been numbered; while the Mormons, like Simon Magus, practice it for ambitious and selfish purposes."

This is the opinion of the Rev. John Jones, New Jerusalem, about the laying on of hands. You see how much less respect the Baptists give to the "old practice" of laying on hands, than to the "old practice" of baptizing! Since when were the days of laying on hands numbered? Mormons lay on hands, as did the apostles, for the baptized to receive the Holy Ghost, or to be born of the Spirit. Simon Magus was to blame for offering money to receive the authority, and for nothing else. The Saints are just as capable of laying on hands as were the apostles, and God is just as capable now to impart the Holy Ghost as he was earlier.

In closing, we ask Mathetes whether it was the "infallible Spirit of God" that led the primitive Saints, together with the Baptists now, to commit adultery, to steal, and to get drunk? If not, it is not he who leads any of the Mormons to do that.

THE THOUSAND YEARS.—SPIRITUAL GIFTS.

[From SEREN GOMER for April, 1832.]

MR. GOMER,—If I caused so much discomfort to some of your readers, through my announcement of the millennial doctrine, what will be the agitation they feel at that which I declare in my present writing? for I intend to assert, with boldness, the following tenets:—namely, *that all the miraculous gifts that were possessed by the primitive church among the followers of the apostles and evangelists, are as much an inheritance to the church in the present day as they were in the first century, and that nothing but lack of faith only prevents the church from performing miracles today with the same measure of power and authority as it did in its earliest age.*

Now, I think I see someone looking askance at me, and saying,—“What is this foolishness? Has not the age of miracles gone past?”

But I answer these questions with another question,—When did this age end? And when did God take away his license from the church? Let anyone answer this question, and I will bind myself to deny all that I wrote and do penance for it. But rather, the truth is, that the great Leader of the church has given us a license by which it was endowed with miraculous gifts, and he never removed it with any act following, and it is only unbelief that prevents the full restoration of all these glorious gifts. For proof, our Lord Jesus Christ, when leaving his disciples on his ascension into heaven, said, “Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.” Mark 16, 15, &c. Now, where is the separation between the promise of saving through faith and the promise of miraculous gifts? and where is the authority to say that the latter is to end in the church before the former? But to the contrary, when the same circumstance is indicated in Matt. 28, 18, &c., the same power is mentioned, and its continuation through the age of the world, saying, “All power is given unto me in heaven and in earth; and, lo, I am with you always, even unto *the end of the world.*”

These gifts appeared among the primitive Christians in an abundant manner, so that the Spirit was imparted to each one separately, for the edifying of the church, as is seen in 1 Cor. 12, “For to one is given by the Spirit the word of wisdom,—to another the word of knowledge,—and to another faith,—the gift of healing,—the working of miracles,—prophecy,—discerning of spirits,—divers kinds of tongues,—the interpretation of tongues.” That these gifts were essential in the church in the first century, no one of the Christians attempts to deny. And everyone also is ready to acknowledge their continuance during the second century. There is also historical authority that they were being practiced in the third century, and even in the fourth century; and some believe they can trace them among believers as far down as the seventh

century; but then through unbelief, worldliness, and the corruption of Papism, they had diminished and darkened to such an extent, that it is difficult to distinguish them from the false miracles of the church of Rome. But again, I ask, When did the miraculous gifts cease? If they appear only infrequently in the latter days because of corruption of religion and weakness of faith, what of that? Is not the situation consistent with the conduct of God towards his people under the Jewish dispensation? In the time before the call of Samuel, "The word of the Lord was precious in those days; there was no open vision." And after that, the Lord did not answer Saul "through dreams, or through the Urim, or through prophets." And it is likely that there was a great scarcity of miraculous works in the Jewish church in the next ages before the birth of Christ. Thus if the Spirit was wearied, and caused his manifestations to become less frequent under the perverse government of the Church of Rome, and in the latter days, because of weakness of faith, and of unbelief, is it any wonder?

But some assert that it had been determined that these gifts would be removed by an act of authority; and for the purpose of proving this they recite 1 Cor. 13, 8, 9,—“Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part;” and then they shout, *Victory*. Now, I am as ready as they to acknowledge that these things will fail,—but when? let the following verse show:—“*But when that which is perfect is come, then that which is in part shall be done away.*” There is no one who says that *that which is perfect*, the TO TELEION, has come, for “now we see through a glass darkly;” but when it comes, then we shall see “*face to face.*” It is doubtless that *that which is perfect* is the personal reign of Christ on the earth, at his second coming, when we shall see face to face; and until this blessed time of the *restoration of all things*, and of the establishment of the millennial kingdom, the spiritual gifts are to continue as patrimony of the church, as well as all promised works of the Holy Ghost; and then there will no longer be any need for them, because faith will end in seeing, and hope in enjoyment.

If this is so, then, if the church has such a right to these gifts,

why does it not possess them? I answer,—Because it does not seek them; yes, among all the congregations that go under the name of churches, which ones pray for miraculous gifts? and if they do not seek them, but rather judge it superstitious to pray for them, is it any wonder that they are destitute of them? But what do the scriptures say? “*Desire spiritual gifts, but rather that ye may prophesy.*” 1 Cor. 14, 1; and also,—“*Seek the best gifts.*” Now, how can anyone, who calls himself a Christian, disregard the word of God so much as to set aside a commandment as clear as the one above? And, therefore, however my opinion is accepted by your readers, I assert that there is not one church or denomination of religionists that is correct in doctrine, if it does not avow its right to spiritual gifts, or their proper practice, if it does not encourage praying for them, namely the various supernatural gifts that are named in the 12th chapter of 1 Cor.

