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THE  
LATTER-DAY SAINTS'  
MILLENNIAL STAR.

VOLUME X.

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"WHERE THERE IS NO VISION, THE PEOPLE PERISH."—*Proverbs*, xxix. 18.

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LIVERPOOL:  
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MDCCCLVIII.

WEDNESDAY 24th

MILFENNIAL STAR

1862

PRINTED AND PUBLISHED BY JOHN W. ...

EDDING AND PUBLISHED BY JOHN W. ...  
IN THE CITY OF ...

# I N D E X.

**A**

Address on the Opening of the New Year.....	1
Astrology and Magic .....	50
Alarming Condition of the Country .....	146
Affairs of Yucatan.....	207
A Parable.....	238
A Prophecy .....	286
Appointments.....	299
Ditto .....	320
A Mormon Conventicle .....	302
Address to the Saints .....	324

**B**

Black Book of British Aristocracy .....	145
Beautiful Illustration of Faith .....	230

**C**

Conference Minutes .....	3
Ditto .....	20
Ditto .....	37
Ditto .....	53
Ditto .....	68
Ditto .....	91
Ditto .....	102
Ditto .....	121
Ditto .....	134
Ditto .....	147
Ditto .....	166
Ditto .....	179
Ditto .....	197
Ditto .....	212
Ditto .....	232
Ditto (General) .....	252
Ditto .....	260
Ditto .....	278
Ditto .....	293
Ditto .....	309
Ditto .....	327
Ditto .....	343
Ditto .....	350
Ditto .....	371
Colonization of Palestine by the Jews .....	44
Confusion of Opinions and New Schisms .....	65
Character .....	193
Civilization Unveiled .....	206

**D**

Discussion between Eld. Marsden & J. Bowes .....	214
Dialogue between Tradition, Reason, & Scriptus .....	227
Destruction of the "Ocean Monarch" by Fire .....	270

**E**

Editorial .....	6
Ditto .....	24
Ditto .....	40
Ditto .....	57
Ditto .....	74
Ditto .....	88
Ditto .....	103
Ditto .....	119
Ditto .....	137
Ditto .....	152
Ditto .....	169
Ditto .....	184
Ditto .....	201
Ditto .....	217
Ditto .....	234
Ditto .....	252
Ditto .....	269
Ditto .....	281
Ditto .....	296
Ditto .....	312
Ditto .....	330
Ditto .....	345
Ditto .....	359
Ditto .....	373
Extracts from Letters .....	7
Ditto .....	221
Exploring Tour from Missouri to the Pacific .....	33
Epistle of the Twelve .....	81
Eulogies on the Death of J. Q. Adams .....	97
Evidence to establish the Divine Authenticity of the Book of Mormon .....	341

**F**

Foreign News .....	36
Do. Politics .....	52
Do. Policy of France.....	209

**G**

Gospel Witness .....	161
Ditto .....	171
Glasgow described by a German Tourist .....	182
General Reflections on Eternal Existence.....	332
Glorious News from the Salt Lake .....	369

**H**

Healing .....	219
Do. ....	254

**K**

Kingdom of God .....	305
Ditto .....	321

INDEX.

L

List of Moneys Received..... 16  
 Ditto ..... 32  
 Ditto ..... 48  
 Ditto ..... 64  
 Ditto ..... 80  
 Ditto ..... 96  
 Ditto ..... 112  
 Ditto ..... 128  
 Ditto ..... 144  
 Ditto ..... 160  
 Ditto ..... 176  
 Ditto ..... 192  
 Ditto ..... 208  
 Ditto ..... 224  
 Ditto ..... 240  
 Ditto ..... 256  
 Ditto ..... 272  
 Ditto ..... 288  
 Ditto ..... 304  
 Ditto ..... 320  
 Ditto ..... 336  
 Ditto ..... 352  
 Ditto ..... 368  
 Ditto ..... 380  
 Letter to Elder F. D. Richards ..... 13  
 London Bankers ..... 17  
 Letter from the Camp ..... 28  
 Letter from a Converted Jew ..... 43  
 Letters to the Editor ..... 59  
 Ditto ..... 75  
 Ditto ..... 93  
 Ditto ..... 122  
 Ditto ..... 140  
 Ditto ..... 153  
 Ditto ..... 171  
 Ditto ..... 185  
 Ditto ..... 203  
 Ditto ..... 220  
 Ditto ..... 283  
 Ditto ..... 300  
 Ditto ..... 319  
 Ditto ..... 334  
 Ditto ..... 348  
 Ditto ..... 364  
 Ditto ..... 374  
 Letter to Mr. O. Spencer, and Reply ..... 104  
 " from Brigham Young ..... 114  
 " from Thomas Bullock ..... 116  
 " to J. Wood ..... 125  
 " from L. N Scovil ..... 300  
 " from the Camp of Israel ..... 313  
 " from Elder Woodruff ..... 316  
 " to T. D. Brown ..... 366

M

Mormon Battalion ..... 23  
 Memoir of the House of Rothschild ..... 77  
 Ditto ..... 93  
 Mormons in the West ..... 113  
 Massacre by the Indians ..... 237  
 Mormon Creed ..... 238

N

Notices ..... 16  
 Do. .... 32  
 Do. .... 48  
 Do. .... 64  
 Do. .... 80  
 Do. .... 96  
 Do. .... 112  
 Do. .... 128  
 Do. .... 144  
 Do. .... 192  
 Do. .... 208  
 Do. .... 224  
 Do. .... 272  
 Do. .... 288

Notices ..... 304  
 Do. .... 320  
 Night Side of Nature ..... 105  
 Ditto ..... 126  
 Ditto ..... 129  
 New Mexico and the Californias ..... 109

O

On Taxation ..... 56

P

Poetry ..... 15  
 Do. .... 31  
 Do. .... 47  
 Do. .... 79  
 Do. .... 96  
 Do. .... 112  
 Do. .... 143  
 Do. .... 160  
 Do. .... 176  
 Do. .... 192  
 Do. .... 208  
 Do. .... 223  
 Do. .... 240  
 Do. .... 272  
 Do. .... 287  
 Do. .... 304  
 Do. .... 335  
 Do. .... 351  
 Do. .... 367  
 Do. .... 379  
 Phonography, or Writing according to Sound ..... 60  
 Projected Railway from Council Bluffs to the Pacific Ocean ..... 235  
 President O. Pratt's First General Epistle ... 241

Q

Questions and Answers for Children ..... 183

R

Ratification of the Treaty with Mexico ..... 100  
 Religious Money Mission to France ..... 211

S

South Carolina on the Wilmot Proviso ..... 2  
 Saints in Shrewsbury ..... 169

T

Traditional Prophecy of the Return of the Jews to Palestine ..... 49  
 To the President of Bedford Conference ..... 141  
 The Expected Comet ..... 222  
 The Day of God's Power ..... 225  
 To the Saints scattered abroad ..... 317  
 T. D. Brown's Letter to W. Cunningham, Esq. .... 337  
 Ditto ..... 353  
 The Copper Region—Singular Discovery ..... 351

V

Varieties ..... 13  
 Do. .... 45  
 Do. .... 61  
 Do. .... 95  
 Do. .... 141  
 Do. .... 160  
 Do. .... 191  
 Do. .... 207

W

William Anderson ..... 30  
 Was Joseph Smith sent of God? ..... 247  
 Ditto ..... 257  
 Ditto ..... 273  
 Ditto ..... 280

The Latter-Day Saints'  
**MILLENNIAL STAR.**

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 1.

JANUARY 1, 1848.

VOL. X.

ADDRESS ON THE OPENING OF THE NEW YEAR.

THE New Year of 1848 is ushered in. Cordial congratulations will be interchanged by thousands. We are happy, in our place and through our STAR, to imprecate rich and manifold blessings to rest upon British Saints, and upon all the faithful in all places. Every successive year that has dawned upon the Church since its foundation in 1830, has been pervaded with great events and important changes. The change wrought in the usages and policy of nations—the convulsions of society and overthrow of old and venerated creeds, have been very great during every year. And in order to accomplish the sayings of the prophets, we have reason to anticipate a rapid succession of still greater and greater events, till the Son of Man shall plant his feet upon Mount Olivet.

The best time to treasure up the knowledge of matters of history, is the time in which the events and facts are actually transpiring. The history of the Church for the year to come must be replete with important interests. The attitude of the “Twelve” at the head of the Church in the wilderness—there planting the ensign for all nations—is the greatest epoch in modern annals. Zion, after bleeding at every pore, and being submerged in sufferings for seventeen years, at length rears the ensign of truth and liberty to the benighted and oppressed inhabitants of all the earth. The nucleus of the mightiest nation that ever occupied the earth is at length established in the very place where prophets, wrapt in sacred vision, have long since foreseen it. No former year has ever dawned upon the Church with such auspicious prospects as the present year of 1848. Hitherto the Church has dwelt in a strange land. Strangers, aliens, and enemies have surrounded her on every hand. Captious magistrates and partial imbecile rulers have scourged them with the rod of injustice. Bigoted priests and calumniating editors have bombarded their entrenchments continually. The Church has been like the famous army of ten thousand Greeks under Zenophon, maintaining a safe retreat and defence through the heart of an enemy’s country. Their deliverance is now accomplished; they are safely gathered to a country from which they will never again be expelled. (We fearlessly enter the prediction upon the public annals, that the Church will never again abandon her position in the valley of the mountains to any foe whatever. Betide what may, the strong hold of the daughter of Zion is chosen by the Spirit of inspiration; and the islands may flee, and the mountains be made low, and the stars fall from their orbits, before the strong holds of Zion shall be thrown down.

Now we may expect such a multitudinous gathering as never before was experienced. The rich and the noble, as well as the poor, of many nations, are ready to hail a land of deliverance, where the banner of truth and freedom shall wave gloriously over a great and noble people.

The work of gathering and building up Zion furnishes ample scope for ardent zeal, fortitude, and the most expansive benevolence. The noblest spirits out of every

nation feel that the God of heaven has at length chosen for them a country and a home. It is the inheritance of the righteous and the asylum of the oppressed. Here patriotism may indulge its warmest effusions, and heaven will not only approve but reward its efforts. Glorious day of jubilee for the upright of all nations! For six thousand years, such an ensign has never been unfurled to all nations. Such a day of unspeakable good things has never dawned upon the earth. The race-course to unfading glory and endless honours, is now paved and staked out by heavenly hands. All may run, and multitudes will run for the prize. Splendid crowns glitter in the distance. No tinsel honours now dazzle only to disappoint. All is real and undeceptive. A tried people that have run the race, and won the laurels of immortality, have returned to the earth in shining vesture and angels' chariots, to beckon the sons of men to the field of glory. Heaven-born nobles have already entered the lists for the prize, and yet there is room!

The battlements of Babylon are tottering, and the perplexity and distress of nations is great. But the clanking chains of oppression's captives are being sundered. The votaries of truth are gathering. Their place of rendezvous is already designated by the finger of God. Angels have received their commission to gather out the just and noble, and then reap down the earth, which is fast ripening for the plagues that are to be poured out. Rejoice, oh ye heavens, and be glad, oh earth, for the wise shall understand, and foreseeing the evil, shall hide themselves. But the wicked shall not understand, but straitway go as the ox to the slaughter, and as the bird to the fowler's snare.

The history of these times, of which 1848 is an important epoch, shall teach lessons of wisdom and experience to generations to come. "Whoso observeth these things shall understand the loving-kindness of the Lord," and be prepared to hold on his way in worlds that are future.

The STAR, of 1848, again appears in the celestial orbit, and in the zenith of the British Isle. Enriched by the contributions of the faithful, and the soul-stirring events of the greatest era of the world, we trust it will rank among the fixed luminaries of 1848, supported by the faith and subscription of additional thousands.

Whatever else people can dispense with, they cannot well afford to retrench in the knowledge of God, and of his wonderful acts to the children of men in this age of his wonder-working hand. The increased subscriptions for the STAR that have already come to hand, encourage us to believe that the Saints duly appreciate our paper, as the organ of saving truth, and the chronicle of events that both angels and devils regard with opposite but thrilling interest.

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### SOUTH CAROLINA ON THE WILMOT PROVISIO—GOV. JOHNSON'S MESSAGE.

*Baltimore, Nov. 26.—10 p.m.*

Gov. Johnson of South Carolina has transmitted to the Legislature of that State, resolutions from the Legislature of Virginia relative to the Wilmot Proviso, calling on every slave-holding State to take a firm, united, and concentrated action in the emergency. He also lays before the Legislature, resolutions passed by the Legislatures of Connecticut and Rhode Island approving of the Proviso.

In remarking on these conflicting resolutions, he takes the ground that if Congress has a right to interdict slavery in a new State, about to enter the Confederacy, the principle might be carried out to such an extent as to give Congress power to legislate altogether for the new States; fetter them with restrictions, so as to leave the mere shadow of sovereign power. The impracticability of offering such a restriction in opposition to the interests and wishes of the citizens is a strong if not a conclusive argument against the soundness and correctness of the principle.

If Indiana, or any other of the States in which the restriction has been imposed, determined to throw it off and introduce slavery, by what means would the Government enforce it? An army would find nothing to war against, and a law in violation of the constitutional rights of the people, and opposed to their wishes and interests, would and must necessarily prove wholly inoperative.

The question is one of interest to the South, as affecting the balance of power, and they owe it to themselves and posterity to resist as an open, undisguised, and unconstitutional oppression on the States hereafter to be admitted into the Union.

The Missouri question agitated the Union through its whole extent, and it was to have been hoped that the principle on which it was compromised was put to rest for ever. But the non-slaveholding States, as if impatient for the strife, have again raised it in the form of the Wilmot Proviso. They will allow no opportunity to escape that will enable them to light up the firebrand.

The interests and sympathies of the slave-holding States are in unison, and they require nothing but firmness, concert of measures, and unity of action to command respect for their rights.

It requires no spirit of prophecy to foretell that sooner or later we shall have to meet and finally decide this question, and we ought to prepare for it. He therefore recommends to the consideration of the Legislature the resolutions of Virginia as a correct exposition of their rights, which declared the duty of every slave-holding state, and of the citizens thereof, as they valued their dearest privileges, their sovereignty, their independence, their right of property, to take firm, united, and concentrated action in this emergency.

On the subject of slave-absconding laws of Pennsylvania, there is no law for the protection of the slaveholder. He recommends an enlargement of the secret service money in the hands of the Governor to protect southern property.

CONFERENCE MINUTES.

SHEFFIELD.

According to previous arrangement this Conference assembled on the 26th of September, 1847, in the Hall of Science, Rockingham Street, at half-past ten in the forenoon. The meeting being opened in the usual way, it was moved and seconded that Elder Dunn preside and Elder Mitchell act as clerk. Carried unanimously.

The President made some appropriate and useful remarks for the time; then called on the delegates to represent their branches, and to be as concise and pointed in their remarks as possible. The representations were as follows:—

BRANCH.	REPRESENTED BY	H. P.	ELD.	PRS.	TEA.	DEA.	MEM.	DEAD.	C. OFF	REM.	BAP.
Sheffield .....	Elder Sylvester ...	1	11	16	11	4	311	1	7	6	18
Mattersea .....	" Padley .....	0	1	4	1	1	45	0	0	0	2
Woodhouse ...	" Hall .....	0	4	3	3	2	53	0	0	0	4
Pilley .....	" Cutts .....	0	2	2	1	1	25	0	0	0	4
Gringley .....	" Padley .....	0	1	0	0	0	16	0	0	0	0
Cranemoor ...	" Wells .....	0	1	2	1	1	9	0	0	0	0
Doncaster .....	" Senior .....	0	3	5	0	1	45	0	1	2	2
Chesterfield ...	" Rodger .....	0	3	6	1	2	119	0	1	4	42
Newhall .....	" Wood .....	0	1	1	0	0	4	0	0	0	0
Rotheram .....	" Wood .....	0	2	1	1	1	24	0	0	1	5
Darnall .....	" Mitchell .....	0	2	2	2	1	34	0	0	0	4
Nottingham ...	" Rodger .....	0	0	0	0	0	6	0	0	0	0
Total .....		1	31	42	21	14	691	1	9	13	81

All were in very good standing with few exceptions; united in our counsels and desiring to promote, to the best of our abilities, the great work of God.

The President called for the number of officers present, which was, 1 High Priest, 27 Elders, 21 Priests, 14 Teachers, and 8 Deacons.

The following nominations were then proposed and submitted to the conference, and carried without a dissenting voice.

Charles Marsden to be ordained an Elder; Thomas Devenport, John Wigley, and Enoch Stones to be ordained Priests; Charles Longson, Joshua Cutts, and Mark Fletcher for Teachers; and David Needham and George Dutton for Deacons, for Chesterfield branch. William Hardeastle for an Elder, Wilford Collier for a Priest, and Henry Frith for a Deacon, for Woodhouse branch. Peter Heathcote for a Priest, James Stones for a Teacher, and Joseph Wilson for a Deacon, for Darnall branch.

Moved by the clerk and seconded by the President, that Scholes and Thorp be

organized into a branch, to be called the Scholes and Thorp branch, and that Elder Barker be president over the same. Carried unanimously.

Moved by the clerk and seconded by the President that Henry Moor be ordained a Priest, and Robert Edwards be ordained a Teacher for the above branch. Carried unanimously.

Moved by the clerk that Elder Willden have Attercliff as a field of labour, and that he be president of the same. Seconded and carried.

The meeting was then adjourned until the afternoon.

The meeting assembled at two o'clock in the afternoon, and was opened in the usual way. The sacrament was administered by Elders Whitely and T. O. Lee. While the emblems were handed to the Saints, several of the brethren bore firm and faithful testimonies to the work of God; among the number Elder Broomhead from West Bromwich. The power of God was amongst us greatly. Union was in us, and peace and happiness was upon the countenances of the Saints.

It was then moved by the clerk and seconded by the President that we uphold the Twelve Apostles as the legal authorities of the Church, and Brigham Young as President of the whole church and kingdom of God on earth. Carried unanimously.

Moved by the clerk and seconded by the President that we sustain Elder Orson Spencer as President of the Church in the British Isles, with Elder F. D. Richards as his counsellor. Carried unanimously.

Moved by the clerk and seconded by the president of the Sheffield branch, (Elder Sylvester) that we sustain Elder Dunn by our united faith and prayers, as president of the Sheffield conference. Carried unanimously.

Also moved that we sustain, by our faith and prayers, the presidents of all the branches forming this conference. Seconded by President Dunn, and carried unanimously.

Five persons were then confirmed under the hands of the President and Elders Rodger, Sylvester, Brewerson, and Mitchell. Also the brethren who had been nominated were ordained to their respective offices by the above officers. The power of the priesthood rested upon us very much while attending to the above confirmations and ordinations. They are noble men that were ordained.

Moved and seconded that Elder Brewerton take charge of Doncaster and the surrounding country in the absence of President Dunn. Carried.

The evening service was opened as usual. Our beloved President addressed us in his usual eloquent and energetic manner; the subject of his discourse was election and predestination, and as a starting point he read the 1st chapter of the 1st epistle of Peter. Elder Rodger bore testimony to the same with boldness. To God be all the glory for ever. Amen.

CRANDELL DUNN, President.  
HEZEKIAH MITCHELL, Clerk.

P.S.—The work is still progressing. I have baptized two since conference and engaged to baptize other two. "Not unto us, O Lord! but unto thee be all the glory and power." Amen. H. M.

---

PRESTON.

This Conference was held in the Temperance Hall, Preston, on September 26, 1847. The meeting was called to order by Elder John Fawley and opened with singing and prayer.

Elder Fawley then moved that Elder George D. Watt preside over the Conference. Seconded by Elder John Halsall, and carried unanimously.

President Watt then moved that Elder John Fawley act as clerk. Seconded by Elder Creer and carried unanimously.

The President expressed himself pleased at seeing such a goodly number of the Saints as were then assembled together, and was happy to inform the brethren and sisters of the presence of Elders Amos Fielding and Hetherington. He showed that a union of feeling was necessary, in order that the Spirit of the Lord might be with us; and then every thing would be done well, and peace and good order would be in our midst, and every good principle would pervade the hearts of the congregated Saints. As there was much business on hand, he said he would not continue his



remarks, especially as he was anxious to give Brother Amos Fielding and Brother Hetherington an opportunity of addressing them.

The business of representing the various branches was postponed till the afternoon, as one or two of the brethren who had branches to represent, had not yet arrived.

President Watt then nominated William Dobson, Priest, to the office of an Elder; Robert Gregson, Priest, to the office of an Elder; William Smith, Priest, to the office of an Elder; John Newsham, Deacon, to the office of an Elder; James Brown, Priest, to the office of an Elder; Jonathan Clegg, Teacher, to the office of a Priest; James Topping to the office of a Priest; John Titterington to the office of a Priest; Henry Walters to the office of a Priest; Peter Melling to the office of a Priest; George Ward to the office of a Priest; John Croft to the office of a Teacher; and James Gardner to the office of a Deacon; all of whom were nominated unanimously.

The President then addressed himself to those whom he had nominated, on the great importance of their calling, and its responsibilities. He said he felt it was the mind of the Spirit that Elder Amos Fielding should give them some instruction and advice on this head.

Brother Fielding commenced by observing that what he should advance on the subject would be from actual experience. He advised the Teachers and Deacons not to think they were Priests, the Priests not to think themselves Elders, and the Elders were not to think that they were High Priests, &c. He told them when they had to go out to preach the gospel, not to preach something else, or any thing else but the gospel, as had been the custom of some. He advised them to preach the first principles of the gospel—REPENTANCE and BAPTISM—and never to be afraid of preaching about water, nor ever think they would exhaust these principles by preaching about them too frequently, for they were inexhaustible. He concluded, after many pertinent remarks, by advising the brethren who had been nominated, to cultivate a spirit of humility.

The brethren were then called upon to express their feelings relative to their callings, and to their faith, &c., in the work of God, which they did in a very satisfactory manner.

The meeting was then adjourned until two o'clock, and was dismissed with prayer.

The meeting was opened in the afternoon, at two o'clock, by President Watt, with singing and prayer. After singing a second time the number of officers present was taken, and appeared as follows, viz.—2 High Priests, 1 Seventy, 14 Elders, 11 Priests, 6 Teachers, and 3 Deacons.

Joseph Jackson, Teacher, was then called to the office of a Priest; and John Thornley, Priest, to the office of an Elder.

The various branches were then represented as follows, viz.—

Preston Branch contains 371 members, including 12 elders, 13 priests, 6 teachers, 4 deacons. 10 baptized since last conference, 6 received by letter, 23 removed by letter, 3 dead, and 5 expelled. In good standing with the exception of 8, who are in doubtful standing.

Hunter's Hill—21 members, 2 elders, and 2 priests; 2 baptized since last conference. In good standing with one exception.

Leyland Moss—27 members, 1 elder, and 1 priest. 12 in doubtful standing.

Longton—18 members, 1 elder, and 2 priests. 6 in doubtful standing.

Euxton—9 members, 1 priest, and 1 teacher. One in doubtful standing.

Southport—32 members, 2 elders, 2 priests, 1 teacher, and 1 deacon; 9 baptized since last conference, 2 received by letter. 2 in doubtful standing.

Kendal—36 members, 2 elders, 2 priests, 3 teachers; 1 baptized, 2 dead, 4 removed by letter, 1 received by letter, 1 cut off since last conference. 6 in doubtful standing.

Holme—13 members, 1 elder, and 2 priests; 3 removed. 2 in doubtful standing.

President Watt then nominated Sylvester Southworth to the office of a Teacher, for Leyland Moss branch. Seconded by Elder Langton, and passed unanimously.

The brethren who had been nominated were then ordained to their respective offices, under the hands of President Watt, and Elders Amos Fielding and Halsall; after which two infants were blessed by President Watt and Elder Fielding.

While the Sacrament of the Lord's Supper was being administered, Elder Hetherington addressed the Saints, showing what were the duties of those who were at the heads of families—to show a good example to their children—to bring them up

in a proper manner, by correcting them wisely, and instilling into their tender minds every good principle that they were capable of receiving. He gave some instructions relative to the duties of husband and wife. He advised the young brethren and sisters not to form connexions with those who were not of the church; and advised those who had been ordained to be humble and child-like, and God would bless them; indeed, the instructions given by this brother were calculated to make the hearts of the Saints glad, for they listened to his teachings, which were delivered with much simplicity, with great earnestness and attention.

It was moved and seconded, that the meeting adjourn until half-past six in the evening, when Elder Amos Fielding preached a very impressive discourse to a numerous audience, on the signs of the times, &c. The Conference was then adjourned until the 26th day of December, 1847.

Throughout the day the meetings were well attended; peace and order prevailed in our midst, and the countenances of the brethren and sisters showed the joy and gladness of their hearts, while listening to the instructions of the servants of God.

G. D. WATT, President.

JOHN FAWLEY, Clerk.

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## The Latter-day Saints' Millennial Star.

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JANUARY 1, 1848.

WE are disappointed in not receiving intelligence from the First Presidency in America, before our paper goes to press. We have many letters on hand asking advice about emigration. We have delayed answering these, hoping to receive official intelligence from the Twelve, that should satisfy all inquiries on this subject. If we should advise all applicants to emigrate, a numerous company would speedily be on hand. We know that there are many good and urgent reasons why many should emigrate, but there may be still more weighty reasons why they should delay until they can act in the light of the highest counsels of the Church. We have been assured by Elder Hyde that we shall have the earliest possible intelligence concerning emigration. He may be on his way here even now, and arrive by the first of January. His instructions, in that case, may be of much value to those who are about to emigrate. Some have emigrated precipitately, or stolen away, Jona-like, and experienced the opposite of all true prosperity. Others are too dilatory and slow to get ready. Saints are often placed in critical circumstances, in order that their fidelity to counsel may be tested. He that walketh in his own strength shall be in darkness and ready to fall. "But the counsel of the Lord, that shall stand." He that believeth shall not make haste. If there is not time enough for all to emigrate *after* they are counselled, we are sure there will be no gain by going before. We shall keep a file of all letters on the subject, and answer, as soon as we can profit the inquirer, either through the STAR, or otherwise. While there is anything to do in England, let all exercise their souls in patience yet a little longer. The prospect for employment of labourers is rather brightening upon the whole. The Saints that are faithful must and will have what they need for emigration, and all other useful purposes, in due time.

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WE have just received incidental advice, by way of Elder F. D. Richards, that the "Twelve" returned to Council Bluffs, the latter part of October, in good health and spirits. We shall therefore look for intelligence from them by the arrival of the next steamer, January 1st.

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WE wish Elder Lorenzo D. Butler to take the charge of the Worcestershire Con-

ference, in the place of Elder Thomas Smith, removed to Norwich; and Elder William Mitchell is requested to repair to the charge of the Lincolnshire Conference, assisted by Elder Eyre.

---

SIX or eight worthy brethren have volunteered their service to the French Mission. We shall take an early opportunity to counsel on this matter, and designate one or two to that important field of labour. Let the Elders that are expecting to go to America in a few months, be careful to give no unwarrantable encouragement to companies, or even individuals, to accompany them. Neither should they take up moneys from the Saints here, with a view to make purchases in the land of Zion, &c., without previous counsel from a proper source.

---

WE take this opportunity to notify the Saints, that the present edition of the Book of Mormon is all disposed of, and the last copies are sent from the office. If we can collect in all that is due to the office, we shall probably order a new edition to be published soon. Indulging some anticipation that Elder Orson Hyde may come to take our place, or send a successor in office, we feel necessarily desirous to adjust our books with our agents, as soon as convenient. Some errors have, doubtless, occurred in our accounts, which we are more competent to correct and adjust, at an early period, ourselves, than those will be who may come after us. We shall draft a balance-sheet on the first of January, with our agents, and forward it for their inspection with the commencement of the new volume.

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**JEWISH DISABILITIES REMOVED.**—After a lengthy and elaborate discussion, in Parliament, on this agitating subject, the bill, in favour of the Jews, passed by a vote of 253 in favour, and 186 against, the motion. The whole discussion indicates a perplexing dilemma. The tolerant party do not see so much difference between two erroneous systems, as that one of them should exclude the other. The more intolerant party affect to see good reasons why the Jews, who pray continually to be restored to their own land of Palestine, should not be allowed to innovate upon their long-established system.

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THE subject of the appointment of Dr. Hampden, as Bishop of Hereford, is also another very exciting topic in the British nation at this time. The doctor is suspected of being tainted with Socinianism by a numerous party. The party accusing him, however, is also supposed, by the Minister of the Crown and others, to be in secret alliance with the Romish Church. The truth is, the time has come for discordant elements, whether in Church or State, to come in fearful collision. Deep and covert plots are maturing to explode in the overthrow of the strongest governments. The Jew, Catholic, and Protestant are now all in the race-course for the prize of dominion. The organized system of secret assassinations in Ireland, is scarcely inferior to the horrors of civil war. Oh tempora!

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#### LETTERS TO THE EDITOR.

*Bath, November 30, 1847.*

Beloved Brother Spencer,—If it is not quite too late, I should be very thankful if this could appear in the STAR which the Sons of God are now creating. I feel the more desirous that it may, because my brethren in this part of the island have scarcely been known among the great family of the Saints; and they are a good and faithful people, striving with their might to do the will of our Father in heaven.

Elder John Halliday, who has had charge recently of Bath, Bristol, and Trowbridge conferences, returned to the latter place from Nauvoo about three years ago, after an absence of eight years, since which he has honoured his Master's cause by baptizing about 150 souls into the church from this vicinity. This he has accomplished through patient toil and much privation, as well as much opposition from those who worship God according to law. For a short time past, he felt that the wheels rolled hard, and the work did not prosper as he desired to see it, and as it did in the hands of many of his brethren, and he began to think perhaps he had accomplished his work, and was looking Zionward with longing anxiety; but when I arrived there on the 22nd of October, and we began to take counsel together how to promote the work of God, and increase the number of Saints, the Spirit rested upon us, and we both saw clearly the method of warfare, and the testimony that there were many who would become obedient to the faith and enlist in Zion's cause. Upon communicating our feelings to the Saints, we found they felt the same things. We accordingly sent for Invitations, Letters, Books of Mormon, and Hymns, which we began to circulate and sell, and the Saints felt much rejoiced; and a spirit of inquiry increased among the people, until they lent a liberal hand in the shape of stones, eggs, mud, and other acts of personal violence; in fact, the officers and Saints all feel much engaged in the work, and are determined to spare not, that "the South keep not back."

The Bath branch was raised up by Brother Thomas Smith, now of Leamington Spa; Bristol, by Elders Kingston, Pitt, and others now in the camp with the Saints. Elder George Kendall has distinguished himself in the world, as well as among the Saints, who attribute to him much of the distress which prevails through the breaking of the banks in and about Bridport, where he has baptized sixty-seven. Bristol contains sixty-five, Bath fifty-three, Trowbridge forty-two, Steeple Ashton thirty-two, West Larrington nineteen, Easterton fourteen, Rhode ten, Downhead ten, Kenlisbury nine, Warminster seven, Melsham seven, Stoke five, Bulkington four, Hinton four—total 350 including officers. These constitute what has been called three different conferences as named above; but thinking it quite unnatural that they should be three with only one head, I have created them anew into one, and given it a new name—from henceforth it will be known as THE SOUTH CONFERENCE.

The prospects in the South conference are encouraging—the measure of the Spirit is increasing, and President Halliday, with the other Elders, feel more of the power of their ministry. Invitations have been received lately from new places to go and preach the word, with offers to open houses for public worship. As a declaration of the present, and an omen of the future, I may as well state, that since my arrival in these parts, there has been obtained from your office, seven thousand Invitations, one thousand one hundred of your precious Letters to Crowel (which, by the bye, is a greater proportionate number than those ordered by Capt. Dan Jones, considering the relative number of Saints), thirty-six Hymn Books, and thirty-eight Books of Mormon. Hitherto the number of STARS taken in the South has been about eighty, but the number for the next volume will be one hundred and twenty-five or more. There have been thirty baptized into the church, one a Jew, during my short stay in these parts. It affords me much pleasure and gratitude to God that our labours have been so blessed in the Lord, and the Saints seem to feel the same. Permit me to say the word has gone forth in the name of the Lord, and from henceforth the South will not keep back.

Should you feel to offer any suggestions in connexion with this, I should be happy and thankful if you will do so, and so will this conference.

I subscribe myself, thankful that I may, your fellow servant,

F. D. RICHARDS.

*Hollingwood, November 22, 1847.*

Dear Brother Spencer,—I take up my pen for the purpose of addressing a few lines to you at the request of Brother Richard Cook, our president, on the present condition of the branch over which he presides at Oldham, and of which I have been a member for near six years; and I must say, that during the whole of that period, I have never seen it in a more prosperous condition. But before I proceed further, let me hope that you are thoroughly recovered from your sickness (as I thank God I am), and that both you and yours are all well; yea, very well.

This branch of the church has been, for a length of time, in any thing but a healthy state—darkness seemed to cover the minds of the members, which made them quite discontented; yet they were very slow to murmur. The officers, too, felt it, but I do assure you they had got some of Job's patience, or they would have rebelled and acted very foolishly. By this time you will be ready to inquire the cause of all this—a hint to the wise is sufficient, and I have no desire to hurt any person's feelings—it had got the head ache, or we were ruled with a despotic tyranny; but at last Elder Serrine came up, and seeing what

was wanting, set to his hand, and appointed Brother Cook to preside, who, when he came, made us free like men; that is, he counted us as his brethren; and when we felt we were free, we felt like an uncaged bird and were glad, and rejoiced so much in our freedom, that it might be said, now we were certainly more servile than before, for now our president no sooner counsels than we obey, and are ready to do any thing for the spreading of this great work, which the Lord our God has begun in these latter days. The dark mist of discontent began to fade away, like the early dew before the rising sun—light and joy again filled our minds—pure love again began to show its heavenly influence amongst us—our prospects brightened, and there was something to entice the Saints to come to the means of grace. Unity and peace triumphed again in almost every individual, and we began to add to our numbers, such as shall be eternally saved, at least I hope so. We dwell in peace so much, that Brother Cook has not had a trial for transgression as yet; but not to say too much, we are getting on well under the guidance of a wise teacher.

Lately we were attacked by a Mr. Barber, and last of all it came to a public discussion, for three nights, between him and brother Cook—the Bible being the standard of evidence; but, poor man, he was sadly ignorant of its contents. [I would here just mention, as many know Mr. Barber, that he brought the great in person but the contrary in mind.] Mr. Bowes officiated as his chairman, and had Mr. Barber been mesmerized, and Mr. Bowes the mesmerizer, he could not have acted more like a machine under the control of a master hand, than he did under the tuition apparently of Mr. Bowes. Only two principles being brought forward, I shall merely refer to those, viz., the insufficiency of Scripture and the Book of Mormon.

Mr. B. began the tug of war by endeavouring to prove the Book of Mormon a base forgery, &c., because it says a prophet of God called Moroni or Mormon, led on the people of God to battle (page 650 I think he quoted). He then brought forward Jesus and his apostles, showing how meek and quiet they were—all love, &c., and introduced this as strong evidence that the Book of Mormon was altogether unlike the Bible, &c.

Brother Cook now took his stand, and many a prayerful heart was lifted to the great I Am in his behalf. He commenced by saying it was a poor rule that would not work both ways, so he would put it to the Bible and try it, and if the Bible contained such things, and it did, that which would condemn one would also condemn the other, or both. He then recurred to Moses, who killed an Egyptian and fled—to Joshua, who commanded the sun to stand still, while he slew his enemies, and lifted his sword against the Lord; he also alluded to Samuel, Saul, and Agag, and introduced them in such a manner that he evidently carried the audience along with him. He then mentioned David, Jesus, &c., to prove that God was a God of war and judgment, as well as a God of love—thus proving that the Bible and Book of Mormon agree in that respect.

Mr. B. then rose, evidently labouring under a feeling of discomfiture, and said, he was surprised to hear Mr. Cook handle the contents of the Bible in such a manner, and concluded by making a strong appeal to his christian friends in behalf of his Bible.

Brother Cook, with a smile upon his countenance, said, that if the Bible was so dear to Mr. Barber, he had only quoted from it to show, that if such things condemned the Book of Mormon, they also condemned the good old Bible, but wished him to understand, that the Book of Mormon was as dear to him as the Bible was to Mr. B.; but Mr. Barber's conduct called to his mind a fable that he had read when a boy about a farmer and lawyer's bull and cow.

The second night he brought J. C. Bennet's book, and made use of it instead of the Bible, by which he proved himself a retailer of untruths, a hypocrite, and an evil-minded individual.

Brother Cook, in private, applied the lash without mercy, to both Mr. Barber and his chairman, and after the third night declined meeting with such characters. It is but justice to add, that Brother Cook ably defended his principles against theirs, and fully exposed the scurrillity of his opponents; but I have not time or space to say more, nor do I think it worth while; yet we added six that week after all, and Brother Martin confirmed five of them the Sunday following, and we have added some since.

Brother Martin, on the Sunday following preached twice, and added fuel to the flame, fulfilling the prayer of Mr. Barber—that if our doctrine was true, the Hall might be filled, and so it was. Thus you see, dear brother, nothing can make against the truth—some being added, and others that were weak made strong. Truth is mighty and will prevail.

I have written this at the request of Brother Cook. You may use it as you in your wisdom see fit. With this you will receive a small poem, written while resting from my work as a blacksmith. I should not have sent it, but for Brother Cook. If you find any thing in either this communication or the poem you may use them—I seek not fame, but if it pleases others, or does good, I shall feel quite satisfied.

Yours very respectfully,

JAMES TAYLOR.

*Crewe, December 4, 1847.*

Beloved President Spencer,—I sit down (under somewhat different than wonted feelings) to transmit a few items from my journal, which may serve to convey to your mind the state of the conference since you left Macclesfield.

Tuesday, 16th, in the evening met a good muster of the members.

Wednesday, 17th, walked to Bollington; the Saints met in the evening at Kerridge.

On Thursday evening, the 18th, (notice having been given) held a meeting in another part of the town, both of which were better attended than usual. Tokens of good—both Saints and sinners.

Friday, 19th, returned to Macclesfield somewhat encouraged.

Saturday, the 20th, spent the day in visiting the members. In the evening met the officers in council. Called Elder David Henshall to take the oversight in my absence; most of them in unity, giving tokens of improvement; girding themselves anew to fidelity and perseverance in the discharge of the duties of their respective callings, and in efforts to extend the truth of God, at the same time repenting of their lethargy and humbling themselves.

Sunday, 21st, made a grave to bury all grievances, only on condition of true repentance, forgiving one another, and obtaining forgiveness of God, &c. All were of one mind, striving together, &c. This was, indeed, a season of rejoicing. It was the fellowship of Saints. In the evening, many strangers came to hear the word; I pray that it may fall where there is "much earth," and bring fruit to the glory of God. Amen.

Monday, 22nd, visited as many as I could.

Tuesday evening, 23rd, met them at the chapel for fellowship. Good testimonies—encouraged to hope.

Wednesday, 24th, walked to Middlewich; found the few Saints living in peace and love, cherishing the counsel and instructions given at the late conference by the beloved servant of God, Orson Spencer. May the choicest blessing of earth and heaven be showered upon him. Amen.

Thursday, 25th, walked to Over; met the few Saints: this is in the centre of a very populous country. The officers who live at a distance of from four to ten miles have come out, after having suffered the summer to be past and gone, and many not saved. Resolving to redeem the time, aware that the harvest is not gathered and that labourers are needed. This appears to have become a powerful stimulant, in most of the officers that I have held intercourse with.

Friday and Saturday, 26th and 27th, saw as many of the Saints as was practicable.

Sunday, the 28th, met the officers from all the branches, except Macclesfield, in conference at Middlewich, at thirty minutes past ten; the state of the weather very unpropitious, being wet. We had an interesting meeting, all bearing their testimonies under the influence of the one Spirit. The services of the day, throughout, were interesting beyond any late specimen.

Monday, 29th, adjourned to Crewe: visited all where it was practicable.

On Tuesday, the 29th, and 1st December, walked from Crewe to Nantwich. Feeling a desire to introduce the gospel, went through the town, but could not succeed in obtaining a room, yet, indulging hope on returning to Crewe: had a meeting in the evening.

Thursday, the 2nd.—Walked with Elders Timms and Walker to Sandbach, on a similar errand, but here also we met with disappointment, only that we got a house to be opened next Sunday, for two meetings each successive Sunday, till somewhat more appropriate shall transpire.

Well, dearly beloved brother, I feel a stronger desire than ever I have done to spend and be spent in the service of so good a Master, and in so high a calling. I often feel my own weakness and incapacity to accomplish any work that is worthy of being acknowledged of God, independently my hope and trust is in God. I therefore rely upon his promise, being convinced of his faithfulness.

I am, in the bonds of the gospel, yours and the servant of Jesus Christ,

JOHN GOODFELLOW.

*57, Theobald Road, London, November 30, 1847.*

Dear Brother Spencer,—Knowing the interest you take in every movement calculated to promote the dissemination of those spirit-enlivening principles of eternal truth, contained in the covenant which Jehovah has renewed and presented to the children of men for their reception, in order to their being legally adopted as members and citizens of his glorious kingdom; I hasten to lay before you a brief sketch of my visit to the Island of Jersey, where Elder William Ballan has been successfully engaged, during the last four months, in preaching the everlasting gospel.

I left London on the morning of the 13th November, arriving in Southampton at thirty

minutes past eleven. I sailed in the Jersey steamer at seven p m., and arrived in Jersey at thirty minutes past eleven, the voyage from Southampton to Jersey occupying 16½ hours,—the distance from London to Jersey being about 230 miles. On the vessel coming into the port of St. Heliers, I quickly descried Elder Ballan standing on the pier, surrounded by a little knot of Saints, who most kindly welcomed me to their Island. I was conducted to a neat lodging, where, during my stay of thirteen days, I received every attention from a sister, Drummond, and several others. The day of my landing, being the Sabbath, I preached in the evening to a crowded house, and continued to do so during my stay. I believe eleven were baptized while I remained, and as many more had given in their names when I left the Island. Elder Ballan has laboured diligently, and has encountered some opposition. There appears to be a fine opening on every hand in this place.

The Island of Guernsey is little more than 20 miles from Jersey; two other Islands, one named Alderney, and the other Sark Bay, in the same range, making what are termed the Channel Islands, while their contiguity with France, being within two hours' sail of its shores, must render the planting of the standard of truth in these Islands a most interesting and important work. It is little more than 70 years since these Isles belonged to the French nation, consequently the French language is still spoken. There are many who have joined the church who speak English very imperfectly. May we not indulge in the hope that from this place Elders will speedily go forth (having a knowledge of the French language) as instruments in the hands of God, in waking up that great nation to a knowledge of this great dispensation. Amen.

During my stay we had a tea-party, at which sixty sat down, many of them strangers, who seemed to enjoy themselves much, stating that they were highly pleased with the proceedings, and also with the arrangements, the room being tastefully decorated with evergreens, flowers, fruit, &c., having altogether a gay and imposing appearance. Elder Ballan amused us with several stories and anecdotes, illustrative of the spirit of the age, signs of the times, &c., presenting, in bold relief, the gross darkness which covers the minds of the people. I felt happy in fully attempting to portray the beauty and order of the kingdom of God, touching upon the origin, exhaltation, and destiny of man. The meeting was also addressed by Elder Buckingham, Priest Lewis, and Brother Duhamel. I was, indeed, edified while listening to the discourse of Elder Buckingham, who, for many years, has been a member of the Society of Friends. He spoke most feelingly, in expressing his gratitude to God, that he had been led to obey the gospel, and bore a faithful testimony to his having at least received one gift of the Spirit, viz., knowledge. Thus does the kingdom of our God extend, and thus does the Spirit bear witness. All hail to the kingdom of God! speedily covering the earth as the waters cover the channel of the deep, is the prayer of your servant and fellow-labourer, in the kingdom of patience,

JOHN BANKS.

P.S.—We improve in London: eight were baptized last Monday evening. I shall write you again in a few days. When may we expect you in London? J. B.

Glasgow, December 7, 1847.

Beloved Brother,—My health for the week past has been very poor, a part of the time on my bed. Last Sunday, I preached in Kilmarnock three times. In the evening, a complete crowd of people came to hear the *American* Elder, and it being a very respectable congregation of clergy, &c., they listened with great attention, to a *very spirited* discourse.

After meeting, two called for Baptism, and I went with them to the water, and coming forth out of it, we rejoiced much.

Another one told me on Monday morning, that he would be baptized that night.

I went from there, to the large town of Ayr, where Brother John Carmichael is now preaching with great success. He had an appointment at which, I spoke awhile to the people, and after the meeting, an elder of great respectability belonging to the Moravian Society, was baptized and confirmed.

On Tuesday eve, I got up off my bed in a high fever, with pulse high as 96, and walked one and a half miles, to fill the appointment of organizing the branch, and did it in defiance to the devil's determination to hinder me.

An effort several times heretofore has been made to introduce the work there, and now, thank the Lord, we have a fine flourishing branch of sixteen members.

One applied for baptism the night of the organization, and several more were just ready. With such bright prospects, my zeal would not allow me to rest, but I will be under the necessity of so doing, for my bodily powers are getting very weak, and I feel it much after a little hard labour. I fear awhile in the Rocky Mountains will be very essential to my health soon.

My sermons of late, have nearly all been attended with the addition of one, two, or so at the time, and my ambition will scarce allow me to cease my labours in the Lord.

I have not time to write much now, as it is near six o'clock P.M., and I have yet twelve miles to go, where I intend to spend the sabbath.

In haste, I remain, yours affectionately,  
S. W. RICHARDS.

*Bradford, December 7, 1847.*

Dearly beloved Brother Spencer,—I feel happy in writing to you at this time upon the great work of the Lord. The work is moving on well in this region; we are baptizing on all hands, and many important persons are obeying the truth. I baptized Mr. Bastow, of this town, a gentleman of great influence, a surgeon, last Friday; he is very humble, and quite the gentleman in manners and appearance, and he is moving our cause among the higher classes around here. We have baptized lately two ministers from a society of Methodists, at Leeds, and many others from that region. Nearly a whole choir of church singers, at Woodhouse, are believing, some of them are baptized; the minister feels bad about it. The Methodists of Tadcaster had a fine treat a fortnight ago. A minister preached three sermons against the Mormons, reading much from Storey's Book.

The cause of God is moving on well on all hands; peace among the Saints. Babylon's downfall is much felt in this part; distress is appalling and sickness extending. Fear has taken hold of the people, and their systems cannot comfort them.

Yours, in eternal bonds of love,  
CHARLES MILLER.

*Trowbridge, December, 1847.*

Dear President,—I write with pleasure to inform you that I am still alive and well, and, since I wrote last to you, the officers of the law have interfered in our behalf, and last week we had quietness again. We all feel much better since the breeze has blown over, and are sure that all things will indeed work together for good. You will please to increase my list of Stars to sixty instead of twenty-six; and I want 300 of your valuable Letters, with 2,000 Invitations, which will compose my next parcel. I am glad to inform you that I expect to organize three new branches in the course of a week or two, and our prospect is indeed cheering.

With kind love, I remain your humble servant,  
JOHN HALLIDAY.

[We are happy to learn from the foregoing note, from Elder John Halliday, that the officers of law have begun to discharge their duty, in preserving the peace and resisting the lawless violence of the mob. When we first heard of this outrageous conduct against peaceable Saints, we felt no little surprise that the officers of government should suffer such abuses to be practised with impunity, and we delayed any remarks upon the subject hoping to hear the intelligence that has at length reached us. The pure gospel will, however, meet with opposition in every land. Offences must come, but wo unto them by whom they come. The same spirit of pure devotion to revealed truth that was exercised in Illinois and Missouri, and in Palestine, and the Cities of the Plain, will be followed with like opposition and tumultuous mobbing. If any one wishes to learn the secret cause of persecution, in all ages, against a godly people, let them practice righteousness, and stormy violence and misrule will soon assail them. "In the world ye shall have tribulation, but in me ye shall have peace." Some of the churches are requiring more than double their former number of STARS. We hope that we may have as full a list demanded at the commencement of the volume as will afterwards be required, lest a deficiency in some numbers is thereby created, and cause disappointment to such as shall in future ask for back numbers. We have but a few complete copies of the ninth volume on hand, and not more than 150 copies that are defective by one or two numbers. This number of copies will go but a small way towards the supply of 15,000 or 20 000 Saints, many of whom will seize the earliest opportunity their means will permit to take these few copies from our shelves.]—Ed.

*Rhymney, November 29th, 1847.*

Dear Brother Spencer,—Although you are a stranger to me in body, as yet, nevertheless I love you, and most sincerely wish to see and hear you speak the words of eternal life; for as Brother Hyde said, when speaking of your death, that you were a Star of the first magnitude; and verily I believe him, for the light that has shone forth in celestial brilliancy from your noble soul, through the medium of the MILLENNIAL STAR, proves his



words to be true; and my sincere prayer is, day and night, to my heavenly Father, that He will continue to bless you with health and strength of body, and give you wisdom and understanding through the light of His Holy Spirit, to govern His children in righteousness. Even so, Amen and Amen.

I understand that you intend paying us a visit at Christmas. Thrice welcome, say I, to you and your lady, for I anticipate having a good shake of the hand at that time, so may God spare our lives until then, is my desire in the name of Jesus. Amen. I now conclude by wishing you all the blessings that heaven and earth, and your dear wife can afford you. Even so, Amen and Amen.

I remain your humble servant, in the everlasting covenant,

GEORGE DAVIES.

P.S.—Brother Jones, our President, is labouring hard in the vineyard here; he is a great blessing to his nation, for the light and knowledge that has flowed through him since he came is astonishing; and our prayer is that it will shine brighter and brighter until it attracts the gaze and wonder of the whole nation, over which he is called to preside. Even so, Amen.—I have composed an Acrostic for Brother Jones, and if you should see it worth your notice, you will oblige me by inserting it in the STAR.

## ACROSTIC.

D id you hear of our brave Welsh captain,  
A spirited man, without deception,—  
N oble in battle as a nation's champion.\*

J esus-like, he loves his nation;  
O yes, he does, beyond expression.  
N o matter what his trials are,  
E verything proves he is sincere,—  
S o God bless his future career.

G. D.

\* In spiritual warfare.

## EXTRACT FROM BROTHER ROBERT DEAN, CROFTHEAD, SCOTLAND.

Since our Conference was last held in Edinburgh, we have baptized 27, and a few more are just ready to go into the water. Our enemies are raging against us; but the way they take to persecute us always awakens some to inquiry.

ROBERT DEAN.

## LETTER TO ELDER F. D. RICHARDS.

*Bath, December 16, 1847.*

Dear Brother Richards,—It is with feelings of great pleasure that I take up my pen to write to you concerning this place and myself, since you left. We are all pretty well; the Saints are much more united than ever I saw them. Our meetings are well attended by strangers. On last Sunday, the 12th, I preached the first lecture, and you would have been delighted to have seen the immense congregation that attended, and the attention they paid. Truly I was, and I felt, quite at home, while addressing the largest number of people that I ever stood before. I found the power of the Spirit dwelt on me, and I know that great good will be done. I baptized a young woman last Sunday morning, the first fruits of my labours since you left.

I hope this will find you well and happy, as it leaves me at the present time. I often think of you, and regret that your stay was so short in Bath. But I thank the Lord that you came among us, because we received of the good influence of the Spirit of the Lord, which, I hope, will long be felt and enjoyed by all.

Your obedient servant and brother,

A. MARCHANT.

## VARIETIES.

EARTHQUAKE.—On Monday night last, about half-past eleven o'clock, many of our citizens distinctly heard the roar and sensibly felt the shock of an earthquake, — *Richmond (Ky.) Chronicle*, Nov. 18.

John Simmonds, a poor but honest and industrious man, with a wife and family, has been committed to Aylesbury gaol, to take his trial at the quarter sessions, for refusing to pay *fivepence* towards the cost of the bread and wine, the cushions, and the cassock, of a parish church!

The steamer *Talisman*, from Cincinnati, bound to St. Louis, and the steamer *Tempest*, bound down, came in contact, about daylight, on Friday, the 19th ult., at Devil's Island, by which the *Talisman* was sunk, drowning over one hundred deck passengers. No cabin passengers lost. The passengers and crew (those saved) were taken off by the *Tempest* and landed at St. Louis.—*Louisville Democrat*.

The schooner *Sarah*, at New Orleans, from the Brazos Santiago, states that the fever was increasing. Letters from the City of Mexico of October, stated that the town of Atlisco, in Mexico, was totally destroyed by an earthquake on the 3rd of October, not a house was left standing. A large portion of the inhabitants was buried beneath the ruins. Severe damage was also done to the surrounding country, and in the villages and mountains, many of which were overthrown. Canales died at Cerralvo on the 4th instant.

**TERRIBLE ACCIDENT.**—We have as yet received no further details of the burning of the steam boat *Phoenix*, of which by our telegraphic correspondence we informed our readers on Saturday. The following, however, from the *Philadelphia News*, give some particulars not hitherto published:—"News has just reached here, by way of the Lakes, of a sad catastrophe which happened on Lake Michigan, by which nearly two hundred human beings have been hurried into an untimely grave. On Sunday morning last, the Propeller *Phoenix*, bound up to the Lakes was discovered to be on fire, when within nineteen miles of Sheboygan. The fire broke out under the deck, and a fresh wind prevailing, spread with fearful rapidity. The utmost consternation prevailed among the passengers, and it was impossible amidst the excitement which followed, to make the proper efforts to stay the flames and save the boat. There were over two hundred passengers on board, and the scene was heart-rending in the extreme—Mothers crying in frantic madness for their children—wives clinging to their husbands, and crying aloud for mercy from above. Some in desperation plunged into the lake—others in their wild delirium rushed headlong into the flames. It was a harrowing spectacle, and humanity shudders at the recital of it. Most of the passengers succeeded in escaping in the boats, and the rest either perished in the flames, or were drowned. Captain Sweet, who was lying on a bed of sickness, was saved in one of the boats. Those who so miraculously escaped in the boats, were shortly after picked up by the steamer *Delaware*, which hove in sight just in time to witness the dreadful fate of those on board the ill-starred *Phoenix*, but too late to render them any earthly assistance. Every attention was paid to the survivors by the officers and crew of the *Delaware*. One hundred and fifty of the passengers were German immigrants. The *Phoenix* was owned by Pease and Allen, at Cleveland, and insured for 15,600 dollars.

**AMERICAN COURTSHIP.**—You know nothing in the old country of going-a-head. If you only saw one of our young fellows setting off to pick up a wife, it would wake you up amazingly. There you would see him, perhaps in harvest afternoon, with smart waggon and best team. He arrives at the father's door; leaps right out—starts right in. Miss is sitting in one corner, sewing a napkin; father in t'other putting a new handle to his axe. "Good morning both," says the young man. "Good morning, Fred," says both in return. "I say, squire," says Fred, "the old lady is in the kitchen with a something in her head she wants to be a-telling you of: you had better start." Still cutting away at the handle, the old squire gets up; and leisurely bows himself out of the room. "Now for it!" says Fred. "I say, Miss, it's all up with me." "Up with you!" says Miss; "how's that?" "Why," says Fred, "there aint no fun in natur' in a fellow living by his self in a house as big as a Shakers' meeting, and nothing in it barrin plenty of furniture in the rooms; the kitchen chock full of hams and ingin nets; the cellar over the lip with cider; and nothing else in the universe but the live stock out of doors." "Well, what else would you have?" says Miss; "ain't that enough, you goney?" "Enough!" says Fred, "no! there ain't a wife in the lot." "Ah! that's queer," says Miss, with a blush. "No, it ain't," says Fred; "a critter must begin sometime to be married. I've just ta'en a thought that way since the house is fixed. But I have often thought o' you, Miss! Oh! there now, my dear, don't look flustered," says Fred, in a soothing tone, "I hain't got honey words; but I've a heart, you may depend, as warm as a cooking-stove." "Tuts; yoo're a bold fellow," says Miss. "Well," says Fred, "tuts ain't no. You won't say that ugly word?" "Won't I!" says Miss. "Well, then," says Fred, "will you say 'No,' when I ask you right off?" "To be sure I will," says she, "and keep my word too, you gomerall." "Then," says Fred, with a solemn voice, "Mary, my sweet love, will you refuse me?" "No," says she, according to promise. "There you are!" says Fred, triumphantly, "taken the bait! so I'll step along and tell father." All was settled right off; and Fred got a pretty wife the next week to finish the lot.

The wife of a solicitor in the county of Nottingham lately gave birth to a son, being the eleventh child of the same sex in uninterrupted succession.

One of the amusements of idleness is reading without the fatigue of close attention, and the world, therefore, swarms with writers whose wish is not to be studied, but to be read.

THE SEASON.—A correspondent who resides in the high mountainous district of country, under the Standedge hills, between Manchester and Huddersfield, informs us that he has for several mornings, during this month, heard the common throstle (as it is there called) singing just as if in early spring. There is not that bell-like clearness in its notes, owing to the damp and humidity of the atmosphere of the district, which has been enveloped in rain, fog, and mist, for nearly three weeks.—*Liverpool Mercury*.

### THERE IS SOMETHING AT HAND !

There's a voice in the valleys, the mountains, and floods,  
And a rust'ling wailing is heard in the woods;  
The greensward, and foliage, falls seared in the leaf,  
And the gay flowers, *untimely*, are *drooping* in grief!  
For the Angel of Death! pours his *curse o'er the land*,  
And the people, amazed, cry—"There's *something at hand!*"

There's a sound in the Wind, of the Monsoon, and squall,  
And its bellowings echo the Avalanche's fall;  
The Ocean laughs loud, while in tempest arrayed,  
And the *lightnings gleam* bright o'er the *wreck* she has *made*;  
Yet they know not the cause of the *corse-covered* strand,  
But, despairingly, cry—"Surely *something's at hand!*"

There are spots in the Sun, as the prophets foretold,  
And the pale Moon looks sad, on the Earth growing old;  
For a quaking harsh sound in her bowels loud groan,  
While her *volcanic cough* vomits *fire* in her *moan*—  
Yet though frailty, and age tell her *last* running sand;  
Ah! the world perceives not this *something at hand!*

There's a *spectre* abroad! like the wind's airy breeze,  
That cometh to all, yet no *mortal eye sees*  
In the *haunts* of the *wretched*, its *trophies* are seen,  
And Death strews its pathway where e'er it hath been;  
Still, though Pest'lence rages, they can't understand,  
But, *terror-struck*, cry—"Surely *something's at hand.*"

There's invention and change, by Priest, Artist, and Sage,  
From good, better, to best! stamps the toil of the age;  
And their *mountebank skill* rings the change into gold,  
And their gold becomes tin, as new changes unfold:  
Thus *presto* goes on, touched by Mammon's sly wand!  
And the *jugglers*, delighted, cry—" *Something's at hand!*"

There is *wealth* in abundance, and *misery* in *store!*  
There is *wisdom*, and *learning*, and *ignorance* more;  
There is every thing *better!* and every thing *worse!*  
More refinement, and morals, yet more of the curse—  
War! Religion! and Slavery, the world command,  
And Bab'lon, in wonder, cries—" *Something at hand.*"

But what is this *something?* all fear and adore!  
That so strangely now "*casteth its shadows before,*"  
Which the learned, and illiterate, look for to come:  
Be't for good, or for bad, abroad, or at home?  
'Tis this wonderful truth—tidings awfully grand!  
That *God's time to reign on the earth is at hand!*

LIST OF MONEYS RECEIVED FROM THE 2ND OF DECEMBER TO THE 18TH OF DECEMBER.

T. H. Bunting.....	£ 1 2 9	Brought forward.....	£40 8 4
C. Dunn .....	14 0 0	George Kendall.....	2 3 6
W. C. Cartwright .....	1 2 8	Robert Christie .....	1 10 0
F. Jackson .....	1 10 0	Charles Miller.....	5 0 0
William Speakman .....	4 0 0	A Shaw .....	5 10 0
John Halliday .....	0 15 0	J. Bond.....	1 8 11
William West.....	2 15 10	William Broomhead .....	1 13 4
John Preece.....	2 0 0	Robert Martin .....	1 7 0
John Parkinson .....	2 0 0	William M'Keachie .....	10 0 0
Thomas Stephenson .....	0 8 1	Robert Hodgert .....	2 0 0
J. Godsall .....	4 1 6	Robert Russell .....	1 14 0
William Wolstenholme .....	0 10 6	William Hulme .....	1 4 0
Charles Phelps .....	0 13 6	J. Hackwell .....	0 19 1
A. Marchant .....	2 14 0	Robert Reader .....	2 1 4
John Johnson.....	2 14 6	Philip Lewis .....	0 14 0
Carried forward .....	£40 8 4		£77 13 6

NOTICES.

Elder T. B. Stenhouse is appointed to introduce the gospel in Southampton and vicinity.

Elder Samuel W. Richards's address is at Mr. John Greer's No. 9, Charlotte Lane, Glasgow.

As we design to send off our parcels of STARS and Books about three days before the Sabbath that precedes the first and fifteenth of each month, we shall be thankful to receive all orders for Books &c., nearly a week before the above named Sabbaths. Invitations cannot be printed to order, without sufficient previous notice.

ERRATUM.—In the hurry of going to press with the last number of the STAR, an error occurred in a part of the impression, by the transposition of a line in a paragraph of our Editorial remarks; the error, however, is so self evident that it readily corrects itself, yet we here insert the paragraph as it ought to read for the benefit of those who may have obtained imperfect copies. The correct reading of the paragraph is as follows:—By the politeness of Capt. M'Pherson we have received an agreeable letter from Brother Joseph Russell, concerning the good health and abundant labours of Brother J. D. Ross at Mirimachi.

The present edition of Letters to Crowel being more than two-thirds exhausted within a short period of two or three months, and there being frequent requests for bound volumes of the same, the author has concluded to make a considerable enlargement of the volume, and print another edition, to be bound in a volume of near 250 pages, demy 18mo. In addition to the subjects treated of in the first Twelve Letters, an expository sketch of many other doctrinal subjects is given, and also many prominent objections are answered and obviated, concluding with a summary appeal to the Rev. Mr. Crowel, and a farewell address to the American citizens, &c., &c. This latter volume, now ready for sale, is not designed to supersede the more convenient distribution of the Letters in Tract form, but is better calculated for preservation, and is in a more portable shape and size. The type of the new volume is uniform, and fair, which the length of some of the Letters in Tract form forbid. The price at the office and to agents, of the book bound in cloth, is 1s. 6d.; handsomely bound in morocco, gilt edges, similar to the best bound Hymn Books, 4s.

CONTENTS.

Address on the opening of the New Year .....	1	Letter to Elder F. D. Richards .....	13
South Carolina on the Wilmot Proviso .....	2	Varieties.....	13
Minutes of Conference .....	3	Poetry .....	15
Editorial.....	6	List of Moneys Received .....	16
Extracts from Letters .....	7	Notices .....	16

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## The Latter-Day Saints'

# MILLENNIAL STAR.

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HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev. ii. 7.*

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No. 2.

JANUARY 15, 1848.

VOL. X.

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### LONDON BANKERS.

*From the Herald for Europe.*

ACCORDING to the last accounts from Europe, there seems to be every reason to believe that a new and fresh speculative movement, in the general articles of commerce and consumption, has been devised by the great capitalists of London and elsewhere, and that the whole commercial world, both in Europe and America, will be more or less under the influence of their agents, during the next six, nine, or twelve months. The action of the British government and the Bank of England, and the sudden effect which the influence of the bank has produced on the money market form one of those periods of quiet and calm, which generally closes a time of excitement, with as much certainty as it precedes another and a new excitement. The monetary crisis in London, and throughout England, seems to have stopped in mid career by the influence of the London bankers and government, and the Bank of England; yet this influence was merely a matter of imagination, without any particular action of any kind. The bank was authorized to make fresh issues of its paper, contrary to its charter, in order to sustain the credit of the country; but affairs gradually improved, even without the application of the physic. We are, therefore, in the midst of that lull, or calm, which follows after or precedes those movements, created by the great capitalists and speculators, for the purpose of filling their own pockets and cheating the rest of the world.

Let us explain. The Rothschilds, the Barings, and other extensive houses and bankers in London, control the commercial world, through the action of the Bank of England, the foreign exchanges, the bullion market of the world, and all by their vast capitals and power over the various governments; and by their combined movements on the money market, originated in London, and carried into effect by their agents throughout the world, they raise the prices of the great articles of consumption, such as cotton, corn, or tobacco, as well as coin. They vary those movements, backwards and forwards, upwards and downwards, just to suit their purposes, and to make money out of their operations. When Voltaire lived in his famous *chateau*, near Geneva, he wrote to a friend that he could speculate in the French funds, and make money on them, just as easy on the shores of the lake of Geneva, as on the *Bourse* of Paris. He explained: he had a friend in the Bank of France, who gave him intelligence when they were contracting or expanding the paper system, and according as they were doing one or the other, Voltaire said he bought or sold stocks, and always, at the end of a few months he cleared a profit, one way or the other. These principles and movements, in controlling the money market, through the agency of the paper money system, have been extended in the present day by the great bankers in London, to embrace all the great articles of commerce, and not stocks alone. Even famine and pestilence, and the miseries of the human race, are merely looked upon as elements in these monetary calcula-

tions, by the great financiers and bankers in London and Paris, who are also great gentlemen; but who, in other ages of the world, would have been looked upon as great scoundrels and great cheats, and would, accordingly, have been hung by the neck till dead.

Let us give a few facts on the subject. In the year 1845 the potato rot began to create its ravages in Ireland, and other portions of Europe. It was, however, only partial in that year. During a part of that summer, the British government, under Sir Robert Peel's administration, sent directions to its agents in Ireland, to collect all the information possible relative to the shortness of the potato crop. This information was collected privately, and was secretly transmitted to London. At the proper time, the deficiency was ascertained, and this important fact was communicated confidentially to the house of Barings, in London, who enjoyed the confidence of Sir Robert Peel. In the fall of 1845, possessed of the knowledge of the exact shortness of the crop, and that there would be a great demand for breadstuffs, the Barings despatched their agents to this country secretly; they purchased large quantities of produce at low prices; and the very vessels that transported such produce to Ireland and England had reached their ports of destination just after the fact of the scarcity was known in England, or to the commercial world of Europe. As soon as it began to be agitated in the newspapers that there was a great deficiency in the potato crop in Ireland, prices of all kinds of breadstuffs of course rose, and the Barings, and a few others in the confidence of the government, who had entered early into the market, made vast sums of money by their operations.

This was the first movement of the London capitalists and speculators. The year after, viz., in 1846, and in the middle of the summer of that year, some doubt was entertained whether the same disease affected the potato again. By this time, however, Sir Robert Peel was ousted from power, and Lord John Russell, the leader of the whigs, became prime minister. Now the favourite of the whigs among the chief bankers, capitalists, and speculators in London, are the Rothschilds, and those connected with that eminent Jewish house. The government secretly collected the same information as Sir Robert Peel had done the year previously, relative to the potato crop in Ireland, and other parts of Great Britain, and communicated the same information to the Rothschilds and those connected with them, and they followed the same system that the Barings had done the year before, and transmitted orders and information to all their agents in America and the east of Europe, for the purchase of grain. Many of the speculators and tottering houses, wishing to help themselves, entered into the same movements. We all remember the extraordinary commercial excitement in 1846-7, created by those movements growing out of the failure of the potato crop in Ireland and Belgium, and even in France, and other parts of Europe.

It was also well known in Paris, that the French government became the confidential adviser of the branch of the house of Rothschild in Paris, in the same way as Sir Robert Peel and the British government had of the Barings in London and their branches. But in order to keep down the prices of grain to the proper period of the season, the French minister of commerce actually underrated and falsified the condition of the crops in France, for the purpose of giving facility and room for the Rothschilds and their agents to make their vast speculations. From the corrupt character of the French ministers, it is probable that they were connected themselves with these movements, and those very grain speculations.

Those extraordinary commercial movements went on in the winter of 1846 and the spring of 1847. A vast number of rotten houses in London entered into those speculations, with the hope of realizing some profits, and thus to enable themselves to be sustained a little while longer. The great banking and commercial houses in London, generally live in the most expensive style; they become connected with the nobility in some way, and are involved in the same mode of living, which has been set by the territorial lords of England, at the West End of London.

The British ministry, however, not only made the Rothschilds and their friends the depositories of those secrets useful to their speculations, but they also made panic speeches in the House of Commons, for the purpose of increasing the prices of breadstuffs, and delaying a reaction in the market. Every one can remember the several speeches made by Lord John Russell when he exaggerated the failure

of the potato and other crops in Ireland and England, putting the estimate of deficiency at sixteen millions of pounds sterling. This tended to advance prices of grain and breadstuffs, in the spring and summer of 1847, still higher, until the favourable moment was seized by the Rothschilds and others to throw vast quantities of grain into the market, and get rid of it at any prices they could, enriching themselves, and leaving the losses to be borne by those not in the secret. But this was not all; a loan of eight millions was asked for by the ministers, to enable them to feed the Irish people; this loan was taken by the Barings and the Rothschilds; and it is a singular fact, that most of the money of this loan probably went into the coffers of those men who were importers, purchasers, and speculators in the very breadstuffs and grain that were imported by this money.

When certain of those articles of general want had reached the highest point, by the very efforts of those men in London who got up the movement, they then turned their attention to make money by the differences in the foreign exchanges, and by managing the imports of bullion into England, in the same way, and on the same principle, that they had managed the imports of grain and flour. For many months past, if we may use the same language to express similar ideas, the prices of gold and silver had been rising throughout the commercial world, as a consequent reaction to the fall of prices in other articles of merchandise. The great capitalists and bankers in London, who control the commercial world through their agents and the Bank of England, have been making just as much money by the advance in the price of bullion or exchanges, as they formerly did in the advance in the prices of grain.

When the revulsion in England had gone far enough — when the panic began to reach some of their own personal friends and adherents — they thought it time to stop it, by calling into action the agency of the Bank of England, of the government, and of some other powers, as we see by the last accounts from that quarter. The Bank of England is nothing but a mere bullion and paper shop — with paper for England and bullion for the rest of the commercial world — and entirely in the hands of Rothschilds and the London bankers who keep their balances there. Those bankers operate to the extent of six or seven thousand millions of dollars per year, in the settlement of balances in London alone. There are about fifteen or twenty of those great bankers formed into particular *cliques*, one headed by the Barings, and the other by the Rothschilds. It is of no consequence which party is in power in England; for the monetary and commercial affairs of the kingdom, and of the commercial world, are managed on the same principles of gain or loss — on the rise and fall of every article of commerce — on the same principle of using famine, pestilence, and all the other misfortunes of human life, as mere elements in commercial calculations, by every party — whig or tory. At the present time, the whigs are in power, and the Rothschilds are their principal financial advisers. Rothschild himself furnished the funds requisite for the London election, estimated at twenty-five thousand pounds, which resulted in the election, of Lord John Russell and himself. They are now operating in London for another great movement on the distresses of the human race. Prices of produce, cotton and corn, are low; gold and silver are high, relatively. We have not the slightest doubt that the London speculators have made and perfected arrangements, and sent their agents to every part of the world, for the purpose of purchasing, and with the intention of gradually increasing prices, through the Bank of England and the exchanges, for the next six or nine months, when, at the proper time, they will make vast profits, break down the markets, and produce another revulsion in the commercial world, and pursue the same method at a future day.

It would be well, therefore, under this aspect of the influences which govern the commercial world in England and America, for American merchants and American farmers to make their calculations on those *data* and facts, which they can read and understand as well as we can. It is highly probable that the prices of grain and breadstuffs may not be so high as they were last year; but that they will gradually rise, seems certain. The varied general influences which cause a rise in these articles, will also create a comparative rise in cotton and similar articles; yet it is dangerous to trust to the speculative interests in London which control the commercial world; and the safest policy for America to pursue is to sell at present prices,

*but to sell always for cash, and to take care that we do not dip too deep, or follow too closely in the wake of the English speculators or their agents.* The speculators of London, united with the politicians and statesmen of that country, and also those of France, act on such principles, and have done so for several years, as will, one of those days, create a terrible revulsion — a revulsion that will, in its turn, create a popular revolution of a much more extraordinary character than the French revolution of the last century. All the governments of Europe are connected together with the great capitalists of Europe. London, Paris, Vienna, Berlin, Naples, are more or less united together by the same interests, the same minds, and by the same monetary principles. The Rothschilds alone have their agents and houses in every large city in Europe, including Frankfort, the very city in Germany from which the whole race of Rothschilds originated. The Rothschild of Frankfort is the oldest; but the most influential are those of London and Paris. They all profess to be Hebrews, strict Jews; but they care as much for their religion as they do for that of Hindostan. Their ambition is of a different character; they consider themselves the financial governors of all Europe and of the commercial world, and live in a style that can only be equalled by royalty, and not low-priced or old clo' royalty, at that. The construction of railroads in Europe, the establishment of steam lines, the wonderful power of locomotion, and that of the electric telegraph, will give to them and other vast capitalists a power over the commerce of Europe that will be still more remarkable than anything we have yet seen. Yet the foundation of all their financial wealth is baseless and rotten. France, England, and all the other governments of Europe, are covered with debt; their population is increasing, and when the proper period of time comes that popular feeling will be stronger than the monetary interest, the whole financial and commercial fabrics will be an utter ruin. It will be a French revolution on an extensive scale; but it will be preceded by a commercial and financial revulsion greater than any we have ever seen. The existing principles of action among the capitalists of London, Paris, and the rest of Europe, are precisely of the same character and the same selfishness which led to the old French revolution, and they will lead to a similar state of things, one of those days, throughout the European civilized world.

In the mean time, it will be wise for America to sell her produce at the present prices, for cash, as fast as they take it.

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## CONFERENCE MINUTES.

### CHALFORD HILL.

This Conference was held on Chalford Hill, September 5th, 1847, and was opened by singing and prayer. The number of officers present was, 8 elders, 7 priests, 4 teachers, and 2 deacons; and a goodly number of Saints and friends.

The various branches were then represented as follows:—Chalford Branch—contains 34 members, 3 elders, 3 priests, 3 teachers, and 1 deacon; 2 baptized, 1 removed, and 1 cut off. Generally in good standing.

Avening Branch—26 members, 1 elder, 1 priest, 2 teachers, and 2 deacons; 2 cut off.

Tetbury Branch—35 members, 2 elders, 3 priests, and 2 teachers; 4 cut off.

Kingswood Branch—21 members, 2 priests, 1 teacher.

Cum Branch—13 members, 1 elder, 1 priest, 1 teacher, and 1 deacon; 1 baptized.

Chapel Allerton Branch—6 members, 1 priest, 1 teacher.

Total—135 members, 8 elders, 11 priests, 10 teachers, and 4 deacons; 7 baptized, 5 removed, and 5 cut off.

It was then resolved that Thornbury and Kingswood be united in one Branch.

Resolved, that Nimphsfield and Uley be united with the Cum branch.

Resolved, that if the Saints in Bristol take charge of the Chapel Allerton branch, that we give it up to them, it being situated 20 miles south of Bristol, and would not only be more convenient for them, but would enable them the better to launch out in that direction.



Resolved, that as Brother James Ludlow had refused to accept the office of priest, the motion be rescinded, and we uphold him in the office of teacher that he may retain the spirit of that office.

Resolved, that Brother Robert Underhill of Tetbury be ordained a deacon, which was done forthwith, and one who had been baptized that morning was also confirmed.

It was then moved by Elders Webb and Salter, and seconded by Brothers Walker and Marchant, that Elder Johnson have the Book Agency of this conference.

Resolved, that this conference be responsible for all books that Elder Johnson obtains for this conference.

The afternoon meeting being opened in the usual manner, the Sacrament of the Lord's Supper was administered. The President then gave some excellent teaching, &c.

It was then resolved that we uphold Elder Olpin as president of the Cum and Kingswood branches.

After meeting we partook of an excellent tea.

The President and others addressed a full house in the evening, and closed by moving that the presiding Elders of the branches go home and teach the Saints the duty of supporting Elder Webb's wife and family, and that they set the example. Carried.

JOHN JOHNSON, President.

JAMES GABB, Clerk.

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#### EDGEHILL.

This Conference met on the 12th of September, 1847, at the house of Brother James Phelps, Edgehill. There were present 12 elders, 6 priests, 1 teacher, and 4 deacons.

The following branches were then represented viz., Edgehill, Brungreen, Puncil, Woodside, and Viney Hill, consisting of 109 members, 8 elders, 11 priests, 5 teachers, and 4 deacons. Since last conference 3 had removed, 5 been suspended, 6 been cut off, 1 had died, and 6 baptized.

Resolutions were then made to the following effect, viz., That Brothers Evan Sleeman and Thomas Virgo be ordained Elders. That Brother Thomas Perry be ordained a Priest, and William Tippins a Teacher.

That in consequence of the loss which the Saints in Little Dean Forest had sustained, in the removal by death of our much esteemed brother, Elder James Tingle, E. H. Webb take the charge of the branches there; and that all the officers of those branches meet in council on the 3rd of October, 1847, at the house of Elder Morgans, Woodside.

Brothers Webb and Salter then ordained the brethren who had been nominated to office.

A motion was made and carried, that we consider it much to the interest of the cause of truth to have a tent, especially for the city of Gloucester, but to be made portable to supply any other part of the Conference as occasion required.

Much valuable instruction was imparted on various subjects, and the business got through. The meeting adjourned to partake of a comfortable repast; after which the death of Elder Tingle was improved by our beloved President to considerable advantage. *All appeared to feel his absence, while all felt a desire to share his gain.*

J. JOHNSON, President.

E. H. WEBB, Clerk.

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#### CHELTENHAM.

This Conference met on the 19th of September, 1847, in the Temperance Hall. The meeting opened by singing, and prayer by E. H. Webb. The following branches were then represented, viz., Cheltenham, Apperley, Norton, Frogmarsh, Caudlegreen, Gloucester, and Compton, containing 280 members, 14 elders, 20

priests, 6 teachers, and 4 deacons. Since last conference 12 have been cut off, 4 removed, 3 received, and 15 baptized.

It was resolved that Brothers Lverage, Stay, and Samuel and William Jeff be ordained Elders; Brother Franklin, Priest; Brothers Bayliss and Roberts, Teachers; and Brothers Taylor and Musty, Deacons.

Resolved, on a motion by the President, that Apperley, Frogsmarsh, and Brun-green branches be under the presidency of Elder Thomas Robbins, and that Elders Oaky and Buck be his counsellors.

The ordinations were then attended to by Elders Webb, Salter, and Alder.

At the close of some suitable remarks the meeting closed by singing and prayer. Refreshment was provided for the Saints, and a goodly number partook.

The evening meeting was opened by singing and prayer, and the Sacrament was administered by Elders Robbins and Ballinger, upon which the President and his counsellor spoke in a very interesting and instructive manner.

The laying on of hands and blessing an infant was attended to by the President and others.

Elder Webb then addressed the meeting on the order of the Kingdom of God.

The President made some other very seasonable remarks to the Saints, and the meeting was brought to a close amid much rejoicing in the truth and the spirit of liberty.

J. JOHNSON, President.

E. BALLINGER, Clerk.

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BRISTOL.

This Conference was held on Sunday, October 10, 1847, in the Saints' Meeting Room, Castle Green, Castle Street. At 11 o'clock, a.m., the meeting was called to order by Elder Webb, when it was proposed and carried unanimously, that President John Halliday preside over the meeting. The meeting was then opened by singing and prayer, after which the President introduced to the Saints Elder Stenhouse, President of the Herefordshire Conference.

The President then made some excellent remarks on the utility of union among the Saints, in order that we may not only enjoy the light of the gospel, but be willing to make every exertion in our power to cause our light to shine to all around, that the honest in heart in this great city may yet rejoice, and partake of the same joy that now fills our bosoms.

Elder Webb was then called on to represent the number, condition, and future prospects of the Saints in Bristol, when the following representation was given, viz., Bristol branch contains 57 members, including 2 elders, 4 priests, 3 teachers, and 2 deacons. Since last conference there has been 1 baptized, 2 cut off, 3 removed, and 1 scattered. Elder Webb stated that the standing of the Bristol Saints was pretty good; though they were poor, yet many of them did what they could toward bearing the expenses of the cause. The President wished to know what the expenses of the Saints amounted to, and the state of their finance, when it appeared that the Saints had to pay two shillings and sixpence per week rent, beside candles, together amounting to about three shillings, to be paid by 57 persons, and that they were five shillings in debt for rent.

Elder Halliday then said that he felt very much for the Saints in Bristol, and that sister Halliday, also considering the heavy expenses of the Saints, had sent her compliments, and made them a present of the five pounds due to her for the maintenance of herself and family, at the rate of three shillings per week, according to the agreement of the branch. The President went on to show that such a course would deprive the Saints of blessings both temporal and spiritual, for God blesses his people according to their liberality towards his servants and his work; and that any man who realized the truth and greatness of the work of God, would sacrifice his all, if required, as the saints of God had done already in Zion, over and over again.

The President then gave way for Elder Stenhouse, who arose and said that he was glad to meet with the Saints in Bristol, as he had heard much about them; he had thought to have seen some poor miserable creatures letting every body

trample over them, but he was happily disappointed; for instead of such, were he to judge from appearances, he saw around him some of the affluent of the earth, and, it might be, some of the noblest of God's creatures. He also went on to show how Saints should act with the powers that had been put into their hands, which was full of very valuable instruction to the Saints.

Elder Webb then tendered his resignation of the presidency of the Bristol Conference, which was accepted. The meeting was then adjourned until half-past two, p.m.

In the afternoon the meeting was opened as usual, after which the Sacrament of the Lord's Supper was administered. It was then proposed that Elder Richard Raule, who formerly held the presidency of the branch, and had returned to Bristol, should be reinstated in his office. Carried unanimously.

The President then called on the Saints and officers to use every exertion to obtain a safer and more public room, and to spread abroad to the inhabitants of Bristol the light and knowledge of the glorious principles which we have received; for at the present time it appeared to him like putting our light under a bushel, for the city of Bristol had not been placarded by the Saints these four years.

Elder Stenhouse also addressed the Saints on the importance of keeping a faithful record of their birth and birth place, and when and where they obeyed the gospel, that the same may be transmitted to Zion to be had in remembrance in a day to come.

Several resolutions were then proposed and carried, that we uphold and sustain the different authorities in the Church.

It was then proposed that the Saints make a contribution towards the travelling expenses of Elders Halliday and Stenhouse, in attending the conference, when the sum of four shillings and sixpence was raised.

The meeting was then adjourned till half-past six o'clock, when Elder Stenhouse took his departure for Bath, to deliver a lecture according to previous appointment.

In the evening Elder Halliday preached a discourse on the Kingdom of God as spoken of by the prophets and apostles, which gladdened the hearts of both Saints and strangers.

JOHN HALLIDAY, President.  
SAMUEL SENTLE, Clerk.

## MORMON BATTALION

*Head Quarters, Mission of San Diego, 30th January, 1847.*

*Order No. 1.*—The Lieut. Colonel commanding, congratulates the Battalion on their safe arrival on the shores of the Pacific ocean, and the conclusion of its march of over two thousand miles. History may be searched in vain for an equal march of infantry; nine-tenths of it has been through a wilderness, where nothing but savages and wild beasts are found; or deserts, where, for want of water, there is no living creature. There, with almost hopeless labour, we have dug deep wells, which the future traveller will enjoy. Without a guide who had traversed them, we have ventured into trackless prairies, where water was not found for several marches. With crowbar and pickaxe in hand, we have worked our way over mountains, which seemed to defy aught save the wild goat; and hewed a passage through a chasm of living rock, more narrow than our wagons. To bring these first wagons to the Pacific, we have preserved the strength of the mules, by herding them over large tracts, which you have laboriously guarded without loss.

The garrison of four Presidios of Sonora, concentrated within the walls of Tucson, gave us no pause; we drove them out with their artillery; but our intercourse with the citizens was marked by a single act of injustice. Thus marching, half naked and half fed, and living upon wild animals, we have discovered and made a road of great value to our country.

Arrived at the first settlement of California, after a single day's rest, you cheerfully turned off from the route to this point of promised repose, to enter upon a

campaign, and meet, as we believed, the approach of the enemy; and this, too, without even salt to season your sole subsistence of fresh meat.

Lieutenants A. J. Smith and George Stoneman of the 1st. Dragoons, have shared and given valuable aid in all these labours.

Thus volunteers, you have exhibited some high and essential qualities of veterans. But much remains undone; soon you will turn your strict attention to the drill, to system and order, to forms also, which are all necessary to the soldier.

By order of  
[Signed]

Lieut.-Col. P. St. GEORGE COOK.  
P. C. MERRIEL, Adjutant.

## The Latter-day Saints' Millennial Star.

JANUARY 15, 1848.

### VISIT TO WALES, BRISTOL, AND BIRMINGHAM.

ON my arrival at Merthyr Tydvil, the residence of Captain Dan Jones, I was cordially greeted by this most faithful brother and his valuable partner. The throng that soon surrounded him from the influx of brethren coming from various parts, and the cares and duties that occupied his time, leaving but a limited portion to sleeping and private and secular duties, strongly reminded us of familiar scenes at our own office in Liverpool. The lively interchange of brotherly civilities and of reciprocal interest in each other's success, in bringing men to the knowledge of God, and baptism for the remission of sins, was cheering to us, and not less so to him who has occupied a conspicuous part in building up the kingdom of God in Wales.

During conference, Elder Jones and several Welsh brethren addressed the numerous congregation in the Welsh language. The interest of the hearers appeared to be intense, while the speakers partook largely of the spirit of the heavens. Our spirit was truly edified, though through the confusion of tongues our understanding could not keep pace with the speakers. Yet while we saw the relics of the curse, entailed at the building of the Tower of Babel, with regret for the rebellious ambition of man, we were most gratefully elevated with the anticipation that "tongues should cease" in the final restitution of all things, and all nations should "turn to a pure language." Then the English, Welsh, and all other varied tongues would give place to one tongue, and the plural number of *tongues* would be done away. We think, however, that the English stratagem, now in agitation, in order to denationalize Wales, by converting the Welsh language into English, will be about as far from the heavenly object of "restitution," as it is for one religious sect to convert another. One part of the jargon of Babel converted to another equally impure, is too much like the efforts of the anti-revelation sects of Christ's day, who made proselytes tenfold more the children of hell than before.

The representation of the different branches gave a manifestation of a large increase to the Saints in Wales. The addition by baptism showed an average increase of about one hundred and fifty per month for the last five and a-half months. Much diligence, wisdom, and zeal have been manifested by the Saints in South Wales in many ways. The word of God has been extensively preached by faithful living teachers; and pamphlets, books, and a monthly publication of a valuable paper in Welsh, have been liberally taken and distributed, not only among the churches but also among the strangers. Brother Jones is the able editor of these

publications, and the greatest benefactor of the Welsh nation with which it has been blessed for many centuries. While his people receive and liberally distribute the publications, it is hoped that they will not paralyze his indefatigable exertions by any want of promptitude in remitting his necessary dues for the same. We are not, however, distrustful of the liberality of the Welsh Saints, but would simply stir up their pure minds by way of remembering the things that are for their own good. Their promptness in responding to a call for one hundred pounds titheing, was good proof that the hearts of the Welsh Saints was, where they were willing, to contribute their substance. The numerous publications issued by Brother Jones in Welsh, together with some of our own publications that are circulated in Wales, speak well for the intelligence and reading propensities of the Welsh Saints. Fifteen hundred papers of a respectable size are printed monthly, besides some other valuable papers. It is a good omen when Saints attach more importance to an uninterrupted acquaintance with the news that pertains to the kingdom of God, than they do to the scurrilous and ephemeral productions of hireling editors and the tinselled writings of romance. By their fruits ye shall know them. We had the pleasure of addressing large and attentive audiences, whose profound interest indicated a warm and cordial attachment to the truth.

The Branch at Merthyr contains more than six hundred members. Elder Jones very judiciously exhorted them to separate to different parts of the nation, so far as practicable, in order to preach the gospel more effectually to those who have not heard it before.

Owing to the time when the packet sailed from Cardiff to Bristol, we were under the necessity to forego preaching at Aberdare, and enjoying a promised interview with Brother William Howell, (late a Baptist minister). In company with Elder Jones, we reached Bristol on the 30th ultimo, where we had the pleasure to meet Elder John Halliday and Elders Kendall and Westwood. In the evening the Saints from Bristol, and some other remote parts, were convened, and, after listening with apparently lively and thrilling interest to a discourse, which was followed with pertinent remarks from Elder Jones, the meeting was converted into a familiar social interview, enriched with food and gladness. None seemed to regret the pains they had taken in order to enjoy so pleasurable and edifying an interview.

At Birmingham, we commenced a happy new year with Elder C. H. Wheelock, being cheered by the welcome convention of Elder Banks, of London, and Elder Jones, of Wales, and Elders F. D. and Samuel W. Richards, J. Goodfellow, J. Halliday, Thomas Smith, C. Dunn, and Elder Fidoe, &c. The preparations made to entertain the visiting Saints reminded us of the exquisite delight entertained by the woman who poured the costly perfume upon her distinguished guest, even the Great Apostle and High Priest. The business of the conference was consummated with promptitude and despatch under the efficient guidance of Elder C. H. Wheelock, presiding Elder. The afternoon of the Sabbath was mostly occupied with remarks from the Presidency at Liverpool. In the evening, a discourse was delivered by Elder Spencer to a numerous and crowded auditory, followed by very summary and impressive remarks from Elder Wheelock. During the whole evening the patient congregation listened, as some of the Elders afterwards facetiously remarked, with their mouths opened, as though every power were put in requisition to receive the exhilarating truths of heaven.

Monday, furnished the numerous Elders and visiting Saints with a pleasing opportunity to cultivate acquaintance and strengthen attachments among brethren, which will survive the dissolution of the heavens. The evening tea-party was attended by more than three hundred guests, after which numerous speeches were

delivered, nearly all the presiding Elders taking a part. The speeches exhibited a glowing description of the state of the churches, and of the progress of truth in England, Scotland, and Wales, with an occasional playful, but modest and discreet, attempt at boasting. During the evening the Saints in Birmingham Conference, who had previously given the most unequivocal assurance of their confidence and affection to Elder Wheelock, for his indefatigable and successful labours among them, took occasion to present him with a handsome *token* of the same, introduced with a very happy complimentary address, which was followed with a most fervent and heart-thrilling response from Elder Wheelock. The exercises of the evening were attended with occasional outbursts of joyful acclamations.

In conclusion, we trust that great and permanent good will attend the happy meeting of the Saints at Birmingham. If our heavenly Father discovered a little spice of boasting, it was rather attributable to the ingenuous simplicity of children than to vain ostentation; and while English, Scotch, and Welsh Saints are all good, comparing themselves among themselves, our heavenly Father sees that the best Saints may and will be far better.

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THE MEXICAN WAR, &c.—This war is fomenting considerable controversy in the United States. Throughout the whole Union it agitates the minds of politicians. Not confined to them, every class of citizens are looking with eager anxiety at the progress of the war, and speculating upon the probable result. What is to be done with Mexico? How is she to be disposed of advantageous to the American nation? Now that her strongest military posts are possessed by our army, and her very seat of government abdicated, how is she to be kept in subjection? How is she to be brought into the national compact, and her institutions remodelled into harmonious co-operation with ours? How are ten millions of people, differing so widely from ours in every essential point of nationality—in educational biases—in the habits of social life—in the tenets of religious faith—in political policy—and in point of the very language and dispositions of the people—to be brought into general allegiance to our flag and constitution? These are some of the inquiries that disquiet the private citizens, the political leaders, and bid fair to render the present session of Congress a protracted and contentious one. If the American administration succeeds in effecting permanently these various changes, it will be truly a mighty revolution—one eclipsing that wrought in the Montazuman age. Henry Clay, Daniel Webster, and many of the anti-administration party are loud in their denunciations against a further prosecution of the war. They brand it as unjust, unconstitutional, and impolitic. The President has submitted his annual message to Congress, in which he speaks in glowing terms of the benefits accruing to America from the Mexican war, and expresses a determination to prosecute the war with redoubled energy. He calls for thirty thousand men and supplies. He seems determined to hold every inch of ground, every military post, village, and city now in possession of his army. That their flag shall wave in triumph over not only New Mexico, but Upper California, and a portion of Oregon, seems now to be the ambition and settled policy of the administration. The whig party in the halls of Congress will wage an uncompromising war against all these measures. The elements for abundant discord are already in existence, and ready to burst forth in stormy recrimination on the slightest agitation of these momentous topics. The number of Americans killed in the present war exceeds more than half the number that fell in the first achievement of their independence. The national debt has been greatly augmented. If the omens of benefit appear ever so auspicious in the

political zodiac, they have been purchased by immense stores of treasure and blood.—However problematical may appear the condition of Mexico, she assumes a tone of invincibility, and seems determined to combat her belligerent foe to the last extremity.

President Polk evinces a great share of the go-a-headitiveness of the nineteenth century. Breaking loose from the political trammels at home, he extends his enterprise abroad. Ten millions of acres of the public domain will be proclaimed for sale during the present year. In his message he recommends that a surveyor-general's office be established west of the Rocky Mountains, and that the public lands be surveyed and brought into market at an early period. He also recommends that grants, upon liberal terms, of limited quantities of the public lands, be made to all citizens of the United States, who have, or may hereafter, within a prescribed period, emigrate to Oregon, or settle upon them. He seems determined to settle these countries, to effect which he holds out flattering inducements to emigrants, and recommends that the existing laws on the subject of pre-emption rights be amended and modified, so as to operate prospectively, and to embrace all who may settle upon the public lands and make improvements upon them before they are surveyed, as well as afterwards, in all cases where such settlements may be made after the Indian title shall have been extinguished. He also recommends the establishing of post routes in Oregon, and the establishment by law of Indian agencies west of the mountains. All these circumstances show him possessed of a capacious mind, and an indomitable spirit for enterprise; keeping pace with, if not outstripping any of his honoured predecessors.

It has attracted the attention of the nations of the earth, that a power less than a century old should aim at international supremacy, and make such rapid strides in conquest and the addition of public domain. Many of the leading journals of Europe denounce her course in the present war with Mexico as subversive of international law, as unjust and barbarous. The American editors, on the other hand, swagger largely over the achievements of their arms, and fill their sheets with too much of fulsome adulation. To shield their own extravagant course of recent belligerence, they point out the errors of the British arms in the prosecution of their wars. The *Courier and Enquirer* devotes three columns to this topic, vindicating the American policy, and denouncing that of Britain. It relates some incidents that took place in the storming of *San Sebastian*, the capture of Washington, &c.; while one of the English editors, in relation to their course with Mexico, says: "It is truly horrifying and disgusting to read the recital of the outrages committed by the republican conquerors in the churches, the religious establishments, the private houses, and in every place consecrated by the veneration or attachment of the natives. What took place in England from 1644 to '48, and in Paris from 1792 to '94, may parallel the performances of the most free and enlightened nation under the sun—in the middle of the nineteenth century, and in the territory of a sister republic." Thus they have it. Crimination and recrimination is liberally indulged in, showing, we fear, too dark a picture of truth on both sides of the question. If the half that each party charges upon the other be true, they are facts truly shocking to humanity, and show abundant proofs of the imbecility of every nation not governed by the wisdom of heaven. When the records are unrolled in eternity, and the history of men and nations are scrutinised by the penetrating intelligence of the judge of all, how fallacious will appear man's proud boastings of their national renown? Boast as you may, O man, but the futility of all your splendid nationality will be manifest when empires shall tremble, thrones be cast down, kingdoms overthrown, and republics become a desolation.

## LETTER FROM THE CAMP TO ELDER FRANKLIN RICHARDS.

*Winter Quarters, Camp of Israel, Omaha Nation.*

Beloved Franklin,—In the month of August I was taken very sick with the fever and ague, followed by my wife and four little children; in this condition we continued until the 16th of September, on which day George Wardle packed up my goods on two wagons, &c., and removed us to his house to be out of all danger from the cannon-balls, which were flying about in too thick a manner to be in any way comfortable. He removed us behind his house out of danger. As I did not see the battle I don't write about it; but one thing I do know, that for a whole week the war of cannon and the sharp cracking of rifles kept us in an awful state of suspense and anxiety. Our devoted city was defended by about 150 poor, sickly, persecuted Saints, while it was cannonaded by about from 1500 to 2000 demoniacs, in the shape of men, who had sworn to raze our temple to the ground, to burn the city, ravish our wives and our daughters, and drive the remainder into the river. With what desperation our little band fought against such an overwhelming horde of desperadoes, I leave you to judge, and humanity to shudder: my flesh crawls on my bones at the remembrance of these scenes. On the 17th, 2000 men with 500 wagons marched into the city; but such yelling, hooting, howling, I never heard from men, or even the wild savages of the forest, (and I have heard and seen them); terror and dismay surely for once overcame the sick, the poor women and children. While they were haranguing (God save the mark!) their mob followers at the rope walk, by Hibbards, such an awful and infuriated noise I never heard, though I was in Warsaw Street, more than a quarter of a mile off. We expected that an indiscriminate massacre was commencing. I, with others who were sick, were carried into the tall weeds and woods, while all who could, hid themselves; many crossed the river, leaving every thing behind. As night approached we returned to our shelter, but, oh God, what a night to remember!

The next morning, at nine o'clock, saw me, my wife, my four children, my sister-in-law, Fanny, my blind mother-in-law, all shaking with the ague in one house; only George Wardle able to do anything for us, when a band of about thirty men, armed with guns and bayonets fixed, pistols in belt, the captain with a sword in his hand, and the stripes and stars flying about, marched opposite my sheltering roof; the captain called a halt, and demanded the owner of the two wagons to be brought out. I was raised from my bed, led out of doors, supported by my sister-in-law and the rail fence. I was then asked if those goods were mine, I replied, "they are." The captain then stepped out to within four feet of me, pointing his sword at my throat, while four others presented their guns with their bayonets within two feet of my breast, when the captain told me, "If you are not off from here in twenty minutes, my orders are to shoot you." I replied, "Shoot away, for you will only send me to heaven a few hours quicker, for you may see I am not for this world many hours longer." The captain then told me, "If you will renounce Mormonism you may stay here, and we will protect you." I replied, "This is not my house, yonder is my house (pointing to it) which I built and paid for, with the gold that I had earned in England. I never committed the least crime in Illinois, but I am a Mormon, and, if I live, I shall follow the Twelve." "Then," said the captain, "I am sorry to see you, and your sick family, but if you are not gone when I return in half an hour, my orders are to kill you and every Mormon in the place." But oh, the awful cursing and swearing that those men did pour out, I tremble when I think of it. George and Edwin drove my wagons down to the ferry, and were searched five times for fire arms; they took a pistol, and though they promised to return it when I got across the river, I have not seen it to this day. While on the banks of the river, I crawled to the margin to bid a sister, who was going down to St. Louis, "good bye;" while there a mobber shouted out, "Look, look, there's a skeleton bidding Death good bye!" So you can imagine the poor sickly condition we were in.

On Wednesday, 23rd, while in my wagons, on the slough opposite Nauvoo, a most tremendous thunder shower passed over, which drenched everything we had; not a dry thread left to us—the bed a pool of water, my wife and sister-in-law lading



it out by basinsful, and I in a burning fever and insensible, with all my hair shorn off to cure me of my disease. Many had not a wagon or tent to shelter them from the pitiless blast—one case I will mention. A poor woman stood among the bushes wrapping her cloak around her three little orphan children, to shield and protect them from the storm, as well as she could, through that terrible night, which was one continued roar of thunder and blaze of lightning, while the rain descended in torrents. The mob seized every person in Nauvoo that they could find, leading them to the river and throwing them in—one case I will mention. They seized Charles Lambert, led him into the river, and, in the midst of cursing and swearing, one man said—“By the Holy Saints I baptize you, by order of the commanders of the temple,” (plunged him backwards) and then said—“the commandments must be fulfilled, and God d—— you, you must have another dip;” (then threw him on his face), then sent him on the flatboat across the river, with the promise that, if he returned to Nauvoo, they would shoot him. Such were the scenes occurring at the driving of the Saints from Nauvoo.

The Saints may inquire of you—did not they pay brother Bullock for his house, furniture, &c. &c.? Yes; on the 9th of Oct. three men gave him food amounting to two dollars seventeen and a half cents, because he was famishing with hunger—not having a potato, turnip, or an ounce of breadstuff to make a cake; while they had driven him from a house and lot valued about seven hundred dollars, besides his tables, chairs, furniture, pigs, chickens, and all he possessed. Well may the indignation of an offended God be poured out upon the nation; well may the honest and patriotic of the world condemn the acts of such a governor as Tommy Ford, who has become a stink in the nostrils of all good men; and even the wives of the anti-Mormons think so mean of him, that he was presented with a petticoat as a memento of his nobly driving the sick, the widow, and the orphan, from their firesides, to perish in the wilderness, because they are “Mormons!”

On the 9th October, several wagons with oxen having been sent by the Twelve to fetch the poor Saints away, were drawn out in a line on the river banks, ready to start. But hark! what noise is that? See! the quails descend; they alight close by our little camp of twelve wagons, run past each wagon tongue, when they arise, fly round the camp three times, descend, and again run the gauntlet past each wagon. See the sick knock them down with sticks, and the little children catch them alive with their hands! Some are cooked for breakfast, while my family were seated on the wagon tongues and ground, having a wash-tub for a table. Behold, they come again! One descends upon our teaboard, in the midst of our cups, while we were actually round the table eating our breakfast, which a little boy about eight years old catches alive with his hands; they rise again, the flocks increase in number, seldom going seven rods from our camp, continually flying round the camp, sometimes under the wagons, sometimes over, and even into the wagons, where the poor sick Saints are lying in bed; thus having a direct manifestation from the Most High, that although we are driven by men, He has not forsaken us, but that His eyes are continually over us for good. At noon, having caught alive about 50 and killed about 50 more, the captain gave orders not to kill any more, as it was a direct manifestation and visitation from the Lord. In the afternoon hundreds were flying at a time. When our camp started at three p.m., there could not have been less than 500, (some say there were 1500,) flying round the camp. Thus am I a witness to this visitation. Some Gentiles who were at the camp marvelled greatly; even some passengers, on a steam-boat going down the river, looked with astonishment.

On our journey, we buried sister Joan Campbell and her babe, who died from exposure, at a time when she was least able to bear it.

On the 17th of March, we buried my little Willard Richards Bullock. These three deaths were decidedly caused by exposure, and the effects of persecution; and we be unto ex-Governor Thomas Ford, for their blood will cling to his skirts in the great day of judgment. I have not said anything about the whippings, beatings, lynchings, burnings, ravishings, drivings, murders, &c., which he will have to answer for, together with his motley mobbing crew, at that day; neither have I written a word about the ball which tore my sister-in-law's bonnet open, and which by their expressions, appeared intended for my skull. But praise the Lord, I

arrived in safety at winter quarters on the 27th of November, finding a city of about 700 houses, and upwards of 4,000 Saints, built in less than three months.

About one and a half mile north of the Temple Block, is a beautiful warm sulphur spring, which I dug out and made a most beautiful bathing place of. The brethren were pleased to name it after me, on account of my labour. It is 109 degrees of Fahrenheit. About two miles further, is a hot spring, 120 degrees, and about fifty other springs, all mineral and warm. The Salt Lake is a curiosity, for although I cannot swim in fresh water, yet I could not sink in the lake. It was the greatest difficulty for me to put my feet to the bottom, I can now say I can walk on the water. A negro went in to swim, but strange to say, he came out a white man, being covered with salt.

On our return, we met the emigrating companies between Green River and the Sweetwater. Miss E. R. Snow composed the following:—

HAIL TO THE TWELVE AND PIONEERS.

*Air "Yes, my native land I love thee."*

Hail ye mighty men of Israel,  
Who the hiding place have found;  
The eternal God has blest you,  
You have stood on holy ground.

CHORUS.

Praise the Lord, we're glad to meet you,  
Welcome, welcome, on the way;  
Yes, O yes, with songs we greet you,  
Pioneers of Latter Day.

A choice land of old appointed  
For the house of Israel's rest;  
You have found and consecrated,  
Through your blessing 'twill be blest.  
Praise the Lord, &c.

Holy, free, and unpolluted,  
Will that land for us remain,  
While the sacred laws of justice  
Will the Saints of God maintain.  
Praise the Lord, &c.

Go, return, to winter quarters;  
Go in peace and safety too;  
There the purest hearts are beating,  
Warm with hopes of seeing you.  
Praise the Lord, &c.

We will onward to the valley,  
Speed your way, make haste and come,  
That 'ere long with joy and gladness  
We may bid you welcome home.  
Praise the Lord, &c.

Your affectionate brother in the gospel of Jesus Christ,  
THOMAS BULLOCK, Chief Scribe.

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WILLIAM ANDERSON.

This name is known by hundreds of Saints who had not the pleasure of a personal acquaintance. It stands classified with the names of Latter-day Martyrs. His blood flowed out upon his own native soil for the legitimate truths of heaven; and it now commingles with the crimson tide that has swelled gradually from the murder of Abel to the present day. In a nation to which he held allegiance by birth, by the treasonable hand of his own countrymen, in opposition to the most sacred institutions of the Union for the protection of persons, property, and religion, he fell for the dear and immutable principles of salvation. In his manly bosom burned the ardent fire of patriotism. The ties that cemented his religious attachments were stronger than the dread of death! He was brave even to daring. With his breast boldly fronting the enemy's line, he stood intrepid amidst a shower of their bullets, and received his death wound! He maintained a standing position as long as he could, when he fell upon the ground using these words as near as I can remember, "I am mortally wounded! My brave men, fight them as well as you can!" He expired a short time after.

To heighten the distress of a beloved wife and a large family, his own son was killed in the same battle. This battle took place in the city of Nauvoo, Illinois, America, on Saturday the 12th of September, 1846. He was fighting for his wife, his children, his fireside, his domestic joy—for his brethren and his religion. He fought an illegal assemblage who marched against the city to murder women and children; profane the ashes of a sleeping Patriarch, rob the tombs of martyred prophets, and desecrate the Temple of the Lord. It would take away the sting of death to die in a cause like this!

He had spent the whole summer in uniting his untiring energies with those of his few remaining brethren to defend the city, secure the lives of the innocent, rescue his brethren from the hands of kidnappers, and vindicate the rights of the just. I was an eye witness to the assiduity with which he laboured by night and day. His wearisome marches through the country; the diligence with which he pressed upon the flanks of the retreating foe who held his brethren in jeopardy; the boldness with which he marched upon the ambushed mob at Pontoosuc, who had their rifles levelled at our breasts, until he put his hands on their very shoulders, and took fifteen of them prisoners, are some of the deeds that now spring up in memory, and spread the radiations of imperishable gratitude and honour around his name.

He held an honourable standing in the first quorum of Seventies, and was one of the seven who presided over the sixth quorum. He lived in the fellowship of the authorities of the church, and enjoyed the universal fellowship of his brethren. In his ministerial labours he was as valiant as upon the field of battle. The spirit of the Most High was with him in power and rich abundance. In the social relations of life he was most agreeable. He was warm-hearted, confiding, and generous. He loved his friends, respected the rights of his brethren, and was true to every trust. He was an affectionate husband and a kind father. Often having been favoured with a place in his domestic circle I was most happy to witness the conjugal felicity of his peaceful abode. The high estimation in which he was held by a fond wife and doting children, was often cause of admiration and a source of pleasing contemplation.

In the prime of his manly strength, and in the meridian of life and usefulness, his blood has flown freely out. His death is to his family a present loss, but it will be to them the cause of future gain. He fell in the ranks of his brethren, (over whom he was chosen Captain,) and tasted death for them and their cause; but he entered the long retinue of illustrious martyrs who, with Jesus at their head, testify in the courts of glory of the sufferings of the Saints, and the blood-guiltiness of the earth. The martyr's crown of reward will rest permanently on his brow, richly studded with the resplendent deeds of time.

His family must now forego the consolation and benefits of his usefulness in a long journey, as exiles from their country, to seek a dwelling place without the limits of the nation which is theirs by birth, but which has shed the blood of their honoured head for his faith in the gospel. May the God of our fathers send his angels with them to stand by them in every time of need.

These remarks on the death and merit of our martyred brother have not resulted from any feeling of empty adulation. His death took place at a time when the Saints were mostly in the wilderness, and no printing establishment was then in operation by the church on any part of the American continent; consequently comparatively nothing has ever been said of his death. With the desire that something of his worth might be left upon the public records of the Church, I submit this for a place in the MILLENNIAL STAR.

I desire also to mention that Brother Isaac Norris fell in the same battle as did Brother Anderson and son. He was a worthy brother, and died for the same noble objects. With him I had not an intimate personal acquaintance. His wife, with her children, fled from his murderers to the wilderness. In consequence of severe unavoidable exposure she died after she had been there a few months, leaving a worthy son and two daughters to endure the perils of travel as orphans, but with God for their friend. Oh! how many are left parentless in the wilderness by the handiwork of murderous men!

L. O. LITTLEFIELD.

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ON ZION.

BY JANE MASON, LOUTH.

Happy day, that brings salvation  
From a worse than Pharaoh's hand:  
Hail the welcome invitation,

Echoing from a better land!  
We will gather  
When our God shall give command.

When our hearts incline to sadness,  
 And dark clouds obscure our hope,  
 There's a source which brings us gladness,  
 And our darksome way lights up.  
 In the distance  
 Lo! we see Mount Zion's top.

Though awhile we may be hindred,  
 And in vain may sigh for home;  
 Waiting long to join our kindred,  
 While as pilgrims here we roam:  
 Yet faith whispers  
 Our deliverance soon will come.

With such joyful expectation,  
 Shall a saint his courage lose;  
 What, though great his tribulation,  
 He shall conquer all his foes.  
 Onward marching—  
 Still rejoicing as he goes.

We on all our foes shall trample—  
 On ignoble ashes tread;  
 Giving thus a fair example,  
 That as calves we're richly fed.  
 Thus fulfilling  
 What the ancient prophet said.

Yes, the Scriptures are fulfilling—  
 Soon our trials will be o'er;  
 Then the obedient and the willing

Good shall eat, and God adore.  
 While His praises  
 Shall resound from shore to shore.

Hand to hand then, brethren—sisters,  
 Up—prepare—for short's our stay;  
 See, the foe his army musters,  
 Soon the word will be—away.  
 On for Zion,  
 There's a Head—a better day!

Haste the time by saints expected,  
 Let the wheat be gather'd home;  
 In the garner well protected,  
 That a burning day may come;  
 When oppressors—  
 Tares and chaff—must share one doom.

Then is bound the great oppressor,  
 When the Man-Child comes of age  
 Strong in power. The vile possessor  
 Will in vain his hosts engage.  
 He'll dethrone him—  
 Laugh to scorn the usurper's rage.

Then in holy heavenly chorus  
 Shall the Saints with angels sing;  
 With a thousand years before us,  
 And the joys which thence will spring,  
 While in triumph  
 Jesus is proclaimed our King.

LIST OF MONEYS RECEIVED FROM THE 18TH OF DECEMBER, 1847, TO THE 6TH OF JANUARY, 1848.

James Locket .....	£ 1 4 0	Brought forward .....	£22 11 7
Charles Miller.....	5 0 0	James Bond.....	1 4 4
W. Frodsham .....	1 0 2	John Parkinson .....	1 1 0
Francis Jackson.....	0 12 6	A. Marchant .....	0 5 4
Robert Christie .....	3 3 0	Benj. Wright .....	1 11 0
L. D. Butler .....	0 10 2	William Hulme .....	1 17 9
Henry Beecroft .....	3 10 0	Wm. M'Keachie.....	3 17
John Lickerish .....	0 13 0	W. M'Lellin.....	0 6
Wm. Cartwright .....	1 6 0	Richard Musgrave .....	0 15
A. M'Master .....	2 0 0	Dan Jones .....	9 0
William Tess .....	2 10 0	John Cottam .....	3 12 0
T. H. Bunting.....	1 2 9	John Page .....	1 0 0
Carried forward .....	£22 11 7		£47 1 10

NOTICES.

Elder Dan Jones's address is Wellington-street, Merthyr Tydvil, South Wales.  
 We shall have a few hundred copies of the Book of Mormon ready for sale, at the usual price, at the next issue of Star No. 3, Vol. X.  
 As we shall not print a large number of surplus Stars for the present volume, such persons as intend hereafter to take the present volume, may find it prudent to call seasonably for the first two or three Nos. before they are out of print.  
 The title to the new bound volume of Spencer's Letters to Crowel, is "SPENCER'S LETTERS." The first Twelve Letters only are published in tract form.—No. 10 in the series is exhausted, and No. 9 nearly so. The very large demand of Elder Charles Miller, of 5,000 letters, has nearly exhausted the entire edition. Two or three hundred of each, except 9 and 10, still remain unsold.

CONTENTS.

London Bankers .....	17	William Anderson .....	30
Minutes of Conference .....	20	Poetry .....	31
Mormon Batallion .....	23	List of Moneys Received .....	32
Editorial.....	24	Notices .....	32
Letter from the Camp .....	28		

LIVERPOOL:

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378

EXPLOING TOUR FROM THE MISSOURI TO THE PACIFIC

The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 3.

FEBRUARY 1, 1848.

VOL. X.

## EXPLOING TOUR FROM THE MISSOURI TO THE PACIFIC.

BY W. H. EMORY, U. S. A.

[We make the following extracts from a report of an Exploring Tour from the Missouri to the Pacific, as made by Lieut. W. H. Emory, U. S. A.]—

August 15th.—Twelve o'clock last night information was received that 600 men had collected at the pass, which debouches into the Vegas, two miles distant, and where to oppose our march. In the morning orders were given to prepare to meet the enemy. At seven, the army moved, and just as we made the road leading through the town, Major Swords, of the quarter-master's department, Lieutenant Gilmer, of the engineers, and Captain Weightman, joined us from Fort Leavenworth, and presented Colonel Kearney with his commission as Brigadier-General in the army of the United States. They heard we were to have a battle, and rode sixty miles during the night to be in it. At eight precisely, the General was in the public square, where he was met by the Alcade and people, many of whom were mounted; for these people seem to live on horseback. The General pointed to the top of one of their houses, which are built of one story, and suggested to the Alcade that if he would go to that place, he and his staff would follow, and from that point where all could hear and see, he would speak to them, which he did as follows:—

“Mr. Alcade, and people of New Mexico! I have come amongst you by the orders of my government to take possession of your country, and extend over it the laws of the United States. We consider it, and have done so for some time, a part of the territory of the United States. We come amongst you as friends, not as enemies—as protectors, not as conquerors. We come among you for your benefit, not for your injury.

“Henceforth I absolve you from all allegiance to the Mexican government, and from all obedience to General Armijo. He is no longer your governor, [great sensation.] I am your governor. I shall not expect you to take up arms and follow me to fight your own people who may oppose me; but I now tell you that those who remain peaceably at home, attending to their crops and their herds, shall be protected by me in their property, their persons, and their religion, and not a pepper nor an onion shall be disturbed or taken by my troops without pay or by the consent of the owner. But listen! he who promises to be quiet and is found in arms against me I will hang.

From the Mexican government you have never received protection. The Apaches and the Veavajhoes come down from the mountains and carry off your sheep, and even your women, whenever they please. My government will correct all this. It will keep off the Indians, protect you in your persons and property, and, I repeat again, will protect you in your religion. I know you are all good Catholics—that

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some of your priests have told you all sorts of stories, that we should illtreat your women, and brand them on the cheek, as you do your mules on the hip. It is false. My government respects your religion as much as the Protestant religion, and allows each man to worship his Creator as his heart tells him is best. Its laws protect the Catholic as well as the Protestant, the weak as well as the strong, the poor as well the rich. I am not a Catholic myself, I was not brought up in that faith, but at least one-third of my army are Catholics, and I respect a good Catholic as much as a good Protestant.

"There goes my army,—you see but a small portion of it, there are many more behind; resistance is useless.

"Mr. Alcade, and you two captains of militia, the laws of my country require that all men who hold office under it shall take the oath of allegiance. I do not wish for the present, until affairs become more settled, to disturb your form of government. If you are prepared to take the oath of allegiance, I shall continue you in office and support your authority."

This was a bitter pill, but it was swallowed by the discontented captain with downcast eyes. The General remarked to him in hearing of all the people, "Captain, look me in the face while you repeat the oath of office." The hint was understood, the oath taken, and the Alcade and the two captains pronounced to be continued in office. The citizens were enjoined to obey the Alcade, &c. The people grinned and exchanged looks of satisfaction, but seemed not to have the boldness to express what they evidently felt, that their burdens, if not relieved, were at least shifted to some ungalled part of the body.

August 18.—Events now begin to crowd on each other in quick succession, but my duties keep me so constantly occupied in my office and in the field, that I cannot chronicle them in regular order or enter much upon details. On the morning of the 19th, the General assembled all the people in the plaza and addressed them at some length. The next day the chiefs and head men of the Peubla Indians came to give in their adhesion and express their great satisfaction at our arrival. This large and formidable tribe are amongst the best and most peaceable citizens of New Mexico. They, early after the Spanish conquest, embraced the forms of religion and the manners and customs of their then more civilized masters, the Spaniards. Their interview was long and interesting; they narrated what is a tradition with them, that the white man would come from the far east, and release them from the bonds and shackles which the Spaniards had imposed, not in the name, but in a worse form than slavery.

They and the numerous half breeds are our fast friends now and for ever. Three hundred years of oppression and injustice have failed to extinguish in this race the recollection that they were once the peaceable and inoffensive masters of the country.

A great reduction must take place now in the price of dry goods and groceries, 20 per cent. at least, for this was about the rate of duty charged by Armijo, which is of course taken off.

He collected fifty or sixty thousand dollars annually, principally, indeed entirely, on goods imported overland from the United States. His charge was 500 dollars the wagon load, without regard to the contents of the wagon or value of the goods, and hence the duty was unjust and unequal. Mr. Alvarez informed me that the importations from the United States varied very much, but that he thought they would average about half a million of dollars yearly and no more. Most of the wagons go on to Chihuahua without breaking their loads. New Mexico contains according to the last census, made a few years since, 100,000 inhabitants. It is divided into three departments, the Northern, Middle, and South Eastern. These are again subdivided into counties, and the counties into townships. The lower or southern division is incomparably the richest, containing 48,000 inhabitants, many of whom are wealthy and in possession of farms, stock, and gold dust.

New Mexico, although its soil is barren, and its resources limited, unless the gold mines should, as is probable, be more extensively developed hereafter, and the culture of the grape enlarged, is from its position, in a commercial and military aspect, an all-important military possession for the United States.

The road from Santa Fe to Fort Leavenworth presents few obstacles for a rail-

way, and if it continues as good to the Pacific, will be one of the routes to be considered, over which the United States will pass immense quantities of merchandise into what may become, in time, the rich and populous states of Sonora, Durango, and Southern California.

October 28.—One or two miles ride and we were clear of the Black Mountains and again in the valley of the Gila, which widened out gradually to the base of Mount Graham, abreast of which we encamped. Almost for the whole distance, about 20 miles, were found at intervals the remains of houses like those before described. Just before reaching the base of Mount Graham, a wide valley, smooth and level, comes in from the south-east. Up this valley are trails leading to San Bernardino, Fronteras, and Tucson. Here also the trail by the Ojo Cavallo comes in, turning the southern abutment of the Black Mountains, along which Captain Cook is to come with his wagons.

At the junction of this valley with the Gila are the ruins of a large settlement. I found traces of a circular wall, 270 feet in circumference. Here also was one circular enclosure of 400 yards. This must have been for defence. In one segment was a triangular-shaped indenture, which we supposed to be a well. Large mesquite now grows in it, attesting its antiquity. Most of the houses were rectangular, varying from 20 to 100 feet front; many were of the form of the present Spanish houses. Red cedar posts were found in many places which seemed to detract from the antiquity, but for the peculiarity of this climate, where vegetable matter seems never to decay. In vain did we search for some remnant which would enable us to connect the inhabitants of these long deserted buildings with other races. No mark of an edge tool could be found, and no remnant of any household or family utensils, except the fragments of pottery which were everywhere strewed on the plain, and the rude corn-grinder still used by the Indians. So great was the quantity of this pottery, and the extent of ground covered by it, that I have formed the idea it must have been used for pipes to convey water. There were about the ruins quantities of the fragments of agate and obsidian, the stone described by Prescott as that used by the Azteks to cut out the hearts of their victims. This valley was evidently the abode of busy hard-working people. Who were they? and where have they gone? Tradition among the Indians and Spaniards does not reach them.