Once again I hear the “*why?*” being uttered. *Why* do we not see these gifts appearing in some church or another? and particularly in the writer, who is arguing so boldly in favor of their essential nature? I answer, if I had faith so strong as to be able to receive them, and a holiness of life so pure that I could expect to receive them, I would have them; yet, I think that these various gifts are imparted not to satisfy the wish of any *one* believer, in his own individual request, rather for the edifying of the *church* as a *body*, for thus it is shown in the aforementioned chapters. And as I said before, it is impossible to understand the scriptures, without receiving the millennial doctrine; thus I assert now that a large part of the New Testament is unrelated to the state of the church in the present days, unless the spiritual gifts are promised to it through every age of its militant existence during this dispensation; for these things are referred to not only by the occasional phrase here and there, but there are several substantial parts of the writings of the apostles that refer to the use and fostering of the miraculous gifts, and those parts have also been so completely interwoven with the principle and unchanging doctrines of the gospel, that I do not know how anyone can pretend to differentiate them, or to say that he has authority to refuse one part, while accepting the other. C.

THE FATHER, THE SON, AND THE HOLY GHOST.

THE HOLY GHOST.

AFTER making a promise in the July issue to comment on the Holy Ghost in the following one, we were prevented from fulfilling it until this issue; and as late is better than never, we shall now set about doing this, so that we can complete our remarks.

The Holy Ghost, which is part of the Trinity, is also substantive matter, of the same nature and characteristics in many ways, as the spirits of the Father and the Son. It exists, as we suggested previously, in immeasurable abundance, in connection with every material world. It is called the Father in the scriptures, as well as the Father and the Son. God the Father and God the Son cannot be omnipresent; in fact they cannot be in two places at once: but God the Holy Ghost is omnipresent—reaching through all space, mingling with every other material; and yet, one particle of the Holy Ghost cannot be in two places at the same instant, which in all circumstances is impossible. It must exist in inexhaustible abundance, which is the only way for any material to be capable of being omnipresent. All the innumerable wonders of creation, at their beginning, were produced by the presence of this knowledgeable, omniscient, and omnipotent substance known as the Holy Ghost. This is the most vital material in the universe, as it operates according to its own set rules, in conjunction with the Father and the Son. What is called the laws of nature is no more or less than the set method by which this spiritual substance operates. Every particle of the Holy Ghost is knowledgeable, and like any other material possesses hardness, form, and size, and occupies space. Two particles of this spirit cannot occupy the same place at the same time, and one particle, as we already mentioned, cannot occupy two places at the same time. In these matters it is in no way different from every other material. What distinguishes it from any other material, are its omnipotent powers and its infinite wisdom, and many other glorious attributes, which other materials do not possess. If various particles of this Spirit co-existed in the form of a person, then that person of the Holy Ghost would be subject to the same imperatives as the two other persons of the Deity, that is, it could not be present everywhere. A

finite number of particles cannot be omnipresent: there must be an infinite number of particles, in order to be omnipresent in infinite space. Two people who receive the gift of the Holy Ghost, do not receive the same particles of it at the same time, even though each receives a substance which is of precisely the same nature. It would be as impossible for the two to receive the same particles at the same time, as it would be for two men to drink, at the same time, the same cup of water.

The different parts of this Spirit can assume different forms, as is obvious from the fact that it appears at one time in the shape of a dove, and as divided tongues of fire at another time. It is also obvious because the Savior speaks of it as a person: "Howbeit when *he*, the Spirit of truth, is come, HE will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall HE speak; and HE will shew you things to come." (John xvi, 13.) There is no more inconsistency for one part of the Spirit to exist in the form of a person, than for another part to exist in the shape of a dove, and for various other parts to exist in the form of divided tongues of fire.

It is obvious that the omnipotent material which is called the Holy Ghost is spread very extensively; because it is said of it in Gen. i, 2, that it "*moves upon the face of the waters;*" and in Job xxvi, 13, God is said to "*garnish the heavens with his Spirit.*" King David had some idea of the great abundance of this substance, and of its general dispersal, when he asked, "Whither shall I go from thy *spirit?*" (Psalm cxxxix, 7.) It seems that it was the spirit that moved on the face of the waters, that was an instrument in God's hand to make a shapeless earth and space into a dwelling place for men and animals; and it seems that it was the same spirit also that was an instrument in God's hands to spread out the heavens, and to embellish them with sun, moon, stars, and planets. The Spirit was also a assistant to the Father and the Son in the creation of man; for Elihu says, in Job xxxiii, 4, "The Spirit of God hath made me, and the breath of the Almighty hath given me life." But, perhaps, what proves this point best of all, is the promise given by Joel (see Acts ii, 17,) namely, "And it shall come to pass in the last days (saith God) I will *pour out of my*

Spirit upon all flesh.” Now, there will come a time when a general proof will be given, that a substance of the kind portrayed, which exists separately from the Father and the Son, is the Holy Ghost; for all flesh will receive it at the same time; and as all flesh will be scattered all over the earth, the Spirit will have to be scattered too, and “move” on the face of everything in order to renew all things. God is the person who will *pour* it, which shows that, although God is a Spirit, God is not the Spirit that will be poured out on all flesh, but a completely separate substance. When we speak of the Holy Ghost scattered everywhere, we do not mean that it fills every little bit of space; because, if it were so, there would not be place for any other material. A substance which completely filled every space would be an infinite solid, without pores and immovable in all its parts; consequently, the Spirit exists in different parts of space, in greater or lesser degrees of density, like heat, light, and electricity. It is this glorious and omnipotent substance that governs and regulates every other substance by its presence, and produces all the wonders which are attributed to the laws of nature; in it we exist, live, and move, and through it we receive wisdom and knowledge, and are led to all truth, to the extent that we permit it to dwell inside us and receive its heavenly teachings.