I do not think it impossible that these ruins may be those of comparatively modern Indians; for Venegas says, "The father, Jacob Sedelmayer, in Oct., 1744, set out from his mission, (Tubutama) and, after travelling 80 leagues, reached the Gila, where he found 6000 Papagos, and near the same number of Pimas and Cocomaricopas." And the map which he gives of this country, although very incorrect, represents many Indian settlements and missions on this river. His observations, however, were confined to that part of the Gila near its mouth.

October 30.—Mount Turnbull, terminating in a sharp cone, had been in view down the valley of the river for three days. To-day, about three p.m., we turned its base forming the northern terminus of the same chain in which is Mount Graham.

Half a mile from our camp of last night was another very large ruin, which appeared, as well as I could judge, (my view being obstructed by the thick growth of mesquite,) to have been the abode of 5,000 or 10,000 souls. The outline of the buildings and the pottery presented no essential difference from those already described. But about 11 miles from the camp, on a knoll overlooked in a measure by a tongue of land, I found the trace of a solitary house somewhat resembling that of a field-work *en cremalliere*. The enclosure was complete, and the faces varied from 10 to 30 feet.

November 7.—Nearly opposite our camp of this date, and about one-third the distance up the hill, there crops out ore of copper and iron easily worked, the carbonate of lime and calcareous spar. A continuation of the vein of ore was found on the side where we encamped, and a large knoll strewed with what the Spaniards call *guia*, the English of which is, "guide to gold."

Our camp was on a flat sandy plain of small extent, at the mouth of a dry creek with deep washed banks, giving the appearance of containing at times a rapid and powerful stream, although no water was visible in the bed. At the junction a

clear pure stream flowed from under the sand. From the many indications of gold and copper ore at this place I have named it Mineral Creek, and I doubt not a few years will see flat boats descending the river from this point to its mouth freighted with its precious ores.

November 10.—The valley on the southern side of the Gila still grows wider; away off in that direction the peaks of the Sonoro mountains just peep above the horizon. On the south side of the river, and a few miles from it, runs a low chain of serrated hills. Near our encampment a corresponding range draws in from the south-east, giving the river a bend to the north. At the base of this chain is a long meadow, reaching for many miles south, in which the Pimas graze their cattle; and along the whole day's march were remains of equias, pottery, and other evidences of a once densely populated country. About the time of the noon halt a large pile, which seemed the work of human hands, was seen to the left. It was the remains of a three story mud house, 60 feet square, pierced for doors and windows; the walls were 4 feet thick, and formed by layers of mud 2 feet thick. Stanley made an elaborate sketch of every part; for it was no doubt built by the same race that had once so thickly peopled this territory, and left behind the ruins. We made a long and careful search for some specimen of household furniture or implements of art, but nothing was found except the corn-grinder always among the ruins and on the plains. The marine shell cut into various ornaments, was also found here, which showed that these people either came from the sea coast or trafficked there. No traces of hewn timber were discovered; on the contrary, the sleepers of the ground floor were round and unhewn; they were burned out of their seats in the wall to the depth of six inches. The whole interior of the house had been burnt out, and the walls much defaced; what was left bore marks of having been glazed, and on the wall in the north room of the second story were found hieroglyphics.

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FOREIGN NEWS.

OREGON.—The English barque *Janette*, Captain Dring, arrived here on Wednesday last from Oregon. No papers were received, and little news, beyond what we had already learned. Advance companies of the emigration had arrived, after experiencing some difficulty with the Indians. Notwithstanding the despicable exertions on the part of a certain reckless, speculating portion of the Oregon people to deter the California emigration, by issuing circulars glaringly false, and despatching smooth-tongued hirelings to intercept the different bodies, the emigration to that country will not be as large as was at first anticipated. We have this from excellent authority. The consequence is, the emigration to this country next year, must be immense. The Oregonians will find in the end honest dealing to be by far the best policy.—*San Francisco (Cal.) Star*, Sept. 11.

SPECIE TO EUROPE—ERRONEOUS ESTIMATES —WASHINGTON, DEC. 28, 1847. —Correspondence of the *New York Express* says: "The fact appears to have escaped much of public attention that the present financial operations of the government are calculated most injuriously to influence the money market. The million of dollars which last week was appropriated in a bill which passed the House of Representatives, was to meet two drafts drawn by the army in Mexico upon the government in Washington. The brokers and bankers in Mexico, in the English interest, are parties to the transaction, and by means of these bills they continue to get the value of their Mexican specie to Europe, without the risk of Mexican transportation, and without the payment of the Mexican duty on specie when sent from the country. These foreign bills of exchange, however, no sooner reach the United States than they are converted into specie and sent to England—and thus nearly the whole amount of army expenditures in Mexico finds its way to England. The two drafts, of half a million each, now on their way from Mexico, are but the prelude to so many other drafts, which will have to be paid in the same coin, and which will take the same course across the Atlantic. *It is thus we are to be drained of the precious metals, and in this form, also, the war contributes to the*



*great embarrassment of the country.*" This is only an explanation in detail of the same financial movement which we have described in general terms. It is correct throughout, and clearly shows that some intelligent writer for the *Express* entertains right notions of the crisis into which this country is driving. Yet this crisis cannot be regretted nor avoided. A development of power always costs money. Military glory is not cheap and nasty—it is a costly article. The name which this country has achieved within the last two years, could only be reached in the ordinary way by the slow progress of centuries. The rapid movement, however, will cost a few hundred millions. But what of that? Every great nation must pay for its greatness and glory. The assignats and mandats issued at the time of the French Revolution, become worthless during the progress of the war in Italy. The war which England waged with France, caused, in 1797, the suspension of the Bank of England—a suspension which lasted a quarter of a century. No commercial nation can carry on a war of any magnitude without producing a revulsion in the currency, if that currency is one of bank paper, in particular. There is no use in closing our eyes upon the future. The great mass of the business people throughout this country, who conduct their operations upon cash principles, will rather be benefitted than injured by the breaking up of the banking system, which must take place, in consequence of carrying on, for years yet, the war with Mexico. In a short time, if the war continues, all the banks must suspend. But what of that? Seed time and harvest will go on without suspension. Gold and silver will still continue to be in the hands of the people—industry will still continue to be valuable. Most of the rotten banks round about the country are already exploding. Who cares for that? It is only the beginning of the end. —*New York Herald.*

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C O N F E R E N C E   M I N U T E S .

MARS HILL.

The first division of this conference met according to appointment at Mooring's Cross, Herefordshire, on Sunday, August 29th, 1847.

The meeting having been called to order, was opened by singing the first hymn, after which Elder Banks offered up prayer.

It was then moved by Elder Layton, seconded by Elder Fidoe, and unanimously carried, that Elder Stenhouse preside over the conference.—Elder H. Arnold was then chosen to act as Clerk.

The President arose and expressed the pleasure he felt in meeting such a great number of the Saints; and, as he observed many from a great distance; he took it as an evidence of their interest for the welfare of the cause of God. He also observed a goodly number of the great ones from a distance; and as he expected much light to be diffused throughout the meeting of the day, he would be as brief as possible, in order that they might have the pleasure of hearing their illustrious visitors.

The number of officers present was 2 high priests, 20 elders, 18 priests, 9 teachers, and 3 deacons.

Eleven branches were then represented, containing 345 members, including 13 elders, 21 priests, 10 teachers, and 6 deacons. 17 had been baptized since last conference and 32 cut off.

The President said he rejoiced to hear the reports from the various branches. That spirit which prevailed in other places was also partaken of by them, causing the hearts of the Saints to rejoice. He observed that the number cut off might seem great, but he could say with assurance, that there had not been one cut off, or even one suspended, during the last fourteen months that he had been there, that was in good standing when he came; those that had been dealt with were some that had not been known as Saints for years past, and he was glad to see their names erased.

After several nominations had been made, the meeting was addressed by Elder

Banks in a pathetic manner, causing the Saints to rejoice in their high and holy calling.

The place being found to be too small for the company, which was constantly increasing, it was resolved to meet in an orchard adjoining.

During the interval those who had been nominated were ordained under the hands of Elders Fidoe, Pullen, and Arnold. Also some who had been lately baptized were confirmed by the same. The meeting was then adjourned.

The afternoon meeting was opened by Elder Banks, after which the President offered prayer. The meeting was then addressed by Elder Westwood from Bath, and Elder Fidoe, lately from America. The latter bore a faithful testimony to the work of God, and the integrity of the prophet Joseph, Hyrum, Brigham, and the Twelve.

The President then read a letter which he had received that morning from an American Elder, confirmative of that which had been stated by Elder Fidoe, which gladdened the hearts of the Saints, and, like all truth—powerful—crushing the false statements that had been made by lying editors and their associates, who had talked so much about Mormons eating each other for want. The Saints had the spirit of truth to bear testimony to what had been stated, so the Devil and all his holy associates were done up. They must try another.

At this period of the proceedings, the following motions were put to the meeting by the President, not because he doubted the loyalty of the Saints to sustain the authorities of the kingdom, but it had of late been expressed by most of the conferences, through the STAR; and even although they were a few in number, and (comparatively speaking) poor, yet he was proud of them, and he thought the Twelve would not be displeased to hear of their attachment to the truth and the lawful administrators thereof. He then proposed that they acknowledge and sustain to the utmost of their power, Brigham Young, with the Twelve, as the presidency of the Church over the known world. Seconded by Elder Fidoe and carried unanimously. He also proposed, that we acknowledge and sustain, to the best of our ability, Orson Spencer and F. D. Richards as the presidency of the church in the British Isles, (and as much farther as they please,)\* seconded by Elder Arnold and carried unanimously.

Proposed by Elder Layton that we sustain Elder Stenhouse as President of this conference. Seconded by Elder Fidoe and carried unanimously.

The President then asked if they would sustain Elder Pullen as his travelling counsellor, and also Elder Layton. This, being put to the meeting, was carried unanimously. Elder Pullen was then chosen clerk to the conference.

After singing a hymn the meeting was addressed by Elder Hawkins of Kidderminster, and Elder Banks from Birmingham, who went into Mormonism in earnest, and showed its beauty so much that Saints and sinners could not help admiring the beautiful bride—the Lamb's wife.

Such a conference has not been held in Herefordshire for some time. All were of one heart and of one mind. For this blessing we thank our Heavenly Father. Amen.

T. B. H. STENHOUSE, President.

H. ARNOLD, Clerk.

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#### BURSLEM.

This conference assembled in the Temperance Hall, Pitt Street, Burslem, on the 12th of December, 1847. The meeting was called to order by Elder Mason, jun., after which it was moved and carried, that we accept Elder Clements as president over this conference, according to Elder O. Spencer's appointment. It was also moved and carried that he preside over this meeting, and that Elder Leese act as clerk, and take the minutes of this conference.

The meeting was then opened with prayer by the President, after which he read the 5th paragraph on the 220 page of the Book of Doctrine and Covenants. He

\* Our Presidency extends to Europe and the adjacent isles, but the term, "Presidency of the British Isles," is more convenient for common use among the British Saints.—ED.

then said that since he came to this conference his mind had been fixed on the order of the kingdom of God. "I find that many of you, through not having a knowledge of the order of the kingdom, have done many things that have been derogatory to the will of God. The Saints should learn their duty, and walk accordingly. If the council of those at the head is not observed, order will be destroyed. Union brings power; discord weakens. United, we stand; disunited, we fall. The revelations given through Joseph Smith tend to unite the Saints, and to make them one. The destroyer always aims his daggers at the head; he thinks if he can cut off the head the body will die, because it receives nourishment from the head. He will try to make the Saints believe that their president is a bad man—the worst wretch in existence—and full of all evil; and when we come to scan it down, we find that it amounts to a great big nothing. Then, brethren, I wish you to know that you must be united if you want to stand and be exalted in the kingdom of God. Jesus says if you are not one you are not his. I don't care how big a man may be—how many revelations and visions he has had—if he opposes the head he is an aspiring man; and, unless he repents, he will be trapped, and receive a just demerit of his crimes. Then, brethren, let past follies suffice. Humble yourselves before God. Round up your shoulders and put them to the wheel, and roll on the work of God. Be willing to support righteousness and maintain the order of the kingdom of God, and then you will prosper; and peace, joy, and happiness will follow you. If any of you have anything to say that will tend to comfort and unite the Saints you can now say it in as brief a manner as possible."

Elder Shaw then rose and said, "Perhaps I am considered by some as being the leader of what took place last conference, but I was not. I then thought that what I was doing would be beneficial unto all. I did not want to exalt one at the expense of another. I am willing to let the past drop, and to start anew from this time."

Elder Mason, jun., then rose and said that he was quite agreeable to let the past drop, and to be one with all those who desired to roll on this work. He also said that he was happy to state that steps had been taken in this branch to raise some money to purchase Invitations of Elder Orson Spencer, in order to invite the world to come and hear the fulness of the gospel, and he would recommend all other branches to do the same.

Elder Lockett and Elder Simpson also stated that they were quite willing to let all unpleasantness die away, and to do all they could for the benefit of this work.

It was then moved by Elder Horrocks, that all former differences shall be forever buried and never mentioned again; this was duly seconded and carried unanimously.—The president then called for a representation of the branches, which were as follows:—

BRANCH.	REPRESENTED BY	MEM.	ELD.	PRS.	TEA.	DEA.	D. S.	BAP.
Burslem .....	Elder Badley .....	100	16	8	2	2	6	0
Hanley .....	" Pool .....	55	3	5	4	2	1	3
Knutton Heath .....	" Green.....	17	2	1	1	1	3	0
Lane End .....	" Symmonds .....	29	4	4	1	0	1	0
Badley Edge .....	" Adams .....	24	2	2	2	1	0	0
Coxbank .....		23	3	3	1	1	0	0
Prees .....		15	2	1	0	1	0	0
Leek .....	Elder Gibson .....	40	3	5	0	2	0	0
Stafford.....	From Book .....	10	1	1	0	0	0	0
Hassall Green .....	Ditto .....	7	1	1	1	1	0	0
Scattered Members .....	Scattered Members .....	4	0	0	0	0	0	0
Total .....		324	37	31	12	11	11	3

The number of officers present was as follows:—2 high priests, 1 of the seventies, 13 elders, 12 priests, 3 teachers, and 3 deacons.

The Sacrament was then administered by Elder Shaw and Elder Horrocks, after which the conference was adjourned until our usual Quarterly Conference.

ELDER CLEMENTS, President.  
ELDER LEESE, Clerk.

In the evening, Elder Clements spoke to a large and an attentive audience on the Second Coming of Jesus Christ, &c. The meeting was closed about eight

o'clock, and the Saints separated well satisfied with what they had heard and seen through the day. Two gave in their names for baptism, and were baptized on Monday evening.

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## The Latter-day Saints' Millennial Star.

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FEBRUARY 1, 1848.

EMIGRATION!—The channel of Saints' emigration to the land of Zion, is now opened. The long-wished for time of gathering has come. Good tidings from Mount Zion! The resting place of Israel, for the last days, has been discovered. Beautiful for situation, and the ultimate joy of the whole earth is the Stake of Zion established in the mountains. In the elevated valley of the Salt and Entau Lakes, with the beautiful river Jordan running through it, from south to north, is the newly established stake of Zion. There vegetation flourishes with magic rapidity. And the food of man, or staff of life, leaps into maturity from the bowels of mother earth, with astonishing celerity. Within one month from planting, potatoes grew from "*six to eight inches*," and corn from *two to four feet*. There the pregnant clouds introduce their fertilizing contents, at a modest distance from the fat valley, and send their humid influences from the mountain tops. There the saline atmosphere of Salt Lake mingles in wedlock with the fresh humidity of the same vegetable element that courses over the mountain top, as if the nuptial bonds of rare elements were intended to exhibit a novel specimen of a perfect vegetable progeny in the shortest possible time; or, in other words, as if nature's lenses had obtained a focal point of nutritive power just in the valley of the great Salt Lake. This valley is in the north east corner of the great basin, in dimension nearly 300 by 500 miles. The streams and rivers are enriched by valuable waterfalls, suited to the purpose of erecting mills and factories, and all descriptions of machinery. This great basin is adequate to sustain many millions of people. It is generally cleared of all hindrance to settlement by the long and sharp scythe of time. The various timber of lofty mountains wait in proud readiness to bow at the signal of the axe, and to go forth to beautify the temple of our God. The box, the fir, the pine, and maple, have sprung up at the dictation of prophecy, just where they are needed. Mills, factories, hamlets, mansions, houses, and cities, can be supplied with building materials from the unculled forests of many ages.

Now rejoice, and lift up your heads, O ye pure in heart, and let the labouring and heavy laden, that have been bowed down under the weight of accumulated oppressions, in every nation, prepare themselves to come to their inheritance in the land of promise. The day of release dawns, and the notes of millennial jubilee reverberate from the mountain heights of Zion. Let all that can, gather up their effects, and set their faces as a flint to go Zionward in due time and order. All things are now ready. The word of the Lord comes forth from Zion to the upright of all the earth, "gather yourselves to the place of your rest, for there is no time to be lost." Let your preparations, however, be in wisdom, and not in heedless precipitancy.

Hearken implicitly to council, lest a devious step should make the way too rugged to be endured. Look well to the council of those who have literally cast up a highway, and removed the stumbling blocks, and endured fatigue, want, robbery, and indescribable losses, in order that the just might have a home, and reap the good of their labour without molestation. The enterprise, energy, and wisdom,

and endurance of the "Twelve," in making a road of such great distance over mountains, morasses, and rivers, and in cultivating the soil, erecting bulwarks of safety, and laying out a city—all in one short season (or six and a half months)—constitute a marvellous work. These are the men that have proved themselves the sons of God. They have stood undaunted amid the shock and shafts of persecution, while the bellowing roar of calumny has reverberated on every hand. Apostate spirits have shrunk back, dodged, skulked, and retreated for fear of the missiles of scandal, and the teeth of malice. But these men have proved themselves worthy in order that the just may have good assurance of faith in them as the apostles of the last days, and all men may be without excuse who reject their testimony. They are the great liberators of the nineteenth century, who keep the commandments of God, and have right to hold the keys of the gates of Zion. They say come; we have found out a resting-place for Zion. Through perils, losses, and vast difficulties, we have laid the foundation for future generations to build upon.

The Saints in the British island will hail the tidings "come" with delight and gratitude to the Duodecim deliverers, that have conquered all difficulties, and planted the ensign in the heights of Zion. As the ancient Saints (wise men) heard that Jesus had come in the vale of poverty and persecution to liberate and save men, they opened their treasures and presented him "gifts, gold, frankincense, and myrrh." By these means the poor family of Jesus were enabled to travel and shun the shafts of the persecutors, and perform certain pleasing rites suited to the birth of the royal pauper. The Saints whose means will permit, and whose faith comprehends the great work of their "benefactors," will not forget to send or bear occasional tokens of their love and gratitude to these men.

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It is now designed to fit out a ship's company of emigrants as soon as practicable. It is not well to embark from Liverpool later than about the first of March, until the warm season is past. In September, again, it may do to commence sending companies as far as Council Bluffs, from whence they can remove over the mountains in the following spring. The first company this winter ought to be embarked from Liverpool, as early as the 9th of February. The Presidents of Conferences are requested to forward to us the number of those who are prepared to emigrate by the 9th of February, and also the number that will be ready by the 23rd of February. The persons who wish their names registered, to go in the first vessel that sails, are requested to forward their names with an advanced payment of £1, as deposit money. With this sum we shall secure the passages of those whose names and moneys are forwarded. The utmost economy, cheapness, and comfort will be studiously sought out for the passengers. We have no means of certifying definitely the price of passage to Council Bluffs or St. Louis. It would be well to calculate upon £7 passage-money to St. Louis; children under 12 years half price, including provisions and stores. The distance from St. Louis to the Bluffs, by the river, may be about 800 miles. The whole expense from Liverpool to the Bluffs, for one person, may be £10. Emigrants going beyond St. Louis by the Missouri River, should be ready to go up that river early enough in the spring to have the benefit of high water, as boats do not often pass as far as the Bluffs in the summer. Those also who intend to cross the mountains will find it desirable to leave Council Bluffs before the summer begins. Those who have adequate means for passing the mountains this season, it is thought will be advised to do so, whilst others may tarry at the Bluffs until they can furnish the necessary means for pursuing their journey to Salt Lake. Some others may be advised, for want of adequate means,

to tarry at St. Louis, until sufficient can be earned to carry them forward. The poor, and those who have not adequate means, will be assisted as far as practicable, obligating themselves to make remuneration when it is in their power. Our hopes, in regard to the deliverance of the poor, are firm and bright; never have they been more so than at the present moment. Let them wait their day, and watch their opportunity, keeping the commandments with all diligence, and they shall find deliverance sooner and more perfectly than the sceptical apprehend.

But let them and all others work for the Lord and his gospel, in their sphere and station, with contentment. For this is the day of choosing among British Saints to some extent, more or less. The murmuring, contentious, and slothful must not expect to eat the bread of the diligent, and be carried to Zion, where their example will be sadly pernicious. The faithful, whether rich or poor, that are assiduously endeavouring to build up the kingdom, will not be forgotten. The eyes of the Lord are upon them. Let those who have not been faithful hitherto begin anew, and put to with all their might, and mercy and kindness shall be liberally dispensed to them; for the Lord is plenteous in mercy.

We have hitherto, in order to stimulate the Saints to faithfulness and diligence in spreading the gospel, forewarned them that emigration *might* begin soon with a *rush*. Even so it has turned out. The time has come and we want to improve it, until the spring is fully open, with all our might, sending as many by way of New Orleans as can wisely be done. It will not be advisable for emigrants to calculate upon stopping in New Orleans in the summer season. The recruiting station at the Bluffs will be very favourable for earning and procuring provisions and teams, &c., to go over the mountains in the latter part of spring. The pioneer company put seed into more than 80 acres of ground the latter part of July and first of August last. Afterwards a company of 566 wagons arrived in September; and, about a month later, 350 of the Battalion were expected to arrive and spend the winter at Salt Lake. Consequently the large number of able-bodied men left at that Stake, will prove adequate to make great improvements in building houses, and in sowing and planting an extensive territory of ground next spring. It is expected the Lake valley will extensively teem with abundant products for the sustenance of increasing thousands, by another autumn. Emigrants coming to Liverpool by the railways from different parts, will find it needful to be well certified of the names of the company's carriers of luggage with whom they entrust their luggage, so that on their arrival in Liverpool they will have no difficulty in obtaining their luggage promptly. They will need to arrive here about three days before the sailing of the ship. Mechanics may take their tools with them, free of all *duty*, if they choose. The Saints that emigrate should so adjust all their affairs with their brethren whom they leave behind, that there will be no occasion for fault-finding through fraud or unpaid debts, neither should any overstate their means and thereby cause perplexity to the company on their journey. The presiding Elders of Conferences will give adequate counsel to emigrants concerning deposit money that is remitted by Post Office Order. The commission at the Order Office, for a sum not exceeding £2 is threepence, for a sum not exceeding £5, sixpence. Let the conferences which are responsible to us for their agent's payment of our dues, look after our mutual interests. A monthly balance of accounts with our book agents will be advisable for them and us.

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THE American news is auspicious of a great political excitement. The electioneering campaign for the next President has commenced very early, and promises a most arduous struggle. The two great political parties are both subdivided so much as

to cause distraction of efforts. The ranks of the Democratic administration party are broken by a rising formidable party of what are called "Half-blood Abolitionists," headed by John Van Buren, son of Martin Van Buren, a late President. Mr. Clay is once more a candidate, probably for the White House, likewise General Taylor.

Nothing of special interest has recently transpired relative to the Mexican war. The financial state of things in the United States of America is becoming sadly deranged. Some half dozen banks at least have already failed, and many more are struggling hard for existence. The panic that has been so serious here, has just begun to be felt there, and Wall Street, the great focal point of banks and brokers, is filled with fearful apprehension about money matters. The drain of bullion to Europe, and to Mexico for the support of the war, awakens general alarm for the safety of the banking institutions of that country.

Go to whatever country you will, the signs of the times are truly ominous. The outrages, crimes, and shocking disasters that now begin to obtrude upon the observation of the most careless and sceptical every where, are preparing men out of all nations to welcome the intelligence, that *Zion*—a place of safety and rest for the righteous, is established. From henceforth the *gathering* will preach louder than ever before; and while it is practicable for the Saints to emigrate by New Orleans to the mountains, no favourable opportunity should be lost, lest in the commotion and revolution of governments, or the event of war, this present channel of emigration should be obstructed, and ultimately emigrants should be necessitated to pass round Cape Horn in ships.

The news from the Western Island, where our faithful brethren Pratt and Grouard are labouring, is favourable. Our beloved Apostles P. P. Pratt and J. Taylor are in the Great Basin, while the other Apostles are at Council Bluffs, except Elder Hyde, who is 25 miles below, at Hyde Park. General health prevails in the camp, except a few cases of measles, with which the Editor's family, among others, were afflicted at the last dates.

#### JEWISH LETTER, FROM A CONVERTED JEW WHO HAS BEEN A PROTESTANT MISSIONARY.

*Giles Long Row, Frome, December 17, 1848.*

Dear Brother Halliday,—Grace and peace be multiplied unto you, my dear brother, and called to be head in the church of God the Father and the Lord Jesus Christ, that is in Wilts and Somerset.

Dear brother, I must tell you that I took my pen with much joy to write unto you these few lines; first, I and my dear wife, that is ready to be a sister of the Latter-day Saints, and my dear children, thanks be to our God, are well in health. Secondly: that I was being tossed about to and fro, and the Lord has grafted me into his true church and in his everlasting covenant, which he has renewed to his ancients, and they that are beloved for the Father's sake, to make them a blessing in the midst of the earth. Yes, may I say great and marvellous are the works of our God. I felt, from the time that I was baptized, and that the servants of the Most High Jehovah had laid their hands on my head in the name of Jesus Christ, that the seal of the Spirit of God is steadfast, resting upon me, and my heart is inflamed with love to the brethren and sisters that are called and chosen to be Latter-day Saints. I do testify with all my heart, that Mormonism is the very and true covenant and the priesthood of Melchisedec.

Thirdly: I am glad to inform you that my dear wife has promised me to-day, in the presence of brother Hanham, that as soon as the meeting place should be opened here in Frome, that she will leave the English Church, that is called so; and if

you cannot get a house greater than ours, then you can preach in our own house, only to make a beginning. She would go out of the Synagogue of Satan this very day if we only had a place where to worship. I can assure you that I am refreshed in my mind that the Lord hath answered my prayers.

I hope this will find you and your dear wife and children, and her sister, and all that are near and dear unto you, in very good health, and in the smile of our God and Saviour. My wife sends her kind love to you all in the spirit of Mormonism. Please to answer me by return of post, if you will be soon in Frome to begin to build a church. I will not be at home in the beginning of next week until Wednesday evening. I greet you all with an holy kiss, in the name of the Lord Jesus, and wish you all the blessings of the God of Israel.

Your brother, in the everlasting gospel of the Messiah Jesus,

JAMES BARNET.

### COLONIZATION OF PALESTINE BY THE JEWS.

The recent persecutions of the Jews by some of the bigotted people of the East, and the opposite efforts which are now making in this and neighbouring countries to abolish their civic and legislative disabilities, have of late attracted much public attention. It would appear that nearly seven millions of this persecuted race are now scattered over the face of the globe,\* in various degrees of prosperity; and to better the condition of the poorest, a plan has been proposed, which appears to have in it the elements of success. This is simply the colonization of Palestine.

The Jews, in whatever country residing, have always exhibited an aversion to engage in agricultural pursuits, or to invest their capital in land. Relying on the Scripture promise of being eventually restored to their country and united again as one nation, they hold themselves in readiness to depart from the place of their present sojourn at the shortest notice. Most of the property they accumulate is either readily transportable, or is convertible into articles which are current coin everywhere—such as gold, silver, and jewels. They are seldom handicraftsmen or artisans, especially of arts peculiar to their abiding places; from which it has always been their policy to be able to sever themselves as speedily as possible, when the wished-for day of union in Palestine shall arrive. Most of the attempts, therefore, to amalgamate the people of Israel with those they may reside amongst, have signally failed. Recently, in Poland and Russia—where the largest section of the nation resides—the emperor ceded a portion of the crown lands to be allotted amongst certain Jews deported from the frontiers; but many of them showed reluctance to take advantage of the cession. Wishing to abolish distinctions, he also issued a ukase or proclamation for the abandonment of the peculiar garb worn by his Jewish subjects; but they considered it as an intolerant hardship, and so few obeyed the injunction, that the emperor, visiting the Jewish hospital at Warsaw, found one only of the patients not dressed in the Jewish garb. The czar noticed this one particularly, and commended his example to the others; observing, that in five years he should command them to adopt the general costume; meanwhile, he would ask it of them as a favour. How many have complied with this polite wish, we have not ascertained.

The rooted aversion of the bulk of the Hebrew nation to regard any country as their permanent home, is of course a bar to their civilization and advancement. Several benevolent persons, with Sir Moses Montifiore at their head, have however found a way out of the difficulty, by proposing a colonization of Palestine by the

\* The Jewish population of Russia and Russian Poland is 1,700,000; that of Great Britain and Ireland is 30,000; France, 80,000; Austria, 453,524; Prussia, 194,588; Germany, 145,000; Holland and Belgium, 80,000; Denmark, 6000; Sweden, 1250; Switzerland, 2000; Turkey in Europe, 325,000; Italy, 200,000; Gibraltar, 2000; Portugal, 1000; Ionian Islands, 8000. Making in the whole of Europe about three millions and a quarter. America is said to contain 75,000; Asia, 3,000,000; Africa, 500,000. The total number of Jews scattered over the face of the globe may be above 6,800,000.



Jews. This proposition seems to reconcile all difficulties, and to remove all prejudices. "The Voice of Jacob," a periodical supported by the most influential London Jews, and previously noticed in this journal, approves of such a plan; whilst the organ of the French Jews, the *Archives Israelites* for February last, proposes "a European committee for Jewish colonization." Every Jew, looking towards Palestine with a pious love as his true home, would no longer object to "put his hand to the plough," and to possess a property in the soil. That the land is capable of supporting a vast body of emigrants, is proved by the Parliamentary Report on Syria, published in 1840. Mr. Consul Moore states, that the population of the whole country is at present reduced to a tithe of what the soil could abundantly support. Lands, therefore, with the permission of the sultan, could easily be found; and, as to another great necessary in every undertaking—money—who, according to the proverb, are so rich as the Jews?

An important advantage which would result from such a colonization to the region itself and its neighbourhood, is pointed out in a pamphlet recently issued by Colonel Gawler. The Jews, who, wherever located, are acknowledged to be an orderly and industrious people, would form the nucleus of a well-doing and peaceful population amidst whole tribes who are now the reverse. The Turkish provinces have become, since the declension of Ottoman power, nothing better than diplomatic nuisances. They give more trouble to European governments than all the rest of Asia, and, indeed, of the entire globe. The pachas, each struggling for independence, are constantly squabbling with their neighbours; while in many of these squabbles the already independent ruler of Egypt thinks it necessary to interfere on one side, and his late master, the sultan, finds it his duty to interfere on the other. Hence a constant fermentation is kept up, and the simplest advance towards civilization cannot be effected. But if the very generally expressed desire of the Jews were acceded to—that is, the colonization of Palestine under European protection—most of these evils would vanish. The belligerent pachas would not dare disrespect such powerful protection, even in prosecuting their own quarrels, whilst the industrious colonists would be showing them the advantages of peace and industry.

A number of Jews have already established themselves in Jerusalem; but, from various causes, are not at present in a very flourishing condition. Efforts are making, however, to introduce manufactures into the city, and three intelligent inhabitants have recently made a tour in the English manufacturing districts, for the purpose of learning power-loom weaving, with the view of exporting spinning-mills, and setting them up in Jerusalem. Cotton, silk, and wool, are abundantly produced in and near the city, the first being now spun and woven after the most primitive methods.

The known enterprise, energy, and prudence of the Jews turned into a new, and to them most exciting channel, will, should the scheme be carried out, be productive, there can be little doubt, of the most important results. If, after eighteen centuries of wandering and persecution, they should at last return to the home of their fathers, they will surely excite the interest and good wishes of the whole civilised world.—*Chambers' Edinburgh Journal.*

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## VARIETIES.

THE ROTHSCHILDS. — The history of the present house of Rothschild — its first beginning, its rise and progress, and the steps by which it attained its present power in the world, is a history of great curiosity. During our visit to Europe, we collected materials for such a history, in Paris, London, Frankfort, Vienna, and Naples. The parent of the house, and the mother of the whole race, still lives in one of the narrowest and dirtiest streets of Frankfort, yet the branches, in all the capitols of Europe, and their descendants, live in the most splendid palaces. They are connected with all the governments of Europe — are concerned in all the great speculations of the day — in corn, cotton, stocks, and every thing; and even American stocks, that are so much talked of in Europe, was one of their chief objects of speculation before the States failed in paying their interest.—*Ed. of Herald for Europe.*

**MURDER.**—At Louisville, on the 22nd December, a negro belonging to Matthew Ferguson, murdered his master's son. The negro refused to do some work about the saw-mill of Mr. F., where he was employed, and the young man and another were sent to remonstrate with him, and compel him to do his duty. Before any attempt was made to chastise the negro, he drew a knife and plunged it into the side of young Mr. Ferguson, who fell and expired immediately. He then cut both of Mrs. Ferguson's hands severely, and made his escape to a raft in the river, near the house. Mr. M. Ferguson procured a shot gun and discharged it at him. A few of the shot took effect in his face and neck, which injured him but little. He was subsequently arrested, and placed in gaol to await his trial.

**WHAT A BILL-FISH CAN DO.**—Under what genus and species the ichthyologist will class the specimen of the finny tribe called *bill-fish*, we know not; but according to Captain Lincoln of the *William Penn*, this fish possesses great physical power, sufficient to thrust its bill through the solid oak sides of a ship. Shortly after the *William Penn* sailed from the Sandwich Islands, in the spring of 1842, she was obliged to put in at the Society Islands on account of a leak. On heaving out, about six feet from the keel was found the *bill* of the above-mentioned fish. It had been thrust several inches through the following materials: 1st, copper; 2nd, sheathing, one-inch pine; 3rd, plank, 3-inch oak; 4th, timber, 4-inch oak; 5th, ceiling, 2½-inch oak. In all, 9½ inches solid oak and 1 inch pine—total 10½ inches. Captain Lincoln has preserved the identical bill, being about 1¼ inch in diameter, so that he is able to convince the incredulous by ocular demonstration. We recollect some years since to have seen the blade of a sword-fish thrust through a piece of solid oak timber: it was cut from the side of a whale-ship, and is now preserved as a curiosity in the Marine Museum, Nantucket, Massachusetts.—*Chambers' Edinburgh Journal*.

**DESTRUCTIVE TORNADO AND LOSS OF LIFE.**—We have various accounts of a fearful tornado that passed through a portion of the county of Perry, in this State, on Friday evening last. It commenced, as well as we can learn, near Newbern, in Green County, and pursued a northeasterly direction through the county of Perry. Much damage was done in Newbern, but the extent is not ascertained. Pursuing its course from Newbern, the hurricane first encountered the premises of Mr. John C. Driver, just over the line in Perry, levelling to the ground every building on the place, except the kitchen. The dwelling house of Mr. James Y. Wallace was next unroofed, and all the outhouses, except the kitchen, blown down. Mr. Wallace was injured, though not dangerously, by the falling timbers. Next, pursuing its course, it came to the splendid mansion of L. Q. C. De Yampert, Esq., which it unroofed, and every outhouse on the place was demolished. We next hear of it at Dr. Robert Foster's, whose dwelling was unroofed, and most of the outhouses were blown down. Here, we are pained to learn, Mr. Elias Stokes, a young man of high respectability, and brother of the Sheriff of Perry, was killed instantly by the falling of timbers. Pursuing its destructive course, we next hear of the hurricane at the residence of Mr. Charles Cox, where it is said everything is demolished—hardly a board left of all his buildings. This is as far as we have heard. How long or to what extent its frightful course was continued, we are yet to learn. We hope, however, its fury was soon spent, and that we already know the worst.—*Mobile Advertiser, Dec. 17.*

**TERRIBLE STEAM-BOAT EXPLOSION — OVER SIXTY PERSONS KILLED, AND THIRTY OTHERS HORRIBLY INJURED.**—The steamer *A. M. Johnson*, bound to Wheeling, blew up yesterday, with a tremendous explosion, near Maysville, Kentucky, from some unascertained defect in the machinery. Between sixty and seventy persons were killed on the spot, and a large number scalded, of whom some thirty were so horribly injured, that their recovery was considered doubtful. Among the killed we learn the names of the first clerk, Fairchild, engineer, Lyles, and the pilot, Redman. Among the scalded are Messrs. Everhart and son, and G. S. Wetherby, of Philadelphia; Wheat and Rillson, of Baltimore; and Jno. Galbraith, of Pittsburg. Messrs. Arthur Fole, T. McDonald, James Wichersham, G. Baker, and Ferguson, of Pittsburg, were among the saved. So rapid was the progress of the flames after the explosion, and so complete the devastation, that hardly an effort could be made for self-preservation. The boat was soon in one sheet of fire and burned to the water's edge. The number of passengers on board the *A. M. Johnson*, when the appalling accident occurred, was one hundred and sixty, not more than one quarter of whom escaped injury. So dreadful an accident has rarely, if ever, occurred on the Ohio. The list of the killed and wounded is, as yet, of course, very incomplete, and, as in most cases of the kind, there were probably many individuals on board whose names will never be known. The occurrence, as may be presumed, has occasioned great excitement and deep sympathy here. Persons in the vicinity of the disaster, did all in human power to relieve the sufferers, but so awfully sudden was the occurrence that nearly every effort was fruitless.—*Cincinnati, Dec. 30, 1847.*

**EXPLOSION AND FATAL RESULT.**—Yesterday morning, about half-past nine o'clock, the inmates of the Refectory establishment of Mr. L. Fox, in Light Street, opposite the Fountain Hotel, were startled by a loud report, the cause of which could at that time be scarcely conjectured. It was immediately ascertained that an explosion of a boiler, for the purpose of heating water in the kitchen, had caused the noise, and on entering the room a horrid spectacle was presented. The fire-place, with the range in the same room, was wrecked, and the boiler was blown into fragments; the concussion breaking out windows and tearing doors from their hinges, so great was its force. Mrs. Mary Ann Roden, a widow lady of some fifty years of age, was perfectly dead. A fragment of the boiler had struck her on the right collar bone, and across the throat, completely severing the arteries and exposing the top of the lungs. She had both arms broken. Miss Nancy Quynn, aged about twenty-five years, was not very badly hurt, though her wounds are painful. Miss Sarah Healy, aged about twenty-one years, was very badly injured, being bruised and much scalded about the breast and body. Ann Tracy, coloured, was also much hurt—her injuries appear to be more of an internal character. Nelson Smith, a coloured man, was slightly injured on the arm, and some little scalded.—*Baltimore Sun.*

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LINES DEDICATED TO THE SCOTTISH SAINTS.

BY SAMUEL W. RICHARDS.

Dearest Saints, would you come  
 Where Ephraim doth roam,  
 'Mong mountains and wiles in the West;  
 Where Israel doth camp,  
 And truth as a lamp,  
 Bright burning, doth lead them to rest?  
 Methinks you exclaim, We are longing to go,  
 And learn of them there what Saints only know.

Would you bid friends adieu,  
 And never once rue  
 The dangers of land and the sea;  
 To go where you'll share,  
 The privations and care,  
 Of those from oppression who flee?  
 The faithful voice whispers, We haste to forego  
 Awhile all the sorrow, for what we now know.

Would you come with the blest,  
 From east and the west,  
 And share *as the curse they do flee*;  
 On mountains yon heights,  
 In the powers and rights  
 Of a people for ever made free?  
 Each Saint is exclaiming, We're anxious to go  
 From judgments of God; they're coming we know.

Would you live for the keys,  
 That God you may please,  
 And redeem both the sire and son,  
 Of ages long past,  
 Since the priesthood was lost,  
 By which the great work must be done?  
 With impatience ye cry, Oh, yes, let us go!  
 We seek to receive all blessings we know.

Would you rear to our God,  
 For his power and word,  
 A temple to which he will come;  
 And give a new name,  
 With which you may claim,  
 A return to your heavenly home?  
 Where angels and spirits, with God's freely go,  
 And Saints, true to death, dwell with them we know.

Then prepare, O prepare,  
Redemption is near,  
The time of your exit draws nigh;  
When angels now stay'd,  
Will come forth to your aid:  
The wicked with cursing shall die.  
Then grieve not, dear Saints, though before you I go,  
In Zion we'll meet with robes white as snow.

Glasgow, December 11, 1847.

## ANSWER.

Yes, we will go where bold Ephraim doth roam,  
To the hills and the vales of the west;  
Where the stranger and pilgrim alike find a home,  
And are free from the power that opprest.

We will go where the goddess of liberty stands  
With her banner of freedom unfurl'd;  
And there dwell in peace and find a release,  
While kings from their thrones shall be hurl'd.

We will go, we will go, to that land rich and fair,  
Where the cities of Zion shall rise,  
And where angels shall meet and their brethren greet,  
While rich blessings descends from the skies.

We will go; yes, we'll go where dwelleth the good,  
The noble, brave-hearted, and free;  
Who scorn to be bound, and doth frown at the sound;  
Then, hail Zion! we long thee to see!

Glasgow, December 27, 1847.

JOHN M'LAWS.

## LIST OF MONEYS RECEIVED FROM THE 6TH OF JANUARY TO THE 22ND OF JANUARY, 1848.

Thomas Smith (Worcester) .....	£ 3 15 2	Brought forward .....	£20 4 11
T. B. H. Stenhouse .....	2 0 0	George A. Mort.....	2 19 9
John Hackwell .....	2 0 0	William West .....	3 0 0
Isaac Dacer .....	1 2 0	William Broomhead.....	1 16 2
James Bond.....	1 15 0	John Johnson.....	1 11 2
James Lockett .....	0 17 8	Titus Barlow .....	1 2 6
Thomas Stevenson .....	0 12 7	Thomas Smith (Leamington) .....	2 0 0
Robert Martin .....	2 2 6	William M'Keachie .....	4 8 0
Charles Miller.....	6 0 0	John Morris.....	1 0 0
Carried forward .....	£20 4 11		£38 2 6

## NOTICES.

T. B. H. Stenhouse's address is 5, Fox's Buildings, St. Mary's Street, Southampton.  
Erratum.—Through mistake, the Minutes of Bristol Conference were printed in the last number, while later minutes of the same conference had been previously printed.

## CONTENTS.

Exploring Tour from Missouri to the Pacific	33	Colonization of Palestine by the Jews.....	44
Foreign News .....	36	Varieties.....	45
Minutes of Conference .....	37	Poetry.....	47
Editorial.....	40	List of Moneys Received .....	48
Letter from a converted Jew .....	43	Notices .....	48

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The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

No. 4.

FEBRUARY 15, 1848.

VOL. X.

## TRADITIONAL PROPHECY OF THE RETURN OF THE JEWS TO PALESTINE.

This curious prophecy, handed down by John Tritemius, Abbot of Spanheim, a German dignitary of the Romish Church, who wrote about the year 1529, is contained in a tract addressed to Charles V., then Emperor of Germany. He therein records the opinions entertained in antecedent times of the government of the world by angels, or intelligencies of the planets. The precise words of the dedication ran thus:—"Renowned *Cæsar*, it is the opinion of very many of the ancients that this inferior world by ordination of the first *Intellect* (which is God) is directed and ordered by *Secundeian Intelligences*, saying that, from the original or first beginning of the heavens and earth, there were seven spirits appointed as presidents to the seven planets; of which number every one of these ruleth the world 354 years and 4 months in order; and to this position many, and they most learned men, have afforded their consent."

The first period was assigned to Saturn, who by his angel *Orifel* (a name appertaining to his *office*, not *nature*), began his government the 15th day of March, in the first year of the world, and it endured 354 years and 4 months. Under his rule mankind consisted but of one family or immediate kindred, and who after their first increase lived uncouthly, and much after the manner of the inferior animals. The second governor of the world is *Anael*, the spirit of *Venus*, who after *Orifel*, began to rule according to the influence of his planet, and which continued until the year of the world 708. Under the dominion of this angel men began to be more civilized, built houses and cities, found out the manual arts, and indulged themselves plentifully with the pleasures of the flesh; they took unto themselves fair women for their wives, neglected God, and receded in many things from their natural simplicity; they found out sports and songs, sang to musical instruments, and addicted themselves to whatsoever belonged to the worship of Venus; and this wantonness of life in men continued until the flood, receiving the arguments of its depravity from hence.

In this manner the influences of the several angels of the planets are successively described, and the periods of their rule illustrated by historical facts and incidents: my limits, however, prevent their being given, further than as bearing upon the prediction relative to the Jews; nearly all the great events which have happened to that people being attributed to the dominion of Saturn.

For the second time, *Orifel*, the angel of *Saturn*, assumed the government of the world in the year from the creation to 2480. Under the regulation of this angel the nations were multiplied, and the earth divided into regions, and many kingdoms instituted; the Tower of Babel was built, and to the confusion of tongues followed the dispersion of men to all parts of the earth. Now began great improvements; fields were ordained, corn sown, and vineyards planted, and men

began to provide with greater diligence whatever was more convenient for food and raiment. Under *Orifel* came first of all amongst men the *discerning of nobility*; which was when any, in their manner of living or in wisdom, did excel the rest of men, winning trophies of glory from the great ones of the earth, as rewards for their merit.

Again, after 4960 years from the "building of the universe" did *Orifel* assume the rule in chief. Within his period "Hierusalem with the Temple is burnt and destroyed by *Antiochus* and *Epiphanes*. The history of the *Maccabees*, and their wars, was now acted." Now Julius Cæsar gained the empire of Rome, which Augustus after him amplified, joining Europe, Asia, and Africa into one monarchy; by whom, or whose means, God gave peace to the world: and in the 245th year and 8th month of the rule of *Orifel*, on the 25th of December, Jesus Christ, the Son of God, was born in *Bethlem of Judea*, of *Mary* the Virgin; and towards the end of the rule of *Saturn*, by his angel *Orifel*, "Hierusalem was destroyed by the *Romans*, and the Jews dispersed into every nation, there being massacred of them eleven hundred thousand, and fourscore thousand sold for slaves." How fair and wonderful is the ordination of Divine Providence! for the world at first was created under the rule of Saturn, his Angel *Orifel*, and mercifully redeemed, instaurated, and made new again under his third government; so that the great number and agreement of concurring actions seem to administer no small belief to this manner of setting forth that this world is governed by the SEVEN ANGELS OF THE PLANETS; for in the first gubernation of ORIFEL there was but one only monarchy of the whole world; under his second, when the Tower of Babel was built, there was but one tongue, or monarchy, thence branching or dividing into many. Again, during his third, there was but one empire, under the *Romans*. From this time forward the kingdom of the Jews was quite taken away, and the sacrifice of meat offerings ceased. NOR SHALL LIBERTY BE RESTORED TO THE JEWS BEFORE THE THIRD REVOLUTION OF MICHAEL THE ANGEL OF THE SUN, AND THIS SHALL BE AFTER THE NATIVITY OF CHRIST IN THE YEAR 1880, AND IN THE YEAR OF THE WORLD 7170 AND EIGHTH MONTH. Many of the Jews in those times, and of the Gentiles also, shall embrace Christian religion, most plain and simple men preaching the word of God, whom no human institution, but a divine spirit, hath inspired. The world shall then be brought to its first innocency and simplicity, the angel of *Saturn*, *Orifel*, governing the world everywhere.—*Raphael's Prophetic Messenger for 1848*.

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#### ASTROLOGY AND MAGIC.

The foregoing article on astrology, together with no less than twelve strictures, in the *London Journal*, on ghosts, apparitions, &c., have elicited the following article:—

Astrology, magic, and mesmerism, may be reckoned among the curious arts which, along with incantations, soothsayings, and necromancy, are in a fair way to be revived, and revised, and published afresh in the nineteenth century. These arts have obtained a potent ascendancy over the minds of multitudes in former ages. For all these things, it may probably be safe to acknowledge that there is some cause in nature, and some just foundation in philosophy. The devotees of astrology and mesmerism are beginning to impose their arts upon the public with much assurance of success and popular acceptance. Doubtless many converts will be won into the vortex of these arts. The belief in ghosts has obtained in all ages of the world. Many sceptical persons ignorantly ridicule every thing of the kind, and sneer at the credulous as being the weakest of all persons, and pride themselves upon being possessed of superior strength of intellect; but the truth is, that the children of nature, unadorned as they may be by the spurious arts of civilization, are often no more oblique to the laws of nature and truth, than their more haughty revilers. When the disciples saw Jesus Christ after the resurrection, they thought (for the moment) that he was a spirit or "ghost." Jesus did not tell them that there was no such thing as a spirit or ghost that might show itself, but he told them the difference between the apparition of a spirit and a resurrected body—

“A spirit hath not flesh and bones as ye see me have.” The Sadducees had fallen into the belief, that there was “no resurrection, neither angel, nor spirit;” but the Pharisees confess both. In this our own day and age, the Sadducees are probably far more numerous than the Pharisees. The spirits of the just may minister to the heirs of salvation, and probably render themselves visible to the eyes of men; the spirits of the wicked may probably do the same. The distinct and separate identity of unclean spirits which seized upon men, and even did them bodily injury, and uttered doleful vociferations, was acknowledged by Jesus in his public ministry. The apparition of false and wicked spirits before the eyes of men, is likely as credible as the apparition of good spirits. They are both subject to the authority of the only true priesthood of Jesus Christ.

When God wants to send strong delusion, he may suffer foul spirits to act an efficient part in accomplishing his purpose, through their deceivable and lying arts.

All spirits and powers in heaven, and upon earth, and under the earth, are subject to God. He may suffer wicked men and evil spirits to increase in knowledge and lying wonders to any extent that seems good to him, by means of superhuman arts; and miraculous powers may be given to evil men and condemned spirits, as well as to good men and holy angels. Certain wicked men had power to slay even the master spirit, and prince of heaven and earth; but Christ tells us this power was given them of God. “Ye could have no power except it were given you of my Father in heaven.” If good men may be taught, warned, and instructed, by means of visions, and angels, and apparitions of angels, and departed friends, of which truth ancient saints had no doubt whatever, then why may not bad men, conscious and perfectly credulous of their own soul-crimsoned guilt, be made to feel the haunting and tormenting influence of superhuman agencies, whether good or bad? Is it not agreeable to revealed truth that there is an interchange of communication between the powers of heaven and earth? Certainly it is. The doctrine of visions, angels, and spirits, is a doctrine of the Bible; and this is also equivalent to the doctrine of apparitions, ghosts, and spectres. What was the apparition of Jesus to Mary, but that of a murdered person appearing to his friend? Might he not also have appeared in like manner to those who crucified him, and filled them with fear? The wife of Pontius Pilate was warned in a dream that her husband should have nothing to do with the murder of Jesus, “that just man,” for she “had suffered many things in a dream that day because of him.” Balaam’s ass, even, knew that there were such things as apparitions; and men that oppose the truth of such things, expose either their ignorance or scepticism. Notwithstanding that magicians, enchanters, and necromancers, neither fear God nor work righteousness, and stand repudiated by all holy beings, still there is more reason in their system than in that scepticism which sneers ignorantly at all such like things as being the chimera of weak brains. The magician works by the agency of invisible powers. Who can say that satanic powers do not correspond with kindred spirits in the flesh? The Bible teaches that these powers do take possession of men and women in the flesh, and lead captive such as will yield allegiance to them.

The witch of Endor is said to have raised the prophet Samuel. The mortal remains of another prophet came forth when his burial place was disturbed. The laws by which spirits are governed, and the terms on which embodied and disembodied agents hold intercourse are known to God, and probably known in a measure to satanic powers, and through the latter communicated to the knowledge of the enemies of God, in order to rival the servants of God, who have received their knowledge lawfully from the pure fountain of all righteous revelation. There are certain laws to be observed, in order to obtain revelation from God. “If any man will do his will, he shall know of the doctrine” of God. It is *revealed* from faith to faith. By and in consequence of certain observances, the supernatural knowledge and possession of satanic powers are obtained. The power of magicians, soothsayers, and astrologers has been great in different ages of the world; but the power of God’s servants has always been greater. In the days of Pharaoh and Nebuchadnezzar, the satanic arts had reached a great height, but the superior powers of Moses and Daniel far surpassed them.

Again; astrology is an apish effort to pry into the knowledge of the laws of the planetary bodies, and discover their influences upon the human organization, and

human conduct and destiny. There is reason to believe, that the material organization of man, like every other material substance, is biased and influenced in a measure by other material bodies. The different planets are large and influential bodies, that affect the watery, vegetable, and animal world. They swell or depress the ocean, and nourish or blast vegetation. The intelligent spirits of men sympathize with their peculiar organization. But all these systems of magic, astrology, and divination, and enchantments, are probably the counterpart and rival efforts of perverse and aspiring spirits, in order to cope with revelation, prophecy, angels, visions, and miracles. They are as necessary, also, to the perfect appreciation of truth, and the power of the only true God and his servants, as shade is necessary to light in forming a true picture. It is, indeed, true, that persons may be deceived by many specious and unreal impositions of the imagination; but those are more deceived and culpably ignorant who deny the agency of spirits, good and bad, and sidereal influences upon the human organization. But Solomon has said, that "fools will ever be meddling." Many persons will plunge precipitately into the systems of astrology, magic, mesmerism, divinations, &c., &c., and be flattered and inflated with their vain acquisitions. God despises all usurpers, thieves, and robbers, that seek for even *truth* unlawfully. He is not only the fountain of knowledge, but also the only lawful dispenser of it. Satanic powers, if they retail even truth without a license, are obnoxious to a divine penalty; and those who purchase of unlicensed agencies, are *particeps criminis*, stained with the same guilt. God will not give his glory to diviners, astrologists, mesmerists, and magicians; such as honor him he will honor, but counterfeiterers and bogus-makers in these matters, notwithstanding some gold is mingled with their much alloy, will be ferreted out and brought to condign punishment.—ED.

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#### FOREIGN POLITICS.

We doubt not, when Parliament re-assembles, the debates on foreign politics will be most interesting. There is food for discussion and ample room for a difference of opinion in the present circumstances and position of almost every country in every quarter with which we have any political relations. As mediation, if not an intervention, between Mexico and the United States will, doubtless, have its advocates amongst our legislators of put-your-finger-into-every-pie school. Will France remain quiet? Louis Philippe's state of health is an unsatisfactory affair for the peace of the world. And what of Spain? And what of Portugal? Things look squally, if not stormy in all these quarters. Germany is uneasy. Italy is in a state of wild excitement. Switzerland, willing enough to let alone and be let alone, is not allowed by her jealous and envious neighbours to settle her own affairs in peace. Greece is a trifle, but it is one more ingredient in the boiling cauldron of mischief and provocation. All the elements of strife exist in ample abundance. The atmosphere is charged with them. A look may excite a storm—a word provoke a whirlwind. Under such circumstances we may well look forward to the approaching meeting of Parliament, not only with curiosity and interest, but with the strongest feeling of anxiety. We have, however, every confidence in the foreign secretary. He knows exactly how each of the continental bullies, now so clamorous and noisy, may be put to silence. In France the people want only a little encouragement to turn their whole attention to political reform, and to carry out those constitutional rights and privileges for which they struggled on "the glorious three days," and out of which they were subsequently duped by their honest monarch. Russia has work enough in the Caucasus. Prussia has Germany and Poland to keep down. Italy is in the front of Austria, Gallacia in her rear. So that, if the despots of the continent have much to gain by a crusade against liberty, they have more to lose by the recoil, should they fail in their attacks upon it. The knowledge of this may be a check upon their hostile wishes and intentions against the happiness of mankind, and there is not any one more likely than Lord Palmerston to keep before them the true and actual bearings of their position. There will, then, we venture to predict, be many words, but no blows, a tremendous smoke, but no fire. We have national



being represented, on account of their residence and persons being unknown at present; yet the officers hope to search them out, and bring them again to the fold of the good shepherd who gave his life for the sheep.

It was moved, seconded, and unanimously voted, that Elder R. Holt take the oversight of Breightmet Fold branch.

It was moved, seconded, and unanimously voted, that the Heatons branch be numbered with Middleton branch.

The President ordered Elder Holt to render assistance to the Kersley-Moor branch.

It was moved, seconded, and unanimously voted, that Elder Richard Cook take the charge of Newton-Moor branch, and that he be released from Oldham branch; also, that Elder Samuel Downes labour in and about the district of Middleton; also, that Brother William Barnes take the charge of Didsbury branch.

The President rose and counselled the officers to labour diligently in spreading the principles of the gospel—to spread themselves over the face of the land, and take care to keep hold wherever they got possession. He would that every branch issue Letters and Invitations, and preach the gospel as the Holy Ghost shall direct; yea, he would that every member testify of the truth to his neighbours, and seek to win souls.

President Orson Spencer then rose, and remarked, that it is desirable to carry out good things on the most favourable occasions, and to the best advantage; and as it is not wise to cut down a field of wheat, and then leave it in the field to spoil, instead of gathering it into the barn, neither are those officers justifiable who content themselves with just laying down the principles of truth before the people, without striving to win souls in the kingdom of God. He would that the officers never lose any advantage; but wherever there is a good impression made, never to let it rest until the person or persons either receive and obey, or reject the gospel.—Respecting the subjects mentioned in the Invitations, he counselled the officers not to let their minds be cramped with a subject, but speak as the spirit of God suggests; and never seek to deliver smart discourses, for the Holy Ghost will not rest on the tabernacle of him who seeks the praise of men.

The meeting was then adjourned, in the usual form, until half-past two in the afternoon.

**AFTERNOON.**—The house being called to order, and the meeting opened by singing and prayer, Elders Downes, Dunn, and Holt, ordained 1 priest, confirmed 7 members, and blessed 1 child.

After the Sacrament of the Lord's Supper was administered, the President related his condition, and the circumstances of his family; and desired the Saints to assist him according to his necessity.

President O. Spencer then appealed to the Saints on Elder Martin's behalf, in an impressive and edifying manner.

It was then moved, seconded, and unanimously voted, that Elder Moses Martin be upheld and sustained as the President of the Manchester Conference, not only by our prayers, faith, and confidence, but likewise by our good works.

It was moved, seconded, and unanimously voted, that Elder Orson Spencer be upheld and sustained as the President of the British isles, by our faith, prayers, and good works.

It was moved, seconded, and unanimously voted, that we uphold, recognize, and sustain Elder Brigham Young, with his counsellors the Twelve Apostles, as the Presidency of the whole Church of Jesus Christ on earth.

The census of officers present consisted of 2 high priests, 1 patriarch, 35 elders, 37 priests, 18 teachers, and 4 deacons. The President then expressed his gratitude to God, and to the congregation, for the good feeling and unity that had been manifested, and counselled the officers to put down, and cast out every wicked, mean, and unholy spirit and principle; and to cultivate holy, pure, and righteous principles, so that they may reap good, from good seed sown.

The meeting was dismissed in the usual form until half-past six in the evening, when, after the meeting was opened, President Orson Spencer addressed the congregation on the dealings of God with men, and the necessity of being obedient to the opportunity which he offers for the salvation of men.

It was truly edifying and instructive ; and the countenances of the Saints beamed with joy and gratitude for the intelligence that flowed from his lips.

M. MARTIN, President.  
W. HULME, Clerk.

P.S.—More than 150 have been baptized in Manchester Conference since the 12th of December.

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CARLISLE.

This Conference was held in Newcastle-upon-Tyne, in the Saints' Meeting-room, 20, Nelson-street, on Sunday Dec. 12, 1847. The meeting was called to order at half-past ten o'clock a.m., when it was moved by Elder William Wanlass, and seconded by Elder Robert Gillies, that Elder William Speakman, our President, take the presidency of this day's proceedings. Carried unanimously.

Moved and seconded by the same, that Elder Ebenezer Gillies act as clerk. Carried unanimously.

The meeting was then opened by the President giving out the first hymn and offering prayer, after which the third hymn was sung.

The President then arose and made some appropriate remarks to the officers and all present, showing that there was a great lack of wisdom in any man unlawfully aspiring after an office in this church ; he therefore hoped that none would be so weak in mind as to suppose they were slighted, because an office was not conferred upon them this day ; for although it would be the privilege of every faithful man, by and by, to receive the priesthood, we have got to wait patiently for it, and by thus exercising this good feature of the Spirit of God, and doing our best in the sphere in which we move, the blessing of the Lord will attend us. He further hoped that no officer would feel disappointed if he was not elevated a little higher ; for it was his candid opinion, if ordinations had been more carefully attended to in this Conference, it might have been in a more generally prosperous condition ; but, after all, he was glad to behold the aspect of things in this region, and declared that he knew the work would roll on if every one would act well his own part in the Lord, and endeavour to hold up the president of his respective branch, for he considered every one of them to be wise and humble men of God ; he therefore hoped that the members would love and respect their officers, and that the officers would be united among themselves, and watch with a fatherly care over the lambs of the flock, and if this were done the work would roll on with a greater impetus than it had done heretofore. He then called for a representation of the branches, which was given as follows:—

Carlisle branch, represented by letter, 80 members, including 3 elders, 8 priests, 4 teachers, 1 deacon. Standing good.

Dalston branch, by letter, 16 members, including 1 elder, 1 priest, 2 baptized since last Conference. Standing good.

Brampton branch, by letter, 26 members, including 1 elder, 2 priests. Standing good.

Alston branch, by letter, 25 members, including 3 elders, 2 priests, 1 teacher, 1 deacon. President Speakman observed, that this was a branch he never had any difficulty with ; when he visited them they were always at peace—in short, he said, they were a God blessed people.

Newcastle branch, represented by Elder William Wanlass, 47 members, including 3 elders, 5 priests, 1 deacon ; baptized 12 since last Conference. Standing good.

Sunderland branch, represented by Elder William Knox, 38 members, including 2 elders, 1 priest, 1 teacher, 1 deacon ; baptized 13 since last Conference. Elder Knox here observed, that he never knew the Sunderland branch in bad standing, but always good—they were a loving united people.

Scattered members, 8. Total, 248 members, including officers.

It was then moved by President Speakman, and seconded by Elder Wanlass, that the seven members lately baptized at North Shields, be organized into a branch and added to the Carlisle Conference, and be called the North Shields branch. It was also agreed to Brother Robert Gillies, belonging to the Newcastle branch, take the presidency of North Shields branch.

Elder Wanlass rose and said, he had represented the Saints at Throp-hill with the Newcastle branch, as they had always been numbered with them, but he moved that they be organized into a separate branch, called the Throp-hill branch, and added to the Carlisle Conference. Seconded by Elder Bainbridge and carried.

Moved and seconded that George Robinson of Throp-hill be ordained Elder to preside over said branch; and that John Robinson be ordained to the office of a priest for the same branch. Carried.

The following motions were then unanimously agreed to, viz., that Father W. Manghan be ordained to the office of an Elder for Alston branch; Cuthbert Charlton and Foster Hawkey be ordained Priests, and Robert Hawkey, Teacher, for Sunderland branch; and that Thomas Greener be ordained Teacher for Newcastle branch.

After a few more appropriate remarks by the President, the meeting adjourned till two o'clock, p.m.

The meeting was opened in the afternoon with singing, and prayer by Elder Wanlass, and while the sacrament was being administered the Saints joined in singing the hymn on page 335, "Weep, weep not for me, Zion," when all present seemed deeply impressed that Joseph was verily a prophet of God. The above named ordinations then took place under the hand of Elders Speakman, Bainbridge, and Wanlass. The ordinations attended to, Elder Wanlass cautioned the Saints against spreading doctrines they had no business with. Elder Robert Gillies arose and said, it would be well for all the Saints to learn the Mormon Creed. All present seemed to receive what was said with the best of feelings; and after some more suitable remarks from the President, it was moved by Elder Wanlass, that this Conference pass a vote of thanks to Elder Speakman for his diligence and faithful labours already done for the prosperity of this Conference, and that we sustain him as our President, and enter into immediate measures for his support. Seconded by Elder Bainbridge, and carried unanimously.

It was then moved by the President and seconded by Elder Wanlass, that Elder Bainbridge, who is a man of years and experience, and who has volunteered to go out into the vineyard, he permitted to go any where into the borders of this Conference where he may be led by the spirit of God. The meeting then adjourned.

In the evening the meeting reassembled at six o'clock, p.m., when the room was thronged with Saints and strangers. The meeting was opened with singing and prayer by Elder Wanlass, and President Speakman addressed the congregation from the 15th verse of the 11 chapter of Revelations,—“The kingdoms of this world,” &c. He showed clearly that, although the present tense was here used, the day alluded to by the prophet was yet future. The manner in which the second advent of Messiah, and the setting up of his kingdom on earth, was portrayed, seemed to rivit on every heart the truth and verity of the subject. It was truly edifying to the Saints as well as instructive, and every one seemed to rejoice.

Thus ended a joyful day which seemed to have been too short for the valuable business done, and glorious principles taught.

WILLIAM SPEAKMAN, President.

EBENEZER GILLIES, Clerk.

P.S.—Dear Brother Spencer,—In the STAR containing the minutes of our last conference, some branches were not represented at all, and others incorrectly.

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#### ON TAXATION.

We make the following extract from the editorial remarks of *The Liverpool Chronicle* of Saturday, the 29th of January:—

“The Income Tax, moreover, cannot be suffered to remain in its present shape. It is, as it is now worked, one of the most cruel and unjust imposts ever devised by the richer classes to oppress those who are nearer the base of society than themselves. It takes from the clerk who has a bare subsistence—from the tradesman who can only live from hand to mouth—from the professional man who has only a

passing interest in his income—from the literary man who supports himself by his brains—from all these, whose means depend entirely upon health and strength, which may fail them at any instant and plunge them into poverty, it demands as large a *per centage* upon their ephemeral profits, as it does from the possessors of *terra firma*, green field property, and the wealthiest *millionaire* whose nod can shake the funds. The monstrous injustice of this no one doubts. It is admitted on all hands. Sir Robert Peel himself, the hero of the Income Tax, only overruled this objection, whose force he admitted, by urging that, as it was only laid on for three years, it would have been endless trouble, for the sake of so short a time, to have made all the distinctions and differences between Income and Property which it would have been right and proper to have laid down in the case of permanent and abiding impost. But now that it is coming to something like such a shape, and asking for “fixity of tenure” with all the pertinacity of a Tipperary farmer, it must be put into a fair and honest shape, so as to press upon all those from whom it is levied, with equal weight. A large income ought to pay a higher *per centage* than the small one; and income from property should pay more than income from professional employments, and this last, when certain and assured for life, should contribute more largely than when it arises from labour, mechanical or mental, which may be brought to nought any instant by the failing capabilities of mind or body. In short, as long as this tax is a necessary evil, we must submit to its continuance. But we shall only do so cheerfully and patiently on the condition that it is placed on a fair and equitable basis, the wealthier and higher classes being made to bear the brunt of it according to their means, and so on, in proportionate rates, until it reaches the point at which its operation ceases. We will have it in no other form.

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### The Latter-day Saints' Millennial Star.

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FEBRUARY 15, 1848.

THE article entitled “Foreign Politics,” in another page, expresses in a happy and just light, the condition of the nations of Europe. The condition of the nations is so palpably alarming, and the turbid elements of self-destruction so universally diffused, and so perfectly matured for a general explosion, when once the match is applied, that Gentiles see it, and feel it, and tremble at the thought of such imminent danger. The tocsin of alarm is sounded, and reverberates among the nations; and fearful apprehensions rise and swell in the breasts of millions at one and the same time. Sovereigns knit their brows in keen anxiety, and know not where to expect the outbreak first. The poor, goaded to the point of desperation, are ready to burst their cruel bonds in wild indignation, and make a forlorn effort to throw off the yoke of their oppressors, seeing that the incentives to perpetuating such a miserable existence are constantly diminishing. The middling classes are casting their eyes around in order to find a refuge from the approaching summons to war, and the increasing burdens of taxation, and a covert from that reckless oppression that has made “wise men mad,” and threatens to swallow up the middling ranks of society in a common and almost universal bondage to the few, or spend their life blood in a general war. Light from the heavens shines, and the people see their peril, and hear the clanking chains at hand. National defences are multiplying, the credit of governments is strained and braced up like a tottering wall; and crowned heads are mortgaging influence and titles, in order to purchase the favour of rich bankers.

Rich bankers are fearfully watching the instability and vacillation of thrones,

and the rampant spirit of repudiation and breach of contracts. The spirit of Jesuitism stalks through cabinets and among thrones, disseminating among royal intimates of lofty bearing, jealous distrust. In another inferior, but wider sphere, Gadianton and Guerrilla clubs, under the gold leaf of plausible titles, are multiplying; legalizing, and sanctioning intrigues, and frauds, and crimes of hideous die. Good men that cannot conscientiously shuffle the cards of intrigue, treachery, and blood-guiltiness, are modestly retiring in amazement, and mournfully exclaim—"there is no hope!"

But let us turn over the picture for a single moment. The angels of God are busy in saving the most valuable articles, before the whole cargo becomes a general wreck. The hearts of the Saints burn with intense zeal, and their faith is mighty in healing all manner of diseases, and in preaching the pure gospel in power and in the Holy Ghost. The halls and meeting-houses of the Saints are crowded with listening inquirers, and there is not sufficient room to contain the anxious congregations. The tide of ingathering to the fold of the church swells monthly and daily. Multitudes, however, are still as sheep without a shepherd, perishing for lack of knowledge, crying—who will show us any good? Our prayer is, O Lord, send forth more and more faithful labourers after thine own heart! Shall the righteous perish with the wicked, and the honest in heart cry for light and truth in vain? "Rend the heavens and come down; in the midst of wrath remember mercy" to the upright that know thee not, and cause the poor to rejoice in the Holy One of Israel.

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THE probability now is, that British Saints will have the rich blessing of the services of one of the Twelve Apostles, after the lapse of about four months, to be continued with them for a considerable length of time, in consequence of the supposed ill health of the present incumbent in the Presidency. Elder Orson Pratt is already appointed to this mission to the European churches, and we hail with gratitude the prospect of having his superior wisdom combined with us in the Presidency. And the churches may rejoice in the acquisition of such a President as Elder Pratt, by whose side we expect to continue our humble labours, except a declension of health shall render our removal necessary.

Two of the Twelve are stationed at the Bluffs, Elder Orson Hyde and George A. Smith, who will constitute an able and competent power to instruct and forward the Emigrants to their proper destination. President Young, and probably some others of the Twelve, will be stationed in the valley of the Salt Lake or Great Basin.

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THE disbursements of STARS, books, &c., from the STAR-office, are becoming considerable, and it will be very necessary that our STAR agents should observe a system of promptitude and scrutiny with their accounts, both for their benefit and ours, and also for the benefit of the churches. It is very desirable that STAR agents should have some stock of STARS, BOOKS, and TRACTS on hand, in order that they may promptly supply incidental demands, and exhibit specimens of our works to inquirers after truth. We had occasion recently to look at the Liverpool agent's list of publications on his hand, as stock in reserve for incidental sale, although it seemed to be no more than was really wanted for successful operation in his agency, yet his stock amounted to about £9. Others have less stock in hand and some have more; from which it will be perceived that if all the agents are in arrears to our office for this amount of stock, or even half the amount, it will keep the office in arrears some hundreds of pounds, to printers, bookbinders, and others,

whose publications pass through our hands. Now we can give a short credit to agents for small amounts, and obtain the same credit of others in turn, in our favour to a large amount, provided our agents shall make prompt remittances at proper and short intervals. The Edinburgh agent is taking a thorough systematic course in this matter; and we have no complaint to make of any agents, for we believe that all assiduously seek the common welfare of the churches. Should many, however, be too delinquent, it would necessarily embarrass our operations to our serious injury. Our publications are securing a greatly increased demand from all the Conferences, and diffusing the knowledge of salvation to multitudes of strangers. A good agent that exhibits skill, and tact, and diligence, and fidelity, in commending the accredited publications of the church to strangers and lovers of truth, will not only share in the rewards that the publications secure, but the blessings of multitudes shall rest upon his head, and God will honour his name on the list of the worthy. His post is one of great usefulness and responsibility, therefore let him magnify it. The great increase to the subscribers for the STAR has necessitated us to reprint the 1st and 2nd Nos. of Vol X. When Elder Pratt arrives, we expect the value of our publications will be greatly enhanced. We wish agents to report *quarterly*, at the most, the number of each of the STARS which they have on hand as returnable to us.

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To Emigrants we would say, we have not received sufficient names up to February 4th to authorize us to charter a vessel, but as soon as the names are forwarded we shall secure a vessel and give information to the Presiding Elders of Conferences when the Emigrants should arrive in Liverpool. We hope to secure a vessel on reasonable terms by the 16th of February, but will notify Presiding Elders of the precise day of sail, in time for the emigrants to reach Liverpool before the vessel sails. Other instructions about luggage and the place where the emigrants shall be advised to quarter on their arrival in Liverpool, will be given by letter in due season.

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LETTERS TO THE EDITOR.

*Manchester, February 1, 1848.*

Dear Brother Spencer,—I have just received cousin Smith's letter through your favour, for which I truly feel grateful. Its contents caused my heart to rejoice much, and especially to hear that my dear mother and one of my sisters were so near the great city of our God; may God bless the Saints there. On Sunday I preached three times, and once on Monday evening. I had crowded houses every time, and it is astonishing to see how the people are believing and being baptized, and the power that attends them. I was called a few days ago to go and administer to a young lady who had a cancer, which the physicians had tried their skill upon and declared that it must be cut off. She came to me and wished me to anoint it and lay hands upon her. I did so and it was made instantly whole. Several other cases, equally as powerful, have been manifested here of late—not less than fifty.

Yours, in haste,  
MOSES MARTIN.

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*Idle, Jan. 28, 1848.*

Dearly beloved Brother Spencer,—I now take up my pen to write a few lines to you, to let you know how I am going on in the work of the Lord, if a few lines

from one so insignificant may be in any way interesting to you. It is now about thirteen weeks since I presented myself to you to go and preach the gospel, and to warn mankind of the calamities that await this generation. I proceeded, according to your judicious counsel, to the Bradford Conference, to labour under the directions of High Priest Charles Miller, who received me kindly, as so did all the Saints in the Conference; but what a new life it was to me for a few weeks! having always been accustomed to enjoy that domestic felicity that a tender parents' roof afforded, and for the last seven years of my life, in a comfortable place of my own, I found the truth of Elder Banks' words, that I could have no conception of a life of a servant of God but by experience; but now I can say that the short space of twelve weeks has somewhat inured me and prepared me for more arduous undertakings. I can now estimate the value of those brethren that have stood the storms of persecution for years—God bless them all. I feel not to be afraid of this wicked generation, for I feel that love that is spoken of that casteth out all fear; I know that my labours are approved of by the Lord; for when I gave way to my weakness at the first, about that you are aware of, there was a messenger came to me in the night, and told me I must not do as I was thinking, but go to and labour with all my might. Since then I have done so; and now I am ready to go any where you say—either among the Saints or the world. I have always found that blessing that was confirmed on me when I was confirmed into the church, on the 26th of Oct., 1840, by President Brigham Young, and the Apostle P. P. Pratt.—Elder P. rose and said, that I should preach to many nations, and be blessed with all utterance; and, though an inexperienced youth, I have never lacked language—I claim it at the hands of God, through his servants. My labours have been blessed in the places where I have hitherto laboured, and many have come into the church. Elder Charles Miller has appointed me to labour in all the Conference, and to be received like himself, but desires me to labour most of my time in Leeds; Elder Miller is a man of God, and a wise, judicious, merciful servant to the church; he has laboured hard until he is almost exhausted, and is unwell at this time—may God bless him. The work has rolled on since Conference (which is five weeks ago); about forty have been baptized, and the field promises fair for a plentiful and resplendent harvest,—may God bless the reapers. Amen.

My love to sister Spencer and Elder Littlefield—receive the same yourself.

Yours in the Gospel,

THOS. BRADSHAW.

#### PHONOGRAPHY, OR WRITING ACCORDING TO SOUND.

Phonography is a brief and easy system of writing, so called because of its representation of every sound and articulation that occur in the English language, by a simple and easily formed sign, which will readily enter into every combination required, and which is never used to represent more than one articulation or sound. Hence (as not only every sound has its sign, but every sign also represents a sound,) no ambiguity or difficulty in reading what has been written can possibly occur.

In furnishing signs for the sounds of the human voice, the author of Phonography has been guided by the strictest rules of philosophy. Considering the necessity that existed for a system of writing simple as well as expressive, in order to accommodate it to the flow of thought, he has carried his investigations into the world of forms, and established the most beautiful analogy betwixt signs and sounds. So strict—in fact, so true is this analogy in all its parts, that the very signs themselves seem to speak out the powers he has associated with them.

The inventor has made a correct estimate of the value of every simple mark, and balanced it with an equivalent degree of simplicity in a sound; and looking on the beautiful finish it has received from him, it appears to be all that we can desire. The analogy has indeed been stamped upon the nature of things. Phonography has not made the analogy, but discovered it. The new science, in addition to its value as a universal system of writing, possesses all the elements necessary for

forming a complete system of short-hand, in which capacity it excels all others, being more brief and perspicuous than any other hitherto discovered, and more easily read than the common long hand. Here then is a system of writing that has been so long called for by the world at large.

While systems of short-hand have been literally poured upon us we have not found one that was capable of coming into general use; and it may be safely said that not one individual in ten thousand has reaped any benefit from them, except those who are reporters by profession. It cannot be said that many have not made the attempt, for there are few who have paid any attention to the improvement of their minds who have not, at some period of their lives, devoted their attention to some short-hand, and disappointment, arising not from any difficulty in learning to write, but from the almost utter impossibility of afterwards reading what was written, has been their only reward. Thousands have thus taken such a disgust for short-hand that they spurn to hear it mentioned; we would, however, recommend them not to carry their prejudices to such an extent as to refuse to make enquiries about Phonography, and we are certain that no intelligent person will do so without being enamoured with it. But it is unnecessary to give any higher recommendation of it than the statement of the simple fact that the elementary work has gone through seven editions, and that above a hundred thousand copies of the system are in circulation.—*Phonotypic Journal for December, 1846.*

N.B.—Those who feel disposed to commence the study must procure the Manual of Phonography; best edition, 2s. 6d., morocco gilt; or People's ditto, same matter, 1s. 6d., stiff cover; and the Class Book, 6d., from Isaac Pitman, 5, Nelson Place, Bath, or at 1, Queen's Head Passage, Paternoster Row, London, or from any bookseller.

## VARIETIES.

Misunderstanding and inattention create more uneasiness in the world than deception and artifice; or, at least, their consequences are more universal.

A BITER BIT.—An ingenious down-easter, who has invented a new kind of "Love-letter Ink," which has been selling as a sure safeguard against all actions for breaches of the marriage promise, inasmuch as it entirely fades from paper in two months after date, was recently so most awfully "done brown" by a brother down-easter, who purchased a hundred boxes of the article, giving him therefore his note at ninety days. At the expiration of the time, the ink inventor called for payment, but on unfolding the scrip, found nothing but a piece of blank paper. The note had been written with his own ink.—*New York Mirror.*

ONE OF THE SOVEREIGN PEOPLE.—"Make way for a hindependent woter," said a fellow at the Third District poll on Monday, whose breath was strongly tinged with the aroma of tobacco and cheap whisky. "Make way, there," he repeated, "for a hindependent woter."—"Why, my good fellow, it is not more than an hour ago since you deposited your vote at this very poll."—"I knows it," said the independent republican, "but that 'ere was the Democratic ticket, this 'ere is the Whig."—"If you attempt to vote twice," said the questioner, "I shall have you arrested for a violation of the election law."—"You will, will you," said the sovereign, "then I say, if I am denied the right of woting for the Whigs after havin' gone the whole ticket for the Democrats, there ain't no uniwersal suffrage, that's all—it's a darn'd one-sided business, take it all round."—*New Orleans Delta.*

THE SLAVE TRADE.—Letters from St. Helena of the 13th of November mention the arrival of H. M. brig Hound, with her fifth prize, a half-deck schooner of eighty tons, with sixty slaves on board, which she had captured after a long chase. They were so closely packed, and in such a wretched condition, that, notwithstanding all the care and attention bestowed on them by the officers and crew of the Hound, ten died before they got to St. Helena. The vessel was burnt after their removal. At the time the Hound arrived there were upwards of one hundred prize vessels which had been captured by her Majesty's cruizers, waiting condemnation or re-equipping, after having been sold. The greater portion of the slavers are built in America, and sold to the Brazillians, and are described to be as swift and well fitted as yachts, so that scarcely any of the sailing men-of-war on the coast can overtake them. After condemnation they are generally purchased by agents from the Brazillian merchants, and get into the slave trade again.



A negro minister once observed to his hearers at the close of his sermon as follows:—"My obstinacious brethren, I find it's no more use to preach to you, than it is for a grasshopper to wear knee buckles.

There is nothing that tends so much to keep the fire of love burning brightly after marriage, as those little attentions which, before marriage, the two parties would consider themselves inexcusable in forgetting.

One of the most important female qualities is sweetness of temper. Heaven did not give to woman insinuation and persuasion in order to be surly; it did not make them in order to be imperious; it did not give them a sweet voice to be employed in scolding.

A DOUBTFUL CON.—A person entering the House of Commons when the Rump Parliament was sitting, exclaimed, "These are goodly gentlemen, I could work for them all my life for nothing." "What trade are you, my good friend?" said one of the attendants. "A rope maker," replied the other.

IMAGINARY TROUBLES.—Half our griefs are imaginary. Before you have recourse to arsenic, therefore, try what virtue there is in an emetic. Instead of your business being deranged, it may turn out to have been nothing but your stomach. Two thirds of the melancholy in the market is nothing but indigestion.

MORE "ANNEXING."—The American public is much puzzled to know what is President Polk's object in sending out an expedition to Palestine, to explore the Dead Sea. The editor of the *Maine Farmer* believes that the object is to fish up the cities of Sodom and Gomorrah, and to "annex" them to the United States.

THE BIBLE.—Dr. Plafaire, in a sermon preached before the University of Cambridge, about the year 1573 says—"Before preaching the gospel of Christ, no church here existed, but the temple of an idol; no priesthood but that of paganism; no god, but the sun, the moon, or some hideous image. In Scotland, stood the temple of Mars; in Cornwall, the temple of Mercury; at Bangor, the temple of Minerva; at Malden, the temple of Victoria; at Bath, the temple of Apollo; at Leicester, the temple of Janus; at York, where St. Peter's now stands, the temple of Bellona; in London, on the site of St. Paul's Cathedral, the temple of Diana; at Westminster, where the abbey now rears its venerable pile, a temple of Apollo."

FLATTERERS.—Take care thou be not made a fool by flatterers, for even the wisest men are abused by these. Know, therefore, that flatterers are the worst kind of traitors; for they will strengthen thy imperfections, encourage thee in all evils, correct thee in nothing, but so shadow and paint all thy vices and follies, as thou shalt never, by their will, discern evil from good, or vice from virtue: and because all men are apt to flatter themselves, to entertain the additions of other men's praises is most perilous. A flatterer is said to be a beast that biteth smiling, and has been compared to an ape, who, because she cannot defend the house like a dog, labour as an ox, or bear burdens as a horse, doth therefore yet play tricks, and provoke laughter. Thou mayest be sure that he that will in private tell thee thy faults is thy friend, for he adventures thy dislike, and doth hazard thy hatred; for there are few men that can endure it, every man for the most part delighting in self-praise, which is one of the most universal follies that bewitcheth mankind.—*Sir Walter Raleigh*.

NATIONAL DEBT.—The weight of the national debt in gold amounts to six thousand two hundred and eighty-two tons; in silver, to one hundred and twenty thousand tons. To transport this across the seas in gold would require a fleet of twenty-five ships, of two hundred and fifty-two tons burthen; or it might be carted by land in twelve thousand five hundred and eighty one-horse carts. These would extend in a procession of thirty-five miles. Or two hundred and eighty-one thousand, seven hundred and sixty-nine soldiers might carry it, each bearing fifty pounds of it in his knapsack. Eight hundred millions of sovereigns piled one upon another would extend seven hundred and ten miles. The same number of sovereigns laid flat in a direct line, and touching each other, would extend eleven thousand and forty eight miles, or nearly twice round the moon. Eight hundred millions of one pound notes sewed together, would carpet a turnpike road forty feet wide, and one thousand and fifty miles long, or from Land's End to Johnny Groat's, and nearly half way back again. If these notes were sewed together end to end, they would form a bandage long enough to go four times round the world, or sixteen times round the moon. An equal distribution of the debt would give sixteen shillings to every man, woman, and child on the face of the earth. Could we import as much silver from the Mexican mines as would pay it off, it would require four hundred and seventy-six ships to carry it, of two hundred and fifty tons each. Carted to the Bank, the procession of one horse carriages, each with half a ton of it, would extend six hundred and seventy-six miles; if carried by men, each carrying fifty pounds, it would take more than five millions, or a million and a half more men in addition to the whole adult male population of Great Britain.

**BREAD AND MILK FOR CHILDREN.**—Never allow milk to boil; it loses most of its nutritious quality by so doing. Place it in the oven, or warm it in a sauce-pan—the former is the best; let it be lukewarm. The bread may be soaked in the basin by a little hot water, with a plate over to steam it, previous to pouring the milk in.—*Dr. Hodgkin.*

**WHO CANNOT BE RICH?**—A Polish woman, who has a stall in the Franklin market, found herself about five years ago a widow with four young children, and an estate of just one dollar and fifty cents in money. She did not, however, turn her steps towards the alms-house, nor spend her time in begging from door to door. Though embarrassed by a very poor knowledge of our language, she immediately invested her capital in some articles which she could sell, and commenced operations, employing her children as she could for assistance. For a year or two past she has had the market stall. A few months ago she learned that the owner of a good farm of seventy-five acres, in one of the central counties of the States, was very desirous to sell his farm for money. She examined the farm, found a good house, barn, &c., and fifty acres under cultivation. Her small store had grown to *twelve hundred dollars*, all safe in the savings' bank, and she offered it for the farm, and it was accepted, for it was all in cash. The Polish widow now has her country estate, where she has been spending some months; though, unwilling to retire as yet, she has returned and resumed her stall. What a fine provision for herself and family has she secured by five years of determined effort! What proof has she made that this is the land where all may be rich who have health, and where they only who have it not, are proper objects of charity!—*New York Journal of Commerce.*

**MOTHER'S GRIEF.**—Father's may forget their offspring, and children lose the remembrance of their parents; husbands and wives may be replaced, and brothers and sisters be to each other as strangers, and even foes; but the love of a mother endureth for ever. A father supplies the wants of his children from his purse—a mother from her bosom. Even the grave cannot extinguish her devotion. She mourns over her deceased infant in silence and in solitude. It is always before her. Its voice is in her ear, and its smiles are in her heart. Memory raises up the little idol to her admiring eyes by day, and the too vivid dream reanimates it by night. Her natural affections regard it as a living being, and she longs to fondle and embrace it, while the divinity within her sympathizes with it as a celestial, and invests it with the attributes of a ministering angel. She holds strange and mysterious communings with it, for love such as hers has an ideal world of its own. Her wounded spirit flutters against the barriers of its human prison, and strives to escape and join that which has "put on immortality;" and at last, wearied with its ineffectual struggles, it yields its timid submission to the law of nature; it indulges in the hope that that which is imperishable may be permitted to revisit the object of its love, and illumine, by its mystical presence, the depth of its gloom. She cherishes it with an humble but firm reliance upon the mercy and goodness of God, that her child shall be fully restored to her in another and better world, where they shall dwell together in unity for ever.

**PHYSIOLOGY OF VISION.**—The desire to conceal from the world any imperfection which wounds our self-love, is inherent in the human heart, and leads to all sorts of artifices on the part of those who, by natural conformation, advancing years, or other causes, suffer from imperfection in their vision. Thus it is, that some persons prefer to use an eye-glass, others reading-glasses, in lieu of spectacles. Reading-glasses, however, are objectionable from their not being firmly fixed in front of the eyes. The motion of the head not being in accordance with that of the hand which holds the glasses, has the effect of trying the eyes exceedingly in their constant and ineffectual endeavour to adjust themselves to the position of the glasses, inducing unnecessary fatigue to the eyes, and rendering necessary an earlier resort to glasses of a higher power than would have been required had proper spectacles been adopted from the commencement. But a single eye-glass is more injurious still; and many young men, who, from a shortness of sight, or a singular vanity, have thought proper to use a quizzing-glass (as it is termed) have had reason to regret it to the end of their lives. I am acquainted with a gentleman, the sight of whose right eye has been seriously impaired from his having, in early life, constantly used one of these eye glasses, and numerous other instances have come to my knowledge. The consequences to perfect vision are serious, for as one eye is made to do more work than the other, an alteration in their relative strength takes place; the result is, that sooner or later, when the person resorts to spectacles, he finds that the lens which suits one eye will not at all suffice for the other. Watchmakers and other artists, who work with a magnifier, are very subject to this imperfection of vision, and generally find that they see better with one eye than with the other. If, instead of always applying the magnifying-glass to one eye, they were to use the other in turn, a habit which might be easily acquired in early life, although with difficulty afterwards, they would preserve the power of their eyes more equally, and the perfection of vision longer; for, by using the eyes alternately, rest and an opportunity of recovering from

the fatigue produced by the exertion of looking through the magnifier, would be afforded to each. In like manner, those who indulge in microscopical or astronomical pursuits should learn to use either eye indifferently, instead of always trusting to one, although we almost instinctively apply the right eye to a telescope or microscope. An eminent optician informed me that, from constantly looking through microscopes, &c., with his right eye, the focus of that eye has been rendered so much longer than that of the left, that whilst the left eye is suited by a glass that is perfectly plane, the right requires a lens of thirty-six inches focal length.

**MECHANICS' WIVES.**—Speaking of the middle ranks of life, a good writer observes:—“There we behold woman in all her glory—not a doll to carry silks and jewels; not a puppet to be flattered by profane adoration; revered to-day, discarded to-morrow; always jostled out of the place which nature and society would assign her, by sensuality or contempt; admired, but not esteemed; ruling by passion, not affection; imparting her weakness, not her constancy, to the sex she would exalt; the source and mirror of vanity—we see her as a *wife*, partaking the cares and cheering the anxiety of a husband; dividing his toils by her domestic diligence; spreading cheerfulness around her for his sake; sharing the decent refinements of the world without being vain of them; placing all her joys and her happiness in the man she loves. As a mother, we find her the affectionate, the ardent instructress of the children whom she has tended from their infancy; training them up to thought and to virtue, to piety and benevolence; addressing them as rational beings, and preparing them to become men and women in their turn. Mechanics' daughters should make the best wives in the world.”

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LIST OF MONEYS RECEIVED SINCE OUR LAST TO THE 4TH OF FEBRUARY.

John Ennion .....	£0 17 2	Brought forward .....	£28 13 3
John Godsall .....	2 19 6	Francis Jackson .....	0 4 3
John Parkinson .....	2 14 0	Robert Holt.....	3 16 8
William Sherrat.....	0 7 7	William Timms.....	1 0 0
William Speakman .....	1 16 6	John Johnson.....	0 17 8
Robert Hodgert.....	1 15 0	Philip Roberts .....	0 3 0
Philip Lewis .....	0 11 6	James Bond.....	2 3 2
Alfred Shaw .....	2 5 0	William Cartwright .....	2 0 0
Crandell Dunn .....	5 5 0	John Parry .....	0 6 0
Henry Becroft .....	2 0 0	Charles Miller.....	5 0 0
William Ballan .....	1 2 0	William A. M'Master .....	1 2 6
George P. Waugh.....	7 0 0	William Hughes .....	3 7 6
Carried forward .....	£28 13 3		£48 14 0

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NOTICES.

Brother West's and Johnson's Post Orders are under examination at the General Post Office.

The retail price of Spencer's bound Letters is 1s. 8d.; to agents, 1s. 6d. Best bound, 4s. 2d.; ditto to agents, 4s.

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CONTENTS.

Traditional Prophecy of the Return of the Jews to Palestine .....	49	Editorial.....	57
Astrology and Magic .....	50	Letters to the Editor .....	59
Foreign Politics .....	52	Phonography, or Writing according to Sound	60
Conference Minutes .....	53	Varieties .....	61
On Taxation .....	56	List of Moneys Received .....	64
		Notices .....	64

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CONFUSION OF OPINIONS, AND NEW SCHISMS.  
The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 5.

MARCH 1, 1848.

VOL. X.

## CONFUSION OF OPINIONS, AND NEW SCHISMS.

*(From the Family Herald.)*

The history of the world is a history of confusion; so that new confusion, or new schism, is nothing new after all. It is merely the old spirit manifesting itself in a new quarrel. When man and wife live a cat-and-dog life, they find new sources of contention daily; but the spirit of the two contending parties remains the same. The subject only is different. Church and State are the same now as ever they were; but as time rolls on new circumstances occur to rouse the tempers of each, and to modify the character of the contention which they keep up.

The two parties, also, not being unities, but composed of an indefinite number of parts, are both subject to internal ailments, besides the danger which they incur of being wounded and disabled from without. The internal complaints, too, are most dangerous, as they affect the vitals. The State suffers very little from external aggression, and has little to fear; but it is sadly troubled with cholera, or agitation, within. Its own people are its greatest enemies; they occasion the greatest uneasiness. It is so also with the Church. It also has the cholera; and the cholera, or internal complaint affecting the vitals, is much more dangerous to the Church than the attacks of the infidels from without. The infidels have worked for generations against the Church with their battering-rams, and scarcely even injured the surface of her skin. The crusade of Carlisle and Taylor, some twenty years ago, was rather beneficial to the Church than otherwise; and the active infidel opposition of that time was succeeded by a corresponding season of activity amongst the clergy, and of sympathy amongst the laity. Immense sums have since been contributed for building churches, both in England and Scotland; and the parsons were beginning to lift up their heads, and hope for a time of prosperity once more. But then the Church was suddenly seized with Puseyism—an inward complaint; and this has gone on from one phase to another, till it has ended in one of the most melancholy and unfortunate exhibitions to which a Church was ever subjected; the election and confirmation of two bishops under protest—the one for heresy, and the other for drunkenness—the protesters not being allowed a hearing, though invited to come forward, and promised to be heard. Whether the two bishops be guilty or not is none of our business to inquire. We let them alone, presuming them both to be innocent. Still, the fact of the two protested and ridiculous elections remains the same, and does more real injury to the influence of the Church than a hundred Carlisles and Taylors could do. It is an internal attack of disease; and one, too, for which no remedy has hitherto been discovered. It is this which constitutes cholera, or plague—the inefficiency of medicine to cure it.

There is something like cholera throughout all society. The agitation of the people upon all political questions has proved a grievous disappointment. Millions

have been sacrificed on the altars of revolution, and still truth has not yet appeared in the world. Nothing certain is known. Opinions are infinitely numerous; and men who hold them are sufficiently positive that they are right. But the very diversity renders the right powerless, if there be a right amongst them. What is the remedy for the evil? *A great man.* That is the remedy. One who can command or speak with authority, and not as the scribes who write books and newspapers. There is no other remedy. But we cannot make a great man as the bees can make a great bee, or queen, to govern them, by merely feeding her with a certain species of food, which naturalists have denominated "royal jelly." We have no royal jelly to feed the man with, and make him grow three or four times larger than any other man. If we had, we should soon get out of our difficulties; for a great man is just what the world wants to set it right.

It is very sickening to read and to hear the squabbles of parties; and yet a man cannot be very intelligent or learned in the history and character of society without reading and hearing them. And then when he does hear them, what can he make of them? What side can he take if he judge with candour? There is an apparent truth on all sides, and every party has its plausible reasons for its existence. The candid man must hear these reasons—candour is open-eared, and plausible reasons cannot be rudely repelled or overborne by the candid mind. It is therefore non-plussed or confounded, and leaves the questions to be discussed by the zealots, whose passions are soon kindled, their candour smothered in the smoke of the conflagration, and their words set a crackling like thorns under a pot.

Public controversy is endless. We believe there never was one settled since the world began. It may have been stilled by the death of a leader, or by some new subject of interest exciting the attention of the public mind. But political and ecclesiastical questions seem from their very nature to be interminable, and as yet they have proved to be so. They rise again under another form. We have no hope, therefore, that either Lord John Russell, or the remonstrating Bishops, or the Court of Queen's Bench, or the House of Parliament, will settle the questions now agitating the Church. It is out of their power. They have not adequate authority. For without faith nothing can be done effectually in the Church; and the people have no faith in the infallibility of the Prime Minister, or the Bishop of Exeter, or the Lord Chief Justice, or the Legislature. They will dispute the question even when the point is apparently settled, and the controversy will appear once more under a new aspect. The law tried to settle the Scotch Church question, but the consequence was a rupture in the church; and now the clergy of Scotland are throwing their bibles in each other's faces, and refusing to pray or sit at the same table together. These are certainly not times of unity. Go where you will you cannot find unity—in the church or out of it; it is all the same. Everywhere the same spirit appears, only dressed in the costume of the country where he shows himself. The Romans, who boast of their unity, have just as little as others. Rome is overborne by Austria. They both belong to the same church: Rome, is the mother, Austria the daughter. Yet daughter rebels against mother; defies her to her teeth; sends soldiers into her house to constrain and restrain her; and forbids her even to set about a domestic reformation or turn-out—insisting upon letting the furniture remain just as it is, and not even permitting her to clean the beds or the bedsteads, which harbour nuisances that annoy the people. Spain—the most Catholic Spain—has done the same thing to her mother; she has broken into her house, seized her chamberlain and kept him in durance. And France has done the same. And these daughters of Rome have shed each others blood, and committed all the abominations that heathen men and women commit. Where then is the unity? Go down amongst the dissenters and you will find as little of it there; but you will find abundance of self-righteousness and condemnation of others in all, as if each had a commission to sit upon the judgment-seat, and judge the world.

Nor if we go out of all this political and ecclesiastical confusion shall we find peace, but only more confusion; for there is nothing so low, unintellectual, and immoral, as the confusion that prevails in other departments of life. People who take no interest in large ideas are sure to take interest in small ones, and to find the same passional excitement in scandal and private brawling that others find in public

affairs. Public life and private life are equally subject to the invasion of the evil spirit. Even children at play quarrel like senators in Parliament, or divines in controversial literature; and the lower the subject of dispute, the more undignified the style of disputation. There is, therefore, a gravity and dignity assumed, and to some extent preserved, in the upper spheres of disputation; but in the lower, these entirely disappear, and the tongue and the countenance, uncontrolled and unrestrained, exhibit the malevolence of the reigning spirit in all the most revolting modes with which they are familiar. It is, therefore, no retreat to a peaceful mind to go downwards into private spheres, for there the passions are quite as fierce, and much more irritating. It will even consult its peace at times, by leaving the scenes of private contention, and rising up to the great public controversy, where the field, being large, a man can find at last a safe and comfortable corner to look on and observe, without exposing himself to much personal danger. In a small row, and a small apartment, you must take a part; but in a large row and open field, you may or you may not.

The lower parties always chuckle over the contentions taking place in the bosom of the higher parties, as if they were positive victories to themselves. The Dissenters glory in a schism in the Establishment. What they would gain by it we know not; not more unity certainly, for if all the world were to become Wesleyan Methodists, there would not be greater unity in the world than there is, nor would the world be any better than it is. It would still continue to slander, backbite, misrepresent, misjudge, deceive, and circumvent. The Catholics also chuckle over our Protestant confusion as if they would certainly gain by it; we are coming over to Rome, they say. Even Daniel O'Connell, before he died, expressed his belief that a young member to whom he addressed himself might live to see mass performed in Westminster Abbey. But what should we or the Catholics gain by that, if it were such a mass as the Romans perform, and with such principles as they profess? Our streets might even then be haunted by assassins, our houses might be attacked by armed children of the Holy Mother Church, and we might be butchered in cold blood by our faithful fellow Christians. There is not much to hope for in this, and the Roman Catholics can give us no reason to hope for more, because they have not attained to anything better themselves.

Where, then, is our hope? There is no party certainly in the world who have it in their power to imbue us with this sacred feeling. They are all hopeless, all rent by division, and all apparently delighted with more division, for they glory in the contentions of each other, which only tend to divide the polypus, and to make two new parties instead of one old one, thus multiplying division and therefore strife. The Scotch, with all their piety in splitting the church, have gained no additional charity, which is the bond of peace. They have divided their church into two, upon principle, but what is the fruit of the principle in the mind or the heart? How does it affect the relationship between two men, who were once members of one church, and are now members of two non-communicating churches? It creates an uncharitable feeling; and the same effect is produced in England even now, for though the schism has not yet taken effect by an actual rupture, it has estranged the heart of one man from his brother, and of one united family it has made two or more families at variance.

Where is the end of all this? or is it a bottomless pit of thought that we are sinking in, ever finding a lower deep when we think we are at the lowest? Some people seek a terminus in authority by going back. This may do for them, but it will not do for others, who have cast off all old authorities and will have no more of them. Moreover, one cannot tell where to stop in going back. If you go back to Rome because the Church came from Rome, you may as well go back to Jerusalem because it once came from Jerusalem; and when you are at Jerusalem, you may as well go to Mount Sinai, for Jerusalem came from Mount Sinai; and from that you may go into Egypt, the land of bondage. You will be driven there in spite of yourself. Then you may go back to Canaan, and from thence to Babylonia; and there you may try to finish the Tower of Babel, which has not yet been completed. Going back is quite as difficult and puzzling as going forward, and they who do turn back find themselves in greater darkness than they were before. We are all in a mesmaze, from the Pope of Rome down to the Jumper—all alike

incapable of extricating ourselves or being guides to others—and only fit for kicking up rows, and keeping them up when they are kicked up. A pitiful description of civilised humanity! but still a true one in all that regards politics and ecclesiastics. In science and arts we are progressing; but these are the favourites of the age in which we live. It is their halcyon time, and they progress and improve whilst the old departments of thought stand still.

We want a leader—nothing can be done without a leader. No people ever led itself. An army must have a general; even officers cannot command a company effectually unless there be a general to command the officers. Popular agitation is always confusion and uproar. There are so many masters that nothing can be done except quarrelling, and one by one the masters are discharged, banished, and blackballed, and pursued with anathemas even unto death. Nor is it the leader of a party that can succeed, for that would be giving the victory to a party. It must be something new—something never yet tried, and therefore something that has not proved abortive. All the large parties have been tried already, weighed in the balances, and found wanting. Even if led by a distinguished chief they want the pre-requisites for conviction in their principles—they have a defect in their understanding, which renders them feeble, and therefore inconclusive in argument. Now, feebleness or inconclusiveness of argument can never convince mankind. We must have something irresistible, something that nobody can deny without making himself appear ridiculous. Or we must just go on as we do at present, brawling and abusing, protesting and splitting, till we drop one by one into our narrow bed.

Victory, however, is what all the parties naturally long for. They want each an ovation, a great spiritual or intellectual Waterloo, in which their foes shall be completely routed, and they shall come home amid the songs of the maidens and the acclamations of the men, hailing them as they hailed King David of old:—"Saul has slain his thousands, but David his tens of thousands." This would strike joy to their hearts. But it is an unhallowed and an uncharitable wish. Party can never triumph over party in this manner. It has never been so hitherto; and as it would be an act of sovereign injustice in the dispensation of human affairs, we have reason to believe that it can never possibly take place. Protestant as we are, we have not yet subdued Popery in our land. It is still rampant. Popish as Popish nations are, they have never yet subdued paganism; it still lives in the rites and ceremonies, the gods and goddesses of the Roman Church. Even druidical superstitions still survive amongst us, though we little think that when we are hanging up our holly and our mistletoe branches at Christmas, we are just doing that which our pagan ancestors were wont to do. Such things show how the mind of one generation lives in another; how deeply rooted all our customs, creeds, and superstition are, and how vain it is to expect that one shall prevail over another and subdue it, without incorporating it with itself. Like Aaron's serpent, it may swallow up the other little serpents, but it can never kill them by any other means. Now, neither Dr. Hampden, nor the Bishop of Exeter, nor the Prime Minister, nor Lord Denman, seems to be provided with a serpent of so large a swallow, and therefore it is only a struggle between serpents without any victory. It is the swallowing process that tests the power of an opponent in subjects of universal interest.

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## CONFERENCE MINUTES.

### EDINBURGH.

This Conference was held on Sunday, 19th December, 1847, at the usual hour for worship, in the Hall No. 2, Drummond-street. The meeting, being called to order, was opened by singing, and prayer by Elder Gibson. It was unanimously resolved, on the motion of Elders Menzies and Waugh, that we sustain Elder Gibson as president of this meeting, and over the conference.

Voted in like manner, on the motion of Elders Gibson and M'Master, that Elder Waugh record the proceedings of this day's conference.

Officers present, 3 high priests, 1 seventy, 17 elders, 4 priests, 5 teachers, 2 deacons.

The branches were then severally represented in the following order :—

BRANCH.	REPRESENTED BY	H. P.	ELD	PRS.	TEA	DEA	MEM.	BAP.	REC	REM	C. O.	DED	SCA.
Biggar .....	Elder Waugh .....	0	0	1	0	0	4	0	0	0	0	0	0
Clackmanon .....	„ Sharp .....	0	1	1	2	2	57	42	0	16	0	0	3
Crofthead .....	„ Tomkinson ...	0	1	2	1	2	48	31	0	12	0	0	0
Dundee .....	„ Findlay .....	0	4	3	2	1	38	4	2	1	0	0	0
Dunfermline .....	„ M'Master .....	0	2	2	3	2	82	15	8	3	2	0	3
Edinburgh .....	„ Menzies .....	1	7	4	5	1	131	2	2	4	2	2	23
Falkirk .....	„ Chalmers .....	0	3	1	0	0	23	2	3	4	0	1	0
Greenlaw .....	„ Swan .....	0	0	0	1	0	21	5	1	0	0	0	0
Hunterfield .....	„ Cossar.....	0	2	3	2	2	41	2	0	1	1	1	1
Loch Gelley .....	„ Waugh .....	0	1	3	2	1	20	4	2	4	0	0	0
Linlithgow .....	„ Burnet .....	0	1	0	1	0	10	8	4	0	0	0	0
Leith .....	„ Waugh .....	0	0	2	1	0	8	0	0	0	1	0	0
Pathhead.....	„ M'Farland .....	0	2	2	3	1	54	5	3	0	0	1	0
Rumford.....	„ Gibson .....	0	0	0	2	1	20	9	14	0	0	0	0
Slammauan.....	„ Do. ....	0	0	0	0	0	10	0	10	0	0	0	0
Sterling .....	Brother Low .....	0	0	0	1	1	13	0	0	0	0	0	1
Scattered Saints ...	Elder Waugh .....	0	1	1	0	0	29	0	0	0	0	0	0
Travelling Elders...	„ Do. ....	0	2	0	0	0	0	0	0	0	0	0	0
Wemyss .....	„ Do. ....	0	1	2	0	0	25	1	0	0	0	0	0
Total .....		1	28	27	26	14	634	130	49	45	6	5	31

Resolved, on the motion of Elders Gibson and Waugh, that the Saints in Shotts, Rumford, and Slammauan, be organized into branches.

Resolved, on the motion of Elders Gibson and Menzies, that we sustain our beloved Brother Brigham Young and the Twelve, as the presidency of the church in all the world.

Resolved, on the motion of Elders Gibson and Menzies, that we approve of the course pursued, and highly appreciate, and shall ever remember the service rendered to the cause of God in Scotland, by the indefatigable labours and teachings of our beloved Brethren Franklin D. and Samuel W. Richards, who are now about to return to their families and brethren in the camp of Israel, whose presence this morning, accompanied by our esteemed Brother Cyrus H. Wheelock, president of the Birmingham Conference, and Brother William Sherratt, from Liverpool, caused the Saints to rejoice, and which displayed itself in every countenance.

Resolved, on motion of the aforesaid, that the presidents and other representatives of the branches exert every effort among the Saints in their different localities to aid Brothers Franklin and Samuel Richards to return to the bosom of their families and friends, and remit the same to Brother Gibson, to be forwarded to them before their departure.

It was also unanimously resolved to sustain our beloved Brother Orson Spencer as President of the Saints in the British Isles, and Franklin D. Richards as his Counsellor, and whoever shall be appointed his successor.

Resolved, that Elder Ephraim Tomkinson continue to labour in his present sphere, where he has been the means of doing much good, and bringing a goodly number into the kingdom of God, and that Elder Ralph Nephi Rowley, be placed as the conference president shall direct.

Resolved, that Brother George Reid, sen., be ordained a Teacher in the Edinburgh branch; Brother James Low to be a Priest in the Stirling branch; Brother Robert Hill to be a Priest in Falkirk branch; Brother George Kinghorn to be a Priest; and Brothers Abraham and William Kinghorn to be Teachers in the Crofthead branch; Brother James Low to be Teacher in Dundee branch; and Brothers John Brown, James Young, and Alexander Dow, to be Priests, and John M'Neil to be a Teacher in the Dunfermline branch.

Resolved, on the motion of Elders Gibson and Swan, that Elder George Peden Waugh be appointed STAR-agent and book-agent for the Edinburgh Conference, as his situation in life will enable him to devote his time to it.

This was one of the best Conferences that has been held here for years. The teachings of our brethren made the Saints feel a determination to go a head. We have added, in this Conference, 235 within the last six months, and the prospects of a continued increase are everywhere good.

The Conference stands adjourned till the 19th of March, 1848, the delegates to meet on Saturday, the 18th, at six o'clock in the evening, at the house of Brother Gibson.

Elder GIBSON, President.  
Elder WAUGH, Clerk.



## GLASGOW.

This Conference met, according to previous announcement, in the Lyceum-rooms, Nelson-street, on the 26th day of December, 1847, at 11 o'clock a.m.

The meeting was called to order by Brother Douglas, president of the Glasgow branch, and prayer being offered by Brother Gibson, President of the Edinburgh Conference, President Samuel W. Richards stated, that he was glad to find that amidst so much disease and death, that very few of those connected with this Conference had died since we last met. He also stated, that it gave him great pleasure to inform them, that they were honoured with the presence of Brothers Franklin D. Richards, Wheelock, Hetherington, and Sherrat, from England, with Brother Gibson from Edinburgh. He then requested to know of this meeting if they were still willing to uphold him as their president.

It was then proposed by President Douglas, and seconded by Brother Hetherington, that we as a Conference uphold and sustain S. W. Richards as our president, which was unanimously agreed to.

It was then proposed by S. W. Richards, and seconded by Brother Douglas, and unanimously adopted, that this Conference sustain Brothers John M'Laws and Robert Watson, as clerks of the Conference.

The President then wanted to know how many of the priesthood were present, which was as follows:—3 high priests, 1 seventy, 39 elders, 20 priests, 22 teachers, and 8 deacons.

The President then called for a representation of the various branches, which was given in the following order:

BRANCH.	REPRESENTD BY	ELD	PRS.	TEA	DEA	MEM.	BAP	DED	C. O.	REC	REM
Airdrie .....	Brown .....	7	5	6	1	109	7	0	2	7	7
Ayr .....	Carmichael ...	1	1	2	1	40	11	0	0	0	1
Balfron .....	Granger.....	1	1	1	1	5	1	0	0	1	0
Bonhill .....	By Letter .....	2	2	1	1	22	1	0	0	0	0
Busly .....	Watson .....	2	1	1	1	10	0	0	1	0	0
Bridge of Weir .....	Ure .....	1	1	1	1	25	0	0	1	0	0
Cambuslang .....	Gillespie .....	1	1	0	1	6	0	0	0	0	0
Campsie .....	Scott .....	3	1	2	0	22	0	1	0	0	0
Dalry .....	Rennie .....	2	1	2	2	27	4	0	0	0	3
Girvan .....	By Letter .....	3	3	2	3	47	2	0	2	0	1
Glasgow .....	Douglas .....	11	10	13	6	308	11	3	1	10	6
Greenock .....	Campbell .....	5	2	4	3	47	2	0	1	1	4
Holytown .....	Livingstone ...	3	1	3	1	30	2	0	2	2	0
Johnstone .....	Leishman .....	5	3	1	2	46	0	0	0	2	1
Kelvin Dock and Knightswood.....	Cunningham ..	0	1	2	1	13	0	0	0	1	0
Kilbirnie .....	Letham .....	2	2	3	2	36	1	1	0	3	9
Kilmarnock .....	Lyon .....	2	5	5	2	47	7	0	0	9	0
Lanark .....	Crosby .....	3	3	1	2	64	4	0	2	0	0
Paisley, Barrhead, and Renfrew .....	Sproul .....	4	3	5	1	68	7	0	3	0	7
Rutherglen .....	Ferguson .....	1	3	2	1	25	1	0	0	3	0
Thornlie Bank and Pollock Shaws ...	Russel .....	4	2	3	2	31	3	1	0	2	1
Tollcross .....	M'Fadgen .....	2	1	4	0	53	13	1	1	0	4
Scattered Members .....		1	0	0	0	86	0	0	0	0	0
Total .....		66	53	64	35	1137	77	7	16	41	44

Two new branches have been organized since last Conference, namely, Ayr and Holytown, and 77 members have been baptized.

The branches generally are in good standing; the officers are united, and there are good prospects of reaping an abundant harvest, and the labours of our worthy presidents, F. D. and S. W. Richards have been crowned with success, and the Saints feel to bless them for their unwearied exertions, and the love they have manifested towards the Saints of Scotland, and in dispelling the clouds of darkness which had gathered upon the horizon.

It was then proposed that Brothers Robert Letham, Robert Cunningham, and Matthew Gardiner, be called to the office of Elders; Brothers James Hay and Alexander Adamson, to the office of Priests; Brothers James Henderson, Alexander Hay, Archibald Adamson, William Tait, Dugald Adamson, and Archibald Steel, to the office of Teachers; and Brothers Charles Miller, and William Ramsay to the office of Deacons. The above were unanimously approved of, and ordained under the hands of Brothers Gibson, Hetherington, and Douglas.

It was then proposed, seconded, and unanimously agreed to, that we uphold William M'Keachie as STAR-agent, his conduct as such being highly satisfactory both to the President and the Saints in general.

It was moved by Brother Carruthers, that we as a Conference uphold President Brigham Young and his council as the presidency of this church. Brother F. D. Richards moved as an amendment, that we not only uphold and sustain them as the presidency of the church in all the world, but that we will also be willing and obedient children to them, and live by their teaching, and pray them, in the name of Jesus Christ, to send over some more good men to Scotland to help us. The motion was seconded by Brother Drummond, put to the vote, and unanimously agreed to.

It was next moved by President S. W. Richards, seconded, and unanimously agreed to, that we uphold and sustain Brother Orson Spencer as President of the British Isles, with F. D. Richards his Counsellor, and we pray them, in the name of Jesus Christ, that they pray the Twelve for us, that they send us plenty of good men to Scotland to help us.

The forenoon service was closed by F. D. Richards, when the meeting adjourned for three quarters of an hour.

AFTERNOON.—The meeting was opened in the usual manner, and the Sacrament of the Lord's Supper attended to, when the Brothers Richards addressed the Saints concerning the near prospects they had of returning to their wives and families in the camp of Israel, and they felt perfectly satisfied in the course they had pursued while here, testifying of the love they had for the Scottish Saints—a love so great that they can never rest satisfied until they find them gathered to Zion.

Brother Hetherington spoke to the Saints for a short time, and his remarks seemed to be much appreciated. Brother Wheelock followed him, and although last not least; he truly spoke in the spirit and power of Joseph's God, and the Saints felt it, and will long remember Brother Wheelock.

EVENING.—The meeting was opened by singing and prayer, when Brother F. D. Richards addressed the Saints. His instruction was, as on former occasions, impressive and good; we might truly say that throughout the whole of the day's proceedings, the spirit of God like a fire, was burning; nothing but peace, love, harmony, and good order, and not one dissenting voice throughout the day—a day that will long be remembered by all those who were present.

The Conference adjourned until the 26th of March next, and was dismissed by President Richards.

SAMUEL W. RICHARDS, President.  
JOHN M'LAWS, } Clerks.  
ROBERT WATSON. }

CLITHEROE.

On Sunday, December 12th, 1847, this Conference was held in the Saints' meeting room. After singing and prayer, it was moved and seconded that Elder Cahoon preside. Carried unanimously. Elder Wolstenholme was appointed to act as clerk.

After expressing the satisfaction he felt on meeting the Saints in conference, the president called for the representation of branches:—

BRANCH.	REPRESENTED BY	MEM.	ELD.	PRS.	TEA.	DEA.	BAP.	DEAD.	REM.	SCAT.
Clitheroe.....	W. Cottam .....	45	3	4	2	2	4	0	0	0
Blackburn .....	J. Foulstone.....	81	2	3	3	2	7	0	0	0
Burnley .....	J. Cottam .....	67	3	5	3	1	7	0	2	1
Accrington.....	R. Parker .....	35	3	6	1	0	1	1	0	0
Chadburn .....	R. Battersby .....	47	2	4	3	0	0	0	0	0
Barley .....	W. Brown .....	9	0	1	1	0	0	0	0	0
Settle .....	By Letter .....	14	1	1	1	0	0	0	0	0
Waddington .....	J. Ormrod.....	26	2	2	1	1	1	0	0	0
Ribchester .....	W. Barton .....	19	1	2	2	0	0	0	0	0
Total.....		343	17	28	17	6	20	1	2	1

All the branches were represented as in good standing, and in many places there are favourable prospects for an ingathering of the honest in heart.

The President desired that the presiding elders of branches would be careful not to receive any into fellowship without a recommendation from the branch they had before belonged to, as it had been intimated, during the representation, that some

had left the branch they belonged to without recommendation. Some additions having been made during the last three months, he exhorted the brethren to united and increased exertion, and anticipated much greater additions in a short time, the prospects on every hand being encouraging. He also read a portion from the Book of Doctrine and Covenants upon the order of the priesthood, and manner of going out into the world, and made some excellent and edifying remarks upon it, impressing upon the minds of the Saints the necessity of attending to the letter of the law, as given in the Book of Covenants, &c.

Elder G. D. Watt being present was then called upon by the president to speak. He arose, and advised the Saints to attend to the instructions of Elder Cahoon; for, said he, they are good, and I am determined to practice them myself; let every one keep his own place and magnify his own calling, and give your honour to no one.

The meeting was then adjourned to one o'clock.

The afternoon service being commenced as usual by singing and prayer, the Sacrament was administered. The President then called for any alterations that were wanted in the priesthood. The following were moved and seconded for Clitheroe:—Brother John Hartley, Elder; Brothers William Barton and Richard Douglas, Teachers. Carried. Burnley:—Brother William Pilkington, Priest. Carried. Blackburn:—Brothers Richard Eatough and John Foulstone, Elders; James Jerrard and Robert Reader, Priests; James Wilson, Teacher; Thomas Jerrard, Deacon. Carried.

The President read from the Book of Covenants the duties of the officers, and after making a few remarks upon it, requested the presiding elders to obtain licenses for those ordained from Liverpool. He also gave out that a collection be taken up for the conference record.

The brethren nominated were then ordained to their respective offices, under the hands of Elders Cahoon, Watt, and Cottam, and the meeting adjourned till evening, when an edifying and instructive discourse was delivered by Elder Watt to a crowded and attentive audience.

Conference adjourned to the second Sunday in March.

ANDREW CAHOON, President.

WILLIAM WOLSTENHOLME, Clerk.

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#### BIRMINGHAM.

This Conference was held at Livery Street Chapel, 2nd January, 1848. The meeting was called to order in the usual manner. After prayer and singing, it was proposed that Elder C. H. Wheelock preside, and that Elder J. R. Brook act as clerk. Carried unanimously.