We shall be expected, perhaps, to furnish scriptural proofs of the veracity of our remarks about the Holy Ghost’s being a substance apart from the Father and the Son, and we shall endeavor to provide them. John the Baptist promised his disciples, that they would be baptized with the Holy Ghost and with fire (Matt. iii, 11). The Spirit is here spoken of, in the same way as water or fire are spoken of: John baptized with water, and Christ baptized with the Holy Ghost, which must be something apart from Christ and his Father. When Christ himself was being baptized, and coming to the bank from the water baptism, he was baptized there with the Holy Ghost, in the physical form of a dove, at the time that the Father was speaking from heaven. This spiritual substance came from the Father, and fell down on the head of the Son, which proves that the Holy Ghost is something separate from both of them. Furthermore, in Acts ii, 2—4, we read as follows:—“And suddenly there came a sound from

heaven as of a rushing mighty wind, and it filled all the house where they were sitting: and there appeared unto them cloven tongues like as of fire, and it sat upon each of them: and they were all *filled with the Holy Ghost.*” This is again the same substance coming down from heaven, as promised, and filling the entire house, taking the form of tongues of fire, and resting on each one of them, as well as filling them inside. This thing that was present was not the Father or the Son, “but this is the *thing* which was spoken by the prophet Joel, ‘And it shall come to pass in the last days (saith God) I will pour out of my Spirit upon all flesh.’” God was to pour out this thing; and Jesus Christ says, “And I shall pray the Father, and he shall give you another Comforter, that he may abide with you forever:” consequently, we see that the Holy Ghost is a substance in and of itself, and not one of the persons called Father and Son, because it is they who send it. Another proof of this is what is said of Stephen in Acts vii, 55, “But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.” He was full of this spiritual substance while he was looking at the Father and the Son in heaven. By now, we feel we have shown enough to prove that the scriptures co-testify that the Holy Ghost is a substance of the type described, and separate from the Father and the Son.

This Spirit is able to be everywhere at the same time; but the same particles of it cannot be in heaven and on earth at the same time. Nevertheless, the particles which fill the earth possess the same wisdom, knowledge, glory, and power, as the particles which fill heaven; therefore, although they are different substances, yet their perfections and their attributes are the same. One wisdom, one glory, one power, exist through every part of this glorious material. This unity is such, that the part that fills the earth never acts against the part which fills heaven. The substance possesses plurality of parts, but the wisdom is indivisible; it is infinite wisdom in every part. Wisdom cannot be divided into parts, any more than love, hope, joy, or fear can be divided. Truth is exactly the same in the possession of one man, as it is in the possession of a million, and it cannot be divided up. The Holy Ghost is called “the Spirit of truth.” Although

the material which possesses this truth can be divided into an infinite number of parts, to fill an infinite number of spaces, still the truth that they all possess is ONE truth. It is the unity and inseparability of these perfections and attributes that constitute the unity of the Deity.

One other thing that shows that the Holy Ghost is neither the Father nor the Son, but another separate substance, is, that there is no mention in scripture that it ever receives any sort of worship. Although we sing like this:—

“To the Fountain of every bounteous gift,
Give willing praise, you who dwell on earth;
Heaven’s host, give praise in sweet song,
To the Father, and the Son, and the *Holy Ghost*.”

yet, we cannot show scriptural evidence for giving praise to this substance called the Holy Ghost. This is an instrument within us to worship the Father and the Son, and not to receive glory itself any more than we ourselves. If anyone knows differently, we shall be ready to be instructed by him. It is essential for God’s Spirit to be in everyone who is going to praise God; and indeed, when God’s people are guided by the other Comforter, this is the most particular instrument that is worshipping; and if it were to worship the Spirit, we would consider that it was worshipping itself.

We think we have now written enough on this topic. If some wish a further explanation of the spiritual substance in question, it would be better for them to seek “the manifestation of the Spirit” itself, which can explain itself to others better than we can; for the “manifestation of the Spirit is given to every man to profit withal” (1 Cor. xii, 7), if they first believe, repent, and are baptized for the remission of sins. Nevertheless, if there is something we can explain further, we shall always be prepared to do so.

As we complete our remarks on the Father, the Son, and the Holy Ghost, let us expand a little on their unity. We read in 1 John v, 7, “For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are ONE.” We do

not know of any mention of the unity of the three in any other part of scripture, but only of the unity of the Father and the Son, together with the disciples. The Deity can be portrayed as a council consisting of three men, all possessing the same wisdom, knowledge, truth, along with equal attributes in every other sense. Each person would be a separate person and substance from the other two, and yet the three would constitute only ONE council. One could consider that each one would possess the same wisdom and truth as the three together or the one council would possess. The union of the three men in one council would not increase the knowledge or wisdom of any *one* of them. Each of the men would be *one part* of the council if reference were made to their persons; but the wisdom and truth of each of the men would represent *all* the wisdom and truth of the council, not a part. If it were possible to divide truth, and other similar attributes, into parts, so that the Father had a third of truth, a third of wisdom, a third of knowledge, a third of love, while the Son and the Holy Ghost had two thirds of these attributes, then none of these persons could make "*one God*" but only a *part* of God. But since wisdom, truth, or love cannot be divided, all of these attributes dwell in the Father, all in the Son, and all are possessed by the Holy Ghost. The Holy Ghost is one part of the Deity in substance; but it is the whole of God in wisdom, truth and other similar attributes. If any truth could become three truths, separate from each other, by residing in three persons or substances, then there would be three Gods instead of one. But as it is, the Trinity are three in substance, but one in truth and other similar attributes. The unity of the Deity, as described in the scriptures, was never intended to mean unity of substance, only of perfections and attributes.