The President arose to express his feelings, which were of no ordinary character. I feel happy this day in your midst, and gladly do I welcome my brethren who have honoured us with their presence (our beloved President, Orson Spencer, and Elders F. D. Richards, S. W. Richards, Captain D. Jones, C. Dunn, J. Halliday, J. Fidoe, J. Banks, &c.) For upwards of twelve months I have laboured in this conference. I have found this people a faithful people, and on all occasions ready to administer to my wants, responding at all times to my appeals, adhering to my counsel, acting upon my precepts; nor will the manifest kindness and affection which was shown towards me, when I received the intelligence of the death of my wife, ever be erased from the tablet of memory. The latent springs of sympathy and compassion were called forth; a brother's feeling and a sister's love entered into my loss, and they all in common shared with me in my grief. Though I have been with this people as a servant of the great God, yet I have been a man with like passions as other men, and have had my defects, and this day I am open to be judged of my brethren, that those who are now above me in authority may pass judgment upon me; so brethren be free to speak your mind.

Elder Thomas Perks arose, and said he was glad the opportunity was afforded him to respond to the request of Elder Wheelock, and my mind will be to present the following resolution:—

Resolved by Elder Thomas Perks, President of Birmingham Branch, and Elders G. Whitehead and W. Bayliss, his counsellors, in conjunction with the officers and

conference at large, that a general acknowledgement be made of the important services and faithful labours of our beloved brother Elder C. H. Wheelock, as President over this conference, having from time to time wrought with that unwearied zeal which is the characteristic of that fire which burned in the bosom of our martyred prophet, and at all times acquitted himself as a master workman in organising the affairs of the church; the humility, meekness, and forbearance he has exercised in carrying the measures out he laid down, his aim has been to exalt the Saints by principles of purity, by doctrines of truth, light, life, and wisdom, and fix their heart and reliance upon the great God. And it is with the deepest feeling of regret that we offer to him the parting hand, and pronounce the word—Farewell! Praying that the choicest of heaven's blessing may rest upon him and attend him, and all that pertain unto him, through the remnant of his days.

Being moved and seconded, it was warmly received and sanctioned, and the presidents from various branches of the conference arose and bore testimony to the same, and that he was indeed a man of sterling worth and integrity.

After this, our President called for the report of the delegates from the branches for the giving in of their number of members, &c.:—

BRANCH.	MEM.	ELD.	PRS.	TEA.	DEA.	BAP.
Birmingham .....	450	15	40	19	15	45
West Bromwich .....	153	9	14	4	4	16
Dudley .....	59	5	7	1	2	2
Oldbury .....	45	2	3	2	1	0
Brierley Hill .....	70	5	4	3	2	3
Stourbridge .....	63	3	5	1	2	2
Wednesbury .....	19	0	0	0	0	0
Walsall .....	58	3	1	1	2	3
Wolverhampton.....	29	2	5	0	1	5
Rockerdine Wood } Lichfield Stockley } Moseley } Rewbury Hill .....	47	1	4	0	0	6
10	0	0	0	0	0	0
Total .....	1003	45	83	31	29	80

Moved and seconded, that we uphold the Twelve Apostles as the legal authorities of the church, and our beloved Prophet Brigham Young as President over the whole church of the Great God, which he has set up in these the last days. Carried unanimously. And likewise, that we sustain Elder Orson Spencer as President of the British Isles, and F. D. Richards his Counsellor. Carried unanimously.

Resolved that we signify our approval and kind regard to our most worthy Brother Elder Thomas Perks, in his indefatigable labour as president of the branch. Carried unanimously.

Proposed by Elder C. H. Wheelock, that Elder T. Perks be appointed president of the Conference in his stead, and Elder W. Bayliss as president of the branch. Carried unanimously.

The business of the Conference adjourned till half-past two o'clock, when the meeting was addressed by Elder Orson Spencer, upon church government, and the subject of the gathering, &c. Elder F. D. Richards made a few remarks in reference to the spread of the cause of God, and his delight in seeing it prosper in the hand of his beloved Brother Wheelock. In the evening Elder Orson Spencer preached to a large and intelligent congregation, on the qualification of the servants of God, which when called according to his purpose to execute his will, drawing the line of comparison, &c., with the present age; shewing the awful position of the christian churches for disregarding the voice of a prophet, and exclaiming against inspiration and immediate revelation; and great and powerful was the operation of the spirit in his earnest appeal to the people—it seemed to breathe through the vast assembly, and rivet their attention in silence on the speaker. After Elder Orson Spencer concluded, Elder Wheelock made a few remarks relative to the occasion. The meeting then broke up in peace, giving to the only wise God our Saviour, glory and majesty, dominion and power, both now and for ever. Amen.

Elder CYRUS H. WHEELOCK, President.  
Elder J. R. BROOK, Clerk.

On Monday afternoon a tea meeting was held in the school-room connected with the chapel when between three and four hundred sat down to tea. Such a

sight has never before been witnessed in any other conference in England. After the company had partaken of the repast, they withdrew to the chapel, when Elder Orson Spencer was called to the chair.

The Chairman called upon the president of the various conferences to speak, and each champion of the truth tried to outvie the other, each making claim to the laurel they had won; laying down with zeal their plans for future conquest, and to achieve deeds worthy of their great captain, who has gone before to honour them when their great work is done. The joy and satisfaction exhibited by the whole company will long be remembered by the Saints in Birmingham.

J. BROOK, Clerk.

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## The Latter-day Saints' Millennial Star.

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MARCH 1, 1848.

BELOVED SAINTS,—The ship *Carnatic*, Captain M'Kenzie, obtained its clearance papers on the 18th of February ult., and embarked on the morning of the 20th, containing a company of 120 Saints, nearly 100 of whom were adults. This company went out under the superintendence of Elder Franklin D. Richards, assisted by Elders C. H. Wheelock and Andrew Cahoon. This company of Saints was made up upon a short notice, and went off with cheerful hopes and buoyant feelings. Not an unkind whisper, or distant murmur, has come to our knowledge.

There is something perplexing and exhausting to patience in a preparation to emigrate. The emigrants, after the inconvenience of breaking up their homes, are thrown upon unusual expense in journeying to Liverpool, and waiting for the sailing of the ship. But the Saints are soon distinguished among the varied groups of passengers, for their patience, harmony, and good order. From the first day that they begin to sell their furniture and goods, the voice of emigration preaches loudly, and the attention of multitudes is attracted to the onward progress of the great work of God.† Thus, the Saints are preaching by flight like unto Lot, and at the same time are escaping from the impending storm that hovers over the nations. Although the old maxim is that "haste makes waste," yet we are not sure but that, before another twelvemonth comes around, the work of emigration will have an impetus and speed that has hitherto been unparalleled in this land. In the case of Lot's wife, the want of haste made memorable waste. Angels even hurried emigrants, taking them by the hand. The very perturbed state of the nations renders it very presumptuous for such as call themselves Saints, to think of a protracted stay in this land, unless positive counsel requires it. If Saints will watch the signs of the times, even through the unobtrusive light of the STAR, they will find it prudent to arrange all their affairs in view to an early emigration. The predisposition of some Saints to go the Eastern part of the United States, in order to get work, is a little like Lot's prayer for permission to go to Zoar, instead of a direct march to the mountain. But Lot never found much rest or safety till he got to the mountain. Neither will Saints ever find much quietude and success, in general, till they find it in the place of the great gathering of all Saints in the refuge which the Lord has pointed out.

Another ship of emigrant Saints was advertised to sail about the 26th ult. Passengers, we again repeat, cannot have their passages secured to them until a timely deposite money (£1 to each person whether old or young) is made; and if perchance

the passengers fail to go, after their deposit money is paid, the same will be forfeited to the Church. There is a necessity for this measure which all will allow, when they are made acquainted with the principle of business transactions. When the Saints emigrate, their neighbours need not stay back for want of an invitation.

I take pleasure in expressing to the Saints in England, the farewell reminiscence of Elder F. D. Richards, my Counsellor. His assiduous interest in the prosperity of the churches during his continuance in the British realm, has been calculated to overthrow the works of darkness, and establish righteousness, and promote permanent good will between him and the people among whom he has laboured. To the latter his unfeigned gratitude is affectionately acknowledged for multiplied acts of faith and liberality.

## LETTERS TO THE EDITOR.

Crewe, February 7, 1848.

Dear Brother,—Last Friday night, the people of Middlewich flocked out to hear me preach, until they filled the room. I spoke to them nearly two hours, and a more attentive congregation I never had. Some will be baptized there soon, I think. I preach there again on Tuesday evening.

I arrived in Crewe on Saturday. I found everything here prosperous. The Saints are warm in the work. I must speak to the praise of Sisters T. and W. Every Sunday morning they practice delivering Elder Spencer's most valuable Letters to the citizens. They distribute them upon the principle of *exchange*, leaving a number, and calling for the one they left on the previous Sunday. They take the streets by rotation, and frequently call at two hundred houses in one forenoon, and attend the regular meetings besides. Now what credit do such women not deserve? They are frequently abused; but they ever defend the principles, and go on like bold soldiers. I only wish that the sisters through England would pattern after their example. They can do as much good in this way as it is possible for the elders to do. Are there not elders in this kingdom, who have not done half as much good for the building up of the kingdom as these two sisters are doing? They also, at the same time, deliver Invitations, and invite people out to meetings. Four were baptized here yesterday. I preached in the morning and evening. There was a large turn out in the evening, and I was astonished at the good attention that was paid. They listened with ears, eyes, and some of them with their mouths open. I look for a good work to be done here.

Your affectionate brother,

L. O. LITTLEFIELD.

Tottington, February 11, 1848.

Dear Brother,—Many hundreds of houses, in this vicinity, are now supplied with your valuable Letters to Crowel. Some of our good brothers and sisters go round, each in their district, and change the tracts every Sunday. In some cases they "raise the devil," in others they are attended with good results. We put brown paper backs upon them, and inside the backs we plaster an "Invitation" paper,—the consequence is, our room is crowded.

The Church of England minister, in this village, lately preached a sermon from your 12th Letter, on the Millennium, &c. He said, there had been an error in the (his) Church for many centuries, in supposing there was only one resurrection; also, in some supposing that at death a spirit winged its way from mother earth never more to return. For his part his ideas were more earthly: the bodies of men belonged to the earth; the spirit would return and be re-united to the body, and with the earth would remain. A thousand years would elapse after the resurrection of the righteous before the wicked would be raised. This doctrine (says he) is again reviving, and I am glad of it, for I believe it. Some of his hearers thought he was turning to be a *Latter-day Saint*.

Dear brother, excuse me for troubling you so long.

J. H.

*Bury, January 17, 1848.*

Beloved Brother Spencer,—I now take my pen in hand for the purpose of addressing a few lines to you, at the request of Elder Timothy Parkinson, who presides over the branch at Bury, to let you know how we are getting along; and I am happy to say, that I never saw such union and love amongst the officers and members of this branch since I obeyed the gospel, which is nearly three years since. Our president is diligent and attentive to his post, and all the priesthood with him covenanted, at the commencement of this year, to serve the Lord with all our might, and the result has been so far, that our labours have been blessed. On the eighth of this month we baptized six, and during last week we baptized seven more, seven males and six females, making in all thirteen, in one week's time; and many more are beginning to believe. I hope, dear brother, ere long, through the blessing of God, that many more will be added to our number such as will be eternally saved; for truly our prospects are cheering, and the priesthood are determined to lift their warning voices to the inhabitants in this region in the open air, as soon as the weather will permit. I can sometimes hear of the teachers of the sectarian schools coming to some of our young sisters, trying to persuade them that they are deluded, but they don't feel inclined to give it up so; and their parsons, to end up their charity sermons with, tell their hearers to be aware of that dreadful Book of Mormon, for if they believe it they will be damned; but I think some of their ministers will not be damned with reading it.

I will relate a case which happened with myself. One night when I had done my work and got home, one of them was at my house; he invited me to attend their meetings. He asked me if ever I went to any place of worship. I told him I did. He then asked me if I was in the way for heaven. I told him, very cheerfully, that I was. He seemed surprised at my boldness; I suppose he thought I should be very sad, but he soon found out what I was, so I preached the gospel to him about three hours, as well as I could, which made him very warm, so he began to ridicule the Book of Mormon. I asked him if he had read it; he said he had some little, but it was so absurd that he was forced to give over. I asked him how large it was, and he told me, so I found it was the Voice of Warning, and he had only read the title-page. You see, dear brother, what big souls they have got; but I must bring my remarks to a close, and you can do as you think fit with them.

I subscribe myself your brother, in the kingdom of God,

JOHN ROBINSON.

*Bridport, Feb. 15, 1848.*

Dear Brother Spencer,—Having a few moments to spare at this time, I take up my pen to inform you, as far as my abilities allow me, how I have got along with my labours in this region of country in which I am at present located. It is now a little more than twelve months since I came to this place. I was at that time the president of the Bristol Branch; and having received counsel from Brother Halliday, the president of the conference, I took my departure. When I arrived here I found little difficulty in obtaining a house to preach in, as I had the hearty co-operation of many of the inhabitants. I preached to a large concourse of people, and much good resulted from my first night's labours, as nine were baptized that same week. The following week I began to have plenty of persecution; and the hireling priests spit forth their venomous spleen, which soon raised a mob to hunt me about from house to house, breaking the windows and doors without once asking liberty. My life was in danger for eight or ten nights successively, but I did not feel the least alarmed, for I trusted to the promises that I had received from the servants of God, and I intended for my own part to have seen the end of it, but I received a letter from Brother Halliday saying it would be wisdom for me to return to Bristol. Before I left I ordained two priests; and they shortly afterwards succeeded in baptizing eight or nine more. The storm having abated a little, I received counsel, about the latter end of May or the beginning of June, to come down to this place again, and confirm those who had been baptized. I succeeded in taking a small chapel formerly held by the Methodists, and placarded the town, and from that time to this I have been walking in the midst of hot persecution;

for we have been stoned and mobbed, I may safely say dozens of times. While I have noticed in the STAR that some of our brethren have stated that they have had to contest it, toe to toe to maintain their ground, perhaps it would not be amiss in me saying, that I have had to contend it stick to stick to maintain my ground. On one occasion I received a severe cut on the left side of my head, from a stick, which I have yet got to show as a witness of my statement, should it be doubted; but in the midst of all these things, I still rejoice more and more in the principles of eternal truth, for ever since I have been adopted in the family and kingdom of God, I have laboured with all my might to bring souls to a knowledge of the truth, and I feel thankful to God that he has crowned my labours with so much success, for we have now a fine flourishing branch of more than one hundred and twenty members; we have baptized five per week for the last three months. The Lord blesses us greatly in manifesting his holy spirit to us in various ways, but above all, in the gift of healing; and my prayer is, that the Lord will hasten on his great and glorious work, until all things be fulfilled which was spoken by the mouth of all his holy prophets.

Believe me ever your most humble servant and fellow labourer in the kingdom of God,

GEORGE KENDALL.

MEMOIR OF THE HOUSE OF ROTHSCHILD.

(From Chambers's Edinburgh Journal.)

It is usual to trace the origin of great families to some gallant exploit, or some lucky accident, which suddenly raised the ancestor of the house from obscurity, and provided him at the same time with a legend to his coat of arms. The representatives of such families are born personages of history; their name, title, and estate—their position in the country—descending to them by inheritance, and so continuing from generation to generation, till war or revolution damages or removes the old landmarks of society. But there are other origins which it would be vain to endeavour to arrive at by a similar process: the origin of houses that rise steadily, not suddenly, in their peculiar career, and the success of which is not secured by a single incident, but distributed evenly over the lifetime of one or more generations. In such cases, the germ of prosperity must be sought for in the family mind—in the idiosyncrasy of the race—in the theory by which their conduct in the world is governed; and the first *accident*, which attracts the attention of the vulgar as the origin of their fortune, is merely a *point d'appui* selected by forethought and resolution. The rise of the house of ROTHSCHILD presents a very remarkable illustration of this view of a question which will never cease to be interesting, and affords a striking instance of the natural and simple means by which those vast results are obtained which it is customary to ascribe to chance or miracle.

In the middle of the last century there lived, in the town of Frankfort-on-the-Maine, a husband and wife of the Hebrew persuasion, who lavished all their cares upon a son, whom they destined for the profession of a schoolmaster. The boy, whose name was Meyer Anselm Rothschild, and who was born at Frankfort in the year 1743, exhibited such tokens of capacity, that his parents made every effort in their power to give him the advantage of a good education; and with this view he spent some years at Fürth, going through such a curriculum of study as appeared to be proper. The youth, however, had a natural bent towards the study of antiquities; and this led him more especially to the examination of ancient coins, in the knowledge of which he attained to considerable proficiency. Here was one step onwards in the world; for, in after years, his antiquarian researches proved the means of extending and ramifying his connexions in society, as well as of opening out to him a source of immediate support. His parents, however, who were noted as pious and upright characters, died when he was yet a boy, in his eleventh year; and on his return to Frankfort, he set himself to learn practically the routine of the counting-house.



After this we find him in Hanover, in the employment of a wealthy banking-house, whose affairs he conducted for several years with care and fidelity; and then we see opening out under his auspices, in his native city, the germ of that mighty business which was destined to act so powerfully upon the governments of Europe. Before establishing his little banking-house, Meyer Anselm Rothschild prepared himself for the adventure by marrying; and his prudent choice, there is no doubt, contributed greatly to his eventual success in the world.

About this time a circumstance is said to have occurred, to which the rise of the Rothschilds from obscurity is ascribed by those who find it necessary to trace such brilliant effects to romantic and wonderful causes. The Prince of Hesse-Cassel, it seems, in flying from the approach of the republican armies, desired, as he passed through Frankfort, to get rid of a large amount in gold and jewels, in such a way as might leave him a chance of its recovery after the storm had passed by. With this view he sought out the humble money-changer, who consented reluctantly to take charge of the treasure, burying it in a corner of his garden just at the moment when the republican troops entered the gates of the city. His *own* property he did not conceal, for this would have occasioned a search; and cheerfully sacrificing the less for the preservation of the greater, he reopened his office as soon as the town was quiet again, and recommended his daily routine of calm and steady industry. But he knew too well the value of money to allow the gold to lie idle in his garden. He dug it forth from time to time as he could use it to advantage; and, in fine, made such handsome profits upon his capital, that on the duke's return in 1802, he offered to refund the whole, with five per cent. interest. This of course was not accepted. The money was left to fructify for twenty years longer, at the almost nominal interest of two per cent.; and the duke's influence was used, besides, with the allied sovereigns in 1814 to obtain business for "the honest Jew" in the way of raising public loans.

The "honest Jew," unfortunately, died two years before this date, in 1812; but the whole story would appear to be either entirely a romance, or greatly exaggerated. Rothschild must have already been eminent as a banker, or he would hardly have been selected by the Prince of Hesse-Cassel as the depository of a sum amounting, it is said, to £50,000, exclusively of the jewels. At any rate, it was in the year 1801 he was appointed agent to the landgrave, afterwards Elector of Hesse; and in the next year (indicated in the story as that of the prince's return), a loan of ten millions was contracted with the Danish court through the house of Rothschild. Before this—and necessarily so no doubt—his knowledge, and the tried rectitude of his conduct, had gained him general confidence; his wealth had increased, and an enormous extension of the field of his operations had taken place. The fact appears to be, that by this time the banker of Frankfort was more in the habit of rendering assistance than of requiring it; and the Grand Duke of the day, to whom the Israelites owed their civic and political rights, nominated him a member of the electoral college, expressly as a reward for his generous services to his fellow-citizens.

The personal character of Meyer Anselm Rothschild is not of small consequence in the history of the house—for their dead father may be said to direct to this hour the operations of his children! In every important crisis he is called into their counsels; in every difficult question his judgment is invoked; and when the brothers meet in consultation, the paternal spirit seems to act as president. The explanation of this well-known and most remarkable trait in the family, is not difficult to those who are in the habit of penetrating through the veil of the romantic, in order to arrive at the simple realities of life. The elder Rothschild was obviously a man of comprehensive intellect, who did not act on the spur of chance or necessity, but after mature reflection, and on rules distinctly laid down; and he must have brought up his children in a certain theory, which survived his mortal part, and became identified with his memory. This is the only *idolum* conjured by the piety of his descendants. His bearing, we are told, was tranquil and unassuming; and although a devout man, according to his views of religion, his devotion was so completely untinged with bigotry, that in his charities he made no distinction between the Jew and Christian.

In 1812, Rothschild left to the mighty fortunes, of which his wisdom had laid

the foundation, ten children—five sons and five daughters; laying upon them, with his last breath, the injunction of an inviolable union. This is one of the grand principles to which the success of the family may be traced. The command was kept by the sons with religious fidelity. The copartnership in which they were left, remained uninterrupted; and from the moment of their father's death, every proposal of moment was submitted to their joint discussion, and carried out upon an agreed plan, each of the brothers sharing equally in the results. The other great principle of their conduct is one which actuates all prudent men, and is only deserving of special remark in them, from the almost mechanical regularity with which it was acted upon—this was the determination never to run the slightest risk in pursuit of great profits. Their grand object was to see clearly each transaction to its termination, to secure themselves from all accidents that human forethought could avert, and to be satisfied with a reasonable and ordinary reward. The plan acted in a twofold manner. By husbanding their capital, they were enabled to take advantage of a thousand recurring commissions, so as to extend their connexion day by day; while their habitual caution earned for them a reputation of solidity, which, united with their real wealth, carried their credit to a pitch which would have been dangerous, if not fatal, to less steady intellects. Credit, however, was no snare to them. They affected no master-strokes—no *coups d'etat*. They would have used the lamp of Aladdin, not to summon genii, but to light their steps as they toiled on in the path of genii. The only secrets by which they obtained their choice of innumerable offers of business, were the moderation of their demands—the punctual fulfilment of their engagements—and the simplicity and clearness of their system. In short, the House of Rothschild became great, because its affairs were conducted upon the most perfect system of mercantile tactics, and because the character of its members, partaking largely of that of the original banker of Frankfort, combined many of those amiable qualities which secure popularity without forfeiting respect. They sought to make money by skill and industry, not parsimony; they gave a liberal share of their profits to all whose services were of use in attaining them; and their hand—

“Open as day to melting charity—”

doubled the value of the gift by the grace with which it was presented—the grace impressed upon the external manner by a simple and kindly heart.

(To be continued.)

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## ADDRESS

TO FRANKLIN D. AND SAMUEL W. RICHARDS, (BROTHERS), ON LEAVING THEIR FIELD OF LABOUR FOR THE CAMP OF ISRAEL. FEBRUARY 15TH, 1848.

Farewell! beloved of the Lord, farewell—  
 In Scotland's name, a Scot, would dare to tell  
 How much we've prized your labours since you came,  
 Though now you leave for lands of brighter fame  
 Where truth, and love—eternal as the spheres—  
 Shall wield the sceptre, through unnumber'd years.  
 Farewell! but oh! one lasting boon I crave,  
 Remember Scotland, and her sons—so brave—  
 So poor—so hardy; and withal—so true!  
 That they could wish to live, and die with you:  
 Pardon the feeling if too fondly sung—  
 You gave the sentiments that move the tongue—  
 The Genii's breath! the life-pulse; and the flow  
 Of heav'n-born truths, that freemen only know;  
 And you in Zion can that succour yield  
 To gath'ring clansmen, when they take the field.  
 Yes, Brothers Richards, when you're far away,  
 We'll court your friendship, and a chieftain's stay.  
 Oh! mark the motto of our nation's pride—  
 The full-blown thistle on your bonnet's side;  
 Your Tartan plaids, in Gaelic costume tell  
 Of lands where Ossian sung—brave Wallace fell!

Where daring men for independence bled—  
 Nor Roman power—nor Saxon foeman sped.  
 Land of immortal bards! and martyrs brave,  
 That tyrants awed, but never could enslave!  
 And where the watchword, Freedom! still inspires  
 Her sons, to imitate, their noble Sires.  
 Yet, milder words, dear Brothers, are your due,  
 We know you'll pardon, what we can't subdue.  
 Still, Scotland! like the Lion, from her mane  
 Would shake the dew! her freedom to regain.  
 In parting thus, from Scotland, we'd implore  
 Your kindly int'rest on your native shore.  
 Accept in words a nation's warmest love—  
 While coupled actions, ample witness prove  
 How much we've loved you, and will love you still,  
 Though wisdom whispers, "Do your Master's will."  
 Ten thousand Saints their throbbing hearts will raise  
 To heav'n's high King, to bless your future days,  
 And safely guard you in that happy home  
 Where gather'd millions, shout, the kingdoms come!  
 And wives, and sires, recount your honours won,  
 And bless your names, as Husband, Father, Son!  
 Accept these presents, which our hearts record  
 To Brother Brigham, *Lion of the Lord!*  
 The Twelve! and all good Saints who do us know;  
 And last, *not least*, for us, Kiss, Sister Snow!  
 Tell them though darkness broods around,—the while  
 "Star"-light still sparkles, in this sunset isle,  
 By which the Saints, still Zion-ward are led,  
 And mourn no more, *a living Spencer, dead!*  
 Farewell! and while you rise in Godlike fame,  
 We'll ever pray, for blessings on your name.

Kilmarnock.

LYON.

LIST OF MONEYS RECEIVED FROM THE 4TH TO THE 19TH OF FEBRUARY.

George P. Waugh.....	£6 0 0	Brought forward.....	£30 0 0
William Ballan .....	1 0 0	William Speakman .....	2 17 10
John Hackwell .....	1 0 0	William Broomhead.....	3 0 0
Thomas Stevenson .....	0 11 2	Ebenezer Gillies .....	2 0 0
Alfred Shaw .....	4 0 0	William Hulme .....	1 18 4
John Halliday .....	2 0 0	Charles Miller .....	3 10 0
Thomas Smith .....	0 11 10	John Cottam .....	0 4 6
Isaac Dacer .....	1 4 0	W. Frodsham .....	1 4 0
Abraham Marchant .....	0 12 0	J. Bond.....	1 10 6
William Hawkins .....	2 5 0	Thomas Smith .....	2 0 0
John Godsall .....	5 0 0	William West.....	6 1 8
James Lockett .....	0 16 0	Robert Martin .....	2 0 0
Henry Beecroft .....	2 10 0	George A. Mort.....	2 12 6
George Kendall .....	1 0 0	John Johnson .....	2 2 2
John Preece .....	1 10 0		
Carried forward .....	£30 0 0		£61 1 6

NOTICES.

Elder William Speakman's address is Fourth Street, Newcastle-upon-Tyne.  
 Elder John Cottam is appointed to take the charge of Clitheroe Conference.  
 Elder William Walker is appointed to labour in the London Conference under the presidency of Elder John Banks.  
 The next STAR will contain a General Circular Epistle of the "Twelve" to the Saints throughout the world;—an important and interesting document.

CONTENTS.

Confusion of Opinions, and New Schisms .....	65	Memoir of the House of Rothschild .....	77
Conference Minutes .....	68	Poetry .....	79
Editorial.....	74	List of Moneys Received .....	80
Letters to the Editor .....	75	Notices .....	80

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81

The Latter-Day Saints'

# MILLENNIAL STAR.

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HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev. ii. 7.*

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No. 6.

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GENERAL EPISTLE FROM THE COUNCIL OF THE TWELVE APOSTLES,

TO THE

*Church of Jesus Christ of Latter-day Saints, abroad, dispersed throughout  
the Earth, Greeting:*

BELOVED BRETHREN,—At no period since the organization of the Church on the 6th of April, 1830, have the Saints been so extensively scattered, and their means of receiving information from the proper source, so limited, as since their expulsion from Illinois; and the time has now arrived when it will be profitable for you to receive, by our Epistle, such information and instruction as the Father hath in store, and which he has made manifest by his Spirit.

Knowing the designs of our enemies, we left Nauvoo in February, 1846, with a large pioneer company, for the purpose of finding a place where the Saints might gather and dwell in peace. The season was very unfavorable, and the repeated and excessive rains, and scarcity of provision, retarded our progress, and compelled us to leave a portion of the camp in the wilderness, at a place we called Garden Grove, composed of an enclosure for an extensive farm and sixteen houses, the fruits of our labour; and soon after, from similar causes, we made another location, called Mount Pisgah, leaving another portion of the camp, and after searching the route, making the road, and bridges over a multitude of streams, for more than three hundred miles, mostly on lands then occupied by the Pottawatamie Indians, and since vacated in favour of the United States, lying on the south and west, and included within the boundary of Iowa, we arrived near Council Bluffs, on the Missouri River, during the latter part of June, where we were met by Capt. J. Allen, from Fort Leavenworth, soliciting us to enlist five hundred men in the service of the United States. To this call of our country, we promptly responded, and before the middle of July more than five hundred of the Brethren were embodied in the "Mormon Battalion," and on their march for California, by way of Fort Leavenworth, under command of Lieut. Col. J. Allen, leaving hundreds of wagons, teams, and families, destitute of protectors and guardians, on the open prairie, in a savage country, far from the abodes of civilized life, and farther still from any place where they might hope to locate.

Our camp, although aware of a cold northern winter approaching, with all attendant evils, famine, risk of life in an unhealthy climate, Indian depredations, and every thing of a like nature that would tend to make life gloomy, responded to this call of the President with all the alacrity that is due from children to a parent; and when the strength of our camp had taken its departure in the battalion, the aged, the infirm, the widow and the fatherless that remained, full of hope and buoyant with faith, determined to prosecute their journey, a small portion of which

went as far west as the Pawnee Mission, where, finding it too late to pass the mountains, they turned aside to winter on the banks of the Missouri, at the mouth of the Running Water, about two hundred and fifty miles northwest of the Missouri settlements; while the far more extensive and feeble numbers located at this place, called by us Winter Quarters, where upwards of seven hundred houses were built in the short space of about three months; while the great majority located on Pottawatamie lands. In July there were more than two thousand emigrating wagons between this and Nauvoo.

In September, 1846, an infuriated mob, clad in all the horrors of war, fell on the Saints who had still remained in Nauvoo for want of means to remove, murdered some, and drove the remainder across the Mississippi into Iowa; where destitute of houses, tents, food, clothing, or money, they received temporary assistance from some benevolent souls in Quincy, St. Louis, and other places, whose names will ever be remembered with gratitude. But at that period the Saints were obliged to scatter to the north, south, east, and west, wherever they could find shelter and procure employment. And, hard as it is to write it—it must ever remain a truth on the page of history—that while the flower of Israel's camp were sustaining the wings of the American eagle, by their influence and arms in a foreign country, their brothers, sisters, fathers, mothers, and children, were driven by mob violence from a free and independant State of the same national Republic, and were compelled to flee from the fire, the sword, the musket, and the cannon's mouth, as from the demon of death. From that time to this the Latter-day Saints have been roaming without home from Canada to New Orleans, from the Atlantic to the Pacific Ocean, and many have taken up their abode in foreign lands. Their property in Hancock County, Illinois, was little or no better than confiscated: many of their houses were burned by the mob, and they were obliged to leave most of those that remained without sale; and those who bargained, sold almost for a song; for the influence of their enemies was to cause such a diminution in the value of property, that from a handsome estate was seldom realized enough to remove the family comfortably away; and thousands have since been wandering to and fro, destitute, afflicted, and distressed for the common necessities of life, or, unable to endure, have sickened and died by hundreds, while the Temple of the Lord is left solitary in the midst of our enemies, an enduring monument of the diligence and integrity of the Saints.

Lieut. Col. Allen died at Fort Leavenworth, much lamented by the "Mormon Battalion," who proceeded *en route* by the way of Santa Fe, from whence a small portion, who were sick, returned to Pueblo to winter; while the remainder continued their march, mostly on half rations, or meat without salt, making new roads, digging deep wells in the desert, levelling mountains, performing severe labours and undergoing the utmost fatigue and hardship ever endured by infantry, as reported by Col. Cooke, their commanding officer, and arrived in California, in the neighborhood of San Diego, with the loss of very few men.

Soon after the battalion left the Bluffs, three of the Council took their departure for England, where they spent the winter, preaching and setting in order all things pertaining to the Church, and returned to this place in the spring of 1847, as did also the camp from Running Water, for provisions.

On April 14th, the remainder of the Council, in company of one hundred and forty-three pioneers, left this place in search of a location, and making a new road, a majority of more than one thousand miles westward, arrived at the Great Basin in the latter part of July; where we found a beautiful valley of some twenty by thirty miles in extent, with a lofty range of mountains on the east, capped with perpetual snow, and a beautiful line of mountains on the west, watered with daily showers; the Utah Lake on the south, hid by a range of hills, with a delightful prospect of the beautiful waters of the Great Salt Lake on the northwest, extending as far as the eye can reach, interspersed with lofty islands, and a continuation of the valley or opening on the north, extending along the eastern shore about sixty miles to the mouth of Bear River. The soil of the valley appeared good, but will require irrigation to promote vegetation, though there are many small streams emptying in from the mountains, and the Western Jordan (Utah Outlet) passes through from south to north. The climate is warm, dry, and healthy; good

salt abounds at the lake; warm, hot, and cold springs are common; mill sites excellent; but the valley is destitute of timber. The box, the fir, the pine, the sugar maple, &c., may be found on the mountains sufficient for consumption, or until more can grow.

In this valley we located a site for a city, to be called the Great Salt Lake City; of the Great Basin, North America; and, for the convenience of the Saints, instituted and located the Great Basin Post Office at this point. The city is surveyed in blocks of ten acres, eight lots to a block; with streets eight rods wide, crossing at right angles. One block is reserved for a Temple, and several more in different parts of the city for public grounds.

Soon after our arrival in the valley, we were joined by that portion of the battalion, who had been stationed at Pueblo, and a small camp of the Saints from Mississippi, who had wintered at the same place, who united with the pioneers in ploughing, planting, and sowing near one hundred acres, with a great variety of seeds; and in laying the foundation of a row of houses around a ten acre block, and nearly completing the same on one side. Materials for brick and stone buildings are abundant.

After tarrying four or five weeks, most of the pioneers commenced their return, nearly destitute of provision, accompanied by a part of the battalion, who were quite destitute, except a very small quantity of beef, which was soon exhausted. The company had to depend for their subsistence on wild beasts, such as buffalo, deer, antelope, &c., which, most of the way, were very scarce; and many obtained, were exceedingly poor and unwholesome. Between the Green and Sweetwater Rivers, we met five hundred and sixty-six wagons of the emigrating Saints, on their way to the valley; at our last encampment with whom, we had fifty horses and mules stolen by the Indians; and a few days after, we were attacked by a large war party of Sioux, who drove off many of our horses, but most of these we recovered. Our route was by Fort Bridger, the South Pass, Fort John, (Laramie,) and from thence on the north bank of the Platte, to Winter Quarters, where we arrived on the 31st of October, all well; having performed this long and tedious journey, with ox as well as horse teams, and with little food except wild flesh, without losing a single man, although many were sick when they left in the spring, insomuch that they were unable to walk until we had travelled more than one half of the outward distance.

On the 11th instant, fifteen of the battalion arrived from California, with a pilot from the valley, having suffered much on their return from cold and hunger, with no provisions part of their way, but a little horse flesh of the worst kind. From these brethren we received the intelligence that the battalion was discharged in California in July, agreeably to the time of their enlistment, that a portion of the battalion, constituting a company, under Captain Davis, had re-enlisted to sustain a military post in California; that many had commenced labour to procure means to return; that a small portion had come on to the Great Salt Lake City, where they found the emigrants, which we passed in the mountains, alive, and in good health and spirits, except three deaths; and that some of the battalion, who had left the valley with them, had stopped on the Sweetwater, searching for buffalo, who with others, in all about thirty, arrived here on the 18th instant, penniless and destitute, having suffered much from cold and hunger, subsisting on their worn-out mules and horses.

All who possibly could went to the valley this season; and the Saints now in this vicinity have had to depend on their own resources, in labour, for their sustenance, which, on account of the absence of those engaged in the government service, the sickness that has prevailed in camp, and the destruction of the cattle by the Indians, consists mostly of corn, with a few garden vegetables.

The Saints in this vicinity are bearing their privations in meekness and patience, and making all their exertions tend to their removal westward. Their hearts and all their labours are towards the setting sun, for they desire to be so far removed from those who have been their oppressors, that there shall be an everlasting barrier between them and future persecution; and although, as a people, we have been driven from State to State, and although Joseph and Hiram, our Prophet and Patriarch, were murdered in cold blood, while in government duress, and under the

immediate control, inspection, and supervision of the governor and government officers, we know, and feel assured, that there are many honest, noble, and patriotic souls now living under that government, and under other similar governments in the sister States of the great confederacy, who would loathe the shedding of innocent blood, and were it in their power, would wipe the stain from the nation. If such would clear their garments in the public eye, and before God, they must speak out; they must proclaim to the world their innocence, and their hatred and detestation of such atrocious and unheard of acts; but with this we have nothing to do; only we love honesty and right wherever we find them; the cause is between them, their country, and their God; and we again reiterate what we have often said, and what we have ever shown by our conduct, that, notwithstanding all our privations and sufferings, we are more ready than any other portion of the community to sustain the constitutional institutions of our mother country, and will do the utmost, for them, if permitted; and we say to all Saints throughout the earth, be submissive to the law that protects you in your person, rights, and property, in whatever nation or kingdom you are; and suffer wrong, rather than do wrong. This we have ever done, and mean still to continue to do. We anticipate, as soon as circumstances will permit, to petition for a territorial government in the Great Basin.

In compliance with the wishes of the sub-agents, we expect to vacate the Omaha lands in the spring. Thus, brethren, we have given you a brief idea of what has transpired among us since we left Nauvoo; the present situation of the Saints in this vicinity, and of our feelings and views in general, as preparatory to the reply which we are about to give to the cry of the Saints from all quarters, *What shall we do?*

Gather yourselves together speedily, near to this place, on the east side of the Missouri River, and, if possible, be ready to start from hence by the first of May next, or as soon as grass is sufficiently grown, and go to the Great Salt Lake City, with bread stuff sufficient to sustain you until you can raise grain the following season. Let the Saints who have been driven and scattered from Nauvoo, and all others in the Western States, gather immediately to the east bank of the river, bringing with them all the young stock, of various kinds, they possibly can; and let all the Saints in the United States and Canada gather to the same place, by the first spring navigation, or as soon as they can, bringing their money, goods, and effects with them; and, so far as they can consistently, gather young stock by the way, which is much needed here, and will be ready sale: and when here, let all who can, go directly over the mountains; and those who cannot, let them go immediately to work at making improvements, raising grain and stock, on the lands recently vacated by the Pottawatamie Indians, and owned by the United States, and by industry they can soon gather sufficient means to prosecute their journey. In a year or two their young cattle will grow into teams; by interchange of labour they can raise their own grain and provisions, and build their own wagons; and by sale of their improvements, to citizens who will gladly come and occupy, they can replenish their clothing, and thus speedily and comfortably procure an outfit. All Saints who are coming on this route, will do well to furnish themselves with woolen or winter, instead of summer clothing, generally, as they will be exposed to many chilling blasts before they pass the mountain heights.

We have named the Pottawatamie lands as the best place for the Brethren to assemble on the route, because the journey is so very long, that they must have a stopping place, and this is the nearest point to their final destination, which makes it not only desirable, but necessary; and, as it is a wilderness country, it will not infringe on the rights and privileges of any one; and yet it is so near Western Missouri, that a few days travel will give them an opportunity of trade, if necessity requires, and this is the best general rendezvous that now presents, without intruding on the rights of others.

To the Saints in England, Scotland, Ireland, Wales, and adjacent islands and countries, we say, emigrate as speedily as possible to this vicinity, looking to, and following the counsel of the Presidency at Liverpool; shipping to New Orleans, and from thence direct to Council Bluffs, which will save much expense. Those who have but little means, and little or no labour, will soon exhaust that means if they remain where they are; therefore, it is wisdom that they remove without

delay; for here is land on which, by their labour, they can speedily better their condition for their further journey. And to all Saints in any country bordering upon the Atlantic, we would say, pursue the same course; come immediately and prepare to go West—bringing with you all kinds of choice seeds, of grain, vegetables, fruits, shrubbery, trees, and vines—every thing that will please the eye, gladden the heart, or cheer the soul of man, that grows upon the face of the whole earth; also, the best stock of beast, bird, and fowl of every kind; also, the best tools of every description, and machinery for spinning, or weaving, and dressing cotton, wool, flax, and silk, &c., &c., or models and descriptions of the same, by which they can construct them; and the same in relation to all kinds of farming utensils and husbandry, such as corn shellers, grain threshers and cleaners, smut machines, mills, and every implement and article within their knowledge that shall tend to promote the comfort, health, happiness, or prosperity of any people. So far as it can be consistently done, bring models and drafts, and let the machinery be built where it is used, which will save great expense in transportation, particularly in heavy machinery, and tools and implements generally.

The Brethren must recollect that from this point they pass through a savage country, and their safety depends on good fire-arms and plenty of ammunition;—and then they may have their teams run off in open daylight, as we have had, unless they shall watch closely and continually.

The Presidents of the various branches will cause this Epistle to be read to those under their council, and give such instruction in accordance therewith as the Spirit shall dictate; teaching them to live by every principle of righteousness, walk humbly before God, doing his will in all things, that they may have his Spirit to lead them and assist them speedily to the gathering place of his Saints.

Let the Seventies, High Priests, Elders, Priests, Teachers, and Deacons report themselves, immediately on their arrival at the Bluffs, to the Presidency of their respective Quorums, if present, and if not, to the Presidency or Council of the place, that their names may be registered with their Quorum, and that they may be known among their Brethren.

It is the duty of all parents to train up their children in the way they should go, instructing them in every correct principle, so fast as they are capable of receiving, and setting an example worthy of imitation; for the Lord holds parents responsible for the conduct of their children, until they arrive at the years of accountability before him; and the parents will have to answer for all misdemeanors arising through their neglect. Mothers should teach their little ones to pray as soon as they are able to talk. Presiding Elders should be particular to instruct parents concerning their duty, and Teachers and Deacons should see that they do it.

It is very desirable that all the Saints should improve every opportunity of securing at least a copy of every valuable treatise on education—every book, map, chart, or diagram that may contain interesting, useful, and attractive matter, to gain the attention of children, and cause them to love to learn to read; and, also every historical, mathematical, philosophical, geographical, geological, astronomical, scientific, practical, and all other variety of useful and interesting writings, maps, &c., to present to the General Church Recorder, when they shall arrive at their destination, from which important and interesting matter may be gleaned to compile the most valuable works, on every science and subject, for the benefit of the rising generation.

We have a printing press, and any who can take good printing or writing paper to the valley will be blessing themselves and the Church. We also want all kinds of mathematical and philosophical instruments, together with all rare specimens of natural curiosities and works of art that can be gathered and brought to the valley, where, and from which, the rising generation can receive instruction; and if the Saints will be diligent in these matters, we will soon have the best, the most useful and attractive museum on the earth.

Let every Elder keep a journal and gather historical facts concerning the Church and world, with specific dates, and present the same to the Historian; also, let the presiding officer of every emigrating company, immediately on arrival, see that his clerk presents the Recorder with a perfect list of the names of every



soul; the number of wagons, teams, and every living thing in his camp, and let all Saints organize at, and travel from the Pottawatamie District, according to the pattern which will there be given them.

Since the murder of President Joseph Smith, many false prophets and false teachers have arisen, and tried to deceive many, during which time we have mostly tarried with the body of the Church, or been seeking a new location, leaving those prophets and teachers to run their race undisturbed, who have died natural deaths, or committed suicides; and we now, having it in contemplation soon to re-organize the Church according to the original pattern, with a First Presidency and Patriarch, feel that it will be the privilege of the Twelve, ere long, to spread abroad among the nations, not to hinder the gathering, but to preach the gospel, and push the people, the honest in heart, together from the four quarters of the earth.

The Saints in Western California, who choose, are at liberty to remain; and all who may hereafter arrive on the western coast, may exercise their privilege of tarrying in that vicinity, or of coming to head quarters.

The Saints on the Society and other Islands of the Pacific Ocean, are at liberty to tarry where they are, for the time being, or until further notice; and we will send them more Elders as soon as we can. But if a few of their young, or middle aged, intelligent brethren, wish to visit us at the Basin, we bid them God speed, and shall be happy to see them.

The Saints in Australia, China, and the East Indies generally, will do well to ship to the most convenient port in the United States, and from thence make to this point, and pursue the same course as do others; or, if they find it more convenient, they may ship to Western California.

We wish the Traveling Elders throughout the world, to remember the revelations of the Doctrine and Covenants, and say nought to this generation but repentance; and if men have faith to repent, lead them into the waters of baptism, lay your hands upon them for the reception of the Holy Ghost, confirm them in the Church of Jesus Christ of Latter-day Saints, comfort their hearts, teach them the principles of righteousness and uprightness between man and man; administer to them bread and wine, in the remembrance of the death of Jesus Christ, and if they want further information, tell them to flee to Zion.—There the servants of God will be ready to wait upon them, and teach them all things that pertain to salvation, and any thing beyond this in your teaching cometh of evil, for it is not required at your hands, but leadeth you into snares and temptations which tendeth to condemnation. (Should any ask, Where is Zion? tell them in America; and if any ask, What is Zion? tell them the pure in heart.

It is the duty of the rich Saints every where, to assist the poor, according to their ability, to gather; and if they choose, with a covenant and promise that the poor thus helped, shall repay as soon as they are able. It is also the duty of the rich, those who have the intelligence and the means, to come home forthwith, and establish factories, and all kinds of machinery, that will tend to give employment to the poor, and produce those articles which are necessary for the comfort, convenience, health and happiness of the people; and no one need to be at a loss concerning his duty in these matters, if he will walk so humbly before God as to keep the small still whisperings of the Holy Ghost within him continually. X

Let all Saints who love God more than their own dear selves—and none else are Saints—gather without delay to the place appointed, bringing their gold, their silver, their copper, their zinc, their tin, and brass, and iron, and choice steel, and ivory, and precious stones; their curiosities of science, of art, of nature, and every thing in their possession or within their reach, to build in strength and stability, to beautify, to adorn, to embellish, to delight, and to cast a fragrance over the House of the Lord; with sweet instruments of music and melody, and songs, and fragrance and sweet odours, and beautiful colours, whether it be in precious jewels, or minerals, or choice ores, or in wisdom and knowledge, or understanding, manifested in carved work; or curious workmanship of the box, the fir and pine tree, or any thing that ever was, or is, or is to be, for the exaltation, glory, honour, and salvation of the living and the dead, for time and for all eternity. Come, then, walking in righteousness before God, and your labour shall be accepted; and kings will be your nursing fathers, and queens will be your nursing mothers, and the glory

of the whole earth shall be yours, in connexion with all those who shall keep the commandments of God; or else the Bible, those ancient prophets, who prophecied from generation to generation, and which the present generation profess to believe, *must fail*; for the time has come for the Saints to go up to the mountains of the Lord's house, and help to establish it upon the tops of the mountains, and the name of the Lord shall be there, and the glory of the Lord will be there, and the excellency of the Lord will be there, and the honour of the Lord will be there, and the exaltation of his Saints will be there, and they will be held as in the hollow of his hand, and be hid as in the cleft of the rock, when the overflowing scourge of Jehovah shall go through to depopulate the earth, and lay waste the nations because of their wickedness, and cleanse the land from pollution and blood.

We are at peace with all nations, with all kingdoms, with all powers, with all governments, with all authorities under the whole heavens, except the kingdom and power of darkness, which are from beneath, and are ready to stretch forth our arms to the four quarters of the globe, extending salvation to every honest soul: for our mission in the gospel of Jesus Christ is from sea to sea, and from the river to the ends of the earth; and the blessing of the Lord is upon us; and when every other arm shall fail, the power of the Almighty will be manifest in our behalf; for we ask nothing but what is right, we want nothing but what is right, and God has said that our strength shall be equal to our day; and we invite all Presidents, and Emperors, and Kings, and Princes, and Nobles, and Governors, and Rulers, and Judges, and all nations, kindreds, tongues, and people under the whole heaven to come and help us to build a house to the name of the God of Jacob, a place of peace, a city of rest, a habitation for the oppressed of every clime, even for those that love their neighbour as they do themselves, and who are willing to do as they would be done unto; and this we are determined to do, and we will do, God being our helper; and we will help every one that will help to sustain good and wholesome laws for the protection of virtue and punishment of vice.

The kingdom which we are establishing is not of this world, but is the kingdom of the Great God. It is the fruit of righteousness, of peace, of salvation to every soul that will receive it, from Adam down to his latest posterity. Our good will is towards all men, and we desire their salvation in time and eternity; and we will do them good so far as God will give us the power, and men will permit us the privilege; and we will harm no man; but if men will rise up against the power of the Almighty to overthrow his cause, let them know assuredly that they are running on the bosses of Jehovah's buckler, and, as God lives, they will be overthrown.

Come, then, ye Saints; come, then, ye honorable men of the earth; come, then, ye wise, ye learned, ye rich, ye noble, according to the riches, and wisdom, and knowledge of the great Jehovah; from all nations, and kindreds, and kingdoms, and tongues, and people, and dialects on the face of the whole earth, and join the standard of Emanuel, and help us to build up the Kingdom of God, and establish the principles of truth, life, and salvation, and you shall receive your reward among the sanctified, when the Lord Jesus Christ cometh to make up his jewels; and no power on earth or in hell can prevail against you.

The Kingdom of God consists in correct principles; and it mattereth not what a man's religious faith is; whether he be a Presbyterian, or a Methodist, or a Baptist, or a Latter-day Saint or "Mormon," or a Campbellite, or a Catholic, or Episcopalian, or Mahometan, or even pagan, or any thing else, if he will bow the knee, and with his tongue confess that Jesus is the Christ, and will support good and wholesome laws for the regulation of society, we hail him as a brother, and will stand by him while he stands by us in these things; for every man's religious faith is a matter between his own soul and his God alone; but if he shall deny the Jesus, if he shall curse God, if he shall indulge in debauchery and drunkenness, and crime; if he shall lie, and swear, and steal; if he shall take the name of the Great God in vain, and commit all manner of abominations, he shall have no place in our midst, for we have long sought to find a people that will work righteousness, that will distribute justice equally, that will acknowledge God in all their ways, that will regard those sacred laws and ordinances which are recorded in that sacred book called the Bible, which we verily believe, and which we proclaim to the ends of the earth.

We ask no pre-eminence; we want no pre-eminence; but where God has placed us, there we will stand; and that is, to be one with our brethren, and our brethren are those that keep the commandments of God, that do the will of our Father who is in heaven; and by them we will stand, and with them we will dwell in time and in eternity.

Come, then, ye Saints of Latter-day, and all ye great and small, wise and foolish, rich and poor, noble and ignoble, exalted and persecuted, rulers and ruled of the earth, who love virtue and hate vice, and help us to do this work, which the Lord hath required at our hands; and inasmuch as the glory of the latter house shall exceed that of the former, your reward shall be an hundred fold, and your rest shall be glorious. Our universal motto is, "*Peace with God and good will to all men.*"

Written at Winter Quarters, Omaha Nation, west bank of Missouri River, near Council Bluffs, North America, and signed December 23d, 1847, in behalf of the Quorum of the Twelve Apostles.

BRIGHAM YOUNG, President.

WILLARD RICHARDS, Clerk.

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## The Latter-day Saints' Millennial Star.

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MARCH 15, 1848.

WE present to our readers, in this number of the STAR, the general Epistle of the Twelve Apostles at full length. It is a document of thrilling interest, and ought to be read with great care and attention by the Saints. It is worthy of the perusal of all men. The Presiding Elders of Conferences and Branches will find it well to analyze and thoroughly digest its contents by more than one perusal, in order that they may instruct the Saints who contemplate emigration in future. The Elders that preside over Conferences, and likewise such as preside over Branches, will have increased duties and responsibilities rolled upon them. The time of emigration is come, although emigrants will generally defer their departure until September. They will want the greater part of the intervening time, between this and September, to make ready. Two things should never be lost sight of by the officers of Churches. One is, to keep the cause in the United Kingdom advancing with increasing power and success; and the other is, to further the work of emigration in every reasonable manner. These two things should go forward hand in hand. Tens of thousands must be gathered out from this land. The prospect of emigration will brighten as the truth is spread abroad, and the word is preached in plainness and power. The ingathering will make ways and means for the outgathering. The faithfulness of the servants of God, in spreading abroad the glad tidings of salvation, and building up new churches, and enlarging those already planted, will swell the tide of faith, and infuse the spirit of liberality and kindness and union through the great community of Saints. And God will pour out his Spirit, and a great multitude of the saved will be added to the Church: and the ingress to the Church, and the egress to Zion, will be among the wonders of the age in which we live.

Multitudes in this land are disaffected with false religions, and tired of the worship of a strange God, that for many centuries past has brought to pass but little union or happiness in any part of Christendom. The knowledge of the true God, and the doctrine of life and immortality, will be to them as cold water to a thirsty soul. They will hail it with gratitude and thanksgiving to God, and bless the lips

that utter the news. The national governments are gasping in the last extremity of consumption. Some thrones are being cast down, and others are tottering under the blasts of popular indignation. The Saints can answer the question,—“Who will show us any good?” While the most fine gold of modern Christianity is become dim, the Saints are gathering laurels of glory and honour, and resuscitating the honest-hearted that were ready to despair of finding truth on the earth. The heavenly order is exhibited to men, and they rejoice in the knowledge of it as those who have discovered the richest pearls and the most precious diamonds. By fanning the sacred flame of eternal truth, and diffusing abroad the knowledge of salvation, the Saints will work out their own salvation, with glory and honour encircling their names. The spirit of apostacy and misrule will be kept down. The howlings and revilings of apostate spirits that have been cast out of the Church, as so much refuse silver, will have no influence to retard the onward progress of the triumphal car of truth.

We expect, indeed, that Sodomites will set up a bitter cry of delusion when righteous Lot leaves them, especially if he warns his friends of impending dangers that await those who remain behind. And cowardly spies, that fear giant-scandal and the fangs of persecution for the word's sake, more than the Almighty God, and the confused crash of kingdoms, will come back from the promised land with an evil report in their mouths, to turn away the hearts of the simple, whose faces are not set as a flint Zionward. These false spies answer the purpose of spiritual smut-machines, that are patented for the latitude of St. Louis and New Orleans, where they are worked supernaturally by the Prince of the Air for the special accommodation of emigrants, gratis. The intricacy of this machinery is so wonderful that it has never yet been discovered that either philosophy, humanity, or truth ever constituted any part of the impulsive power. Sometimes some of these smut-machines have been brought to England, whether to save the expense of transporting wheat too foul and smutty for the market of Zion, and thereby detaining it here, we have not time now to enquire. But the emigrants that are wise will understand and disregard all overtures for the use of such machinery, and such as listen or receive are liable to the suspicion of having foul wheat on board.

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ON the subject of Emigration, the Elders will do well to see that the people have a correct understanding of it. The Epistle of the Twelve requires and counsels a prompt and energetic preparation to emigrate, under the direction of the Presidency in Liverpool. Elder Orson Pratt will soon be here to direct such measures as will favour this great and important work. The Saints will require a few months to prepare for an extensive embarkation in the latter part of the year. We have more than once suggested the propriety, that the Saints should extricate themselves from all entangling alliances that would hinder their emigration. It is, indeed, a poor time to sell property now, so soon after the panic, and while trade is depressed. But the “counsel of the Lord—that shall stand.” The instruction from the only oracle of God now on the earth, is to gather out without needless delay. The Omniscient eye sees ample reason for this counsel, and except it is observed and respected, the negligent and dilatory must not complain if their property is still more unsaleable, and their merchandize without a buyer, and their ears made to tingle with the din of war and revolutionary strife. Let the Saints, then, go about a preparation to emigrate, so far as practicable, in good earnest, not with unwise precipitancy, but with a full and deliberate purpose of heart to bring it to pass. What God has required let not men say they are *unable* to perform. The poor will not be gainers by saying there is no hope for them. The resources of the Almighty

are ample to reach all difficult cases. If more than half a million of poor dependant Hebrew slaves could be extricated from the cruelest bondage, and transported across the sea into a distant land, the Saints, in Britain, that have renounced their allegiance to all strange gods, need not be over anxious about the means of their deliverance. If the rich seek to hold back their treasures from the Lord, and refuse to come to his help against the mighty, they may lose them in a time when they cannot be recovered again.

The Spirit, the water, and the blood, are the three great witnesses. By the testimony of these three all men will be judged where the gospel is preached. The Spirit says, Come, gather out; and let every one say to his neighbour, Come, let us go up to the mountains of the Lord's house and learn his ways. The time is at hand when great Babylon will not suffer the Lord's ways to be taught among the nations, until her walls totter and fall, and the earth is made empty and desolate. If any man has the witness of the Spirit, he will not only go out of Babylon himself, but he will do all in his power to save those who are the destined heirs of glory, honour, and immortality, and joint heirs with Christ. Now is the time for the patriots of the everlasting kingdom to prove their valour and loyalty.

We cannot recommend Saints to emigrate by New Orleans later than March, the climate of New Orleans being hot and sickly in the summer season. But as some persons in the church and others out of the church, are disposed to emigrate to different parts of the United States from time to time, we shall accommodate such as send a pound as deposit money, for each person old or young, by securing tickets for them, from some trusty and legally-licensed ship-agent. This we shall do to prevent those constant abuses to which emigrants are exposed who trust themselves to the guidance of strangers. The frauds practised upon emigrants on their arrival in Liverpool are very forbidding. We shall do our business of emigration, for the present, through the agency of Brother Thomas Wilson, an experienced licensed shipping-agent, who will do all business pertaining to emigration with fidelity and promptness. In making remittances to us, the names and ages of each person should be explicitly stated.

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THE King of France has abdicated his throne, and is supposed to be in England. The French nation are strenuously inclined to organise a Republic, after the model of the United States government. The spirit of innovation and reform is not confined to France, but it prevails in England and many other parts of the Continent. It wears a bold and unusually menacing front. The end of these things, though disastrous and terrible, is not unlooked for or unexpected by the Saints. The affairs of Mexico continue much as usual. A disposition to annex the whole of the Mexican States to the United States of North America, is fast gaining favour among the American people.

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THE appointment of a General Conference will be delayed a little in order to enjoy the presence of Elder Orson Pratt.

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OUR Hymn Books are now out of print; likewise Spencer's Letters, in tract form, except a few of the first and second numbers of the series. Both the Hymn Books and Tracts will probably be reprinted before many months, of which we shall advise the Saints as soon as they are printed.

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CAUTION!—Many errors have arisen in transmitting post orders to this office. Sometimes the orders have been made payable to the persons who remitted them,

and, consequently, were of no use to us. Sometimes they have been made payable to persons assisting at the office, and sometimes to persons that were wholly unknown to us. And sometimes they have been made payable to names purporting to be something like our own, but in reality as unlike as the sectarian God is to the true and living personage. Now whether this error about a name, arises from some tradition or venerated religious notion, that a *mere name* is not *essential* in matters of pounds and shillings, or that the supernatural powers which we are supposed to claim, can make one name as efficacious at the Order Office in drawing money as another; or whether others understand the true orthography of our name better than we, who have published it every fortnight for more than a year in every corner of the United Kingdom, besides in other publications several hundred thousand times. Now if our friends will please to observe the orthography of our name, especially at the Order Office, it will save us from the writhing and often convulsive transmutations of our name, in order to draw a few pounds. And we do not like to be guilty of forgery in order to obtain what is honestly and positively designed to be paid to us. Although some more learned in religious mysteries than ourselves, may think there is some scriptural pretext for giving a "*new name*," which we shall not attempt to gainsay, and a single application of a new name would never have elicited these remarks, but a variety of new names, we venture to believe, is *unscriptural*, and is especially regarded with *suspicion* at the Order Office.

CONFERENCE MINUTES.

BRADFORD.

This Conference was held December 19th, 1847, in Croft Street School-room. The meeting opened at half-past ten. Elder Charles Miller was unanimously chosen to preside; Priest John Stockdale, clerk. The meeting opened by singing, and prayer by the President.

The President made some excellent remarks on the present prosperity of the conference, and the union and faithfulness of the officers, and the glorious prospects of a rich harvest of souls, with a few remarks pertaining to the order of the proceedings of the business of the conference.

Present:—1 High Priest, 1 Seventies, 14 Elders, 28 Priests, 4 Teachers, and 4 Deacons.

The representations were then given, which were as follows:—

BRANCH.	REPRESENTED BY	MEM.	H.P.	SEV.	ELD	PRS.	TEA	DEA	BAP.	REC	C. O.	REM	DED
Bradford .....	Elder Milner .....	160	1	0	3	9	3	2	20	2	4	13	0
Leeds .....	„ Emsley .....	77	0	0	3	5	1	1	15	1	0	11	0
Idle .....	„ Lord .....	52	0	0	3	6	1	1	12	5	1	4	0
Huddersfield .....	„ Whittaker ...	44	0	0	1	4	1	1	4	3	0	4	1
Halifax .....	„ Child .....	13	0	0	1	2	0	0	3	0	0	0	0
Wakefield .....	„ Hewitson .....	29	0	0	1	3	1	0	5	4	0	0	0
Bramhope .....	„ Cooper .....	14	0	0	1	4	0	1	1	1	0	10	0
Marsden .....	„ Whittaker ...	15	0	0	2	1	1	0	2	3	1	0	0
Low Moor .....	„ Peel .....	10	0	0	1	1	1	0	0	0	0	0	0
Rodley .....	„ Dinsdale .....	11	0	0	1	3	0	0	3	0	0	0	0
Headingley .....	„ Riddel .....	15	0	0	2	3	0	0	4	1	0	3	0
Driglington .....	„ Beecroft .....	10	0	0	1	0	1	0	3	0	0	0	0
York .....	„ Mitchell .....	10	0	1	1	3	0	0	0	2	0	0	0
Tadcaster .....	Priest Watson .....	9	0	0	0	1	0	0	1	0	0	0	0
Manningham .....	„ Bentley .....	11	0	0	0	1	1	0	3	0	0	0	0
Hunslet .....	Elder Huntington ...	9	0	0	1	0	0	0	0	3	0	0	0
Morley .....	Priest Barnes .....	6	0	0	0	1	0	0	0	0	0	3	0
Whitby .....	Elder Miller .....	7	0	0	0	0	1	0	0	0	0	0	0
Horsforth .....	„ Cordingley ...	8	0	0	1	2	0	0	2	0	0	0	1
Gayle .....	Priest Mason .....	6	0	0	0	2	0	6	0	0	0	0	0
Total .....		516	1	1	23	51	18	6	78	25	6	42	2

The branches, generally, in very good standing, with many manifestations of the mighty power of God in healings, gifts, &c.

The meeting closed with singing, and benediction by the President, at a quarter past twelve, amidst the most cheering and happy countenances ever witnessed.

Two p.m.—The meeting opened after the usual form, when the President introduced the minutes of a Special Conference at Leeds, held on Sunday, the 12th of December, where the Leeds, Wakefield, Headingley, Hunslet, York, Morley, and Whitby representations were given. It was then moved that they form part of the minutes of this conference, and be interspersed in the same. Carried unanimously.

While the Sacrament was administered, several of the officers gave their testimony in boldness, with much assurance in the Spirit.

After the administration the branches were considered, and the following branches were organized, by the unanimous vote, having been duly considered before:—

New Leeds, Priest Wardman Holmes, President; Little Horton, Priest John Stockdale, President; Great Horton, Priest Edmund Houldsworth, President; Clayton, Elder Thomas Child, President; Bolton, Priest James Ashworth, President; Eccleshill, Priest Michael Watson, President; Bingley, Elder Thomas Bradshaw, President; Tharsley, Elder Jeffrey Dinsdale, President; Woodhouse, Elder Mark Beamont, President; West End, (Leeds), Elder John P. Jones, President; Warmfield, Priest William Jackson, President; Dalton, Priest Jonathan Midgley, President; Lockwood, Priest William Fleming, President; Whitby, Priest Brother Wade, President.

The following Brethren were nominated to the Priesthood:—John Sanderson to the office of Elder. William Myers, William Freeman, George Ward, John Bailey, Ephraim Houldsworth, Samuel Brearley, Thomas Frobishaw, John Hayles, and Brothers Wade and Shaw, to the offices of Priests. Cornelius Tipple, Thomas Beecroft, Henry Swift, and James Rawnsley, to the office of Teachers. The meeting adjourned, with benediction, at half-past 4 p.m.

Half-past 5 p.m.—Opened with singing “the Spirit of God,” &c., and prayer, when 5 Priests and 4 Teachers were ordained; 8 confirmed members, and many re-baptisms confirmed. Then the following appointments were made:—

1st.—That Joseph Westwood, Elder, preside over Halifax.

2nd.—That John Sanderson, Elder, preside over Roodley, &c., and that it henceforth be called Brumley Branch.

3rd.—That Noah Lambert be restored to his office, and preside over Marsden Branch.

4th.—That William Mason be a fellow-labourer in Low Moor.

The President then wished to know the minds of the Saints, how far they felt disposed to sustain him and his brethren, labouring in the conference: he presented himself first.

Moved and carried, with warmth and emotion of the utmost confidence, that we sustain Elder Charles Miller, President of the Conference, as a faithful servant of the Lord.

The President spake highly of his brethren, and presented them, when the following motion passed unanimously:—

That we sustain Elder Mitchel, as a counsellor and fellow-labourer with Elder Miller, in this Conference.

That we sustain Elders Thomas Bradshaw, Joseph Westwood, and George Hewitson, as Travelling Elders in this Conference. Carried unanimously.

That we sustain our beloved President Elder Orson Spencer, and his counsellors, and do all in our power to extend the sale of STARS, Books, and especially his Letters, praying for his prosperity in the kingdom of God. Carried unanimously.

That we sustain the Twelve Apostles in their station, with Brigham Young at their head, praying God to bless them and the Camp. Carried unanimously.

Elder CHARLES MILLER, President.  
Priest JOHN STOCKDALE, Clerk.

## LETTER TO THE EDITOR.

*Swambich, Feb. 22. 1848.*

Dear Brother,—I wish to inform you, that I have had the misfortune to lose a daughter, nearly three years of age. The minister of Andlem refused to give it the rites of burial because it had not been baptized. My daughter, Julia Ann Billington, died on the 25th day of June, 1847; the necessary information was sent to the registrar's office, and the day was appointed for its interment, but the vicar, on hearing that the child had not been baptized, sent me word that I must bring a note from the minister certifying the baptism of the child, or he would not bury it. I went to see the vicar myself, and told him that my child had not been baptized, but a minister of Jesus Christ had taken her in his arms and blessed it, according to the baptism laid down by Christ. He did not approve of this; he would not inter my child for he did not consider it a christian, and, according to the rules of the church, he durst not. I again urged him to allow the funeral to take place at the time specified, but he refused; he told me that it must not come until the people had retired to rest.

Dear Brother, though the vicar of Andlem compared my child to a dog, I rejoice to know that our Saviour received such, and informs us that of such is the kingdom of heaven.

Yours, in the gospel of Christ,

HENRY BILLINGTON.

## MEMOIR OF THE HOUSE OF ROTHSCHILD.

*(From Chambers's Edinburgh Journal.)*

*(Concluded from our last.)*

We may now mention another circumstance which, on various occasions, must have contributed largely to the mercantile success of the family. Although their real union continued indissoluble, their places of residence were far asunder, each member of the house domiciling himself in a different country. At this moment, for instance, Anselm, born in 1773, resides at Frankfort; Solomon, born in 1774, chiefly at Vienna; Charles, born in 1778, at Naples; and James, born in 1792, at Paris. The fifth brother Nathan, born in 1777, resided in London, and died at Frankfort in 1837. The house was thus ubiquitous. It was spread like a network over the nations; and it is no wonder that, with all other things considered, its operations upon the money market should at length have been felt tremblingly by every cabinet in Europe. Its wealth in the meantime enabled it to enjoy those advantages of separation without the difficulties of distance. Couriers travelled, and still travel, from brother to brother at the highest speed of the time; and these private envoys of commerce very frequently outstripped, and still outstrip, the public expresses of government.

We have no means of giving anything like the statistics of this remarkable business; but it is stated in the "Conversations Lexicon," that in the space of twelve years from 1813—the period, we may remark, when war had ruined all Europe, and when governments were only able to keep themselves afloat by flinging the financial burden upon posterity—between eleven and twelve hundred million florins (£110,000,000 to £120,000,000) were raised for the sovereigns of Europe through the agency of this house, partly as loans, and partly as subsidies. Of these, 500,000,000 florins were for England; 120,000,000 for Austria; 100,000,000 for Prussia; 200,000,000 for France; 120,000,000 for Naples; 60,000,000 for Russia; 10,000,000 for some of the German courts; and 30,000,000 for Brazil. And this, it is added, is exclusive "of those sums for the allied courts, of several hundred millions each, which were paid as an indemnity for the war to the French, and likewise of the manifold preceding operations executed by the house as commissioners for different governments, the total amount of which far exceeded the foregoing." This, however, may already be considered an antiquated authority; for, in reality, the vast business of the firm can hardly be said to have commenced till after the



dozen years referred to had expired. Since the year 1826, the House of Rothschild has been the general government bankers of Europe; and if it were possible to compare the two circles of transactions, the former would seem to dwindle into insignificance.

In 1815, the brothers were appointed counsellors of finance to the then Elector of Hesse; and in 1826, by the present Elector, privy counsellors of finance. In 1818, they were elected to the royal Prussian privy council of commerce. In Austria, they received, in 1815, the privilege of being hereditary landholders; and in 1822, were ennobled in the same country with the title of baron. The brother established in London was appointed imperial consul, and afterwards consul-general; and in the same year, (1822), the same honour was conferred upon the brother, resident in Paris. The latter, the Baron James, has the reputation of being the most able financier in France; and it is mainly through his assistance and influence with the other capitalists that railways are now intersecting the length and breadth of the land.

Nathan, the brother who resided in England, left four sons, three of whom rank among the most distinguished aristocracy of the British capital; the fourth, Nathan, residing in Paris. The eldest, Lionel de Rothschild, is privileged, as a British subject, to bear the title of an Austrian baron; his brothers being barons only by courtesy. The second has been recently created a baronet of England, as Sir Anthony de Rothschild; and the third, Baron Meyer, is now high sheriff of Buckinghamshire. Baron Lionel de Rothschild was invited by the Reform Association to stand as a candidate with Lord John Russell for the representation of London in the present parliament, and was returned third on the list. It will have been observed that a consultation was held by the Chancellor of the Exchequer with this hereditary financier, before ministers ventured upon their late celebrated letter, authorising the Bank of England to extend its issues.

Most of the members of this family have married, and live in great splendour here or on the continent; and it must be observed, as something characteristic of the race, that their choice of wives has usually been a good one. In London, where we know them best, the widow of Baron Nathan is held in great esteem for her inexhaustible charity, in the course of which, we observe by the newspapers, she has contributed largely towards the formation of an educational institution for children of the Christian faith. Her sister, the lady of Sir Moses Montifiore, is popularly known as a suitable helpmate for her philanthropic partner. The sister of Baron Nathan, widow of the brother of Sir Moses Montifiore, is likewise well known for her liberality, and more especially for the large funds she has bestowed on the establishment of schools for all religious denominations.

But there is another female of this remarkable family whom we must mention in a special manner, and with her name we conclude. She is the widow of the banker of Frankfort, the mother of the five brothers, and grandmother of those flourishing men who are now rising proudly among the aristocracy of Europe. The following notice of this venerable and venerated lady we take from "Les Matinées du Samedi" of G. Ben Levi. "In the Jews' street at Frankfort-on-the-Maine, in the midst of Gothic fagades, black copings, and sombre alleys, there is a house of small exterior, distinguished from others by its luxurious neatness, which gives it an appearance of singular cheerfulness and freshness. The brass on the door is polished, the curtains on the window are as white as snow, and the staircase, an unusual thing in the damp atmosphere of this dirty quarter, is always dry and shining.

"The traveller who from curiosity visits this street—a true specimen of the times when the Jews of Frankfort, subjected to the most intolerable vexations, were restricted to this infected quarter—will be induced to stop before the neat and simple house, and perhaps ask, 'Who is that venerable old lady seated in a large arm-chair behind the little shining squares of the window on the first storey?' This is the reply every citizen of Frankfort will make:—'In that house dwelt an Israelite merchant, named Meyer Anselm Rothschild. He there acquired a good name, a great fortune, and a numerous offspring; and when he died, the widow declared she would never quit, except for the tomb, the unpretending dwelling which had served as a cradle to that name, that fortune, and those children.'

"Continued prosperity has attended the sons of the pious and modest widow.

Their name is become European, their wealth proverbial. They inhabit sumptuous palaces in the most beautiful quarters of Paris, London, Vienna, Naples, and Frankfort; but their mother, persevering in her admiral modesty, has not quitted her comparatively humble house, where those sons come to visit her with respect and reverence, and discharge their duties in memory of their estimable father, thus presenting bright examples for the present time."

## VARIETIES.

STATISTICAL.—In the Austrian empire, one man out of 78 is a soldier; in the kingdom of Great Britain and its dependencies, one in 426; in the United States, one in 2947.

AN EXCUSE FOR SMOKING.—In the reign of James I, of tobacco-hating notoriety, the boys of a school acquired the habit of smoking, and indulged in it night and day, using the most ingenious expedients to conceal the vice from their master; till one luckless evening, when the imps were huddled together round the fire of their dormitory, involving each other in vapours of their own creating, lo! in burst the master and stood in awful dignity before them. "How now," quoth the domine to the first lad; "how dare you be smoking tobacco?" "Sir," said the boy, "I am subject to head-aches, and a pipe takes off the pain," "And you? and you? and you?" inquired the pedagogue, questioning every boy in his turn. One had a "raging tooth;" another choleric; the third a cough; the fourth—in short, they all had something. "Now, sirrah," bellowed the doctor to the last boy, "what disorder do *you* smoke for?" Alas! all the excuses were exhausted; but the interrogated urchin, putting down his pipe, after a farewell whiff, and looking up in his master's face, said, in a whining hypocritical tone, "*Sir, I smoke for corns!*"—*Coleman's Random Records.*

HOW TO GET TWO CROPS OF EARLY POTATOES FROM THE SAME PLANT.—A correspondent says, "When you take up your early potatoes you will find, in addition to the roots ready for consumption, a considerable number of small tubers, which it is the general practice to throw away with the plant. Instead of so doing, take off, very carefully, the large potatoes, and replant the stem, and in a few weeks you will have another crop of potatoes, all the same tubers having grown to fine roots. I have known, in very fine weather, three crops taken from the same plant. Adding a little good manure at the time of replanting is generally a good plan. Those who practise this must not be discouraged by seeing the tops wither and even die; the roots will grow without the tops. The adoption of this plan, which the writer has personally tried, as well as witnessed its successful results when practised by others, will be of much importance to those who cultivate early potatoes for sale or home consumption; and to carry it out requires very little extra trouble."

TAKE CARE OF YOUR TEETH.—Few people know the importance of teeth, and still fewer take proper care of them. Only when persons grow old and find them wanting, or when they suffer from their decay, do they properly appreciate their value. It is remarkable that while man has only *one* set of any other organs during his life-time, he has *two* distinct sets of teeth; and this fact may be admitted to show their great importance in the animal economy. Man properly has thirty-two teeth, which are fixed with great firmness into the jaws, which latter are moved by very powerful muscles, and the upper and lower rows of teeth are pressed towards each other with considerable force during the mastication of food. By these means, the substances eaten are broken, and macerated by the salivary juice which flows from the glands of the mouth during the presence of food. The subsequent digestion of food in the stomach much depends upon its perfect mastication; if the teeth have effectively done their work, and reduced the food to a soft mass, the gastric juice of the stomach more easily dissolves it, and blood is the more speedily and completely formed therefrom, and the body the better nourished. Many people who have good teeth suffer indigestion from neglecting to properly use them; and those who have them not are afflicted from their absence. To preserve the teeth, they should be regularly cleaned night and morning. Cleanliness in this respect much promotes personal elegance, and frees the breath from the disagreeable taint that would otherwise accompany it. The best tooth-powder is a little pulverised charcoal. Camphor, or camphorated-chalk, acts chemically upon the enamel, (*i. e.*, the hard white coating of the teeth which protects the soft bone and nervous structures beneath, and destroys it. Neglect of the teeth is so common, and the employment of improper substances as articles of diet so general, that comparatively few people have their teeth sound, and many suffer the excruciating pain termed toothache. This pain is so severe that we should do right to interpret it as a warning to take proper care of parts so important to the welfare of the body. Creosote,

oil of tar, alcohol, opium, and other such substances, are often employed as remedies for the toothache. But these only aggravate the evil, by accelerating the decay, and often disordering the gums. The wisest course is to *seek prevention in cleanliness* in the manner already pointed out, and by living upon simple and pure articles of diet. But when decay has taken its seat, the best remedy is to have the apertures filled with a substance which hardens therein, and thus supplies an artificial enamel to shield the nerve from irritation.

THE WEST.

COME, brethren, let us haste away,  
 On Babel's shores no longer stay,  
   By tyranny oppress'd.  
 But, cheerful, let us bid adieu  
 To all who with us will not go :  
   Our home is in the West.

The servants of the Lord declare,  
 To Zion we must now repair,  
   And seek our promis'd rest.  
 Then linger not on hostile ground,  
 But haste where freedom reigns around,  
   The valley of the West.

No dangers on the deep we fear ;  
 Jehovah's arm He will make bare,  
   And guide us to our rest.  
 Then onward, brethren, let us go,  
 Columbia is the land, you know :  
   Our home is in the West.

Liverpool.

SARAH MYCOCK.

LIST OF MONEYS RECEIVED FROM THE 19TH OF FEBRUARY, TO THE 2ND MARCH.

Robert Hodgert.....	£2 10 0	Brought forward.....	£17 4 9
John Halliday.....	2 0 0	J. Bond.....	1 18 0
John Parkinson.....	1 11 4	Crandell Dunn.....	3 5 0
Henry Beecroft.....	1 6 0	William Cartwright.....	2 0 0
William Stewart.....	0 16 6	Robert Holt.....	0 16 8
Eliezer Edwards.....	0 4 5	John Cottam.....	0 1 6
William M'Keachie.....	8 0 0	William West.....	0 6 4
James Lockett.....	0 16 6		
Carried forward.....	£17 4 9		£25 12 3

NOTICES.

The Preston Conference will take place on the 26th of March in the usual place.  
 A few hundred copies of the Epistle of the Twelve will be printed in Tract form at one penny each.

CONTENTS.

Epistle from the Twelve.....	81	Varieties.....	95
Editorial.....	88	Poetry.....	96
Conference Minutes.....	91	List of Moneys Received.....	96
Letters to the Editor.....	93	Notices.....	96
Memoir of the House of Rothschild.....	93		

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The Latter-Day Saints'

# MILLENNIAL STAR.

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HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev. ii. 7.*

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No. 7.

APRIL 1, 1848.

VOL. X.

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## EULOGIES ON THE DEATH OF JOHN QUINCY ADAMS,

BY SENATORS DAVIS AND BENTON.

In the Senate the Hon. John Davis, of Massachusetts, announced the death of Mr. Adams in the following words:—

Mr. President—By the recent affliction of my colleague, a painful duty devolves upon me. The message just delivered from the House, proves that the hand of God has been again among us. A great and good man has gone from our midst. If, in speaking of John Quincy Adams, I can give utterance to the language of my own heart, I am confident I shall meet with a response from the Senate.

He was born in the then Province of Massachusetts, while she was girding herself for the great revolutionary struggle which was then before her. His parentage is too well known to need even an allusion; yet I may be pardoned if I say that his father seemed born to aid in the establishment of our free Government, and his mother was a suitable companion and co-labourer of such a patriot. The cradle-hymns of the child were the songs of liberty. The power and competence of man for self government were the topics which he most frequently heard discussed by the wise men of the day; and the inspiration thus caught gave form and pressure to his after life. Thus early imbued with the love of free institutions, educated by his father for the service of his country, and early led by Washington to its altar, he has stood before the world as one of its eminent statesmen. He has occupied, in turn, almost every place of honor which the country could give him, and for more than half a century has been thus identified with its history. Under any circumstances, I should feel myself unequal to the task of rendering justice to his memory, but, with the debilitating effect of bad health still upon me, I can only with extreme brevity touch upon some of the most prominent features of his life.

While yet a young man, he was in May 1794 appointed Minister Resident to the States General of the United Netherlands. In May 1796, two years after, he was appointed Minister Plenipotentiary at Lisbon, in Portugal. These honours were conferred on him by George Washington, with the advice and consent of the Senate.

In May, 1797, he was appointed Minister Plenipotentiary to the King of Prussia. In March, 1798, and probably while at Berlin, he was appointed a Commissioner with full powers to negotiate a treaty of amity and commerce with Sweden.

After his return to the United States he was elected by the Legislature of Massachusetts a Senator, and discharged the duties of that station in this Chamber from the 4th of March, 1803, until June 1808, when differing from his colleague and from the State upon a great political question, he resigned his seat. In June 1809, he was nominated and appointed Minister Plenipotentiary to the Court of St. Petersburg.

While at that Court, in February, 1811, he was appointed an Associate Justice of the Supreme Court of the United States, to fill a vacancy occasioned by the death of Judge Cushing, but never took his seat upon the Bench.

In May, 1813, he, with Messrs. Gallatin and Bayard, was nominated Envoy Extraordinary and Minister Plenipotentiary to negotiate a treaty of peace with Great Britain, under the mediation of Russia, and a treaty of commerce with Russia. From causes which it is unnecessary to notice, nothing was accomplished under this appointment. But afterwards, in January, 1814, he, with Messrs. Gallatin, Bayard, Clay, and Russel, were appointed Ministers Plenipotentiary and Extraordinary to negotiate a treaty of peace and a treaty of commerce with Great Britain. This mission succeeded in effecting a pacification, and the name of Mr. Adams is subscribed to the treaty of Ghent.

After this eventful crisis in our public affairs he was, in February, 1815, selected by Mr. Madison to represent the country and protect its interests at the Court of St. James, and he remained there as Envoy Extraordinary and Minister Plenipotentiary until Mr. Monroe became President of the United States.

On the 5th March, 1817, at the commencement of the new Administration, he was appointed Secretary of State, and continued in the office while James Monroe was at the head of the Administration.

In 1825 he was elected his successor, and discharged the duties of President for one term, ending on the 3rd of March, 1829.

Here followed a brief period of repose from public service, and Mr. Adams retired to the family mansion at Quincy, but was elected a member of the House of Representatives from the district in which he lived at the next election, which occurred after his return to it, and took his seat in December, 1831; he retained it by successive elections to the day of his death.

I have not ventured on this occasion beyond a bare enumeration of the high places of trust and confidence which have been conferred upon the deceased. The service covers a period of more than half a century, and what language can I employ which will pourtray more forcibly the great merits of the deceased, the confidence reposed in him by the public, or the ability with which he discharged the duties devolved upon him, than by this simple narration of recorded facts? An ambitious man could not desire a more emphatic eulogy.

Mr. Adams, however, was not merely a statesman, but a ripe, accomplished scholar, who, during a life of remarkably well-directed industry, made those great acquirements which adorned his character, and gave to it the manly strength of wisdom and intelligence.

As a statesman and patriot, he will rank among the illustrious men of an age prolific in great names, and greatly distinguished for its progress in civilization. The productions of his pen are proofs of a vigorous mind, imbued with a profound knowledge of what it investigates, and of a memory which was singularly retentive and capacious.

But his character is not made up of those conspicuous qualities alone. He will be remembered for the virtues of private life—for his elevated moral example—for his integrity—for his devotion to his duties as a Christian, as a neighbour, and as the head of a family. In all these relations few persons have set a more steadfast or brighter example, and few have descended to the grave where the broken ties of social and domestic affection have been more sincerely lamented. Great as may be the loss to the public of one so gifted and wise, it is by the family that his death will be most deeply felt. His aged and beloved partner, who has so long shared the honors of his career, and to whom all who know her are bound by the ties of friendship, will believe that we share her grief, mourn her bereavement, and sympathize with her in her affliction.

It is believed to have been the earnest wish of his heart to die like Chatham in the midst of his labors. It was a sublime thought, that where he had toiled in the House of the nation in hours of the day, devoted to its service, the stroke of death should reach him, and there sever the ties of love and patriotism which bound him to earth. He fell in his seat, attacked by paralysis, of which he had before been a victim. To describe the scene which ensued would be impossible. It was more than the spontaneous gush of feeling which all such events call forth, so much to

the honour of our nature. It was the expression of reverence for his moral worth ; of admiration for his great intellectual endowments, and of veneration for his age and public services. All gathered round the sufferer, and the strong sympathy and deep feeling which manifested itself, showed that the business of the House (which was instantly adjourned) was forgotten amid the distressing anxieties of the moment. He was soon removed to the apartment of the Speaker, where he remained surrounded by afflicted friends till the weary clay resigned its immortal spirit. "This is the end of earth!" Brief but emphatic words. They were among the last uttered by the dying Christian.

Thus has closed the life of one whose purity, patriotism, talents, and learning have seldom been seriously questioned. To say that he had faults would only be declaring that he was human. Let him who is exempt from error venture to point them out. In this long career of public life it would be strange if this venerable man had not met with many who have differed from him in sentiment, or who have condemned his acts. If there be such, let the mantle of oblivion be thrown over each unkind thought. Let not the grave of the old man eloquent be desecrated by unfriendly remembrances, but let us yield our homage to his many virtues, and let it be our prayer, that we may so perform our duties here, that if summoned in a like sudden and appalling manner, we may not be found unprepared or unable to utter his words. "I am composed."

Mr. President, with this imperfect sketch of the character and services of a great man, I leave the subject in the hands of the Senate by moving the resolutions which I send to the Chair.—*New York Daily Tribune.*

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At the usual hour of meeting of the two Houses of Congress, on the 25th Feb., a full attendance of members and crowded audiences attested the deep interest of the occasion, which called the two Houses to offer public testimonials of their profound respect for the memory of the Hon. John Quincy Adams, who breathed his last on the preceding evening, and whose mortal remains yet lay within the walls of the capitol.

In the Senate, after Mr. Davis's eulogy on the death of Mr. Adams, Mr. Benton of Missouri, addressed the Senate as follows:—

Mr. President.—The voice of his native state has been heard, through one of the Senators of Massachusetts, announcing the death of her aged and most distinguished son. The voice of the other Senator from Massachusetts is not heard, nor is his presence seen. A domestic calamity, known to us all, and felt by us all, confines him to the chamber of private grief, while the Senate is occupied with the public manifestations of a respect and sorrow which a national loss inspires. In the absence of that Senator, and as the member of this body longest here, it is not unfitting or unbecoming in me to second the motion which has been made for extending the last honors of the Senate to him who, forty-five years ago, was a member of this body, who, at the time of his death, was among the oldest members of the House of Representatives, and who, putting the years of his service together, was the oldest of all the members of the American Government.

The eulogium of Mr. Adams is made in the facts of his life, which the Senator from Massachusetts (Mr. Davis,) has so strikingly stated that, from early manhood to octogenarian age, he has been constantly and most honorably employed in the public service. For a period of more than fifty years, from the time of his first appointment as minister abroad under Washington, to his last election to the House of Representatives by the people of his native district, he has been constantly retained in the public service, and that, not by the favor of a sovereign, or by hereditary title, but by the elections and appointments of a Republican Government. This fact makes the eulogy of the illustrious deceased. For what, except a union of all the qualities which command the esteem and confidence of man, could have insured a public service so long, by appointments free and popular, and from sources so various and exalted? Minister many times abroad; member of this body; member of the House of Representatives; Cabinet minister; President of the United States; such has been the galaxy of his splendid appointments. And what but moral excellence the most perfect; intellectual ability the most eminent; fidelity the most unwavering; service the most useful, would have commanded such a

succession of appointments so exalted, and from sources so various and so eminent? Nothing less could have commanded such a series of appointments; and accordingly we see the union of all these great qualities in him who has received them.

In this long career of public service, Mr. Adams was distinguished not only by faithful attention to all the great duties of his stations, but to all their less and minor duties. He was not the Salaminian galley, to be launched only on extraordinary occasions, but he was the ready vessel, always launched when the duties of his station required it, be the occasion great or small. As president, as cabinet minister, as minister abroad, he examined all questions that came before him, and examined all, in all their parts, in all the minutiae of their detail, as well as in all the vastness of their comprehension. As Senator, and as a member of the House of Representatives, the obscure committee-room was as much the witness of his laborious application to the drudgery of legislation as the halls of the two Houses were to the ever-ready speech, replete with knowledge, which instructed all hearers, enlightened all subjects, and gave dignity and ornament to debate.

In the observance of all the proprieties of life, Mr. Adams was a most noble and impressive example. He cultivated the minor as well as the greater virtues. Wherever his presence could give aid and countenance to what was useful and honorable to man, there he was. In the exercises of the school and of the college—in the meritorious meetings of the agricultural, mechanical, and commercial societies—in attendance upon Divine worship—he gave the punctual attendance rarely seen but in those who are free from the weight of public cares.

Punctual to every duty, death found him at the post of duty, and where else could it have found him, at any stage of his career, for the fifty years of his illustrious public life? From the time of his first appointment by Washington to his last election by the people of his native town, where could death have found him but at the post of duty? At that post, in the fulness of age, in the ripeness of renown, crowned with honors, surrounded by his family, his friends, and admirers, and in the very presence of the national representation, he has been gathered to his fathers, leaving behind him the memory of public services which are the history of his country for half a century, and the example of a life, public and private, which should be the study and the model of the generations of his countrymen.

When Mr. B. concluded, the resolutions were unanimously adopted, and the Senate adjourned to Saturday.—*New York Daily Tribune.*

## RATIFICATION OF THE TREATY WITH MEXICO.

*Washington, Feb. 24, 1848.*

Evidences of opposition to the Treaty accumulate. It is whispered that the motion to print the conditions thereof in executive session, passed but by a meager majority of two, a kind of Phyrus victory. The Administration Senators either stood off or were hostile. The Cabinet has had the Treaty under consideration. It has been before suggested, on good grounds withal, that Buchanan and Walker oppose it—the others favor it, under the wish to get out of the scrape as soon as possible. Still the inducement of President and Cabinet to make peace, is to do away with the idea that they wish to absorb Mexico.

These facts “stick out.” Trist was sent to Mexico by Mr. Polk without the least *discretionary* authority in regard to terms. The whole conditions were elaborated and prescribed here. The sole discretion he was authorized to use, was filling up blanks in respect to money to be paid for territory. Sliddell had been sent as full Minister, and had been repudiated, under circumstances that mortified while they defeated the Administration. To avoid a repetition of such disagreeable circumstances, they sent Mr. Trist rather in the character of bearer of dispatches—enjoining upon Gen. Scott the duty of informing the Mexican Government that there was an accredited agent of our Government present, ready to receive any propositions they had to make. After the failure of Mr. Trist's limited delegation, his authority to treat failed; and whatever transpired beyond, was extra judicial. He

was notified immediately on advice by the Administration of his failure in negotiating, to return.

He replied in terms unacceptable to the State department; and on his non-return by the next departing train from Mexico, in obedience to the orders of the Department; he received at the earliest opportunity, a peremptory order to come back without delay to the United States. To this order he replied in a letter of 50 pages, in a tone and language deemed both by Mr. Polk and Mr. Buchanan improper and offensive. Upon the receipt of such communication, orders were immediately transmitted to Gen. Butler—supposed Commander-in-Chief of the forces in Mexico—to arrest and send him home.

In the intermediate time between his previous communication and the present transmitting the Treaty, it will be seen that the Administration had determined to pursue toward him extreme measures. A negotiator coming home under arrest may not be a novel event; but it will be hardly fair toward Mr. Trist to adopt, and punish, his proceedings.

Still Mr. Buchanan is angry, and much should be conceded to his anger. He is a bachelor, petulant, jealous, and avaricious of praise. No woman was ever more disposed to resent *spretæque injuria formæ* than he—and a personal offence to himself, Mr. Trist will find hardly counterbalanced by even indubitable services to the country.

Mr. Polk, however, wishes peace—and peace he would be happy to take secured on these conditions.

But among others, the Texan Senators are found in opposition. By the terms of the Treaty (as it is understood out of doors) the Spanish grants to lands in Texas are to be made valid. This article would render insecure, and perhaps worthless, the tenures of a large part, if not greater part of Texas. Of course the Senators from that State cannot be faithless to the interests of their contrymen, and adopt the Treaty with such a provision.

Therefore, doubt hangs like a shadow or a cloud over the Treaty.—*New York Daily Tribune.*

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LATER NEWS.

*New York, Feb. 26, 1848.*

We are to have peace at last, no one seems to doubt. Thank Heaven for that! Whether we are to pay Mexico fifteen millions *beside* the amount of our just claims upon her for spoils upon our citizens, or *including* that amount,—whether we are to lend her an army of twelve thousand men until the peace party shall have fully established and consolidated its ascendancy, or only until we can fairly withdraw from the country—seem yet in doubt, and we see no use in crowding our columns with the shrewd guesses of this paper or of that on the subject, since a few days must dispel all uncertainty. It is agreed on all hands that the future boundary of the two nations is to be the Rio Grande, from its mouth to about the 32d degree of north latitude, thence due west to the Pacific, giving us an accession of ten degrees, or nearly 700 English miles in width across the whole north end of Mexico, with all that she possessed on this side of the Rio Grande, including the cities or important villages of Santa Fe, Albuquerque, Taos, &c., and a Mexican population of perhaps 50,000 on this side of the Rio Grande, and as many on the other. The territory we thus acquire can hardly be less than 2,000,000 square miles in all, equal to a district 2,000 miles long and 1,000 broad; but of this a very large proportion is an inhospitable and irreclaimable desert of rock and arid sand, destitute in the main of wood, of soil, and even of water. There is a strip immediately on the bank of the lower Rio Grande of decidedly fertile soil, but subject to inundations, fevers, &c. New Mexico (higher up) is in good part composed of mountains and sterile wastes, but it embosoms some decidedly rich mines of copper and silver. Westward of this stretches a thousand miles of the most forlorn desert on the face of the earth—trackless, treeless, in good part waterless, and utterly uninhabitable. Still west of this lies Upper California, composed in the main of steep rugged mountains, and rich narrow valleys, but sorely diminished in value and productiveness by the habitual scarcity of rain, except in winter. There are considerable tracts



wherein this scarcity is not experienced, and which are admirably adapted to grazing and the cheap rearing of horses, neat cattle and sheep. The horses of California are hardy, swift, and fine; the cattle fair; the sheep breed very fast, and are subsisted with little labor or cost, but those of fine wool degenerate. Of grain, large crops are produced in particular localities, but the scarcity and wretchedness of agricultural implements, the indolence of the people, and the general necessity of irrigation, are sad drawbacks on the progress and power of industry. Yet the native Indians, to some extent, have been known to labor steadily for a bare subsistence, and, as the climate is not very hot, we presume Yankee energy will vindicate itself there as elsewhere.—*New York Daily Tribune.*

## CONFERENCE MINUTES.

## LIVERPOOL.

This Conference, held December 26, 1847, commenced in the usual manner. After singing and prayer it was proposed that Elder Simeon Carter preside, and that J. S. Cantwell act as clerk; both propositions being carried, the President stood up and made some excellent remarks on the nature of the duties of the Saints, which we sincerely hope will be faithfully adhered to. As the press of matter for the STAR will not admit of any lengthy communication, of course on that account it cannot be inserted.

The representations of the various branches in this Conference were then called for:—

BRANCH.	REPRESENTED BY	MEM.	H. P.	ELD.	PRS.	TEA.	DEA.	BAP.	SCAT.
Liverpool .....	J. Marsden .....	444	1	28	29	10	5	30	7
North Wales .....	L. D. Butler.....	103	0	7	8	4	2	18	0
Prescott, &c.....	W. Frodsham .....	32	0	2	3	1	2	3	2
Newton .....	W. Lovatt.....	40	0	3	3	1	1	7	1
Warrington .....	J. Evans .....	17	0	2	1	1	1	2	1
Birkenhead .....	J. Parry.....	41	0	7	1	2	0	1	0
Total .....		677	1	49	45	19	11	61	11

The President then called on the branch to show by vote whether they still would sustain Elder James Marsden as president of the branch. Unanimously agreed to.

He then called for the nomination of such of the brethren as they thought fit to be ordained to office.

The following were then nominated:—Brother John Jones (priest) to be ordained an elder; Brothers David Haines, George Evans, Thomas Ord, Eli Harrison, and Charles Smith, of the Liverpool branch, to be ordained priests.

It was then proposed that Henry Stocks (priest) be ordained an elder, Francis Jackson (deacon) and Henry Pilling, be ordained priests, and William Hall be ordained a deacon for the Newton branch.

The President then made a few remarks relative to the teachings of persons who made statements at times, that were not in accordance with the teachings of the first presidency. He alluded to remarks made on a previous occasion by an Elder relative to the gathering, who stated that this year the deliverance of the Saints would be consummated. He (the president) did not know of any such teaching; as the honest in heart were not yet gathered out of this land, there was a great work yet for the Saints to do, and the Lord would gather them in his own due time. He exhorted the Saints to be diligent and faithful and heed the counsel of those lawfully placed over them to teach and instruct in all things necessary. After a few more remarks the meeting was adjourned until half-past two.

The afternoon meeting commenced as usual. During the administration of the Sacrament, the President called on Elders Littlefield and Butler to occupy a short time in addressing the Saints. Elder Butler then stood up and said he was happy to have an opportunity of addressing the Saints at that time; he was considering upon the pleasant and joyous time he spent the last evening at the tea party, and

when he went home at night he was troubled in mind about the way so many (especially the poor) would be gathered, he asked the Lord in prayer for an answer, and received that night a comforting dream relative to the emigration of the Saints from this land.

Elder Littlefield then stood up and spoke at some length on the subject of the dream, and of other matters in connexion with principles of eternal truth.

The President then called on the Saints to lift up their hearts with him in a petition to the Lord on behalf of Brother and Sister Cousins, who were dangerously ill and nigh unto death; after which he called on those who had been nominated to come forward for ordination. They were then ordained (with the exception of Brother Jones, who was not present,) under the hands of Elders Carter and Littlefield.

The ordinance of confirmation, &c., was attended to by Elders Carter and Littlefield.

It was then moved and seconded that this Conference adjourn until the last Sunday in March, which being carried, the Conference closed in the usual manner.

SIMEON CARTER, President.

J. S. CANTWELL, Clerk.

## The Latter-day Saints' Millennial Star.

APRIL 1, 1848.

WE have copied two speeches of Senators Benton and Davis upon the occasion of the death of ex-President John Quincy Adams. Mr. Adams was a rare man, possessed of many noble virtues. He was one, doubtless, of the honourable men of the earth, spoken of in the Book of Covenants, who through the "craft of men received not the gospel in the flesh, (perhaps he never heard it,) but who will receive it hereafter." He seemed to serve mankind at large, and his country especially, through a long life with the strictest fidelity. He adhered to his *own* standard of usefulness and excellence with great integrity, and if he had been made fully acquainted with the gospel standard his noble and honourable mind would doubtless have yielded an implicit obedience to it. We love to see merit acknowledged and rewarded to all men, without regard to political or religious creeds and opinions. True patriots and honourable statesmen and rulers, that hold the scales of justice with an equitable hand, we are taught by the revelations of impartial heaven, will receive the gospel hereafter, and enter into exalted glory. But the "first-born" on earth that receive the gospel in the flesh, will by no means lose their birthright, except for transgression. Let those therefore who know the law of God and standard of celestial claims, keep them, and secure the inheritance of the first-born *in the flesh*, so that no man get their crown.

THE revolution of France, and the bloody scenes in the south of Europe, have recently been followed with numerous alarming disturbances in England, Scotland, and Ireland. Most of the largest towns have been subject to riotous, and in some instances, bloody outrages. These things should warn the Saints to secure a safe hiding-place in the kingdom of God and land of Zion, with all readiness and fixedness of purpose.

In April present, the citizens of France, including all males over twenty-one years of age, will be permitted to enjoy the privilege of elective franchise, and vote for delegates to the National Convention, which is to convene for the purpose of

organising a Republican form of government. This will doubtless constitute a critical period in the political affairs of the French nation.

The crowned heads of Europe can hardly be expected to remain passive and indifferent spectators to the creation of a Republic in their midst, where the antipodes of monarchical systems are exhibited in successful rivalry. If the aristocracy of Europe should succeed in scattering firebrands of dissention among the French nation, in this perilous ordeal of their history, the combustible elements in other nations might be enkindled, by way of retaliation, and a general blaze on the Continent of Europe burst forth, which shall be extinguished only in a massive crash of many thrones.

However, though thrones may be cast down, and many kingdoms be overturned, the end will not come till the gospel is first preached to all nations. Great convulsive shocks must take place before the gospel can be tolerated universally. The days of tribulation must come, and "judgment and justice" must be administered. We rejoice that the days of tribulation will be shortened, lest the righteous should be swallowed up with the wicked, and no flesh should survive to replenish the earth.

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A TREATY between the United States and Mexico has been formed, and is likely to be ratified, which gives the United States Upper California and New Mexico, and all territory north of the parallel of 32 degrees lying between the Rio Grande and the Pacific, and all east of the Rio Grande.

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WE wish STAR and BOOK agents to remember a previous notice requesting quarterly reports of the number of STARS on hand unsold. The first quarter of 1848 will terminate on the 1st of April. By some means our book account shows a considerable amount of *books* in the hands of agents, for which we have not received pay. Perhaps this is partly our fault, being more indulgent than our worthy predecessor recommended. Several hundred pounds are now due to the office, and corresponding claims against it by those who must have their pay. As the Conferences have generally espoused the responsibility of their agents, it will be well for them to have a quarterly report of the financial condition of the STAR-agents. If the agents will make it a rule to balance their accounts quarterly, it will be gain to all concerned.

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THE ship "Sailor Prince" embarked for New Orleans on the 9th ult., with a company of about eighty Saints on board, conducted by Elder Moses Martin and Uriah Hulme.

The "Carnatic," which sailed on the 21st February, has been spoken at sea since its departure: Saints all well.

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#### LETTER TO MR. O. SPENCER.

DEAR SIR,—It is with the best and most loving feeling I at this time write, and hope your love is not incompatible to mine, nor this short note incommensurable to you, for it is my desire that such a man of God should let his mind be communicative to me; for though I have forfeited the legal right to such friendship, yet in charity I make my request, and hope you will favour me with an answer on the receipt of the small favour here sent, from one who has disgraced himself by leaving the true fountain of light and truth, to wallow like the sow that was washed. O that I could tell all the world what it is to leave the Church of God, and again fall into the hands of the destroyer! Did they but know the miseries through which

I have gone—the awful dreams—the sleepless hours at night—the miserable days—how I have had recourse to intoxicating drinks, and tried to persuade myself that there was no hereafter; but all in vain. I now am left with nothing else to say, but that Scripture is true, which, in speaking of such as myself, says, “the evil spirit that left shall return, bringing others with him.” Were I to give a detail of my crimes, it would chill the blood of the hardest heart, therefore I forbear, but I earnestly hope that the grace of God will keep all from falling as I have done.

Believe me an unhappy apostate and miserable sinner,

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P.S. If I had space and time I would have said more on this subject, feeling its weight.

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REPLY TO MR. \* \* \* \*

*Liverpool, March 9th, 1848.*

Dear Sir,—I am happy to acknowledge the receipt of your interesting letter, and also the very beautiful token of friendship which accompanied the same.

It is a true sentiment that great men may err; a higher finish with such is, that their greatness is enhanced by acknowledging their errors. Whatever devious paths you may have pursued, there is one evidence that the spirit of God still lingers beseechingly around your heart, in that you now see the truth as it is in Jesus, and you desire the good will and affection of the Saints. Cherish then, dear sir, this light, and secure by all righteous means the friendship, faith, and prayers of the just, and it shall not only be as oil and precious ointment to your wounded heart, but it shall induct you into the kingdom of God again, and take away the remembrance of past follies, and give you a name among the just, and an inheritance that shall never fade. If you are now resolute to keep the commands of God you will soon put to silence your accusers, and be able to administer to others whose feet have stuck fast in the miry clay. The school of chastisement, though costly, imparts a permanent remembrance of its teachings. You are not alone in this school. Many have taken more lessons and attained to more degrees than yourself, while some bewailed in deeper abasement in proportion to their greater sin; others however have not had either the manhood or faint relic of Godliness sufficient to retrace their steps in the thorny path of penitence, but have madly held on to the last rotten plank of apostacy till engulfed in an awful abyss. But you, sir, can emerge from sickening scenes, which you now humbly acknowledge, into the sunshine of forgiveness, and, like a crimsoned Paul, forget disagreeable things that are behind, and press forward to the mark of a rich prize which is laid up for all who endure to the end. Your desire to caution all others not to drink of the bitter cup of apostacy, which you have so freely imbibed to the removal of all inward peace by night and by day, is truly good, and it shall be published as a friendly warning to the unruly and fault-finding, to beware of the first working of apostacy as leading to despair and guilt.

With sentiments of the sincerest friendship, I am truly,

ORSON SPENCER.

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THE NIGHT SIDE OF NATURE.

*(From Chambers' Edinburgh Journal.)*

This is the somewhat poetical name of a book published for the purpose of rationalising the ancient, though of late exploded belief in prophetic dreams, spiritual appearances, and other mysterious things. What first strikes the ‘candid reader,’ is the amazing moral courage of the author: she, a novelist of some reputation, and a woman of the world, to come boldly out with the profession of a belief in what the intelligent public have long condemned as only fit matter for vulgar wonderment—even though she profess a philosophical object and a wish to fortify the conviction of the spirituality of our nature, and to elevate thereby our moral

life—it must be acknowledged to be no common phenomenon in literature. A second feeling, on dipping into the book, will be surprise at the ripeness of such matters in these cool, unwondering days—so contrary to the common notion that they have disappeared along with the disposition to believe in them. It appears as if, while scepticism is the general profession, a vast number of persons had yet experiences which they could not resolve into accordance with the admitted course of nature, and which they are willing to disclose in certain circumstances, but always with an injunction as to concealment of names, lest they be suspected of a secret leaning to an unfashionable belief. These Mrs. Crowe has determined to collect and arrange, with the view of endeavouring to bring them within the domain of science. ‘Because, in the seventeenth century,’ she remarks, ‘credulity outran reason and discretion, the eighteenth century, by a natural reaction, threw itself into an opposite extreme. Whoever closely observes the signs of the times, will be aware that another change is approaching. The contemptuous scepticism of the last age is yielding to a more humble spirit of inquiry; and there is a large class of persons amongst the most enlightened of the present, who are beginning to believe that much which they have been taught to reject as fable, has been, in reality, ill-understood truth.’ If such a reaction be actually in progress, it is a fact of obvious importance. Perhaps the reception of the ‘Night Side of Nature’ will in some degree be a test how far it is a fact.

Our author starts with a chapter of speculation on the ideas which have been entertained regarding the inner spiritual nature of man. Adopting the doctrine of there being a spiritual as well as fleshy body, she seeks to show how some faint gleams of its attributes may at times shoot up through the clay in which it has taken up its temporary abode; through this medium, she thinks, we may, under certain perhaps abnormal conditions, have communication with the spiritual world, so as to become cognisant of things above the apprehension of the bodily senses. Disease often supplies these conditions; mesmerism supplies them to some extent; so does common sleep; often, however, the communication takes place without any extraordinary conditions being observable.

Revelations by dreaming she takes up first, as being the simplest class of phenomena; and of these she presents a number of curious examples. Take as a specimen the following:—‘Mr. S—— was the son of an Irish bishop, who set somewhat more value on the things of this world than became his function. He had always told his son that there was but one thing he could not forgive, and that was a bad marriage—meaning by a bad marriage, a poor one. As cautions of this sort do not always prevent young people falling in love, Mr. S—— fixed his affections on Lady O——, a fair young widow, without any fortune; and, aware that it would be useless to apply for his father’s consent, he married her without asking it. They were consequently exceedingly poor; and indeed nearly all they had to live on was a small sinecure of forty pounds per annum, which Dean Swift procured for him. Whilst in this situation, Mr. S—— dreamt one night that he was in the cathedral in which he had formerly been accustomed to attend service; that he saw a stranger, habited as a bishop, occupying his father’s throne; and that, on applying to the verger for an explanation, the man said that the bishop was dead, and that he had expired just as he was adding a codicil to his will in his son’s favour. The impression made by the dream was so strong, that Mr. S—— felt that he should have no repose till he had obtained news from home; and as the most speedy way of doing so was to go there himself, he started on horse-back, much against the advice of his wife, who attached no importance whatever to the circumstance. He had scarcely accomplished half his journey, when he met a courier, bearing the intelligence of his father’s death; and when he reached home, he found that there was a codicil attached to the will, of the greatest importance to his own future prospects; but the old gentleman had expired with the pen in his hand, just as he was about to sign it.

‘In this unhappy position, reduced to hopeless indigence, the friends of the young man proposed that he should present himself at the vice-regal palace on the next levee day, in hopes that some interest might be excited in his favour; to which, with reluctance, he consented. As he was ascending the stairs, he was met by a gentleman whose dress indicated that he belonged to the church.

"Good heavens!" said he to the friend who accompanied him, "who is that?"

"That is Mr. — of so and so."

"Then he will be bishop of L—," returned Mr. S—, "for that is the man I saw occupying my father's throne."

"Impossible!" replied the other. "He has no interest whatever, and has no more chance of being a bishop than I have."

"You will see," replied Mr. S—. "I am certain he will."

'They had made their obeisance above, and were returning, when there was a great cry without, and every body rushed to the doors and windows to inquire what had happened. The horses attached to the carriage of a young nobleman had become restive, and were endangering the life of their master, when Mr. — rushed forward, and, at the peril of his own, seized their heads, and afforded Lord C— time to descend before they broke through all restraint and dashed away. Through the interest of this nobleman and his friends, to whom Mr. — had been previously quite unknown, he obtained the see of L—. These circumstances were related to me by a member of the family.'

Akin to such cases are presentiments, a class of phenomena exemplified also in the lower animals. Many of these prove to be warnings against danger, and an instruction as to the means of avoiding it. For example:—'A few years ago, Dr. W—, now residing in Glasgow, dreamt that he received a summons to attend a patient at a place some miles from where he was living; that he started on horseback; and that, as he was crossing a moor, he saw a bull making furiously at him, whose horns he only escaped by taking refuge on a spot inaccessible to the animal, where he waited a long time, till some people, observing his situation, came to his assistance and released him. Whilst at breakfast on the following morning, the summons came; and, smiling at the odd *coincidence*, he started on horseback. He was quite ignorant of the road he had to go; but by and by he arrived at the moor, which he recognised, and presently the bull appeared, coming full tilt towards him. But his dream had shown him the place of refuge, for which he instantly made; and there he spent three or four hours, besieged by the animal, till the country people set him free. Dr. W— declares that, but for the dream, he should not have known in what direction to run for safety.' Mrs. Crowe thinks that there is no need to suppose supernatural intervention in such cases. It may be only from some cause connected with the condition of the individual that the apprehension takes place—'an accident in the sense that an illness is an accident; that is, not without a cause, but without a cause that we can penetrate.'

Mesmerism has some pretensions to throw light upon these mysteries, as will appear from the following anecdote in connexion with one ensuing upon it. Two ladies, a mother and daughter, are asleep at Cheltenham, occupying the same bed. The mother, Mrs. C—, dreamt 'that her brother-in-law, then in Ireland, had sent for her; that she entered his room, and saw him in bed, apparently dying. He requested her to kiss him; but, owing to his livid appearance, she shrank from doing so, and awoke with the horror of the scene upon her. The daughter awoke at the same moment, saying, "Oh, I have had such a frightful dream!" "Oh, so have I!" returned the mother: "I have been dreaming of my brother-in-law." "My dream was about him too," added Miss C—. "I thought I was sitting in the drawing-room, and that he came in, wearing a shroud trimmed with black ribbons, and approaching me, he said, 'My dear niece, your mother has refused to kiss me, but I am sure you will not be so unkind.'"

'As these ladies were not in habits of regular correspondence with their relative, they knew that the earliest intelligence likely to reach them, if he were actually dead, would be by means of the Irish papers; and they waited anxiously for the following Wednesday, which was the day these journals were received in Cheltenham. When that morning arrived, Miss C— hastened at an early hour to the reading-room, and there she learnt what the dreams had led them to expect: their friend was dead, and they afterwards ascertained that his decease had taken place on that night.'

The magnetic illustration was related to the author by Mr. W. W—, a gentleman well known in the north of England. This gentleman 'had been cured by mesmerism of a very distressing malady. During part of the process of cure, after

the *rapport* had been well established, the operations were carried on whilst he was at Malvern and his magnetiser at Cheltenham, under which circumstances the existence of this extraordinary dependence was frequently exhibited in a manner that left no possibility of doubt. On one occasion, I remember, that Mr. W. W—— being in the magnetic sleep, he suddenly started from his seat, clasping his hands as if startled, and presently afterwards burst into a violent fit of laughter. As, on waking, he could give no account of these impulses, his family wrote to the magnetiser, to inquire if he had sought to excite any particular manifestations in his patient, as the sleep had been somewhat disturbed. The answer was, that no such intention had been entertained, but that the disturbances might possibly have arisen from one to which he had himself been subjected. "Whilst my mind was concentrated on you," said he, "I was suddenly so much startled by a violent knock at the door, that I actually jumped off my seat, clasping my hands with affright. I had a hearty laugh at my own folly, and am sorry if you were made uncomfortable by it."

The question will of course arise—What is this *rapport* or relation between the parties, and how is it established? Even admitting the facts, who can answer this question?

We are told, in ensuing chapters, of persons who had the power of entrancing themselves, in which state their spirits were free to roam abroad to any determinate place, and for any determinate purposes. 'One of the most remarkable cases of this kind is that recorded by Jung Stilling, of a man who, about the year 1740, resided in the neighbourhood of Philadelphia, in the United States. His habits were retired, and he spoke little: he was grave, benevolent, and pious, and nothing was known against his character, except that he had the reputation of possessing some secrets that were not altogether *lawful*. Many extraordinary stories were told of him, and amongst the rest the following:—The wife of a ship captain, whose husband was on a voyage to Europe and Africa, and from whom she had been long without tidings, overwhelmed with anxiety for his safety, was induced to address herself to this person. Having listened to her story, he begged her to excuse him for a while, when he would bring her the intelligence she required. He then passed into an inner room, and she sat herself down to wait; but his absence continuing longer than she expected, she became impatient thinking he had forgotten her; and so softly approaching the door, she peeped through some aperture, and to her surprise, beheld him lying on a sofa, as motionless as if he were dead. She of course did not think it advisable to disturb him, but waited his return, when he told her that her husband had not been able to write to her for such and such reasons, but that he was then in a coffee-house in London, and would very shortly be home again. Accordingly he arrived; and as the lady learnt from him that the causes of his unusual silence had been precisely those alleged by the man, she felt extremely desirous of ascertaining the truth of the rest of the information; and in this she was gratified; for he no sooner set his eyes on the magician, than he said he had seen him before, on a certain day, in a coffee-house in London; and that he had told him that his wife was extremely uneasy about him; and that he, the captain, had thereon mentioned how he had been prevented writing; adding, that he was on the eve of embarking for America. He had then lost sight of the stranger amongst the throng, and knew nothing more about him.

'I have no authority for this story,' says Mrs. Crowe, 'but that of Jung Stilling: and if it stood alone, it might appear very incredible; but it is supported by so many parallel examples of information given by people in somnambolic states, that we are not entitled to reject it on the score of impossibility.'

This leads to the class of phenomena called in Scotland *wraiths*—that is, appearances of persons where bodily they were not. This, says our author, sometimes occurs at the time of death, but often at an indefinite period before it, and sometimes where no such calamity is impending. 'In some of these cases, an earnest desire seems to be the cause of the phenomenon.' Maria Goffe of Rochester, dying at a distance from home, said she could not die happy till she had seen her children. 'By and by, she fell into a state of coma, which left them uncertain whether she was dead or alive. Her eyes were open and fixed, her jaw fallen, and there was no perceptible respiration. When she revived, she told her mother, who attended

her, that she had been home and seen her children; which the other said was impossible, since she had been lying there in the bed the whole time. "Yes," replied the dying woman, "but I was there in my sleep." A widow woman, called Alexander, who had the care of these children, declared herself ready to take oath upon the sacrament, that during this period she had seen the form of Maria Goffe come out of the room where the eldest child slept, and approach the bed where she herself lay with the younger beside her. The figure had stood there nearly a quarter of an hour, as far as she could judge; and she remarked that the eyes and the mouth moved, though she heard no sound.'

There is nothing remarkable in the following wraith anecdote; but it recommends itself, because of the parties being well known in Scotland. 'Mrs. K——, the sister of Provost B—— of Aberdeen, was sitting one day with her husband, Dr. K——, in the parlour of the manse, when she suddenly said, "Oh, there's my brother come; he has just passed the window!" and, followed by her husband, she hastened to the door to meet the visitor. He was, however, not there. "He is gone round to the back door," said she; and thither they went; but neither was he there, nor had the servants seen anything of him. Dr. K—— said she must be mistaken, but she laughed at the idea; her brother had passed the window and looked in; he must have gone somewhere, and would doubtless be back directly. But he came not; and the intelligence shortly arrived from Aberdeen, that at that precise time, as nearly as they could compare circumstances, he had died quite suddenly at his own place of residence. I have heard this story from connexions of the family, and also from an eminent professor of Glasgow, who told me that he had once asked Dr. K—— whether he believed in these appearances. "I cannot choose but believe," returned Dr. K——; and then he accounted for his conviction by narrating the above particulars.'

'I have met with three instances,' says Mrs. Crowe, 'of persons who are so much the subjects of this phenomenon, that they see the wraith of most persons that die belonging to them, and frequently of those who are merely acquaintance. They see the person as if he were alive; and unless they know him positively to be elsewhere, they have no suspicion but that it is himself, in the flesh, that is before them, till the sudden disappearance of the figure brings the conviction.' We happen to know that one of these persons is an eminent man of science in Scotland. So familiar are his family with the circumstance, that one of them has been known to express apprehensions as to the early death of a distant friend, 'because —— has seen him.'

(To be continued.)

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#### NEW MEXICO AND THE CALIFORNIAS.

Mr. Hastings, a recent traveller in Mexico and California, in describing the Bay of San Francisco, thus writes:—

"From the points forming the entrance, the sea gradually expands to some eight or ten miles in extent, from north to south, and twelve from east to west. At the extreme eastern part of the vast basin thus formed, its shores again close in abruptly, contracting so as to leave a pass of about two miles in width, which forms the entrance to a second bay of still larger dimensions. From this gorge their high rocky banks again diverge for some ten miles, when they still again contract to the narrow space of one mile, and form the passage to a third. The latter is more spacious than either before mentioned, and, formed in like manner, extends twelve miles from east to west, and fifteen from north to south, affording the safest and most commodious anchorage.

"There is ample water at all times for the entrance of ships of the largest class, and it is asserted confidently, that these three united bays would afford perfect safety, secure anchorage, and ample room for the fleets and navies of all nations."

The following description of California is extracted from a work recently published in Philadelphia, entitled "Scenes in California," &c. :—

"With such extraordinary facilities for commerce, it needs no prophetic eye to foresee the position Western California is destined to assume, before many years have passed, and, from her position and natural resources, will be enabled successfully to maintain among the foremost nations of the earth—provided, always, that some other people more enterprising and enlightened than the present inert, ignorant, stupid, and mongrel race infesting



it with their presence, take possession of the country, develop its energies, and bring to light the full beauty of its natural loveliness.

"We are now led to speak of the peculiarities of soil, landscape, scenery, climate, productions, and mineral resources of this interesting country; and in so doing, I would first draw a succinct view of the territory lying between the Rio Sacramento and Oregon.

"Here we find the most forbidding aspect, with one exception, of any in Western California. The soil is generally very dry and barren, and the face of the country broken and hilly. The streams of water (as in the eastern division) frequently sink and become lost in the sand, or force themselves into the ocean and parent streams by percolation or subterranean passages.

"In many places is presented a surface of white sun-baked clay, entirely destitute of vegetation; and in others, wide spreads of sand, alike denuded; and yet again iron-bound superficies of igneous rock.