One can ask, if the Father possesses infinite wisdom and knowledge, why cannot he accomplish his work without the help of the Son and the Holy Ghost? We answer: the Son is essential to reconcile fallen man with the Father; and the Holy Ghost is essential to sanctify and purify man's inclinations, and to dwell in them as a teacher of truth. An enormous abundance of this spiritual substance is also essential so as to be present in relation to all other substances, to

regulate and govern them according to established and specific laws, so that good order and unity exist in every corner of the universe. The Father and the Son govern the expanse of creation, not through their own presence, but through the presence of the Spirit. The unity of the three does not give any extra wisdom and knowledge to any of them, but through the union they are able to accomplish work that could not be sustained by one alone. One individual, for example the Father, could have the power to do everything that was not inconsistent with his perfections and attributes; that is, he could operate where he was present; but without the help of the Holy Ghost, or some other being, he could not, being a person, operate where he was not present. Through the unity of the three, each one is able to operate everywhere through the assistance of the others. The persons of the Father and the Son can be in heaven, and yet through the medium of the Spirit, operate on earth. An omnipresent person is an impossibility, but an omnipresent substance, scattered throughout space, is not only a consistent thing, but also a reasonable thing. Persons, through the medium of such an all-wise and omnipotent substance, can use almighty power, at the same time, in furthest reaches of the universe. Without such substance in unity, they could not carry out the majestic and powerful workings of nature in general; for no substance can operate where it is not present.

We are obliged, before we close, to acknowledge that we have borrowed many of Apostle Orson Pratt's excellent comments, on the subjects under discussion, and mixed them in with our own. Now we leave it all with the reader, hoping that he will behave honestly in relation to himself and to the truth; and may the blessings of the Father, the Son, and the Holy Ghost, be on his head.

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

PRESENT of the First Presidency—Brigham Young, Heber C. Kimball, Willard Richards. Patriarch—John Smith. Of the Twelve Apostles—P. P. Pratt, G. A. Smith, E. T. Benson. Presidency of the

Seventies—Levi W. Hancock, Zera Pulsipher, Henry Herriman, A. P. Rockwood. Presidency of the *Stake*—Daniel Spencer, David Fulmer, Willard Snow. High Priests Quorum—John Young, R. Cahoon. Presiding Bishop—Newel K. Whitney. Clerk of the Conference—Thomas Bullock.

The Conference was called to order by Elder David Fulmer. The choir sang a hymn. Prayer by Elder Fulmer, and singing.

Elder P. P. Pratt then arose to present the business of the day, and without any preliminaries, President Brigham Young was sustained as the first President of the Church of Jesus Christ of Latter-day Saints, by unanimous vote, and also Heber C. Kimball, as first, and Willard Richards, as second Counselors to President Young.

Moved that John Smith be sustained as Patriarch of the whole Church; carried.

Moved that Orson Hyde be the President of the Quorum of the Twelve Apostles; carried; also P. P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, E. T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards, as members of the same; carried.

Moved that Willard Richards, be sustained as Historian, and General Church Recorder; carried.

Moved that John Young, be sustained as the President of the High Priests' Quorum, also Reynolds Cahoon, and George B. Wallace as his Counselors; carried.

Moved that Joseph Young be sustained as the first President, Levi W. Hancock second, Henry Harriman third, Zera Pulsifer fourth, A. P. Rockwood, fifth, Benjamin L. Clapp sixth, and Jedediah M. Grant seventh, Presidents of all the Quorums of the Seventies; carried.

Moved that Daniel Spencer be sustained as the President of this stake of Zion; also David Fulmer and Willard Snow as his Counselors; carried.

Moved that Henry G. Sherwood be sustained as President of the High Council, and Eleazer Miller, John Kempton, Haman Hyde, Lewis Abbot, W. W. Major, Levi Jackman, Elisha H. Groves,

Ira Eldredge, John Vance, Edwin D. Wooley and Thomas Grover, members of said Council; carried.

Moved that Newel K. Whitney be sustained as the Presiding Bishop of the Church of Jesus Christ of Latter-day Saints; carried.

On motion John Nebeker was sustained as President of the Elders Quorum, also James H. Smith and Aaron Sceva his Counselors.

On motion Joseph Harker was sustained as President of the Priests' Quorum, also Simeon Howd and James A. Chesney, his Counselors.

On motion McGee Harris was sustained as President of the Teachers' Quorum, also John Vance and Reuben Perkins his Counselors.

On motion William C. Smithson was sustained as President of the Deacons' Quorum, also Gehiel McConnell and Gilburd Summe his Counselors.

Elder Pratt remarked that all are in duty bound, in covenant before God, to sustain these several men in their offices, and those who refuse to support them will be found breaking their covenants.

President Heber C. Kimball preached a long and faithful discourse on the present situation of the Saints, comparing it with our former persecutions, drivings, sickness, and poverty; he exhorted the Saints to faithfulness, and to be obedient to the counsel of these men, whom we have this day convenanted to obey; warned them of the danger of falling into the ways of the world, worshiping the god of Mammon, and forsaking the God of their salvation; exhorted them to faithfulness over our mortal bodies, that we may be rewarded with immortal bodies in the world to come, and expressed himself decidedly, that every individual may travel faster than they now do, if they will be obedient to what they are told, and concluded by blessing the people, that peace might rest in their hearts for ever and ever. Amen.