"Now and then groves of pines or firs spread their broad branches as it were to cover the nakedness of nature; while here and there a valley of greater or less extent smiles amid the surrounding desolation.

"All the various streams are skirted with bottoms of arable soil, oftentimes not only large but very fertile, though, perhaps, unadapted to cultivation, on account of their dryness, without a resort to irrigation.

"Smith's river pursues its way, for forty or fifty miles, through a wide bottom of rich soil, most admirably suited for agricultural purposes were it not for its innate irridity; however, during the summer season, it is to a limited extent watered from nightly dews, which enable it to sustain a luxuriant vegetation.

"Not one-fourth part of the north-western portion of this section is fit for tillage. That part contiguous to the sea-coast is sandy and far less broken than those sections less interior.

"The Tlameth mountains, pursuing a west-southwest course from Oregon, strike the coast near lat. 41 north. This range has several lofty peaks covered with perpetual snow, and shoots its collateral eminences far into the adjacent prairies.

"There is one feasible pass through this chain a few miles inland from the coast, that serves well for the purpose of intercommunication with Oregon.

"The less elevated parts of these mountains are frequently covered with groves of small timber and openings of grass suitable for pasturage, while intermingled with them are occasional valleys and *prairillons* of diminutive space, favourable to the growth of grain and vegetables. The same may be said in reference to the California chain for its whole extent, especially in the vicinity of the prairie.

"Following the course of this latter ridge from north to south, we find upon both sides a reach of very broken and highly tumultuous landscape, some twenty or thirty miles broad.

"Near the head-waters of the Sacramento, these lands are well watered, and possess a general character for fertility, producing a variety of grass, with shrubs, and a few scattering trees. Below, however, they are more sterile, owing to the deficiency of water; but yet they afford numerous inviting spots.

"A considerable extent of country, south of the South Fork of the river above named, is arid and sterile, and has but few streams of water. It sustains, however, among its hills and in its valleys, a spare vegetation, that might be turned to a favourable account for grazing purposes. Only about one-fourth of this country is adapted to other uses than stock-raising.

"Further south from the head-waters of the Tulare and del Plumas, ranging between the coast and the high rolling lands skirting the base of the California mountains, to the boundary of the Lower Province, a section of gently undulating prairie, now and then varied with high hills and sometimes mountains, affords a rich soil, generally consisting of dark, sandy loam, between the hills and in the valleys; the highlands present a superficie of clay and gravel, fertilized by decomposed vegetable matter, well adapted to grazing, and about one-half of it susceptible of cultivation.

"Timber is rather scarce; except at intervals along the water courses and occasional groves among the hills; but along the coast dense forests are frequently found, claiming trees of an enormous size.

"But one grand defect exists in its general aridity, which renders necessary a resort to frequent irrigation in the raising of other than grain productions. In some parts, the abundance of small streams would cause this task to become comparatively an easy one; and the profuseness of dews in sections contiguous to the rivers, in some measure answers as a substitute for rain.

"The bottoms are broad and extensive, yielding not only the most extraordinary crops of clover and other grasses, but incalculable quantities of wild oats and flax, of spontaneous growth, with all the wild fruits natural to the climate.

"In returning to the Sacramento and the rivers which find their discharges in the Bay of San Francisco, we have before us the most interesting and lovely part of Upper California.

"The largest valley in the whole country is that skirting the Sacramento and lateral streams. This beautiful expanse leads inland from the Bay of San Francisco for nearly four hundred miles, almost to the base of the California mountains, and averages between sixty and sixty-five miles in width.

"The valleys of the del Plumas and American Fork are also very large, and that of the Tulare gives an area of two hundred and fifty miles long by thirty-five broad.

"These valleys are comparatively well timbered with several varieties of wood, consisting principally of white oak, live oak, ash, cotton wood, cherry, and willow, while the adjacent hills afford occasional forests of pine, cedar, fir, pinion, and spruce.

"The soil, as well as the climate, is well adapted to the cultivation of all kinds of grain and vegetables produced in the United States, and many of the varied fruits of the torrid and temperate zones can be successfully reared in one and the same latitude.

"Among the grains, grasses, and fruits indigenous to the country, are wheat, rye, oats, flax, and clover, (white and red,) with a great variety of grapes, all of which are said to grow spontaneously.

"Wild oats frequently cover immense spreads of bottom and prairie land, sometimes to an extent of several thousand acres, which resemble, in appearance, the species common to the United States. They usually grow to a height of between two and three feet, though they often reach a height of seven feet.

"The wild clover of these valleys is much like the common red, and, in some places, is afforded in great abundance. It attains a usual height of two feet and a half, though it often measures twice that height—standing as thick as it can well grow.

"Forty bushels per acre is said to be the average wheat crop, but sixty and even one hundred bushels have been grown upon a little spot of ground. This grain generally reaches its maturity in three or four months from the time of sowing.

"Corn yields well, and affords an average of from fifty to sixty bushels per acre, without farther attention from the time of planting till picking. Potatoes, onions, beets, carrots, &c., may be produced in any quantity, with very little trouble. Tobacco has also been raised by some of the inhabitants, with most flattering success.

"Perhaps no country in the world is possessed of a richer or more fruitful soil, or one capable of yielding a greater variety of productions, than the valleys of the Sacramento and its tributaries.

"The articles previously noticed are more or less common to the bottoms and valleys of other sections. Grapes abound in the vicinity of most of the creeks, which afford generous wines and delicious raisins in immense quantities.

"The climate is so mild that fires are needed at no season of the year for other than cooking purposes. By aid of irrigation, many kinds of vegetables are fresh-grown at any time, while two crops of some species of grain may be produced annually.

"Flowers are not unfrequently in full bloom in mid winter, and all nature bears a like smiling aspect. In this, however, we of course refer only to the low lands and valleys.

"The traveller, at any season of the year, may visit at his option the frosts and snows of eternal winter, or feast his eyes upon the verdure and beauty or perennial spring, or glut his taste amid the luxuriant abundance and rich maturity of unending summer, or indulge his changeful fancy in the enjoyment of a magnificent variety of scenery as well as of climate, soil, and productions.

"The only rains incident to this country fall during the months of December, January, February, and March, which constitute the winter; at other times rain is very rarely known to fall. Perhaps, for one-third of the four months before named, the clouds pour down their torrents without intermission; the remaining two-thirds afford clear and delightful weather.

"During the wet season, the ground, in many parts, becomes so thoroughly saturated with moisture, particularly in the valley of the Sacramento, that, by the aid of copious dews, to which the country is subject, crops may be raised without the trouble of irrigation; though its general aridity constitutes the greatest objection to California.

"Of its geological and mineralogical character, little is yet known. The prevailing rock is said to be sandstone, mica slate, granite, trap, basalt, puddingstone, and limestone, with occasional beds of gypsum. Among its minerals, as commonly reported, are found gold, silver, iron, coal, and a variety of salts. The mineral resources of the country have not been, as yet, fully investigated to any great extent, but the mountains in different parts are supposed to be rich in hidden stores.

"To speak of Western California, as a whole, it may be pronounced hilly, if not mountainous, and about two-thirds of it is probably fit for agricultural purposes."

LINES ON THE SECOND ADVENT OF THE MESSIAH.

BY MISS PHEBE DAVIES.

Jehovah comes on flying clouds,  
To earth he speeds his way,  
And crushes superstition down—  
Turns darkness into day.

The signs appearing in the sky,  
Bespeak his coming near ;  
When Zion's King will enter there,  
And banish all their fear.

The signs that's in the earth beneath—  
Blood, famine, plagues, and fire,  
Bespeak the coming of the Lord—  
Redemption draweth nigher.

Nation against nation rise,  
And wars throughout the land,  
Will crush the wicked with surprise,  
The righteous only stand.

The veil of darkness will be rent,  
All nations see the Lord ;  
The purified will only stand,  
The wicked will be burned.

Haste on, thou resurrection morn—  
Dear Lord, prepare my heart

To stand with thee on Zion's mount,  
And never more to part.

When Michael's trumpet loud shall sound,  
And all the saints be raised—  
Caught up with joy to meet the Lord,  
And join to sing his praise.

We there shall ancient worthies meet,  
All that have gone before ;  
And saints will there each other greet,  
On Zion's happy shore.

Haste on thou bright Millennial world,  
May I be faithful found,  
To stand in that blest company,  
Where joy and peace abound.

The law from Zion will go forth,  
And from Jerusalem ;  
The Lord will give command on earth,  
Through the Millennium.

Then our great last change will come,  
To immortalize this clay ;  
Then in the New Jerusalem  
We'll spend eternal day.

LIST OF MONEYS RECEIVED FROM THE 2ND OF MARCH, TO THE 15TH MARCH.

George P. Waugh.....	£6 0 0	Brought forward.....	£32 15 8
William Hawkins .....	1 2 0	Thomas Thomas .....	0 10 0
William A. M'Master .....	0 12 0	William West.....	4 5 0
William C. Mitchell .....	15 0 0	George Kendall .....	1 10 0
Robert Martin .....	1 0 0	William Hulme .....	2 0 0
John Johnson .....	2 14 8	Abraham Marchant .....	0 18 0
Philip Lewis .....	0 12 0	William Broomhead.....	2 10 7
Francis Jackson .....	1 4 0	Charles Miller .....	4 0 0
Robert Hodgert .....	2 0 0	Thomas Bunting .....	1 0 10
William Frodsham .....	0 10 0	John Preece .....	2 0 0
Isaac Dacer .....	2 1 0	James Bond.....	1 1 0
Carried forward .....	£32 15 8		£52 11 1

NOTICE.

Elder George Halliday's address is at Bread Street Chapel, Bread Street, St. Philips, Bristol.

CONTENTS.

Eulogies on the Death of John Quincy Adams	97	The Night Side of Nature .....	105
Ratification of the Treaty with Mexico.....	100	New Mexico and the Californias .....	109
Conference Minutes .....	102	Poetry .....	112
Editorial .....	103	List of Moneys Received.....	112
Letter to Mr. O. Spencer .....	104	Notice .....	112
Reply to Mr. * * * * .....	105		

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The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. II. 7.

No. 8.

APRIL 15, 1848.

VOL. X.

## THE MORMONS IN THE WEST.

IN accordance with the public call, a meeting was held lately in the Chapel of the University, New York, for the purpose of listening to an appeal on behalf of the distressed Mormons, now scattered in the Far West; and the statements made were of a character to awaken the deepest sympathy in this community for the miseries that have accumulated upon that sect.

The Hon. William V. Brady, Mayor of the city, presided; assisted by the Hon. Theodore Frelinghuysen, and Rev. Dr. Whitehouse, Vice-Presidents, and Rev. Rufus Griswold, Secretary. Mayor Brady, in taking the chair, made a few remarks in explanation of the object of it, and introduced—

Col. T. L. Kane of Philadelphia, who stated that on his return, recently, from the Far West, he had been brought in contact with the Mormons, scattered over that country, and during an intimate intercourse with them, had opportunities of observing their distresses, and of ascertaining their character. They were a simple, kind-hearted and well meaning people, and were borne down by afflictions and deprivations; for a more explicit explanation of which he referred to two Mormons then present, Messrs. Ezra Benson and Jesse Little, who had shared in the general suffering, and to the accuracy of whose statements he was willing to pledge his own word and responsibility. He had everywhere found the Mormons pining from want and disease; and their sufferings were of a nature to justify the strongest appeal to the philanthropic.

The Hon. Benjamin F. Buttler in furtherance of the object of the meeting offered and read the following resolutions:—

*Whereas:* We have been credibly informed that several thousands of our fellow-citizens, commonly known as Mormons, are now wandering on the prairies of the Far West in a state of extreme destitution and suffering, resulting in the untimely death of hundreds of their numbers, and threatening the destitution of the residue by hardships and famine:

*Therefore Resolved,* That in view of human misery and destitution which we have the ability to mitigate, we know no difference of creed or sect, and consider only our duty, as men and Christians, to feed the hungry and comfort the afflicted, whoever and wherever they may be.

*Resolved,* That after the generous and compassionate spirit evinced by our people in reference to the sufferings of Greece and Ireland, it would not become them to suffer thousands of their own countrymen to perish for want of seed to plant, implements of husbandry; and medicines for the sick, and food to sustain them, until their labor could be made sufficiently productive for their support, when a moderate benefaction would place the sufferers beyond the reach of want and wretchedness.

*Resolved*, That upon statements made by Col. T. L. Kane, of Philadelphia, we commend to the favourable consideration of our fellow citizens, the application about to be made to them by Messrs Benson, Appleby, Little and Snow, the committee now in this city, for donations to relieve emigrant Mormons in their present necessities.

The resolutions were unanimously adopted, and, after some conversation between gentlemen present, and Col. Kane, the meeting adjourned.—*New York Paper*.

#### LETTER FROM PRESIDENT BRIGHAM YOUNG TO ORSON SPENCER.

*Winter Quarters, 23rd January, 1848.*

Dear Brother,—Yours of the 1st of November, 1847, came to hand on the 11th instant. I was much pleased to hear of the prosperity of the work in the British Islands—of your good health and your desires to labour in the vineyard. Brother Heber and myself called upon your family—read your letter—found them all well and in lively spirits; the house and the children were clean and neat, and they presented a comparatively comfortable aspect. The difficulty of getting grinding this winter has in a great measure prevented us from being as comfortable as we otherwise might be, but another grist mill starts to-morrow, which will be the fourth run of stones in the city. I asked your children how they would like me to send you word to stay another year, as I thought it was best to do so, and take them and Brother Bullock's family over the mountains in the spring. Ellen replied, "If I thought it was best, they would like it so, for they wanted to do the best," and they all said Amen to it. I told Ellen to buy a good milch cow, and I would pay for it, and reminded her of my saying last winter, that if she lacked anything she was to let me know. It is thought advisable for you to stay another year, and I will take your family on in the spring.

We anticipate sending Brother Orson Pratt and several other Elders to England, who will leave here when we leave for the mountains, and of sending Brother Woodruff to Nova Scotia, Canadas, &c., at the same time. Brother George A. Smith is having some log cabins built on the other side of the river, and intends in a few days to remove over there, and stay for a year or two amongst the brethren, as those who do not go onward must vacate this place and go over to the Pottawatamie purchase. Orson Hyde will stay there also, and with Brother George will take care of the branches and push the Saints westward.

In December last we appointed a day to hold a conference on the other side of the river, in a large double block house, occupied by one of the brethren, where the Saints congregated in such large numbers that we found it impracticable to continue our conference, the house being so crowded and many shouting at the windows to get in, so that we adjourned for three weeks to build a house capable of holding the Saints. Accordingly, on the 24th, we convened again at the "Log Tabernacle," which they erected in a short time, during the severest weather we have had this winter. It is a well-constructed, capacious log house, 60 by 40 feet inside, and will seat 1000 persons, with a recess or stand 20 by 10 feet for the priesthood and a clerk's bench: it is certainly an ornament to this new country, and shows a little of Mormonism. I told them at the conference that the brethren had built, fenced, and made as many improvements in the short time they had been there (about a year) as they would in Missouri in about ten years; and it is a fact, and they have raised a crop equal to any we used to raise in Illinois.

At this conference we suggested to the brethren the propriety of organizing the church with a first presidency and a patriarch, as hinted at in our General Epistle, and the expediency of such a move at this time was so clearly seen by the brethren, that they hailed it as an action which the state of the work at present demanded, and as a means to liberate the hands of the Quorum of the Twelve, who now feel at liberty to go abroad and herald the truth to the ends of the earth, and build up the kingdom in all the world. Accordingly Brigham Young was nominated to be the first president of the church, and he nominated Heber C. Kimball and Willard Richards

to be his two counsellors, which nominations were seconded and carried without a dissentient voice. Father John Smith was then nominated to be patriarch of the whole church, in the same capacity as Father Joseph Smith was, and also Brother Hyrum—seconded and carried unanimously. The Spirit of the Lord at this time rested upon the congregation in a powerful manner, insomuch that the Saints' hearts were filled with joy unspeakable; every power of their mind and nerve of their body was awakened and absorbed; a dead stillness reigned in the congregation while the President spoke. He said:—"This is one of the happiest days of my life; it's according as Heber prophesied yesterday, our teachings to-day have been good. I never heard better. Is not the bliss of heaven and the breezes of Zion wafted here? Who feels hatred, malice, or evil? If you come to the door with a bad spirit, it would not come in with you; no, it could not mingle here: but when you enter, your feelings become as calm and gentle as the zephyrs of paradise; and I feel glory, Hallelujah. Nothing more has been done to-day than what I knew would be done when Joseph died. We have been driven from Nauvoo here, but the hand of the Lord is in it,—visible as the sun shining this morning; it is visible to my natural eyes; it's all right: and I expect when we see the result of all we pass through in this probationary state, we will discover the hand of the Lord in it all, and shout Amen—it's all right! We shall make the upper courts ring; we have something to do before then. I don't calculate to go beyond the bounds of time and space where we will have no opposition,—no devils to contend with; and I have no fault to find with the providences of the Lord, nor much fault to find with the people; and if the devils keep out of my path I will not quarrel with them. As the Lord's will is my will all the time, as he dictates so I will perform. If he don't guide the ship, we'll go down in the whirlpool. Joseph told the Twelve, the year before he died, "there is not one key or power to be bestowed on this church to lead the people into the celestial gate but I have given you, showed you, and talked it over to you; the kingdom is set up, and you have the perfect pattern, and you can go and build up the kingdom, and go in at the celestial gate, taking your train with you."

The instrumental band was then called upon to perform, when its heavenly vibrations fell on the tender nerve of the ear, accompanied by the Spirit of God, and the Saints shouted, "Hosanna, Hosanna, Hosanna to God and the Lamb. Amen, Amen, and Amen:" led by Brother George A. Smith. The conference lasted four days. We had indeed an excellent time, and on the 16th January attended another meeting, convened by the seventies, which they called a Jubilee; but I told them it could not be considered a Jubilee spoken of in the Revelations, for all bands were not broken, and I called it Jubilo,—when the Saints assembled and spent the Sabbath in preaching and exhortation; and on Monday, Tuesday, Wednesday, and Thursday, had preaching and teaching concerning the organization of companies for travelling westward,—music, and other recreations. We had a blessed meeting—all hearts were comforted and lifted up above our trials and persecutions, and went home rejoicing in the benefits and privileges of the liberty of the gospel of Jesus Christ; and I pray they may thereby be stimulated to pursue the path of righteousness, and fill up the remainder of their days in promoting the kingdom of peace and happiness on the earth.

We learn from Mr. Glenday, who has been to Oregon city, Willamette valley, this year from Missouri, and who came into Camp on the 14th current, having seen some of our brethren at Fort Hall on the 15th Nov. last, that had been there buying meat and flour, and also saw three brethren working at Fort Bridger, (115 miles from the valley,) at which places he learnt that the Mormons, in the valley, had got between 200 and 300 acres fall wheat sown, and that there was a company going to San Francisco Bay for seed wheat to sow in the spring, and there was plenty of provisions in the valley.

The brethren in this region of country have been much more healthy this summer and fall than ever in Nauvoo, and this has been a great blessing, as you know disease and sickness have been a heavy tax on the Saints. The weather this winter has been very mild indeed; these two weeks past have been like the opening spring, which favours us greatly, especially those who have to leave their farms and improvements here, recross the Missouri, and begin anew on the Pottawatamie lands.

The brethren are busy fixing up their wagons, and making preparations for their journey, and having a plenty of corn and fodder, their teams are doing well.

The Omahas have been peaceable this winter, and have not killed any cattle, and our circumstances, in comparison with last winter, are very prosperous and good.

Your brother in the Lord,

BRIGHAM YOUNG.

P.S.—If we do not send you the name of our New Orleans agent, we will send the man duly authorized, who will produce his papers from us, that the Saints may know he is there by our counsel; but we now think of sending Lucius N. Scovil. The following are a list of brethren expected to go to England, and probably some more:—O. Pratt, Geter Clinton, James W. Cummings, Harrison Burgess, Levi Richards, Eli B. Kelsey, and Hyrum H. Blackwell.

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LETTER FROM THOMAS BULLOCK.

*Camp of Israel, Winter Quarters, Council Bluffs, Jan. 4, 1848.*

Dear Brother,—A few weeks since I wrote a long letter to Franklin D. Richards, which I expect you will see—so consider that as part of my letter to you. Since then I sent you a letter from your daughter, which I received at Big Sandy River, with a line endorsed on the outside; since then I have ordered a copy of our General Epistle to all the Saints, to be sent to you at Mrs. Wassell's, Bramley-lane, Brierley-hill, Staffordshire; and now I write another communication to my old friend, if he will try and find time to read it, and write me in return.

In my letter to Franklin I made a faint description of the persecution at Nauvoo,—the burnings, drivings, beatings, &c.; the visitation of quails, our progress to winter quarters, &c., &c.; I now take up my line of march for the mountains. Accordingly I started from winter quarters with eight of the Council of the Twelve, in a company of one hundred and forty-three pioneers, to search out a spot where the Saints might rest from persecution,—where we could build houses and inhabit them,—plant fruit trees, and eat the fruit thereof; and where none could molest us, or make us afraid. We made a rendezvous on the Elk Horn, until all were ready, when we took up our line of march on the north side of the beautiful Platte. We crossed several small streams before arriving at the Loup Fork, which is the most dangerous stream on our entire route, being full of quicksand. Having beat a road through it, we hauled our wagons through, the brethren being up to their waist in water—all very wet and uncomfortable; but by the blessing of the Lord, we got all through in safety; then went over a dividing ridge, to the head of Grand Island, where we first came in sight of buffalo, on 30th April—a day long to be remembered, for having seen the first buffalo hunt. Several of the brethren mounted their horses, went several miles in pursuit of a band of sixty-five, and then gave chase in splendid style along the mountain side, in full view of our camp. The way they raised a dust was a caution to fox hunters—they were soon enveloped in a cloud; now and then a straggler was singled out and became a victim, and the sport was not ended until they had killed and secured eleven bulls, cows, and calves. When they were brought into camp, we presented a very lively butcher's market—every one being busy to dry and preserve his portion of meat. On the 4th May we travelled five wagons a-breast, on account of an alarm of a large war party of Indians having been seen by our scouting party, a few miles a-head of us. As quick as we got on the prairie, the president called out, "Attention, the camp of Israel,—first company, forward," &c., &c., until all were under motion, which presented a most lively appearance. We had a cannon, which we fired, to alarm the Indians—they kept out of our way; we went on our way in peace, and soon came to the prairie, in full blaze a-head. This put an end to our travelling for the time; prayer and supplication was made to God. The next morning the wind changed—a shower fell at four a.m., and we passed through the fiery furnace before breakfast; and on the west side of the fire saw several thousands

of buffalo, besides many antelope, elk, and wolves. In a few mornings after, several of the brethren were rejoicing greatly at being on the north side of the river, for we saw several miles of buffalo in full move—the prairie was literally a dense black mass of moving animals; that day I saw something like one or two hundred thousand buffalo. On turning a bend round a hill, they were as thick as on the south side; our camp had to stop two or three times while the droves went round us; as quick as they had passed round our camp, many would stop and look at us, as if amazed at such a sight. We caught several calves alive; remember, catching a buffalo calf and a domesticated calf are two different things—a swift horse is sometimes puzzled to catch up with him; they are as swift as horses, and although the old animals are the ugliest racers of any brutes, they get over the ground very fast, and an inexperienced rider is soon left to admire their beauty “in the distance;” even if he should get within shooting distance, if he is not cautious he will kiss mother earth.

We arrived at Fort John (Laramie) on 1st June, and then commenced our journey over hills and mountains. No person can help noticing the sudden transition from level and sandy roads to the mountain roads, and thence all the way we can get timber for firewood, on the hills chiefly pine timber, by the rivers chiefly cotton wood trees; here also commences a five-hundred mile journey through eternal sage plains, from six inches to ten feet high; where the sage is, you must not expect to see any grass,—but if you should happen to sit down on a bush, be thankful if you are not bitten with “sage ticks;” they are something like the ticks on cows, and very plaguy.

About four miles east of Independence Rock, is a small saleratus lake, on the left of the road, where I would advise you to gather one or two hundred pounds' weight for your family use; this stuff is what you will rise your bread with, and the soda in the same lake is excellent to wash with. Remember this.

The rocks now are very bold, like the roaches, only higher; the roads very sandy; the sage bushes more plentiful,—yet you will be rejoicing that every day brings you nearer home. You will not know when you are in the South Pass, until all of a sudden you find the water running in an opposite direction—that is, towards the west; from this point you will have several heavy days' drive without seeing water,—that is to say, heavy drives between the camping grounds after passing Fort Bridger (a delightful camping place); you can camp almost where you have a mind to,—the grass will sustain your animals any time in the year; when the muskeet grass is dry, it answers for corn, hay, and grass at a time. Between Fort Bridger and the valley, the mountains are very high; the road winds through the valleys, some of which are very narrow—not more than ten yards wide, while the rocks overhang the road; the dividing ridge that we have to go over is about 7300 feet above the level of the sea; on this ridge you will see “the twin peaks” covered with eternal snow; those peaks run into the valley, and when you see them, you will sing out, “I shall soon be at home now.” There is no fear of your travelling far out of your way, for you are hemmed in by mountains on each side. After crossing a small creek twenty-one times in about five miles, and between mountains near a mile high, on making a sudden bend in the road, you come in full view of the great Salt Lake, and a valley about thirty miles by twenty; although there is very little timber to be seen, you will be sure to say, “Thank God I am at home at last.” On this spot that I am now talking to you about, the pioneers arrived on Thursday, the 23d July last, at five p.m.; the next morning removed to the spot where the city will be built; at noon consecrated and dedicated the place to the Lord; the same afternoon four ploughs were tearing up the ground; next day the brethren had planted five acres with potatoes, and irrigated all the land at night. Sunday was a day of rest—a day of rejoicing before the Lord; His spirit was poured out, and peace dwelt in the “valley of the mountains.” The first Sabbath in the valley where a city is to be built unto the Lord, by a holy people, will long be remembered by that little band of pioneers who cried “Hosanna to the Lamb of God.”

During the short space between 23d July and 26th August, we ploughed and planted about eighty-four acres with corn, potatoes, beans, buck wheat, turnips, and a variety of garden sauce. We irrigated all the land; surveyed and laid out



a city, with streets running east and west, north and south, in blocks of ten acres, divided into eight lots of one and a quarter acre each; the streets will be eight rods wide, having two side walks of twenty feet each, to be ornamented with shade trees; all the houses are to be built twenty feet in the rear of their fence, with flower gardens in the front; one block is reserved for a temple, and three for public grounds, promenades—having fountains of the purest water running through each square, and ornamented with every thing delightful. /One thing wonderful for all you Englishmen to know, is, you have no land to buy nor sell; no lawyers wanting to make out titles, conveyances, stamps, or parchment. We have found a place where the land is acknowledged to belong unto the Lord, and the Saints being his people, are entitled to as much as they can plant, take care of, and will sustain their families with food. My inheritance is on the second block, south of the temple, so when you come you will know where to find me; and believe me, William, I shall be glad to see you, with all your family.

We also built twenty-seven log houses; laid off a ten acre block for a fort, where about one hundred and sixty families can winter in, until they build on their own inheritances. We also manufactured one hundred and twenty-five bushels of salt; four barrels of salt water will make one barrel of most beautiful salt. The water is so strong that I can walk in it without touching the bottom; I can float on it, yet in fresh water I cannot swim a yard. It is a most delightful place to bathe, as is also the warm bath about a mile and a half north of the city; every person who was sick, that bathed in it, recovered; my fingers rooted out the stones, and a couple of brethren afterwards assisted me with spades to dig out a place, about sixteen feet square, to bathe in,—seven or eight persons often bathe in it at a time; those who once bathe there want to go again; the water is 109 degrees Fahrenheit, strong sulphur and salt taste. About two miles further north is a hot spring 126 degrees; the water rushes out of a large rock, and I could not hold my fingers in it while I could count eleven; this spring is as large and as deep as Seines's well, near Leek. There are altogether more than fifty springs in about three miles, many of which will be large enough to turn mills. These springs, like the Pool of Siloam, heal all who bathe, no matter what their complaints. The air is very salubrious, and with these warm springs, I can truly say we have found a healthy country. This will prove the greatest blessing to those poor Saints who are weak, sickly, and afflicted. O what a blessing to the rheumatic; cramp, sprains, bruises, itch, every skin disease, and almost every complaint will here be healed. One child was drowned—one old woman died, between 23d July and 22d October. In the month of October there were about three thousand souls in the valley! Cry it aloud; come, ye poor afflicted people, come and live; come and worship the Lord God of Israel, and let your years be many on the earth.

Brother William, if you do not come the next spring, to go over the mountains, I want you to send me, by the first company, some choice fruit and flower seeds, and vegetables, to carry to the valley—I expect to start by 1st May. I will let you have some of the same, and other kinds, for it. President Brigham Young was very much pleased with the way I packed my seeds; he said he never saw any person take more care of seeds than I had done; so I guess you will not be afraid to trust some of your choice seeds to my care;—send apple, pear, bilberry, gooseberry, strawberry, raspberry, laburnum, lilac, snow-ball, thyme, choice roses, lilacs, holly-lisks, daisies, and all kinds of beautiful seeds; also plum, cherry, apricot, and choice fruit stones. You can send what you can get, so as to be here by the middle of April, and bring all you can when you come.

On our return as far back as "Little Sandy," a young lady inquired for the clerk of the camp; as soon as I went to see her, who should I see but your daughter Ann, who has made good use of her time, in going straight from England to the great Salt Lake city; she was very well—rejoiced to see me—gave me a letter to you, which I have sent—and also obtained a promise from me that I would write to you; I have now fulfilled my promise, and hope your patience is not tired by reading this long epistle; if you are tired, send me word, and I will not write another such a long one.

Write me a long letter by return of "Royal Boston Mail," and a parcel by the first company of Saints.

My dear wife and family join me in kind love to you, your wife and family, to Mrs. Wassell, and the Saints at Brierley-hill, and believe me to remain

Your very affectionate brother,

In the gospel of Jesus Christ,

THOMAS BULLOCK.

## The Latter-day Saints' Millennial Star.

APRIL 15, 1848.

WE are happy to learn that the Church is again organised with a "First Presidency," with a fair prospect that all the Quorums of the Church will be replete according to their original design. It is very desirable that the immense labour now devolving upon the Church, should be sustained by an adequate number of officers. The creation of a new stake of Zion in the mountains—the erection of a large city, and also of a temple, surpassing in magnitude and beauty of architecture any that has been previously made of late—a preparation to direct the industrial efforts of the tens of thousands that shall gather together from the nations of the earth, by constructing manufactories for the supply of all things that are needful for the use and comfort, preservation and safety of mankind, and the superintendence of the vast field of missionary labour spread over every continent and the islands of the sea, will require the most diligent application of the full Quorum of the First Presidency. It is expected that they will retire to head quarters, where the wisdom and experience which they have been accumulating for many years, will be taxed to the utmost in managing the vast interests of the Church militant on earth.

We are happy to learn that many of the Twelve can be spared to go forth to the nations of the earth, preaching the everlasting gospel. The way seems to be preparing among many nations for the reception of the gospel. The massy bars of intolerance and bigotry are being broken. The venerable age of creeds is no longer a certain index that the people will cherish them. The nations have endured their erroneous creeds so long, that they have fairly and fully proved them palpably false and insupportably prejudicial to the happiness and peace of the human family. They are beginning to rise up and make a violent effort to burst asunder their shackles, and resuscitate long extinguished rights. The effort of the industrial classes to overthrow the sway of iron despotism, seems to be almost simultaneous throughout every nation of Europe. The very news of insurrection serves like fire to a fresh powder plot, when it is communicated from one kingdom to another. Every nation becomes at once like a boiling chaldron. Kings and emperors are suddenly aroused from the self-complacent security of long established despotism, and compelled to make the most humiliating overtures to the imperious and indignant populace, or flee in disguise and precipitancy from their palaces and thrones. Scarcely is there a single government in all Europe that is not at this moment filled with deep alarm concerning its existence. No one nation has much time to hear of national insurrection and revolution abroad, before the blast of violence and popular outrage bursts forth from their own domestic borders.

The history of the last few weeks on the continent of Europe is replete with a combination of very great events. So many kings and potentates disrobed of powers, and thrown into the most sudden and unexpected consternation! The whole political aspect of numerous and powerful governments changed as it were

in a day! A large and warlike army of 80,000 soldiers in the capital of France, furnished with cannon and all the implements of destruction, suddenly converted from their allegiance to the sovereign to the exercise of the most friendly sympathy with the people, and led to take sides with the oppressed against the oppressor! This spirit of sympathy for the labouring people, spreading among so many nations with electric speed, is surely ominous that the hand of the Mighty God of Jacob is at work in turning and over-turning, until He, whose right it is to reign, shall come and reign on the earth.

A very striking feature in the signs of the times is, that the people very generally demand the liberty of the press, and, secondly, the right of universal suffrage. These are the two mightiest engines of democracy. When men of twenty-one years of age, whether rich or poor, noble or ignoble, are allowed to vote in their own rulers, and speak and publish freely their own opinions on all subjects, as in the United States, a very great change in all monarchical governments must necessarily ensue. These two principles of democracy seem to be spreading and gaining favour throughout Europe at this time. The result is feared and dreaded by the aristocracy of every nation. England bids as fair for peace as any nation in Europe. If, however, she would employ a handsome portion of those means expended upon the army and navy, and in paying the extravagant salaries and stipends of distinguished individuals, by encouraging the labouring classes, she would take a more effectual method to strengthen the nation against foreign invasion and domestic violence, than by multiplying military and naval armaments. The labouring classes are indispensable to the prosperity and very existence of any nation. Their wants are comparatively few: what would support one man rolling in splendour and faring sumptuously, would comfort and cheer the hearts of scores, and even hundreds of industrious citizens who are now ready to despair of the means of subsistence. If the wealthy capitalists would for a short period forego their over-grown incomes, and appropriate it to the labouring poor, in the way of honest industry, they would find an income of loyalty and self-support that would secure their estates and titles with far more abiding perpetuity than the covetous, aristocratic course which many are pursuing. Says Moses, "Oh, that they were wise, that they understood this, and would consider their latter end."

In the midst of all the dire commotions abroad at this time, something seems to whisper that wisdom will be given to her Majesty's government to devise liberal things for the poor, whereby they may stand, at least for a season; and business gain a fresh impulse, and the righteous poor be thereby qualified to effect their deliverance.

Although the Saints in the British islands feel deeply the effect of the bad state of trades, and a general stagnation of business, yet the violent commotions which contribute to this state of things are preparing the way for the gospel to be preached to other nations, from whence thousands must be gathered into the great fold of Zion. These commotions must precede the introduction of the gospel to many nations. Therefore we will rejoice in those things which make many sorry. Now is the time when the fallow ground is broken up to cast in the precious gospel. The stumbling blocks of despotism, and bigotry, and aristocratic monopoly, that so frequently deter the poor from obeying the gospel, will be moved out of the way, and a highway cast up for the ransomed to walk in.

As some Saints, in different places, have proposed some plans of pecuniary arrangement, in order to facilitate emigration next autumn or winter, we would suggest the propriety that no moneys be expended or loaned in favour of any systemlike

the joint-stock plan. Indeed, those having money had better keep it for the present than pledge it to any person or persons for emigration, until some plan of emigration, coming from the first presidency in Zion, can be submitted to the conferences, which will doubtless be before many months. Several elders from the land of Zion have been appointed to missions on the British islands, in order to supply the places of those who have emigrated, and such as may emigrate in the next fall or winter. The names of six elders have been given in, whose arrival may be looked for in company with Elder Orson Pratt.

The accessions to the Church by baptism continue to increase in many conferences, beyond any former period. And the season is now favourable to out-door preaching, and we are confidently looking for a precious harvest of souls to be gathered into the kingdom during the approaching warm season. With many, probably, this may be the last season they will enjoy the privilege of preaching in England. Our prayer is, that their last days here may be their best and most useful period.

WE are receiving many urgent orders for Hymn Books, but shall not venture upon a re-publication of hymns till a greater portion of the accounts due the office are collected in. Some agents are so deeply in debt to us now, that we are afraid they will peril their standing in the kingdom of God, sooner than pay £20 or £30, which they have used for private purposes, instead of transmitting the same where it is due, like honest men. He that is unfaithful over that which is least, how shall he be trusted with greater riches? If you want to entice a man to apostatize and betray innocent blood, let him carry the "bag," like Judas Iscariot.

WE hope the Saints will not emigrate unnecessarily before the next fall or winter companies go out. The fall emigration must necessarily be detained this side the mountains till spring, when the winter and fall emigration may go forward together. No person at this early period will be appointed to lead a company. An individual, from near Stourbridge, came to Liverpool in order to emigrate to Orleans with his family. Before he came to any of our brethren he fell in company with a "man-catcher," who, with fair speeches, enticed him to walk with him, and then to drink a little beer with him, and yet a little more; when, to use the emigrant's own expression, he "fell down fast asleep." His flattering companion then took nearly seven sovereigns from him, and left him destitute. After that, it occurred to his mind that he would come to the office for counsel. Other cases not quite so flagrant have occurred.

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## CONFERENCE MINUTES.

### MERTHYR.

The above conference was held on the 26th and 27th December, 1847, Elder Dan Jones presiding. After some preliminaries by the president, the following representations followed:—Total number of officers in Wales—Elders, 64; Priests, 132; Teachers, 71; Deacons, 25; increase in the last year, 954—nearly double! Total numbers, 1933. The different presiding officers represented their branches as being in good standing, love, and union, without hardly an exception, and that they have brighter prospects for the future than hitherto.

Several were called to the different offices of the priesthood, and four new branches were organised in the Glamorganshire conference. Many interesting instances were recited of the powerful and miraculous gifts of God through his Holy Spirit to his people in Wales.

After the business was concluded, President Spencer addressed the audience, who crowded the most capacious hall in these regions to excess, and many had to go away for want of room to come in.

In the successive meetings we received much interesting and valuable instructions from President Spencer, which gladdened the hearts of the Saints who understood them, and will doubtless leave a salutary influence for the time to come. Several of the Elders delivered interesting discourses on many topics, and it was evident that the spirit of the work rested abundantly on all.

On Monday the receipts of the moneys towards the £100 "Keepsake" for the Saints in the wilderness were read, which showed that £22 were deficient to make it up. Upon this announcement, the sovereigns came in, being pitched over people's heads from all directions, which, together with the half crowns, shillings, and pence, and by Brother Jenkins putting on the cap-sheaf with a £10 note, more than the £100 were made up in about ten minutes. Well worthy the examples of the sons of noble sires to free their nation from debt.

In regard to the Press department in Wales, alone I have continued the *Welsh Star* monthly, and increased its circulation to about 1200. I have published in the past year ten other pamphlets besides, containing in all about 850,000 pages 12mo., many of which win their way into every circle of society, and make Mormons from every grade—the priests, protestant and catholic, not excepted. In a word, never were the affairs of the kingdom of God more prosperous, nor the prospects more flattering than they are at present. May heaven vouchsafe its influence to still progress this great work among my kin is the constant prayer of your fellow-labourer

DAN JONES.

LETTERS TO THE EDITOR.

*Sheffield, March 28, 1848.*

Dear Brother Spencer,—Having a few moments of time, I pen these few lines to let you know how we are getting along in this conference. I have been here about 9 months, and am happy to say that the Lord has blessed my labours, for which I feel truly thankful to my Heavenly Father for all his blessings bestowed upon us in our labours. When I came here, the conference numbered 610 members; we now number about 930; an increase of 311 baptized since I came here. Our conference was held on the 26th ult. 145 had been baptized during the last three months; the prospects are cheering for the coming season; the branches were represented in good standing. Life and animation characterises the elders and officers throughout; but greatly disappointed in not having your company on Sunday last. We got the town placarded announcing our meetings, and likewise the expectation of Elder Orson Spencer; the result was our hall was filled with attentive hearers to the reports from various parts. Elder Bradshaw, from Bradford Conference, was present and addressed the congregation in the evening. The Spirit of the Lord was with us through the day, and not a dissenting voice, and all united to do their best to help forward the great cause of truth for the salvation of the sons of men, and may this great work roll forth in majesty and power in all parts of the vineyard, that the honest in heart may be gathered in one, and be prepared for the day of our Master's coming, is our united prayer. Amen.

I remain your brother and fellow-labourer in the gospel of peace,

CRANDELL DUNN.

*Merthyr, March 30, 1848.*

Dear President Spencer,—This is the first time for me to be able to write this much since my last to you, with the exception of translating the welcome Epistle for my *Welsh Star*, which was done by the bedside, and is in the press now. I have been much afflicted with some disease like the pleurisy, but, through the kindness of our Father and the prayers of the Saints, I am now able to walk out a little. Since you were here, I have written and published three pamphlets of 52 pages each, and some smaller ones, besides my publication, to which cause I attribute principally my illness, and which hints to me that I have published about enough for the present.

The gospel never progressed so rapidly here as it has of late: every week in this branch, for some time, averages about 10 baptisms, nearly 100 here alone have been baptized since

the time you were here, which makes this *mother branch of Britain* about 700 members; and over 300 in Wales, to my knowledge, since then have been baptized, with a brighter prospect continuing every where. The harvest is ripe, but the labourers are few indeed. I know that such news will cheer your soul, because I know you love to save souls—so do I.

The *Epistle* cheered my worn-out spirit, and I long to return to live once more among a happy, a devoted, although persecuted people,—a place wherein dwelleth righteousness and peace. The deplorable state of all trades here darkens the prospects of the Welsh Saints to move Zionward soon; thousands are out of employment in different places here, and have been for months, and many of them Saints. In Dowlais about 30,000 dread a flat stoppage daily, which becomes more apparent with the times. I could tell you much of persecutions withal, such as mobbings, being turned out of their work because of their religion; turned out of not only *synagogues*, but out of their houses! Yes, scores of Welsh Saints of late. But I forbear; the day of deliverance has dawned upon us, and God speed the “Sun of Righteousness” on the meridian is my unceasing prayer.

Among all our conferences, branches, and even to a family, all is peace and union among the Saints withal; I love to tell you this,—I love to boast of this, and to keep it so.

Your excellent “Letters to Crowell” are nearly all in circulation, and doing an unspeakable good among our nobility, and those who read English. Please to send me, per next parcel of STARS, 12 volumes of “Letters,” cheapest binding; 12 Doctrine and Covenants, &c.

Your obedient servant and brother,

DAN JONES.

*Edinburgh, March 23, 1848.*

Dear Brother Spencer,—I send you enclosed the minutes of our Conference, held last Sabbath, and I know it will rejoice your heart to see by them that the great work of God is still rolling on here. We have had some obstacles to surmount this quarter: we had one in the inclemency of the weather, the ice being so thick sometimes that we had hard work to get a hole broke large enough for baptism. Another obstacle is the petty tyrants who surround us, and who lord it over the poor, so much so, in some places, that whenever a man is baptized he is dismissed from his work, and, in the present state of trade, it is next to sentence of death by starvation. I sometimes feel as if I should like to let such *reptiles* know how much I loved them, and in the meantime I can at least *pray* for them (as old David did.) But notwithstanding these and other things, our increase this quarter has been 126, added by baptism; and in the last year, upwards of 400 have been added by baptism in this conference.

Union and love are the general characteristics of the Saints in this conference, with an anxious desire to gather with the people of God, and I expect a goodly number will go in the fall. In these things I feel to rejoice, and although I have an anxious desire to gather with the Saints, yet when I behold the nations doomed to sword and famine, blood and fire, it makes me pause and say to him, whoever he is that God hath set over me, not my will but Thine be done.

I remain your brother,

WILLIAM GIBSON.

P.S.—My love to Sister Spencer, and accept the same yourself. Sister Gibson joins me in this, and in praying for the best blessings of heaven to rest on your head, and on all that are dear to you, either here or in the land of Zion.

W. & J. G.

*Painton, Falkingham, March 31, 1848.*

My dear President,—The work here still continues to roll; over 30 baptized since I came down into these parts, which is six weeks. The harvest truly is great but the labourers are but few; I pray that the Lord of the harvest would send forth labourers into his vineyard, for I long to see the wheat gathered. I am called on every hand, and, wherever I go, it is hard work to get away. I have got one young man at Holbeach-bank, which will be useful; he was intended for the Methodist pulpit, and the day he was to ascend the pulpit I ordained him to preach the gospel. His uncle has given him notice to leave his house, and likewise his employment, and if he has to leave, I intend to take him with me and break him in. The religious people are rejoicing here and helping on the work, for the people are no longer to be kept in darkness, they will hear for themselves; they have been priest-ridden long enough. Troubles are coming—banks are failing. One bank in Grantham has broken, and it has caught every one that had money almost in this neighbourhood; while the priests of Baal are crying out “Peace and safety,” the judgments are overtaking the world as a thief in the night; the gospel is doing its work as it goes along, condemning or justifying; all men shall know the Lord from the least to the greatest, but some to their condemnation and some to justification of life, those who do not receive it are tormented; it begins to gnaw them as a worm that never dies: their torment

has begun. Oh! that the Saints may be wise, that we may be counted worthy of a deliverance. A great deal depends on us; then let us be united, and pray, as our Lord taught his disciples, Thy kingdom come, and Thy will be done on earth as it is done in heaven; and this will shake old Babylon, and she must give way for the kingdom, and the greatness of the kingdom must be given to the Saints of the Most High God for an everlasting possession; the meek shall inherit the earth, and dwell thereon for ever, that is the Saints' heaven. For the scripture, foreseeing God would justify the heathen through faith, preached first the gospel unto Abraham, that we through the gospel become heirs with Abraham of the same promises. Oh! that men would be wise, and look, and see what they are rejecting, in their salvation; it is time we are delivered, for the world knows us not, because it knew Him not, and they will not know it until they will be calling for the rocks and the hills to cover them, and to hide them from the presence of God and of the Lamb. And it has already commenced, for I may say they wish they had never heard it, for it condemns them. My prayer is that God, my Heavenly Father, may bless you and your companion, and all that pertains to you, and remain your brother-in the bond of peace,

W. E. MITCHELL.

*Norwich, April 3rd, 1848.*

Dear Brother Spencer,—I once more write a few lines to let you know in a small measure how we are getting on in this part of the Lord's vineyard. We baptized six last week, eleven the week before, and I think about sixteen in the three weeks before that; so you see, dear brother, notwithstanding the calumny and reproach that is heaped upon us, the Lord is blessing our feeble efforts. Our meetings are very much crowded, and we are very much crippled for want of room, as our room is small, and we cannot get another sufficiently large; but the Lord seems to be opening a way even in this respect, for I met with a gentleman farmer, about two miles in the country, who happened to have some money he wanted to make use of, by way of building. I solicited him to erect us a place of worship, and we would hire it, and pay him interest for his money. He listened to my advice, and I believe, the voice of the spirit, and purchased a piece of land in a good part of the city, and on last Friday I had the pleasure of laying the first stone for a chapel. There is every prospect of a great work in this region. I think I sent you word that Brother Lickerish had taken a room in Winandon, and I am happy to say that the work is going on well in that town. Six Baptized there. Brother Richard Smith is labouring very zealously in the country villages, and has commenced baptizing them; and truly the harvest is great and the labourers are few,—the Lord blesses us very much, especially in the gift of healing. There is a great spirit of slander in the town, but none come to interrupt us in our meetings. So this, dear brother, is a brief hint of the way we are getting on in this place; and may heaven's blessing attend you and yours, is the prayer of your brother and fellow-labourer in the gospel covenant.

THOS. SMITH.

*Bradford, April 5, 1848.*

Dear Brother Spencer,—I write to you at this time because I have been counselled by Brother Miller to go out in the ministry; and, according to his counsel, I offered my services to the conference when you were there, to go out in a fortnight; accordingly, as I said, I gave up my work last Saturday, with a determination to labour this summer for the Lord. But when Brother Marsden came to inquire into things, he, instead of sending me out, said he would have to call some in. As this is the case I feel much disappointed. Brother Marsden counselled me to try to get my work back again, or write to you to see if you could find me some labour. As my whole heart and mind is engaged in the work, I have a desire to promote the cause of God, and had rather labour in the kingdom of God. I am at your service, if you deem it wise to send me to assist in any conference, or where the spirit may deem it wise to say go, I go.

I remain your obedient servant,

THOMAS CHILDS.

P.S.—I desire to hear from you soon, if you please, as I have no work.

Dear Brother Spencer,—The above, which has reference to Brother Child's case, is quite correct. Instead of finding two travelling elders, besides Brother Miller, I have learned that there are ten or more who are depending on the Conference for their support. I will write you soon and report particulars.

Yours, &c.

JAMES MARSDEN.

REPLY BY ORSON SPENCER.

*Liverpool, April 5, 1848.*

Dear Brother Childs,—I hasten to answer your letter that has just come to hand. Whatever changes are made in the previous arrangements of Brother Charles Miller, should be wisely made with reference to all existing circumstances. I presume that Brother Miller laid out a large field of labour for many labourers, on the basis of strong and liberal faith on his own part, and on the part of the Elders that should go out to preach in the Conference. The Elders that go out should aim to make their living not so much out of the Saints as out of those whom they convert, and to whom they preach the gospel. Those Elders who have not got faith to live of the gospel, or to sustain themselves measurably wherever they go and roll on the work, would not be much profited if they had stipulated salaries to any amount. There are scores of elders that apply to me to be sent out to preach, and there are multitudes ready to perish for lack of preaching, but they will not pay a man for salvation until they have heard him, and fallen in love with his preaching. There is the *rub*; he must have faith to go out without purse or scrip, and all will be well. But if he cannot go and preach till a Church or Conference is able to sustain him, wherein is he better than a hireling, in this particular? It is *only* the men of strong faith that can be of much use in these times of want, fear, and distress. The elders that have not faith, are too much like the man that hid his talent in a napkin, for fear of losing it. The earth is the Lord's, and he will sustain such as he calls into the vineyard. No presiding elder, we presume, will be led by the spirit to set men to preaching, solely because they have no other employment! The Holy Ghost selects men that are full of faith and the love of souls. Even Paul had to work with his own hands during his ministry. And *work* need not always be relinquished for faith, unless you have a *living* secured from the "Bishop."

Yours respectfully,

ORSON SPENCER.

## TO JOHN WOOD, LUGWARDINE, HEREFORDSHIRE.

*Pueblo De Los Angeles, Upper California, July 16, 1847.*

Dear Father and Mother,—With pleasure I take up my pen to write to you, hoping it may find you all in the enjoyment of good health, as such I am in at present. It is nearly five years since I left England. I wrote one letter to you, but received no answer to it. The reason why you have neglected me, I know not; you may be assured that, although we are some thousands of miles apart, I have not forgotten my parents who gave me birth, nor ever shall.

No doubt you are anxious to know where I am, and what I am doing. In the first place I would say, I am now in the town of Angelos, Upper California, about 25 miles from the shores of the great Pacific Sea. You may ask, What brings you there? The answer is, our Church was settled in Nauvoo, and the mobocrats were continually rising in opposition to us; burning our houses, destroying our grain, and committing other acts disgraceful to civilization, so the whole body concluded to leave, and go to some place remote from these men, where they could worship God according to the dictates of their own consciences. With this view we left, and were journeying with our teams, when the United States government sent an invitation for so many men to enlist in the service for one year, to march against the Spaniards in New Mexico. Accordingly 500 men enlisted, and left their families to be taken care of by the church. This was on the 16th July, 1846; so now we have served our time, got our discharge, and had but very little fighting to do. First we marched to Santa Fe, the capital of New Mexico. Passing several small towns, from thence we marched to Sonora, to the town of Tosone; we left there for Sandiego, a seaport town on the coast of California; from there we marched to San Luis Roy, where we stayed about two months, when we left and came to Pueblo De Los Angeles, the capital of Upper California, where I am now; we were among the Spaniards nearly eight months. I expect to leave this place in a few days, for the purpose of going to meet the church, they will settle about 500 miles from here, near the Great Salt Lake.

I have travelled over a great desert of country. I have crossed the continent of America, from the shores of the Atlantic to the shores of the Pacific; yet my mind is not changed at all, as it regards the religion I profess to believe. I know that it is true, and that all men will know so, sooner or later, either to their salvation or to their destruction. Various have been the changes that has taken place since I left England, and all plainly indicate the fact, that the great day of the Lord is nigh. It behoves you, then, to prepare for these things, for I know and do testify that all men must repent and obey the



gospel, that is now being preached to the nations of the earth, or else they will be lost. You may think I am bold, and have not considered it in its true light; but I would say I am no more bold than it is true, therefore let no man persuade you. Act according to your own will and obey the gospel of Jesus Christ, and then I will be glad, and will fetch you to this country, where you can be your own farmers, eat your own bread and meat, and enough of it. I am as contented as ever I was; I think no more of travelling a hundred miles than I used to twenty. When I leave this place, I shall take with me three or four horses, as horses are very cheap here, and cattle, you may see 5000 in a herd; these are very cheap also. A man can get a good ox for one dollar and a half, which is about six shillings in English money. Good horses are from four to five dollars each; mares about one and a half dollar each. The country abounds with produce of all kinds, such as wheat, beans, corn, potatoes, and, in fact, everything that can grow in any other climate. A person can stand on the hills, and look down in the vallies, and see vineyards loaded down with grapes. Pear trees, apple trees, cocoa-nut trees, apricot trees, plumb trees, and all loaded with fruit beautiful to look upon. For want of paper I say no more on this subject. I wish you to write, and send me word what changes have taken place since I left; and as I hope to be with the Church, you send by some of the emigrating Saints.

I remain your affectionate son,

WILLIAM WOOD.

## THE NIGHT SIDE OF NATURE

(From Chambers' Edinburgh Journal.)

One curious circumstance in many such narratives, is the irrelativeness of many of them to a useful or dignified object. 'Some few years ago, a Mrs. H——, residing in Limerick, had a servant whom she much esteemed, called Nelly Hanlon. Nelly was a very steady person, who seldom asked for a holiday, and consequently Mrs. H—— was the less disposed to refuse her when she requested a day's leave of absence, for the purpose of attending a fair that was to take place a few miles off. The petition was therefore favourably heard; but when Mr. H—— came home, and was informed of Nelly's proposed excursion, he said she could not be spared, as he had invited some people to dinner for that day, and he had nobody he could trust with the keys of the cellar except Nelly; adding, that it was not likely his business would allow him to get home time enough to bring up the wine himself.

'Unwilling, however, after giving her consent, to disappoint the girl, Mrs. H—— said that she would herself undertake the cellar department on the day in question; so, when the wished-for morning arrived, Nelly departed in great spirits, having faithfully promised to return that night, if possible, or, at the latest, the following morning.

'The day passed as usual, and nothing was thought about Nelly till the time arrived for fetching up the wine, when Mrs. H—— proceeded to the cellar stairs with the key, followed by a servant carrying a bottle-basket. She had, however, scarcely begun to descend, when she uttered a loud scream, and dropped down in a state of insensibility. She was carried up stairs and laid upon the bed, whilst, to the amazement of the other servants, the girl who had accompanied her said that they had seen Nelly Hanlon, dripping with water, standing at the bottom of the stairs. Mr. H—— being sent for, on coming home at the moment, this story was repeated to him, whereupon he reproved the woman for her folly; and proper restoratives being applied, Mrs. H—— at length began to revive. As she opened her eyes, she heaved a deep sigh, saying, "Oh, Nelly Hanlon!" and as soon as she was sufficiently recovered to speak, she corroborated what the girl had said—she had seen Nelly at the foot of the cellar stairs, dripping as if she had just come out of the water. Mr. H—— used his utmost efforts to persuade his wife out of what he looked upon to be an illusion; but in vain. "Nelly," said he, "will come home by and by, and laugh at you;" whilst she, on the contrary, felt sure that Nelly was dead.

'The night came, and the morning came, but there was no Nelly. When two or three days had passed, inquiries were made; and it was ascertained that she had been seen at the fair, and had started to return home in the evening; but from that moment all traces of her were lost, till her body was ultimately found in the

river. How she came by her death was never known.' Here, it will be observed, there is an element of triviality. To appear at a cellar door seems below the dignity of a spiritual existence. Yet, it may be said, what is it inconsistent with, but only our sense of taste—that sense under which we select incidents for fiction? We are not necessarily to expect that there is any such law presiding over these phenomena. On the theory, moreover, of an earnest desire being concerned in the case, it was natural for Nelly, at the moment of danger or death, to think of the duty which she would have been performing if she had not that day left her home.

Nearly akin to wraiths are what the Germans call "döppel-gangers" (double-goers), or self-seers—that is, appearances of a second self, sometimes seen by the individual as if it were a reflection of his own person, and sometimes only by others either in his presence or at a distance. Catherine of Russia saw a figure of herself sitting on her throne, and ordered her guards to fire at it. Dr Kerner states the case of a Madame Dillenius, who was lying in bed when her sister saw her also walking about the room. No particular incident followed this event. 'Becker, professor of mathematics at Rostock, having fallen into an argument with some friends regarding a disputed point of theology, on going to his library to fetch a book which he wished to refer to, saw himself sitting at the table in the seat he usually occupied. He approached the figure, which appeared to be reading, and looking over its shoulder, he observed that the book open before it was a Bible, and that, with one of the fingers of the right hand, it pointed to the passage, "Make ready thy house, for thou must die." He returned to the company, and related what he had seen; and in spite of all their arguments to the contrary, remained fully persuaded that his death was at hand. He took leave of his friends, and expired on the following day at six o'clock in the evening.'

Of such anecdotes there is a large store. 'A Danish physician is said to have been frequently seen entering a patient's room, and on being spoken to, the figure would disappear with a sigh. This used to occur when he had made an appointment which he was prevented keeping, and was rendered uneasy by the failure. The hearing of it, however, occasioned him such an unpleasant sensation, that he requested his patients never to tell him when it happened.' In such cases, a strong wish of the persons seen to be at the spot at the moment, seems to have a great concern in the phenomenon; but there are many cases in which no such wish was felt. A Berlin professor, walking home one evening, saw a duplicate of himself passing in the same direction on the other side of the street. Arriving at home by a short cut, he saw it at the door. It rang; the maid opened; it entered; she handed it a candle; and as the professor stood in amazement on the other side of the street, he saw the light passing the windows, as it wound its way up to his own chamber. He then went in, and proceeded to his own room, where, as he was about to enter, the ceiling fell with a loud crash. Here the case seems like an intervention.

(To be concluded in our next.)

CHEESE FOR CANNON SHOT.—The greatest ammunition that we have heard of lately was used by the celebrated Commodore Coe, of the Monte Vidian navy, who, in an engagement with Admiral Brown, of the Buenos Ayrean service, fired every shot from his lockers. "What shall we do, sir?" asked his first lieutenant. "We've not a single shot aboard—round, grape, canister, and double-headed are all gone." "Powder gone, eh?" asked Coe. "No sir, got lots of that yet." "We had a darn'd hard cheese—a round Dutch one, for dessert at dinner to-day—do you remember it, said Coe. "I ought to—I broke the carving-knife in trying to cut it, sir." "Are there any more aboard?" "About two dozen. We took them from a droger." "Will they go into the eighteen-pounders?" "By thunder, commodore, but that's the idea: I'll try 'em!" cried the first lieutenant. And in a few minutes the fire of the old *Santa Maria* (Coe's ship), which had ceased entirely, was re-opened, and Admiral Brown found more shot flying over his head. Directly one of them struck his main-mast, and as it did so, shattered and flew in every direction. "What the devil is that which the enemy is firing?" asked Brown. But nobody could tell. Directly another came in through a port and killed two men who were near him, and then, striking the opposite bulwarks, burst into splinters. "By Jove, this is too much! This is some new-fangled paixhan or other. I don't like 'em at all," cried Brown; and then, as four or five more of them came slap through his sails, he gave the orders to fill away, and actually backed out of the fight, receiving a parting broadside of Dutch cheeses. This is an actual fact; our informant was the first lieutenant of Coe's ship.—*N. Y. Mirror*.

## LINES

ON THE DEATH OF LEONORA AGNES, DAUGHTER OF ELDER JOHN AND MRS. LEONORA TAYLOR.

BY MISS ELIZA R. SNOW.