The choir sang a hymn, and the benediction was offered by Elder Benson.

Half-past one o'clock in the afternoon.—Conference assembled and called to order by Daniel Spencer, choir sang a hymn. Prayer by Elder Orson Spencer, and singing.

Elder Parley P. Pratt arose and occupied nearly two hours in bringing to the notice of the Saints many scenes he had passed through, on the first establishment of this church on the earth, and several visible manifestations of the Providence of God in the various movements of this Church for the past twenty years, and of the manner in which they have been sustained. Inquired for what purpose in this advancement of knowledge, to qualify the Saints for the great and marvelous work—the restoration of the whole house of Israel—and showed examples, from among the Jews and Lamanites. He showed clearly that the scriptures had done him a great deal of good, and when he read them he wished to emulate the examples of Joseph, David, and Samson. He rejoiced in reading the doctrines, and teachings of our Lord Jesus Christ, and completely refuted the doctrines as taught by Moses Martin, that the five senses were the counselors of man. He said the great book of Nature has been open in all its sublime grandeur to the Utes, Shoshones, and other Indians, and they had the five senses to lead them; compared their low situation with those who were cleanly and industrious, and who believe in the divine oracles of God; he exhorted the Saints to teach their children faith in the Lord Jesus Christ, repentance towards God, that they might be prepared to be baptized when eight years old; and exhorted them to meet often, and partake of the emblems of the broken body and shed blood of our Lord and Savior. Many persons are very anxious to hear preaching about the resurrection. He said he had not the keys of the resurrection, but he knew what was written about it, and he had been searching diligently for the last twenty years, and as he now sees more light upon it he argued he saw through a glass dimly, but twenty years hence he might have more light upon the subject. Some persons have the idea, that when a Saint of God dies, when he rises from the dead he will go among the Gods, and do as they do: but, said he, I have not the idea that a man goes straight into celestial glory, but that he will come on the earth and improve in the things of God, until he is

perfected. He inquired what was the meaning of that scripture, which saith, they are sown a mortal, but raised a spiritual body? They are natural, because they die, and it is right to call them spiritual, because they are quickened by the Spirit of God; they are temporal, because they belong to things that are temporal; it is time, because the earth has not passed away. When the earth is purified time will be no more; what we call the end of time is the winding up scene of this earth; it is made new, and eternity commences; the earth passes away and becomes celestialized. It is one thing to remove the curse from earth, and another to purify it; and there is a great difference in being free from death, pain, and misery; and being restored to the glory and splendor of youth. He exhorted the faithful Saints to read their patriarchal blessings, claim the promises therein, and add all the good things they can think of, and that is not all they will have; for Jesus has promised, that whosoever forsakes father, mother, wife, or children, lands or possessions, for his sake, shall receive in this time an hundred fold, and in the worlds to come life eternal. He said that death and resurrection was like going to sleep at night and waking up in the morning. This opens, that scripture, which says, "I created all things: first, spiritual, then temporal. Again, first, temporal, then spiritual; for, to myself, my work has no beginning or ending." We were firstly, spiritual, then fell under the curse; then take a higher temporal degree, and finally a higher spiritual degree. I would like to rise and see things improve, see those mountains leveled, those barren sage plains turn out their pools of water, and all the swords, spears, and gun barrels gathered into the blacksmith's shop, and made into implements to till the earth; have one thousand years of peace, gather up my poor scattered children, cheer up the hearts of the widow and their fatherless, and say, Here is your hundred fold that you have suffered for the gospel's sake, when you were in the latter day on the earth. Not having seen these things twenty years ago, shows me, that I now only see through a glass dimly; but if I had a voice like a trumpet, I would say, repent and prepare

for the great restitution of all Israel. Amen.

Choir sang, "Come let us anew."

President Young requested all the High Priests and Elders to meet in the Bowery at five o'clock, in the afternoon, to transact some business with Samuel Russell and Moses Martin.

Half past five o'clock in the afternoon.—The Elders met, and were called to order by Elder Pratt. After singing a hymn, and prayer by Elder Carter, President Young called for Samuel Russell to come to the stand and explain some remarks he made in regard to his faith in the gospel of salvation, when

Russell said, "There may be some points of Mormonism I believe; but as for believing in the principle of Revelation, as the Latter-day Saints do, *I do not*. I believe that Joseph Smith was as great a prophet as ever was on the earth, but I have no confidence in the Bible, or the Book of Mormon, or the Book of Revelation as being revelations from the Almighty. I may have made light of the Holy Ghost. I have asked what was the Holy Ghost? and said that the only time the Holy Ghost was ever seen, was in the form of a pigeon, and it might be that I did ask if that was good to eat? Gentlemen, I have spoken my sentiments. The brethren have all used me like gentlemen; I might have withdrawn, but did not think it would do any good."

Levi W. Hancock arose and said, I do know that Russell once enjoyed the spirit of God, and he has felt that this was the Church of God. I believe that the man has not prayed, but has been negligent, or he would know that Joseph was a prophet of God, and that Brigham Young is the prophet now. I move that Samuel Russell be cut off from the Church of Jesus Christ of Latter-day Saints. Seconded by A. P. Rockwood, and carried unanimously.

President B. Young, after some preliminaries, said, Mr. Russell has tasted the good word of God, and the powers of the world to come, and now to forsake that God who has sustained him, and offered him eternal life, and now to turn away from God and make

light of those things, is detestable to my feelings. (Turning to him, he said,) inasmuch as we have severed this branch from the tree, I say unto you, Samuel Russell, in the name of the Lord Jesus Christ of Nazareth, you shall feel the heavy hand of God; I deliver you over into the hands of Satan. You have covenanted to serve your God; as you now forsake him, you shall feel the wrath of God, and shall know there is revelation, and if it does not burn you up, you will wish it would.

I now call up the case of Moses Martin. When he came into the Valley a year ago last fall, he had not the spirit of the Lord with him that I could perceive; nothing was said to him, or about him, till last summer, when the presidents of the seventies called him in question; they examined his feelings, and I know that he lied in the name of the Lord; I said he was a wicked man: *he is*. I can prove he is guilty of adultery, and the Doctrine and Covenants says, a man who commits adultery and does not speedily repent, will lose the spirit of the Lord, and will deny the faith; I would not sustain him were he my own father or brother. A year ago I asked him in council, brother Moses, I ask you in the name of the Lord, did you keep yourself virtuous and pure, until you returned to your family? After about five minutes hesitation and conversation he said, yes. He lied, and that too in the name of the Lord. He is a liar, and I know it; he has always been like a wild bull in the net. I am on hand to prove him guilty of adultery.

President H. C. Kimball moved that Moses Martin be cut off from the Church of Jesus Christ of Latter-day Saints, for his wickedness; carried unanimously.

President Young said there were many going to the mines; he would rather they would stay here and raise grain, and not run after the God of this world. When I see some of the brethren going away, I feel like a mother seeing her darling child in the midst of the ocean, or in the roaring flames. He then requested the mechanics to commence working their labor tithing, and inquired what rate their wages should be; and appointed a

meeting of all the mechanics, for the purpose of deciding what should be the standard of wages the coming season. As I came here this morning—I said to my teams, rest—to my family, rest, while I go up to worship the Lord in this comfortable tabernacle, and get the warming influence of his Holy Spirit, that we may be prepared to go to the nations of the earth and build up the kingdom of our God. If you all felt as I do, you would want to come here, but not hurry to go away again. Let us spend a few days and worship; the heavens are full of days and we have nothing to do but to enjoy them.

Benediction by John Murdock, when the congregation dispersed.

Sunday, April 7—Conference convened at ten, in the morning, and was called to order by G. A. Smith.

Choir sang a hymn. Prayer by Elder Benson, and singing. The house was very crowded.

Elder Kimball said he hoped the brethren would begin to find out the inconvenience of building such small houses, and hoped the brethren would build larger, so as to accommodate all who came.

Elder George A. Smith requested the prayers of the Saints, as he did not expect to preach when he came here this morning. The intelligence we receive directly from our Heavenly Father, in answer to prayer, is calculated to guide, direct, and lead us in the path that we have undertaken to travel. He compared the present improvement in this valley, to the time when he first entered it as a *pioneer*, when it was inhabited with innumerable hosts of large black crickets, and a few half-starved Indians. It appeared to him a miracle. Ancient history has no parallel to such an undertaking as we have accomplished, and it is something more than human nature alone could accomplish. God has guided us, and sustained and guarded us to the present time; and we are now in more prosperous circumstances than ever we were. It is in accordance with the revelations of Our Savior Jesus Christ,

through the prophet Joseph Smith, that his Saints should be tried in all things. This people has been driven from the State of New York, next from Jackson county, then from Clay. The same persecution drove us from Ohio, and the exterminating order of Governor Boggs drove us from Missouri. We left that State willingly, because we were obliged to, and we had the privilege of settling down in the most sickly, deathly, swamps of Illinois, at Nauvoo. The Gentiles rejoiced, for they thought it would surely kill off the Saints; but when we had drained the swamps and made it healthy, we must be driven from our improvements, and in as miraculous a manner as the children of Israel were delivered from Pharaoh, were we led to this place. When a ship is at sea, running without the danger of shoals, rocks, or shallows, she can ride a boisterous sea in safety—the captain and officers all feel contented, but if a sudden squall rises and takes her in the bows, it would very likely dismast the vessel or sink her. We have rode through a sea of poverty, sickness, disease, and death; but the storm has always been in our rear, and we could sail through it safely; but here there is danger from a heavy head wind. One of my personal friends, Samuel Russell, came to this stand yesterday, and pronounced himself an unbeliever in the revelations of God; we are now in a situation to be tried by a heavy head wind, and it may dismast some part of the vessel. While we were at school, in Kirtland, it was the desire of every elder to qualify himself to be a messenger of peace to all nations, kingdoms, tongues, and people, until the Lord should say it is enough. We have had but little time to preach since then, having been continually broken up and driven about from place to place, as vagabonds on the earth, which has made us look out a place where we could make our families comfortable for a season. Some of those elders now want to make themselves rich; but I do not want to see any man having the Holy Spirit, have his heart set on farms, cattle, or gold. I say, just as soon as by the blessing of the Almighty, and the blessing of my brethren, I can provide a reasonable means of subsistence for my family, I am ready, and my heart beats high to go and bear

this gospel to some people who never heard it, where the gospel never was preached, and where they are in darkness altogether; then I am on hand, and I trust in the Almighty that I may fulfill the work which God requires at my hands. Elders of Israel, and Saints of God, should always consider what they are about; never do a thing that the spirit of truth suggests is not right. Moses Martin was yesterday disfellowshipped, and I will warrant that when he put forth his hand to do evil, the still small voice cried out, "Moses, that is not right." Never do a thing that you are convinced is not right. Every elder must retain his integrity before the Lord, or he will be damned. Remember the words of the Savior: "seek first the kingdom of God and his righteousness, and all things shall be added unto you." Consider all that we have and are, is at the service of the Almighty; and all that we do to his glory and in his name, and everything we put our hands to will prosper. But if we conclude we have suffered enough, and labored enough, and stick stakes as apostates do, that they will go thus far and no farther, they will go down swiftly to destruction and be eternally ruined. I desire to bear testimony to the truth of this work. This people have got to be cultivated until they are governed by the will of the Almighty. And the Church of Jesus Christ of Latter-day Saints, organized twenty years ago yesterday, is the only true church, and the only possible way of salvation, and I know it. If a man sacrifices his own talents to his own corruption, he seals himself up to ruin. This is the only church that will lead you to celestial glory—I know it is so. Joseph has died for it, Hyrum, David, and many others died for it. I know it is the truth. I desire my brethren to treasure these remarks, for I know they are true. And may the Lord God of Hosts preserve us all until we arrive in the celestial kingdom of God, which is my prayer. Even so. Amen.

Moved that George Pitkin, Alvarus Hands, Thos. Tomkins, Julian Moses, and Joseph Busby, go to the Society Islands, to assist Addison Pratt, and preach the gospel; carried.

Moved, that Robert Campbell, John O. Angus, and James

Works go to England preach the gospel, under the direction of the Presidency there; carried.

Moved that Hyrum Clark and William D. Huntington, go to California, to assist Amasa Lyman and Charles C. Rich.

Moved, that Jesse Molan go to the States on a mission; carried.
Benediction by Daniel Spencer.

(To be continued.)

REMARKABLE HEALING, IN ABERCANAID, MERTHYR TYDFIL.

MR. ED.,—On Friday, the 23rd of last August, while I was in the coal mine, at about 11 o'clock in the morning, a stone fell upon me, which weighed about two hundred pounds. Then I was carried home, in quite a hopeless state. Soon I was visited by a doctor, who said there was nothing he could do for me, and he ordered that I should be wrapped up in a sheet. There was a lump on my back as big as a child's head. The doctor wished to receive a report at about six o'clock as to my condition. In the meantime two elders of the Saints came to me, and they administered the ordinance of the church to me; but I cannot say that I was any better. Lewis Richards was sent to report to the doctor, according to his request; and the answer he gave was, that everything was over for me. But the next morning, while the same elder was administering to me again, I felt the pain leaving me completely, and my backbone, which was disjoined, coming together. From that time on I healed quickly, and I increased in strength daily, to the point that I am now able to walk some miles, and I came as far as Georgetown from Abercanaid to bear my testimony of this. The doctor testified, when he first came to see me, that my backbone was broken; and when he came the second time, after I had received the blessing, he said in the hearing of Esther John and my wife, that the bone had gone back into place and had come together, and that I had recovered more remarkably than any man he had ever seen. There were many of

the sectarian religionists who confessed that the power of God had been made manifest in me, while others claimed that I had not received anything through that power. I am thankful to God for his great goodness to me this time, and I hope to have the privilege of living henceforth to serve him more than ever.

Abercarnaid, September 10, 1850. DAVID RICHARDS.

P. S.—We, whose names are below, testify to the truth of the above witness.

JOHN THOMAS, THOMAS REES,
MORGAN MILES, WM. RICHARDS.

GOOD NEWS FROM SWEDEN AND DENMARK.

[From the STAR.]

Copenhagen, August 19, 1850.

DEAR BROTHER O. PRATT,—The seed has fallen on good ground, it has taken deep root, it is shooting forth branches and bearing fruit. Last Monday night I baptized 15 persons, the first in Denmark. We went to a retired place, one mile out of town, and baptized them in the clear salt water of the Sound. No excitement. Brother Dykes has since baptized 15 more, and several are to be baptized tonight. The spirit of inquiry is spreading on every hand. Elder Dykes is making rapid progress in the language, and is doing a good work. Brother Hanson is not behind. We have held three confirmation meetings, and the Spirit was poured out copiously. We have held no meetings except in our own room, and in brethren's houses. Our preaching is mostly fireside preaching. Those baptized are well grounded in the faith, and firm. The Lord visits them with dreams, visions, and the manifestations of the Holy Spirit. They are a mixture of Germans, Swedes, and Danes, but all speak the Danish.

Yours, in haste,

ERASTUS SNOW.

[To the above letter we add a quote from the letter of Peter O. Hanson, from the same place, dated August 18, which is as follows:—
“Yesterday we received a letter from Brother John Forssgreen, which gave us much joy; he informs us that he has baptized 3 persons in

the town of Gefle. A ship was fitted out to go to New York, with a company of emigrating farmers, and Brother John, when he heard of it, went down to the ship, and delivered the Gospel unto them. They received it gladly, and asked him to preach for them in a certain grove. He then appointed a meeting at said place, and it went off well; 16 or 17 of them were baptized, and more getting ready for it. He afterwards ordained 2 elders and some teachers, and taught them how to do on board. Rumors of this meeting had reached the ears of the clergy, who at the next meeting watched him in the bushes, together with the police. After meeting, the city marshal came to him and took him by the collar, shook him a little and wanted to strike his face, but made a mistake and hit his own. They then took him through the city, crying 'the dipper!' presented him to the principal priests and officers, and finally took him before the tribune, who asked him a number of questions, forbade him to preach, threatened him with prison and with banishment, sent for a doctor to see what was the matter with his head, and finally sent him to Stockholm, where he was tried again, and his banishment decided upon; but as far as we can learn, he is to wait until the king comes home from the country."]

FROM THE FIRST PRESIDENCY.

WE clip the following extract from a letter written at Great Salt Lake City, April 13, 1850, by the Presidency of the Church, to Elder Orson Hyde. The extract is brief, but it comprehends a great deal, and our brethren and friends would do well to read it and treasure it up:—

“We have not much to say, or not much time to add to what we have written. It is a very busy time with us. The weather is fine, and the brethren are very busy putting in the wheat; and from present appearances, we shall need double the hands at harvest we now have. We anticipate a visit from you (Elder Hyde), * * * this summer, and hope you will bring a great many reapers along, for we shall need them. The public works are languishing for help, and we want the Saints all home.

“Push the Saints to Zion, and persuade all good Saints to come, who have a wheelbarrow, and faith enough to roll it over the mountains, &c.

(Signed.)

“BRIGHAM YOUNG,

“HEBER C. KIMBALL,

“WILLARD RICHARDS.”

The foregoing clearly shows the duty devolving upon the Saints to gather to the Valley as soon as circumstances will permit, to assist in building up Zion and comply with the advice of those who are placed to take the oversight of the church and to counsel for the general good and benefit of the Saints and all upright people that love righteousness and hate iniquity. We presume the wise will understand, and will act accordingly.—*Frontier Guardian*, for July 24, 1850.

CONFERENCE MINUTES.

DENBIGHSHIRE.

THE Denbighshire conference was held, in Abergele, on the 18th of August, when four branches were represented, containing 10 elders, 14 priests, 6 teachers, and 6 deacons; 16 baptized, 4 cut off, and 1 died; total, 149. It was determined that brother John Parry, is to be the president of the Denbigh branch; and that brothers John Davies and John Morris are to be counselors in the district.—John Parry, president; William Parry, scribe.

FLINTSHIRE.

The quarterly conference for Flintshire was held, in Treffynon, on the 11th of August, when five branches were represented, containing 12 elders, 8 priests, 4 teachers, and 1 deacon; one died, total 73. The Saints were addressed by Presidents Phillips and Pugh in a very effective manner, and we had a very excellent conference. The next morning, a council was held, where it was determined that William Parry was to preside over the conference in place of brother John Davies, and that Elias Morris and Richard Griffiths were to be his counselors.—John Davies, president; T. Green, scribe.

MERIONETHSHIRE.

The conference for this county was held in Tywyn, on the 8th of September, when six branches were represented, containing

15 elders, 6 priests, 1 teacher; 4 baptized, and 4 cut off; total, 72. The meetings were addressed by President W. Evans, Thomas Morgan, and other elders, and we had an attentive hearing.—William Evans, president; David Roberts, scribe.

MISCELLANEOUS.

SEPTEMBER.—This is often the finest month of the year; but, as with other parts of our seasons, one cannot depend on it. In temperature (the normal average is 55 degrees) it ranges between May and June, but the first three weeks are generally as warm as any part of the summer; but towards the end there is usually an obvious change. In Scotland, the strong work of the harvest is completed during this month. This is also the time great fruits come to perfection. The flower gardens appear beautiful still, and some of the overseas perennials begin to blossom. The dahlia, a magnificent flower recently imported, is in all its glory during September. We have noticed that the house flies are not so numerous in any other season.

SINGULAR TRAVELER.—In the letter that Elder Robert Campbell has in the "Frontier Guardian" for July 24, giving a summary of the story of his journey from the Valley to Council Bluffs, the following is related:—"On the 21st (of May), we went past a few teams of oxen that had wintered in Laramie, and also past a man with a wheelbarrow, who was reportedly a Scotchman. Some tried to get him to join their companies, promising to carry his belongings and his bed. He thanked them kindly, but he wished to be excused, since he could not wait for the slow movements of the camp. He did not fear that the Indians would steal his horses, and he had not lost any of his sleep because of being bothered by animals. He was told by one of our company, namely brother John O. Angus, that he was seeing a Mormon prophecy being fulfilled by coming across him. Three years earlier he had heard a Mormon prophet proclaim that the plains would be crossed with wheelbarrows."

DESERET ACADEMY.—Brother Orson Spencer, namely the chancellor of the above academy, sends a greeting from the Valley dated April 17, 1850, to all supporters of education, pleading for their help for such a praiseworthy establishment. The greeting appears in the “Frontier Guardian” for July 24, where it says this academy will soon be able to teach more living languages than any academy on the face of the earth; and as for dead languages, leave them to the dead. It will be free to everyone; and kings, princes, and rulers of the earth, are exhorted to send their gifts and offerings to it beforehand, for it will yet be useful to their children, when their families are taking shelter in that wholesome hiding place from the revolutions of the world. Gifts are being received by Orson Pratt in Liverpool, and by W. Phillips in Merthyr.

NAUVOO TEMPLE.—It appears that the ruins of the Nauvoo temple, which were set in place and made into an eating establishment, a schoolhouse, &c., were blown down by a tornado, on the 27th of last May. Several just about lost their lives because of it.

OLD AGE.—The souls of the righteous, like the flowers, give out their fragrance more effectively in the afternoon of their days.

WANTS.—If you can live free of wants, you will not care about anything else; all else is nothing but emptiness.

PRaise.—Do not praise anything but that which is worthy of praise; thus, your judgment will be approved, and your honesty praised.

EXPERIENCE.—Experience is the best teacher; but it is better to learn from the experience of others, than from our own.

WISE OBSERVATION.—The deepest waters are the quietest; empty vessels make the most noise, and tinkling cymbals make the worst music. Those who think least, usually talk most.

PRIDE.

The pride of the Welshman is his English,
 The pride of the Englishman is to speak French;
 The pride of the world is to refuse religion,
 The pride of the Saints is to judge their president.