Like a rose, but fast unfolding  
To the view, superior charms;  
Leonora's form was moulding  
Beauteous in her mother's arms.

While the father's fondest feeling  
Sketch'd her future grace and worth;  
Death's cold icy hand was stealing—  
Her away from friends and earth.

Did she—could she, wish to grieve them,  
When she was beloved so well?  
Did she, then, forsake and leave them,  
When on earth she ceas'd to dwell?

No: she came to be united  
Unto them, and form a *tie*:

She performed the work appointed,  
And return'd to worlds on high.

Now that *tie* remains a union  
Stronger than the power of death;  
Thro' it's strength she holds communion  
With her parents on the earth.

She has form'd the dear connexion  
That has *won her father's name*;  
And thro' which the resurrection  
*And the priesthood's power she'll claim.*

Cloth'd with beauty and salvation,  
She will soon appear again;  
And in the regeneration  
Ornament her kindred train.

## LIST OF MONEYS RECEIVED FROM THE 15TH OF MARCH, TO THE 4TH OF APRIL.

William West.....	£4 0 0	Brought forward.....	£45 10 2
William Speakman .....	1 7 2	Robert Holt.....	2 0 0
Crandell Dunn .....	11 7 0	Thomas Smith .....	2 10 0
John Parkinson .....	2 18 6	Henry Campbell.....	1 0 0
William Hawkins .....	1 2 6	William Frodsham .....	1 8 10
George A. Mort.....	1 8 5	John Halliday .....	3 9 6
Robert Martin .....	1 12 0	William Broomhead.....	3 10 0
Francis Jackson.....	0 18 2	James Locket .....	1 8 0
John Johnson .....	2 15 5	William Timms .....	0 11 6
James Bond.....	1 6 6	Thomas Smith (Norwich) .....	0 15 10
William A. M'Master .....	1 2 6	John Cottam .....	0 13 8
William M'Keachie .....	8 12 0	John Godsall .....	5 10 0
George P. Waugh.....	7 0 0		
Carried forward .....	£45 10 2		£68 7 6

## NOTICES.

Elder William Hetherington is appointed to preside over the Isle of Man Conference.

Elder James Marsden is appointed to preside over the Bradford Conference; and Elder Charles Miller, who has laboured long and faithfully in Bradford Conference, is appointed to the charge of the Macclesfield Conference, assisted by Elder John Goodfellow.

It is requested that "STAR agents," who remit money to this office, as soon as they discover that the same is not acknowledged in the STAR, will oblige us by giving immediate information. Sometimes money-orders reach us only a few hours after our money list is made out. Such orders will be acknowledged in the money list for the next STAR.

Erratum.—In fifth STAR, vol. x, £6 is acknowledged instead of £2. This arose from our assistant repeating and copying, from our day-book, £4 twice; once in the 4th, and again in the 5th STAR.

## CONTENTS.

The Mormons in the West.....	113	Letters to the Editor .....	122
Letter from Brigham Young.....	114	Letter to J. Wood.....	125
Letter from Thomas Bullock .....	116	The Night Side of Nature .....	126
Editorial .....	119	List of Moneys Received.....	128
Conference Minutes .....	121	Notices .....	128

## LIVERPOOL:

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The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 9.

MAY 1, 1848.

VOL. X.

THE NIGHT SIDE OF NATURE

(From Chambers' *Edinburgh Journal.*)

(Concluded from our last.)

THE subjects in our former numbers pertain to those in which the living are concerned. We now come to those which regard the dead. Here incredulity is disposed to make its most determined stand. Very well; but our object is to display the kind of matter this book is composed of. Mrs. Crowe remarks with justice, that our efforts to extinguish the almost instinctive belief in the young are seldom very effectual; and she adds, 'Suppose the subject were duly investigated, and it were ascertained that the views I and many others are disposed to entertain with regard to it are correct; and suppose, then, children were calmly told that it is not impossible but that on some occasion they may see a departed friend again; that the laws of nature, established by an All-wise Providence, admit of the dead sometimes revisiting the earth, doubtless for the benevolent purpose of keeping alive in us our faith in a future state; that death is merely a transition to another life, which it depends on ourselves to make happy or otherwise; and that whilst those spirits which appear bright and blessed, may well be objects of our envy, the others should excite only our intense compassion'—in that case terror might be more thoroughly banished.

The examples adduced by Mrs. Crowe are so numerous, as to justify her in saying that the day of these things has never been, and is not now truly past. The number might have become tedious, were they not classed in groups according to certain leading features, and mixed up with speculations, or attempts to rationalise the facts under natural laws—all of which are ingenious, while some, with any matter less opposed to common tendencies of belief, could not fail to be successful. The following story is described by Mrs. Crowe as well authenticated:—

In the year 1785, some cadets were ordered to proceed from Madras to join their regiments up the country. A considerable part of the journey was to be made in a barge, and they were under the conduct of a senior officer, Major R——. In order to relieve the monotony of the voyage, this gentleman proposed one day that they should make a shooting excursion inland, and walk round to meet the boat at a point agreed on, which, owing to the windings of the river, it would not reach till evening. They accordingly took their guns, and as they had to cross a swamp, Major R——, who was well acquainted with the country, put on a heavy pair of top-boots, which, together with an odd limp he had in his gait, rendered him distinguishable from the rest of the party at a considerable distance. When they reached the jungle, they found there was a wide ditch to leap, which all succeeded in doing except the major, who, being less young and active, jumped short of the requisite distance; and although he scrambled up unhurt, he found his gun so crammed full of wet sand, that it would be useless till thoroughly cleansed. He

therefore bade them walk on, saying he would follow; and taking off his hat, he sat down in the shade, where they left him. When they had been beating about for game some time, they began to wonder the major did not come on, and they shouted to let him know whereabouts they were; but there was no answer; and hour after hour passed without his appearance, till at length they began to feel somewhat uneasy. Thus the day wore away, and they found themselves approaching the rendezvous: the boat was in sight, and they were walking down to it, wondering how their friend could have missed them, when, suddenly, to their great joy, they saw him before them making towards the barge. He was without his hat or gun, limping hastily along, in his top-boots, and did not appear to observe them. They shouted after him, but as he did not look round, they began to run, in order to overtake him; and indeed fast as he went, they did gain considerably upon him. Still he reached the boat first, crossing the plank which the boatmen had placed ready for the gentlemen they saw approaching. He ran down the companion stairs, and they after him; but inexpressible was their surprise when they could not find him below. They ascended again, and inquired of the boatmen what had become of him; but they declared he had not come on board, and that nobody had crossed the plank till the young men themselves had done so." The body of Major R—— was found by them in a neighbouring well, into which he was supposed to have accidentally fallen.

In a case like this, the common theory of spectral illusion must be allowed to have little force, since five persons saw the object at once.

There is a large class of cases where a trouble about some secular matters seems to be the cause of the return to common haunts; often it is trouble about what appears comparatively a trifle—as the return of a borrowed article of furniture, or the imparting of information about something that has been lost. As formerly mentioned, when a natural law is supposed, the triviality of the object is nothing in point. A more perplexing circumstance is, the communication being sometimes made, not to the person chiefly interested in the matter, but to some other person. This, however, our author overcomes by the suggestion, that susceptibility in the seer is also concerned. The chief person may be too much wrapped up in the sensuous envelope to be sensible of such appearances, and it may therefore be necessary to try another. She joins the German philosophers in their ideas about the destinies of spirits after they leave the body; some being too much clogged with the impressions and tendencies of the material world, to be able to pass at once forward into another sphere, though such may be by and by attained. In this intermediate stage they cling to the earth, hovering about the scenes where they have passed their mortal days: in some instances, from particular causes—as from great guilt or great suffering—this haunting of earthly localities lasts a long time, even centuries. This brings us to the section on haunted houses.

We might suppose that this was a thing known only to our ancestors. It appears, however, that there are still many haunted houses in this civilised land. There is one at Willington, between Newcastle and North Shields, belonging to a very respectable member of the Society of Friends, which has attracted much local attention. So lately as 1840, a gentleman named Drury, a determined sceptic, undertook to pass a night in this house with a friend; and, very unexpectedly to himself, saw 'the figure of a female attired in grayish garments, with the head inclining downwards, and one hand pressed upon the chest as in pain.' He rushed upon it, but fell in a swoon, from which he did not recover for three hours.

Amongst the various stories related under this head, a clear superiority in all respects is to be awarded to one reported to our author by a member of a distinguished English family, who was herself concerned in the series of transactions. The narration is as follows:—

'Sir James, my mother, with myself and my brother Charles, went abroad towards the end of the year 1786. After trying several different places, we determined to settle at Lille, where we found the masters particularly good, and where we had also letters of introduction to several of the best French families. There Sir James left us; and after passing a few days in an uncomfortable lodging, we engaged a nice large family-house, which we liked much, and which we obtained at a very low rent, even for that part of the world.'

‘About three weeks after we were established in our new residence, I walked one day with my mother to the banker’s, for the purpose of delivering our letter of credit from Sir Robert Herries, and drawing some money, which being paid in heavy five-franc pieces, we found we could not carry, and therefore requested the banker to send, saying, “We live in the Place Du Lion D’or.” Whereupon he looked surprised, and observed that he knew of no house there fit for us, “Except, indeed,” he added, “the one that has been long uninhabited, on account of the *revenant* that walks about it.” He said this quite seriously, and in a natural tone of voice; in spite of which we laughed, and were quite entertained at the idea of a ghost; but at the same time we begged him not to mention the thing to our servants, lest they should take any fancies into their heads; and my mother and I resolved to say nothing about the matter to any one. “I suppose it is the ghost,” said my mother laughing, “that wakes us so often by walking over our heads.” We had, in fact, been awakened several nights by a heavy foot, which we supposed to be that of one of the men-servants, of whom we had three English and four French; of women servants, we had five English, and all the rest were French. The English ones, men and women, every one of them, returned ultimately to England with us.

‘A night or two afterwards, being again awakened by the step, my mother asked Cresswell, “who slept in the room above us?” “No one, my lady,” she replied; “it is a large empty garret.”

‘About a week or ten days after this, Cresswell came to my mother one morning, and told her that all the French servants talked of going away, because there was a *revenant* in the house; adding, that there seemed to be a strange story attached to the place, which was said, together with some other property, to have belonged to a young man, whose guardian, who was also his uncle, had treated him cruelly, and confined him in an iron cage; and as he had subsequently disappeared, it was conjectured he had been murdered. This uncle, after inheriting the property, had suddenly quitted the house, and sold it to the father of the man of whom we had hired it. Since that period, though it had been several times let, nobody had ever stayed in it above a week or two; and for a considerable time past it had had no tenant at all.

“And do you really believe all this nonsense, Cresswell?” said my mother.

“Well, I don’t know, my lady,” answered she; “but there’s the iron cage in the garret over your bedroom, where you may see it if you please.”

‘Of course we rose to go; and as just at that moment an old officer, with his Croix de St. Louis, called on us, we invited him to accompany us, and we ascended together. We found, as Cresswell had said, a large empty garret, with bare brick walls, and in the farther corner of it stood an iron cage, such as wild beasts are kept in, only higher: it was about four feet square, and eight in height, and there was an iron ring in the wall at the back, to which was attached an old rusty chain, with a collar fixed to the end of it. I confess it made my blood creep when I thought of the possibility of any human being having inhabited it! And our old friend expressed as much horror as ourselves, assuring us that it must certainly have been constructed for some such dreadful purpose. As, however, we were no believers in ghosts, we all agreed that the noises must proceed from somebody who had an interest in keeping the house empty; and since it was very disagreeable to imagine that there were secret means of entering it by night, we resolved, as soon as possible, to look out for another residence, and in the meantime to say nothing about the matter to anybody. About ten days after this determination, my mother, observing one morning that Cresswell, when she came to dress her, looked exceedingly pale and ill, inquired if anything was the matter with her?

“Indeed, my lady,” answered she, “we have been frightened to death; and neither I nor Mrs. Marsh can sleep again in the room we are now in.”

“Well,” returned my mother, “you shall both come and sleep in the little spare room next us. But what has alarmed you?”

“Some one, my lady, went through our room in the night: we both saw the figure, but we covered our heads with the bedclothes, and lay in a dreadful fright till morning.”

‘On hearing this, I could not help laughing, upon which Cresswell burst into

tears; and seeing how nervous she was, we comforted her by saying we had heard of a good house, and that we should very soon abandon our present habitation.

‘A few nights afterwards, my mother requested me and Charles to go to her bedroom and fetch her frame, that she might prepare her work for the next day. It was after supper; and we were ascending the stairs by the light of a lamp which was always kept burning, when we saw going up before us a tall, thin figure, with hair flowing down his back, and wearing a loose powdering-gown. We both at once concluded it was my sister Hannah, and called out, “It won’t do, Hannah! You cannot frighten us!”—upon which the figure turned into a recess in the wall; but as there was nobody there when we passed, we concluded that Hannah had contrived somehow or other to slip away and make her escape by the back-stairs. On telling this to my mother, however, she said, “It is very odd! for Hannah went to bed with a headache before you came in from your walk;” and sure enough, on going to her room, there we found her fast asleep; and Alice, who was at work there, assured us that she had been so for more than an hour. On mentioning this circumstance to Creswell, she turned quite pale, and exclaimed that that was precisely the figure she and Marsh had seen in their bedroom.

‘About this time my brother Harry came to spend a few days with us, and we gave him a room up another pair of stairs, at the opposite end of the house. A morning or two after his arrival, when he came down to breakfast, he asked my mother angrily, whether she thought he went to bed drunk, and could not put out his own candle, that she sent those French rascals to watch him. My mother assured him that she had never thought of doing such a thing; but he persisted in the accusation, adding, “Last night I jumped up and opened the door, and by the light of the moon, through the skylight, I saw the fellow in his loose gown at the bottom of the stairs. If I had not been in my shirt, I would have gone after him, and made him remember coming to watch me.”

‘We were now preparing to quit the house, having secured another belonging to a gentleman who was going to spend some time in Italy; but a few days before our removal, it happened that a Mr. and Mrs. Atkins, some English friends of ours, called, to whom we mentioned these strange circumstances, observing how extremely unpleasant it was to live in a house that somebody found means of getting into, though how they contrived it we could not discover, nor what their motive could be, except it was to frighten us; observing that no body could sleep in the room Marsh and Creswell had been obliged to give up. Upon this Mrs. Atkins laughed heartily, and said that she should like, of all things, to sleep there, if my mother would allow her; adding, that, with her little terrier, she should not be afraid of any ghost that ever appeared. As my mother had of course no objection to this fancy of hers, she requested Mr. Atkins to ride home with the groom, in order that the latter might bring her night things before the gates of the town were shut, as they were then residing a little way in the country. Mr. Atkins smiled, and said she was very bold; but he made no difficulties, and sent the things, and his wife retired with her dog to her room when we retired to ours, apparently without the least apprehension.

‘When she came down in the morning, we were immediately struck at seeing her look very ill; and on inquiring if she too had been frightened, she said she had been awakened in the night by something moving in her room, and that by the light of the night-lamp, she saw most distinctly a figure; and that the dog which was very spirited, and flew at everything, never stirred, although she had endeavoured to make him. We saw clearly that she had been very much alarmed; and when Mr. Atkins came, and endeavoured to dissipate the feeling, by persuading her that she might have dreamt it, she got quite angry. We could not help thinking that she had actually seen something; and my mother said, after she was gone, that though she could not bring herself to believe it was really a ghost, still she earnestly hoped that she might get out of the house without seeing this figure, which frightened people so much.

‘We were now within three days of the one fixed for our removal; I had been taking a long ride, and being tired, had fallen asleep the moment I lay down; but in the middle of the night I was suddenly awakened—I cannot tell by what; for the step over our heads we had become so used to, that it no longer disturbed us. Well,

I awoke. I had been lying with my face towards my mother, who was asleep beside me; and, as one usually does on awaking, I turned to the other side, where, the weather being warm, the curtain of the bed was undrawn, as it was also at the foot, and I saw standing by a chest of drawers, which were betwixt me and the window, a thin, tall figure, in a loose powdering gown, one arm resting on the drawers, and the face turned towards me. I saw it quite distinctly by the night-light, which burnt clearly: it was a long, thin, pale, young face, with, oh, such a melancholy expression as can never be effaced from my memory! I was certainly very much frightened; but my great horror was, lest my mother should awake and see the figure. I turned my head gently towards her, and heard her breathing high in a sound sleep. Just then the clock on the stairs struck four. I dare say it was nearly an hour before I ventured to look again; and when I did take courage to turn my eyes towards the drawers, there was nothing, yet I had not heard the slightest sound, though I had been listening with the greatest intensity.

‘As you may suppose, I never closed my eyes again; and glad I was when Creswell knocked at the door, as she did every morning, for we always locked it, and it was my business to get out of bed and let her in. But on this occasion, instead of doing so, I called out, “Come in, the door is not fastened;” upon which she answered that it was, and I was obliged to get out of bed and admit her as usual.

‘When I told my mother what had happened, she was very grateful to me for not wakening her, and commended me much for my resolution; but as she was always my first object, that was not to be wondered at. She, however, resolved not to risk another night in the house; and we got out of it that very day, after instituting, with the aid of the servants, a thorough search, with a view to ascertain if there was any possible means of getting into the rooms except by the usual modes of ingress; but our search was in vain: none could be discovered.’

Mrs Crowe adds the remark—‘Considering the number of people that were in the house, the fearlessness of the family, and their disinclination to believe in what is called *the supernatural*, together with the great interest the owner of this large and handsome residence must have had in discovering the trick, if there had been one. I think it is difficult to find any other explanation of this strange story, than that the sad and disappointed spirit of this poor, injured, and probably murdered boy, had never been disengaged from its earthly relations, to which regret for its frustrated hopes and violated rights still held it attached.’

The Germans have, like us, the mischievous racketing spirit, which they call *Poltergeist*. Its peculiarity is, to make noises about the house, to cause crockery to fall from shelves and break, to throw stones through rooms, but only to fall at people’s feet, and so forth. England furnished a noted case in the Stockwell ghost in the year 1772. Lately, the newspapers announced one in a house at Bayswater, near London. The best detailed, and shall we say, best authenticated case on record, appears to be one which occurred at the castle of Prince Hohenloe, in Silesia, in 1806, when two gentlemen named Hahn and Kern were confined there. Here noises amounting to detonations were heard from neighbouring apartments; pieces of plaster were thrown at the two gentlemen; all the loose articles in the apartment flew wildly about; and lights darted during the night from every corner. M. Kern, looking in a mirror, saw a white female figure, with the face of an old person, bearing an aspect, not gloomy or morose, but rather of indifference. Hahn, who became a councillor, testified to these inexplicable events so lately as 1828. A curious appearance of verification is given to such things, when we learn that, in 1835, a case came before the sheriff of Edinburghshire, in which a gentleman who had leased a house at Trinity was prosecuted for damages he had done to it, by shooting pistols and knocking down pieces of wall, in order to detect the source of such a series of annoyances. The landlord considered the tenant’s daughter, a sickly girl, who usually kept her bed, as the cause of the mischief; but all efforts at detection proved vain; and the girl did not long survive, ‘hastened out of the world,’ it is said, ‘by the severe measures used while she was under suspicion.’

But we must now bring this subject to a close. We regret that want of space has forbidden us to enter so largely into the speculative part of the book as we could have wished. It contains many ingenious reasonings, which, if we could only admit the premises on which they proceed, seem as if they would lead us to some



interesting knowledge respecting the ultimate destiny of man. The great question is as to these premises. 'Give us facts,' cry the Baconians; 'and when we have enough, we shall proceed to generalise.' 'Well, here are facts,' 'Oh, but these are false facts, for they do not accord with anything we have already ascertained.' It being undoubted that things may be thought to be facts which are none, most persons rest here satisfied. Others, who, like Mrs Crowe, bring forward new doctrines, resting on what they believe to be facts, complain, with some show of truth, that the modern philosophy lands them in a vicious circle, which puts a stop to all progress. It does not quite do this; but it certainly affords encouragement only to sciences strictly experimental, where probation is readily attainable. Where that is not the case, progress is undoubtedly much obstructed. Hence that ultra-physical character which our age has assumed, while all the speculative sciences are in a manner starved and dwarfed. It would be difficult to estimate in how great a degree this tells upon the moral tendencies of our time—how unspiritual it makes us all. Studies like those in the 'Night Side of Nature' are in these circumstances welcome, if it were only as a means of making head against the materialism to which we are tending.

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CONFERENCE MINUTES.

HULL.

According to previous announcement, we assembled in the capacity of a quarterly conference, on Sunday, Dec. 26, 1847, in the Temperance-hall, Blanket-row. The meeting being called to order, about half-past ten o'clock a.m., and opened in the usual manner, it was proposed and seconded that Elder James Ure preside, and Charles Barnes act as clerk. Carried unanimously.

The President delivered a brief instructive address on the order of the Kingdom of God, and the necessity of having the counsel and guidance of his spirit, that all things connected therewith might be done by common consent, and agreeably to the mind and will of God.

The representation of the branches was then called for, which was as follows:—the Hull branch, represented by Elder Beecroft, consists of 65 members, including 1 high priest, 3 elders, 5 priests, 3 teachers, and 2 deacons; baptized since last conference, 12: Louth Branch, represented by letter, consists of 36 members, including 3 elders, 3 priests, 1 teacher, and 1 deacon: Tealby branch, represented by the President, consists of 12 members, including 1 elder, 1 priest, and 1 teacher: Crawle branch, represented by Priest Jackson, consists of 28 members, including 1 elder, 2 priests, 1 teacher, and 1 deacon: Goole branch, represented by Elder Wright, consists of 11 members, including two elders, 1 priest, and 1 deacon. The above branches were represented as being in good condition, *united*, and rejoicing in the truth.

Proposed by Elder Beecroft, seconded by Elder Wright, of Goole, that we uphold and sustain, by our faith and prayers, Elder James Ure, as president of this conference. Carried unanimously.

Proposed and seconded, that we sustain Elder Beecroft as president of the Hull branch. Carried unanimously.

Proposed and seconded, that Brother Robert Shipley be ordained to the office of priest for Crawle branch. Carried unanimously.

Proposed and seconded, that Brother Linton Pidd be ordained to the office of teacher. Carried unanimously.

Proposed and seconded, that Brother Woodhead, formerly a priest, be ordained to the office of elder for the Goole branch. Carried unanimously.

After a short address from the President, upon the requirements of the New Covenant, or First Principles of the Gospel, relative to both temporal and spiritual matters, the meeting adjourned until two o'clock p.m.

AFTERNOON SERVICE.—The meeting was opened in the usual way, after which the Sacrament was administered, and two persons confirmed into the church by a show of hands.

The President then gave some observations explanatory of the ordinance of the house of God. Those persons who were called to the ministry were then ordained to their respective offices, under the hands of Elders Ure and Beecroft.

Brothers Jackson and Wright then addressed the congregation; the former having been a preacher amongst that body of people called Primitive Methodists, but now, he was glad to say, that he found himself associated with the true ministers and people of God, and he bore a faithful testimony to the *fulness* of the everlasting gospel having returned to the earth.

The meeting adjourned until six o'clock p.m.

EVENING.—The President delivered a discourse on the re-establishment of the Church of Christ on Earth, with all the order, beauty, and power of apostles and prophets, with gifts, prophecyings, healings, tongues, &c. The meeting was well attended, and the subject was listened to with profound attention.

Thus terminated a day of love, union, peace, and good order.

JAMES URE, President.

CHARLES BARNES, Clerk.

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Beloved Brother Spencer,—I feel desirous of writing a few lines in addition to the above, in order that you may understand the true position of the Saints in this part of God's vineyard. Well, generally speaking, they are at present in a good condition, and diligently engaged in circulating the Invitations, together with your valuable Letters to the Rev. Mr. Crowel; the result is, our meeting place is filled with people, who pay the utmost attention to the principles of the gospel revealed from heaven in our own day. I would here observe, that we have had Invitations to the number of ten thousand six hundred, and several hundreds of your instructive Letters to Crowel, besides other works (which by the by is a far greater quantity, in proportion to the number of Saints, than was ordered by Brother D. Jones or Richards either). My most ardent prayer is, that they may be productive of much good, and the kingdom of the stone continue to roll forth with mighty power, propelled by the outstretched arm of an omniscient all-powerful God, until earthly thrones, governments, and institutions of whatever name or nature, that are not based upon the principles of revelation, equity, and truth, crumble into one general ruin, and the angel is heard to proclaim with a loud voice, "Babylon the great is fallen, is fallen," &c.; and the kingdom and greatness of the kingdom under the whole heavens be given to the Saints of the Most High. Amen.

Yours in the New Covenant,

J. URE.

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#### DERBYSHIRE.

This Conference was held at Whitwick, January 9th, 1848. The meeting being called to order in the usual way, Elder James Fidoe was called to preside, and Elder T. B. Ward to act as scribe. After prayer for the blessing and Spirit of God to rest in the midst, and guide us in the business of the day,

Elder Fidoe gave counsel to the officers on the necessity of order in this kingdom, on temperance in smoking and drinking, particularly young elders and young members, and to be careful not to do anything to bring a reproach on the cause of truth and the principles of the gospel. The following resolutions were put and carried in the usual way.

That this Conference is willing, and will to their utmost, uphold the Twelve, with Brigham Young at their head, as President.

That this Conference uphold Brother Spencer, and councillors, as first Presidency of the British Isles.

That this Conference receive and uphold Elder Fidoe as president of this Conference, and Elder Stevenson as his councillor.

That Huglescote be organized into a Branch, and Ibstock be joined with it.

That Wotton be organized into a Branch.

That Sheepshead be organized into a Branch, and Loughborough be added to it.

That Coton be organized into a Branch.

That John Vernon, John Jaques, John Eardley, William Ball, Joseph Taylor, and Thomas Shaw, be ordained to the office of elder.

That Joseph Sharrad and Jonah Croxhall be ordained to the office of a priest.

That John Hardy, Isaac Gough, and John Lakin, be ordained to the office of teacher. That William Freestone be ordained a deacon.

That Elder Shaw preside in the Huglescote Branch.

That Priest Sharrad preside at Wotton.

That Elder Nobles preside at Sheepshead.

That Elder Taylor preside at Coton.

Representation of officers present:—1 high priest, 22 elders, 12 priests, 5 teachers, and 5 deacons. Number of members, 251, including 23 elders, 24 priests, 12 teachers, 9 deacons; 41 baptized, 4 received, 8 removed, 1 cut off, and 3 dead. Ten members, at New Brunsley, were given over to the Sheffield Conference on account of the advantage of locality.

Elder Cartwright rose, and encouraged the young members and young officers to claim and exercise their privileges and gifts; not to fear man but rely on God, and so faithfully discharge their duty. He then bore a strong and energetic testimony to the gospel of the dispensation of the fulness of times.

The ordinations were attended to by Elders Fidoe, Stevenson, and Cartwright, and some members confirmed, the congregation being obliged to be dismissed first, on account of the heat and pressure arising from the numbers present.

In the evening, Elder Fidoe addressed a very attentive audience, the room being filled to excess, and numbers being obliged to go away that could not get admission. The subject of his instruction being to shew that God has commanded all men to serve him, that it became every one to search his heart and see if it was right before God; making manifest our relationship to God; proving, from Scripture, the principles and plan of salvation; setting forth the order of the kingdom, the privileges, gifts, and blessings of the same; testifying to the work of God in these last days in raising up a prophet, and establishing His kingdom on the earth by giving power and authority to His servants to administer in the same. The Saints rejoiced in the power of the Spirit of God given unto his servant, and after prayer by the president, went home with a determination more than ever to work in rolling forth the kingdom of God.

JOHN FIDOE, President.

THOS. B. WARD, Scribe.

#### BEDFORD.

This Conference was held in the Odd Fellows' Club Room, Mill Street, Bedford, on the 20th February, 1848, at half-past ten o'clock, a.m. The meeting being called to order, and opened by singing and prayer, Elder W. S. Reid moved that Elder Robert Martin preside over the meeting. Carried unanimously.

Elder Martin said he felt thankful for the privilege of meeting us once more in conference, and for the confidence manifested towards him this morning. He then called for the representation of the branches, which was as follows:—

BRANCHES.	REPRESENTED BY	MEM.	ELD.	PRS.	TEA.	DEA.	BAP.	REC.	REM.	C. OFF	DEAD.
Bedford .....	W. S. Read ...	48	4	3	0	0	2	2	0	0	0
Wellingboro .....	P. Sheffield.....	45	5	8	3	1	3	2	0	0	1
Newport Pagnell...	W. S. Read ...	15	2	2	0	0	5	1	0	0	0
Eversholt .....	S. Sinfield .....	12	2	1	1	0	0	0	0	0	0
Whadden .....	E. Parcell .....	39	2	3	1	0	1	0	1	0	1
Gravelly .....	J. Wheeler ...	29	2	2	1	0	0	0	0	0	0
Thomcoat .....	J. Foxley .....	33	1	4	1	0	0	0	0	0	0
Wyboston .....	T. Joyce .....	28	3	1	2	1	2	0	2	0	1
Northampton .....	W. Noble .....	7	1	0	0	0	0	0	0	0	0
Stoke Bruern .....	W. Noble .....	18	1	0	1	1	1	0	0	2	0
Scattered Membrs		3	0	0	0	0	0	0	0	0	0
Total .....		277	23	24	10	3	14	5	3	2	3

There were some complaints of a few of the members being in doubtful standing, but upon the whole the branches are in a healthy state, the priesthood united, and prospects of much good being done in places recently opened.

The following motions were unanimously agreed to, viz.—That Priest Samuel Gadd be ordained an Elder for the Whadden branch; William Stuart be ordained Deacon for Bedford branch; and Josiah Reid be ordained Deacon for Newport Pagnall branch. The meeting adjourned till half-past two o'clock.

Afternoon meeting opened in the usual way, and the sacrament was administered by Elders Sheffield and Reid, during which time the choir sang some lively hymns.

The President then read an address from the Saints in the city of Cambridge, praying the conference to try and procure the assistance of another Elder to labour in that region of country. After some remarks from Elders Reid and Margetts it was resolved that the address be forwarded, with the minutes of the Conference, to the Presidency of Britain.

It was then moved, seconded, and carried unanimously, that we uphold and sustain Elder Brigham Young, with his councillors the Twelve Apostles, as the Presidency of the Church of Jesus Christ of Latter-day Saints throughout the world; that we sustain Elder Orson Spencer as President of the Church in the British Isles, and that we uphold him by our faith and good works; and that we uphold, sustain, and support Elder Robert Martin as President of the Bedfordshire Conference. The meeting was then adjourned until 6 o'clock.

The evening meeting opened pursuant to adjournment and Elder Thomas Margetts addressed the congregation from the 2nd Epistle of Peter, 3rd chap. and 13th verse. He did great justice to his subject, causing the hearts of the Saints to rejoice in the glorious prospects so clearly portrayed. One baptised during service.

ROBERT MARTIN, President.

JAMES PEMBROKE, Clerk.

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### The Latter-day Saints' Millennial Star.

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MAY 1, 1848.

“While men slept his enemy came and sowed tares among the wheat and went his way.”  
—Matt.

How much vigilance is requisite in order to keep the wheat-field clean from tares. Without constant scrutiny the first, you know, *tares*, rank and cumbersome, are springing up among the wheat. Noxious weeds frequently grow faster in the garden than the most precious plants, and poisonous fruit often wears a most enticing verdure. In all ages of the church truth has been turned into a lie, and the grace of God converted into lasciviousness by men that have sought to make “a gain” of godliness, and feed their lusts on the credulity of the righteous and unsuspecting. In the midst of the general prosperity of the churches throughout the British Isles, we sometimes observe the stealthy tracks of beasts of prey. These animals come in the night and spoil the vines, and when the morning dawns, lo! the sight of their unhallowed tracks causes sorrow and mourning. Next to the long hacknied and bugaboo whisperings of polygism, is another abomination that sometimes shews its serpentine crests, which we shall call sexual resurrectionism. The teachers and abettors of such a doctrine have no need to hang out their colours in order to shew their pedigree. And they have no need to preach it *long*, in order to make their “calling and *reprobation* sure.” Such wandering stars as J. C. Bennett and Higbee’s, do not seem to be sufficient beacons to keep some restless and aspiring spirits from the maelstrom of pollution and apostacy. “Fools ever will be meddling,” says Solomon. The doctrines of corrupt spirits are always in close affinity with each other, whether they consist in spiritual wifeism, sexual resurrection, gross lasciv-

viousness, or the unavoidable separation of husbands and wives, or the communism of property.

We have barely to say of such "false teachers," that "their damnation slumbereth not." Except they repent and break off their sins by righteousness their wickedness shall be made manifest, and all the righteousness which they have done will be remembered no more in their favour. Let the Saints keep a cautious eye upon teachers that promulgate marvellous things beyond the first principles of the gospel. If a preacher cannot find hearers enough in Great Britain that might be profited by the first principles of salvation, he had better take a mission to some other nation, or chant a jubilee of universal redemption. We would suggest to Elders, whether endued or not, that they do not be too liberal in the use of the ordinance of "blessing." This ordinance legitimately belongs to an office set apart for the purpose; where others bestow it without the most manifest promptings of wisdom, the tendency is sometimes pernicious. We have often denied ourselves in this matter, when solicited by some of the best men of our acquaintance. An undue proneness to be esteemed great sometimes insensibly inflates the minds of very good men. Again some men, in their cupidity to get a name, or build up a family, may inculcate principles of adoption, (principles which may not be altogether false in the abstract), but being ill-timed and uncalled-for in the present state of the British Churches, defeat the object for which they are used, and actually peril indirectly the salvation of those who are taught thereby.

Again the Saints will have notice sufficiently early, whether it is wisdom to emigrate in the fall or winter; and suitable men to lead companies will be appointed early enough for the convenience of all concerned.

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THE present number of the STAR will close a lengthy article on the "Night Side of Nature." We have given insertion to this very prolix article in order to show the change which public sentiment is undergoing in relation to *supernatural* appearances. The author of the popular journal from which this article is taken, seems to have published this extract as a "*feeler*" of the public pulse. He does, indeed (though indirectly), lend his assent to the *truth* of such marvellous tales.

We are not at all incredulous ourselves about many such tales; but we marvel at the reformation which is taking place among the literary classes. Their credulity is fast overtaking the popular belief of the *profanum vulgus*, "lowest class." The inference from all this mark of popular opinion towards the belief in supernatural and invisible agencies of departed spirits, is, that the great enemy of Christ's kingdom is about to assume a different method of warfare against the people of the Saints of the Most High God. He finds that the attitude of *opposition* to miracles, and visions, and angels, is too hot and indefensible, therefore he must transform himself, and affect to be an Angel of Light. The time is not far distant when principalities and powers occupying high spiritual places in the world, will be as strong advocates for miracles, and visions, and new revelations as any of the Latter-day Saints. Eminent advocates of modern christianity are beginning to try on the coat of miracles, and ask their neighbours stealthily how it looks! They will soon lay claim to the credit of having always liked the fashion of such a coat. Then the sectarian clergy will proclaim it in their ecclesiastical diocese, "come to our church,—we believe in miracles and prophecyings; our forefathers believed in these things, and we are of apostolic *dissent* and ought to revive the gifts and blessings, and then the 'deadly wound' will be healed." Then let the Saints look out, when that state of things comes to pass, for "lying wonders, and all deceivableness of unrighteousness in them that perish."

SUGGESTION.—As the Conferences assume the responsibility of STAR and BOOK agents, would it not be well that the agents report at least monthly, or as often as the Conferences shall require, to the Council of the Church where the agent belongs! And let each council that audits an agent's report, make a quarterly report of the STAR agency to the next quarterly Conference. In these times of uncertainty of wages and depression of trades, it may not be wise for agents to credit out their publications, and thereby incur the hazard of involving the Conferences in debt. Would not the councils of the respective churches be a more suitable body of persons to advance the small sum requisite to supply their agent with a small stock of BOOKS and STARS, than for the Liverpool general agent to supply the whole number of branch agents? Would not the councils named be more likely to take such an interest in branch agencies as would keep them disembarrassed, and thereby keep our office in Liverpool free from perplexity? By this means, if there were any mistakes either with ourselves or with our agents in the branches, prompt and early settlements would speedily expose them and facilitate their correction. When accounts run a considerable time unobserved, they sometimes augment beyond our anticipations, and real or supposed errors create an uneasiness that is otherwise than profitable. As the STARS which the agents have on hand unsold are returnable to us, it is our request that such STARS may be *returned* to this office as soon as convenient, without *expense* to us. We have several orders for back STARS of the Tenth Volume, and accordingly request such agents as hereafter intend to return any of this volume to do the same, in order that we can supply such orders. The foregoing hints have been thrown out in order to lead to a correction of some evils to which we have hitherto been exposed, through a liberal indulgence in running accounts.

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No godly people ever lived in any age of the world without enjoying the spirit of prophecy and immediate revelation. No persons, of any age whatever, were ever condemned for rejecting the gospel, who did not have the offer of immediate revelation. And it is only those persons who reject new and immediate revelations who are destined to a doom more intolerable than that of the heathen. Those who have not the privilege of immediate revelation in their own day, cannot sin against the Holy Ghost, or offend unpardonably. Those who have clamoured most, in different ages, against immediate revelations and the ministry of angels, are like Reynard in the fable, who concluded that the grapes out of his reach were *sour*. When mankind cannot get immediate revelation from God, it both is and always has been a sure token that they had fallen into transgression, and were suffering rebuke and banishment from the presence of God. It is a sheer artifice of Satan for such to say, that they do not need any more revelation. No godly man living in the days of Adam down to Noah, or from the time of Noah to John the Revelator, ever felt or uttered such a sentiment. An anti-revelation spirit was unspeakably abhorrent to every godly person throughout the whole period of biblical history. It is only after the long lapse of seventeen hundred years of gross moral darkness that it has gained any tolerable currency. The first doctrine ever taught to mankind from the heavens, in any age of the world was new and immediate revelation. This is the first and most fundamental doctrine of godliness, and all other doctrines of godliness have no basis or support whatever but upon this doctrine. He that abideth in this doctrine hath both the Father and the Son, and no others have either God or godliness. The very announcement of God to Moses in the burning bush was a new revelation. The appearance of the angel to Zechariah was a new revelation. The stock of heavenly intelligence could only be increased by new

revelation. It is not derogatory to the Supreme Being to say, that neither God nor angels could possibly reveal sufficient in any one age to thoroughly furnish the inhabitants of every age to every good word and work.

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LETTERS TO THE EDITOR.

*Burslem, April 12, 1848.*

Dear Brother Spencer,—My health is quite good with the exception of a cold on my lungs, the result of being so often exposed to rain and mud. My labours are rather hard. I walk from five to twenty-four miles per day. This often produces weary limbs, swollen and blistered feet, which reminds me (as it did our beloved F. D. Richards,) of “old and lively times.” But I am willing to endure anything for the spread of the gospel. What have we not endured in the land of America! and need we expect the kingdom to be extended to distant nations with much less of toil and sacrifice? How did my heart thrill with mingled emotions of sorrow and rejoicing when I read the late epistle of the Twelve. There we read of enterprise, diligence, hunger, sacrifice, peril, faith, hope, charity, philanthropy, patriotism, and wisdom,—all without parallel in the world’s history. What multiplied and endless honours do not such men merit? All this to redeem Zion, to emancipate Israel, and prepare a way of escape for the pure in heart, the ransomed of the Lord.

I was pleased to learn that this Epistle was to be reprinted. I was no less pleased that your most valuable letters to the Rev. Crowel were also to be reprinted. I have felt the great loss this Conference has suffered by not having it in our power to procure them, owing to the edition being exhausted. But I hope soon to learn of their reprint. In my experience in this country, I have found that where attention has been paid to the circulation of these letters the work has prospered. I know that more good can be done by circulating the publications of the STAR-office, on a punctual and judicious system, than by a resort to any other expedient. While the elders are preaching or sleeping, these can be preaching their many fireside, kitchen, and parlour sermons; thus scattering the seed of truth in hundreds of places where we cannot have personal access, to spring up and bear fruit after many days.

Last Sunday I stood in the streets of two different towns, and raised the warning voice. On each occasion many people stood and listened with profound attention. I cried faith and repentance and baptism, for the hour of God’s judgments is at hand; but when I come to speak of the calamity to come, and bear my testimony to the gospel and to Brother Joseph, they seemed pricked in their hearts and filled with wonder. For some time after I closed, the most of them stood in their tracks, and several drew near giving me their hands, and some offered money. Several followed us on our way, talking as we went, and some said it was rather cold to be baptized yet. I thank the Lord for this fine weather, for I am not too proud to preach the gospel in the streets, or under any circumstances, where the rights of men will not be infringed upon, and I can get the people to hear. Paul and Stephen, and even Jesus, were obliged to preach in the streets. The priests of their day were of the same order as the priests of our day; they could not then, neither can they now, consent to open their fine chapels to the true ministers of the gospel.

We are occasionally baptising. The prospects are brightening, and I mean, by the help of my Master, that a good work shall be done here this summer.

God bless you and all your family, is my constant prayer,

L. O. LITTLEFIELD.

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*West Bromwich, March 28th, 1848.*

Dear Brother Spencer,—I am directed by Elder Broomhead to write to request you to insert in the STAR, the following caution to the Saints. A man, named John Critchley, who was baptized into the church in this branch, but was cut off

for swindling, has left this place some time since and gone to St. Helen's, in Lancashire, where he has tried to do the same, but, through the instrumentality of Elder Sherrat, has been prevented. A letter now lies before me from Wigan, written by Elder Perry, wherein he requests the certificate of John Critchley, and we expect he wishes to do the same there as he has done here

Yours in the new and everlasting covenant, for Elder Broomhead,

THOMAS E. GENGE.

P.S.—He is small in stature.

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TO THE PRESIDENT OF BEDFORD CONFERENCE, ELDER R. MARTIN.

*Cambridge, February 18, 1848.*

Dear Brother,—Cambridge is a mighty town to labour in; it is a seat of learning, and is also represented as one of the eyes of this nation, but, alas, she is blind, and her learning is the wisdom of this world. We want a faithful elder to come and preach to her, so that she may see out of this eye, that the nation may not be stone blind. We do not think ourselves competent to open a place and preach to this people, for Cambridge is a place of so much learning, and filled with priests and priestcraft of so many denominations, that we believe we should meet with much opposition. Would it not be advisable to lay this before the conference, so that it may be noticed in the Conference Minutes by the President of the British Churches? Would it not be wisdom to pray the President of the British Church to send a faithful and wise-hearted Elder to labour with you in this conference, for we say that this is a vast field of labour? Here is Cambridge, with upwards of 30,000 inhabitants; and if we, through a circuit of nine miles round Cambridge, inclose somewhere about sixty villages, which as yet have never heard of the gospel of Jesus Christ. Surely, brethren, the Lord has a people amongst this vast number.

We should like to be at conference but our calling is such, and the distance so far, that we cannot come. But brethren, and ye Saints of the Most High God, can we see another summer pass and another harvest over, and this vast number of people not have the gospel preached to them? O, then, beloved brethren and sisters! let us exert ourselves, and join hand and heart to warn and preach to the people who live round about us, for it is our duty (as sons and daughters of the Most High God) to preach the gospel of our Lord and Saviour to the inhabitants of this nation, so that when our time shall come to be gathered to Zion, we may look back upon the people of this land, and shake our garments, and say that we are innocent of their blood. We believe the time is come when great good might be done in this town and the surrounding villages, and we say that we are willing to labour in this blessed cause, as far as our calling will permit.

Brethren, we are happy to know that the work of the Lord is rolling on, and also rejoice to hear that the door of emigration is open, and we pray that we, with yourselves, may soon be gathered to Zion. We beg, brethren, that you may be blessed in your meeting together at conference, and may the Spirit of the Lord be sweetly enjoyed in your midst.

We subscribe ourselves your brethren in the covenant of our Lord and Saviour,

WILLIAM GOUTS,  
HENRY DAVID DALE.

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VARIETIES.

CAPTURE OF A CROCODILE IN THE CELEBES.—A male crocodile was caught this morning, (November 25th, 1845,) measuring fifteen feet four inches in length; and it is astonishing how quiescent these animals are when taken, allowing their feet to be fastened over their back, and a strong lashing put round the mouth, without any resistance, and then brought down, floated between two small canoes. When dragged out of the water



to be killed, the monster only moved his tail gently backwards and forwards. Yet, when hungry, it was evident that he would attack both men and boats, for the bones of a poor fellow were found in his stomach. It is probable that these cold-blooded reptiles digest their food very slowly, and that one meal, which is a gorge, lasts them for some time, as is the case with the larger serpents; otherwise, if, like the dragon of old, he required a man or a maid for breakfast, the demand would be a heavy drain on a small population. The thigh and leg bones of the Malay were perfect, and the feet had some portion of the flesh adhering to them, and were crushed into a roundish form, whilst the head was found separated at the joinings or processes. The poor man's jacket and trousers were also found, which enabled the relatives to recognize his remains, and, from his having been a fisherman, it was probable that he was attacked whilst occupied with his lines. A Dyak of Sarambo, who was with him, must have been carried off at the same time. The mode of taking the crocodile is curious. A monkey or a cat is attached to a stick as a bait, which the monster sucks down lengthways, and when the strain comes on this gets across his throat. To the stick is attached by a cord a long rattan, (cane,) which floats on the surface of the water, and which the animal attempts to get rid of. In the vicinity of this floating bait a dog is confined on a stage, beyond the crocodile's reach, in which miserable position it is not surprising that he should howl somewhat lustily. The crocodile, attracted by this noise, approaches the spot with great caution, and the natives state that, if he encountered any resistance when taking the bait, he would immediately retire without making a second attempt. When, however, he has swallowed it, which he does slowly, as he never suddenly tears the bait, he carries it to the shore, and it is sometimes two or three days before the long rattan is found, as he frequently takes it some distance, and secretes himself amongst the bushes and weeds of a small creek.—*Captain Mundy's Borneo and Celebes.*

**CHEERING PROMISES.**—We shall have our revolution the same as that we have had year by year for centuries; the same as that which has effected a greater social improvement in this country than either the revolution of 1789 or that of 1830. We shall go on probably extending and purifying the constituency. We shall make more laws than ever for the people, for the emancipation of industry and the protection of the poor. We shall fill the gulf that yawns between poverty and wealth. We shall give to Ireland the benefit of England's resources and her own. Doubtless the vivid march of revolution abroad will quicken our own pace at home; and whatever actual benefits are there attained will shortly be naturalized in our soil. But we shall still move naturally, equably, and surely; not by an alternation of frenzy and trance, but by the uniform and simultaneous action of all parties in the State.—*Times.*

**ON THE LIABILITY TO INSANITY.**—From a table illustrative of the occupations and civil condition of the insane, it appears that the farmers and labourers, whose natural and healthy employments might be thought to bestow almost an exemption from this malady, afford no less than twenty per cent. of the whole number. The mercantile class, whose anxieties and feverish speculations might be supposed to irritate the nervous system far more than the unvaried and steady occupations of the farmer, yield only three per cent.; while among the female patients, the monotonous tone of an indolent or merely housewifely occupation seems to afford a parallel to the agricultural, their numbers bearing as high a proportion to the whole as forty-two per cent. Does it not seem to follow, that the energetic employment of all the powers of the brain, which is the necessary condition of a life of trade and business, is more favourable to the continuance of mental health than the partial employment of some faculties, and the stagnant condition of many others, as in the farming and domestic classes? The medical profession supplied ten patients, and the clerical six; but what will be considered surprising is, that the civil condition of married and single give respectively almost equal proportions, the former being 545 and the latter 564.—*Dr. Winslow's Journal of Psychological Medicine.*

**ORIGIN OF STAYS.**—Stays were first invented by a brutal butcher of the thirteenth century as a punishment for his wife. She was very loquacious; and finding nothing would cure her, he put a pair of stays on her, in order to take away her breath, and so prevent, as he thought, her talking. This cruel punishment was inflicted by other husbands, till at last there was scarcely a wife in all London who was not condemned to wear stays. The punishment became so universal at last, that the ladies in their defence made a fashion of it, and so it has continued to the present day.

**CABBAGE PLANTS** may be raised easily from sprouts thrown out by the old stumps. Mr. Wilson, of Harraby, near Carlisle, finds that plants thus raised cabbage much quicker than those raised from seed. They merely require to be cut from the stump with a portion of its bark pertaining to them, and to be planted in rows like rooted seedlings, and to have the usual watering. It is the mode of raising cabbages universally adopted by the Chinese.—*Companion to the Gardener's Almanack.*

**ELECTRIC LIGHT.**—Numerous experiments have lately been made in Paris, with regard to electric light; the object of which was to give the electric spark a continuous light, which would admit of its being employed for the lighting of public buildings, theatres, work-rooms, &c. By means of a tube constructed upon a new principle, a placard placed at the distance of about eleven hundred yards, was perfectly legible. On the stage of the Palais Royal, an electric spark was thrown upon one of the worst of the scene-pieces, and produced a light equal to that of day, and completely overcame that of the lamps. Great results are anticipated from this discovery, when the regulating of the fluid shall have been mastered.—*Literary Gazette.*

**ADROIT MANŒUVRING.**—The following is the singular history of Mr. Labouchere, at present a member of the British Cabinet:—In 1822 he was a clerk in the banking-house of Mr. Hope, of Amsterdam, and was sent by his patron to Lord Baring, the celebrated banker of London, to negotiate a loan. He displayed, in this affair, so much ability, that he attracted the attention of the English banker. “Ah!” said he one day to Lord Baring, “You have a charming daughter, will you not accord me her hand?” “Young man! no pleasantry! I love you much, but how could Miss Baring become the wife of a common clerk?” “But,” said Mr. Labouchere, “if I were associated with Mr. Hope?” “Ah, that is very different, that would materially lessen the inequality between you.” Mr. L. returned to Amsterdam and said to his patron, “I must be your partner!” “My friend, do you think of that? you are without fortune! and —” “But if I were a member of Lord Baring’s family?” “The devil! Why in that case I would give you a partnership on the spot.” On the strength of these two promises, Mr. L. returned to England, and two months afterwards married Miss Baring, because he had the promise of Mr. Hope to make him a partner as soon as he was married to her, and became associated with Mr. Hope because he was married to Miss Baring.—*Halifax (N. S.) paper.*

**THE WINE-BIBBER AND THE BLACK STEWARD: FINE PALATES.**—As to de men passengers, I always let dem shift for demselves, for dere isn’t werry few of dem is real superfine gentlemen, but jist refidge a leetle varnished, over de surface like, all pretence. Dey all make believe dat dey know wine, when dere isn’t hardly none of em know him by name even. One buckra says, “Steward, I can’t drink dis wine; it is werry poor stuff. What de debil do you mean by giving me such trash as dis? He no fit to drink at all! Change him directly, and gib him some dat is fit for a gentleman.” Well, I takes up de wine, and looks at um werry knowing, and den whisper in his ear not to speak so loud lest eberybody hear; and I put de finger on my nose and nods, and I goes and brings him anoder bottle of de werry identical same wine, and he tastes him, smack his lip, and say, “Ah, dat is de wine, steward, always bring me dat wine, and I remember you when I leab de ship.” “Hush,” I say, “massa! Not so loud, sir, if you please, for dere is only a werry few bottles of dat ’ere wine, and I keep him for you, for I sees you knows the good wine when you sees him, which is more nor most gentlemen does.” Dey is cussed stupid is dem whites, and werry conceited too, Mr. Labender; but dere is nothing like letting him hab his own way.—*Letter-bag of the Great Western.*

It is said that of eleven members of the French Provisional Government, seven are married to English ladies. Does this portend war or peace between the two nations—union or discord?

## ANSWER TO THE WEST.

BY MISS MARY ANN MORTON.

Gladly, dear sister, would we leave  
The shores of Babel, and receive  
The call that is addressed:  
With cheerful sympathy resign  
The ties that round our feelings twine,  
And journey to the West.

We do believe the mission sent  
To call the nations to repent,  
That were by sin oppress’d.

They may obey the Saviour’s voice,  
Obtain remission, and rejoice  
With thousands in the West.

The dangers of the deep we’d brave,  
Depending on His power to save,  
Who is for ever blest.

Yes onward, Sister, would we go,  
Columbia is the land we know,  
Our home is in the West!

*Flamstead, Hertfordshire.*

“FIRST LOVE.”

(FROM THE FRENCH OF LAMARTINE.)

My image, in her soul, the first was graven,  
 As, on a waking eve, the morning Heaven.  
 Since then nought else her captive heart could move:  
 From the first hour she loved, the world was love.  
 She blent her life with my life; and her heart  
 Saw all with my own spirit; I was part  
 Of all beneath yon blue o'er-arching scope  
 Of all Earth's joys, and Heaven's immortal hope.  
 Distance and time for her existed not:  
 The present bounded all her life and thought.  
 Ere this she had no past: her future lay  
 In the soft evening of each summer day.  
 She trusted in the influence, smiling fair,  
 On our young hearts, and in the spotless prayer  
 Given with her flowers, and joys that knew no tears,  
 On the loved altar of her girlish years.  
 She led me by the hand into the fane,  
 And what she did, I child-like did again:  
 Then would her voice say softly, “pray with me,  
 For e'en sweet Heaven I know not without thee!”  
 But why revert to long-departed years?  
 Let the winds blow, the murmuring waters roll:  
 Return, return, my melancholy soul:  
 Come memory: but no tears.

LIST OF MONEYS RECEIVED FROM THE 4TH OF APRIL, TO THE 18TH OF APRIL.

Isaac Dacer .....	£1 4 0	Brought forward.....	£11 15 0
Charles Miller.....	4 0 0	James Bond.....	1 9 0
John Preece .....	1 10 0	William Cartwright .....	2 0 0
John Morris.....	1 10 0	Peter Ogden .....	4 11 11
William West.....	2 0 0	Robert Reader .....	4 11 2
John Hackwell .....	1 10 0	John Johnson .....	1 2 6
Eliezer Edwards .....	0 1 0	John Page .....	0 15 4
Carried forward .....	£11 15 0		£26 4 11

NOTICE.

ERRATUM.—In the Money List in the second STAR, the last name but one should read “William Gess,” instead of “William Tess.”

CONTENTS.

The Night Side of Nature .....	129	Varieties .....	141
Conference Minutes .....	134	Poetry .....	143
Editorial .....	137	Poetry .....	144
Letters to the Editor .....	140	List of Moneys Received.....	144
To the President of Bedford Conference .....	141	Notice .....	144

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The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

No. 10.

MAY 15, 1848.

VOL. X.

## BLACK BOOK OF BRITISH ARISTOCRACY!

This is a little work lately published by Mr. Wm. Strange, London. If it is an accurate statement of things as they exist, it surely must astound every lover of equality and freedom. It seems almost incredible that in this boasted age of knowledge, and the march of improvement and spread of *Christianity*, so-called, that humanity should be so flagrantly outraged in the midst of one of the greatest nations of modern times. Have justice and equity fled from the earth? Is Christianity only a fair name full of inward corruption and foul plagues with which she torments the nations of the earth, under the vile pretext of apostolic descent?

The statements of our author are backed with the appearance of such mathematical accuracy as to command our credulity until counter-proof is brought forward. We have no party politics to subserve, neither do we wish to foment discord, nor excite the populace against their legitimate rulers. Our creed is to pray for kings and governors, and all in authority, and be subject to the powers that be; and we unqualifiedly deprecate any part which Saints may take with the heated partizans of the day. Our work is to preach the true apostolic gospel as the only remedy for the grievances of all nations, and to gather out the upright to a land where they can be organized on the principles of godliness, fraternity, and liberty. We do not expect to daub over the tottering walls of old ricketty governments by way of reform or partial repeal. But we expect to abstract the sinews of strength and virtue, and then leave all mere human governments to fall of their own accord, like the walls of Jericho. But peradventure that some, like Lot's wife, may cast a lingering look of attachment towards their native land, and heave a sigh at parting with institutions that are proudly called the bulwark of our holy religion; they may find some relief to their attachments by reading the little work above-named. But we do not suppose many Saints need any scissors to cut the remaining cords of affinity, having felt the rod of the oppressor sufficiently without paying *threepence* to see the *show*. A member of Parliament is reported to have said substantially as follows, while discussing the income tax:—

“We are quarrelling about an income tax of sevenpence a pound. What amount do the *people* pay on articles consumed by them? For every 20s. the working classes expend on tea they pay 10s. of duty. For every 20s. they expend on sugar they pay 6s. of duty. For every 20s. they expend on coffee they pay 8s. of duty. On soap, 5s.; on beer, 4s.; on tobacco, 16s.; on spirits, 14s. of duty on every 20s. they expended upon these articles. When you bear in mind that the working classes expend much more income on these articles than people of our class, you cannot but see that this amounts to an income tax not of 7d. per pound, but sometimes to 12s., 15s., or 16s. per pound. While men of some thousands a year expend a vast deal more in buying furniture, horses, carriages, books, and other things which pay comparatively little tax.”

The taxation imposed on the British people is said to be the highest in the world. For instance, taxation per head for every man, woman, and child, is in

England .....	£2 12 6	Austria .....	£0 11 6
United States .....	0 9 7	Prussia .....	0 12 7
Russia .....	0 9 9	France .....	1 4 0

Our author adds, that the result of all this British aristocratic system is this:—that on the one hand we have a small and idle class, monopolizing all the lands, monopolizing the government and its immense patronage, regarding the right to legislate hereditarily as their birthright, imposing laws, raising taxes, and spending them to the amount of more than fifty millions annually. And on the other hand, we have a vast industrious population, working from morn till night, often for the scantiest wages, deprived of all political power, but compelled to obey the laws, to pay the taxes, and to furnish out of their very misery and wretchedness the greatest part of the national revenue, which is expended in the families of the rich aristocracy themselves, all tending to the accumulation of vast aggregations of wealth, on the one hand, and wide wastes of poverty and suffering on the other. Is this a condition of things, we ask, that the hard-working and industrious classes of Britain ought any longer to endure?—ED.

#### ALARMING CONDITION OF THE COUNTRY—PROGRESS OF DESPOTISM.

Lamartine, in his "Vision of the Future," prognosticates the social and political progress of every other part of the European continent, except Russia and England, which are enslaved by aristocracy, and retrograde into misery and insignificance. The circumstances of the present moment seem to warrant the probability of the fulfilment of the prophecy. Except these two countries, all Europe is breaking its fetters; we are suffering new ones to be forged. France, Germany, and Italy, have achieved freedom of speech and of the press—we have lost ours. At the time that we behold other governments rising in renewed youth from the ashes of revolution, our government is pursuing the same fatal course of coercion and terrorism which have brought things to a crisis abroad. Distress increases every day amongst the working class; the government attempts to crush their complaints instead of relieving their sufferings. They cry for freedom, and the government presents them with the muzzles of cannon. They complain of their treatment in public meetings, and they are treated with a gagging bill!

But we are surprised to hear people who are well off themselves still asserting that there is no real distress—that every man may have work if he will. Can there really be ignorance so profound and so pitiable? Why, there is not a foreigner who visits London who is not horrified at the mass of squalid destitution and crime which results from it, which here stares upon him. The prostitution which now covers almost every yard of our pavements—the haggard wretches who present themselves on every hand, are such as are not to be found in the world besides. But plunge into the narrow alleys, amid the denser portions of the population, hidden from the ordinary eye. There you find square miles of squalour, filth, destitution, misery, and crime, in such a rankness, intensity, and extent, as no city or nation, in any age, ever presented the most distant approach to.

We heard an intelligent American, the other day, who had been for two years traversing the continent, say, that there was nothing in the world like it. We have letters from Manchester, Nottingham, the Staffordshire Potteries, and other places, all speaking of the unparalleled distresses.

But volumes would not contain the details of the actual condition of English misery at this moment. We hear manufacturers of the highest standing, and the most moderate political views, declaring that they see nothing but a tendency to revolution. That they employ their hands as much as possible, but do not sell their goods. This we find a very general condition, and it is a condition that palpably cannot last. Numbers of working people apply to us to aid them in getting accepted by the Board of Emigration, but the extent of relief of this kind, is not a twentieth part what it ought to be, and is tied up by absurd restrictions to mere agricultural

labourers. A young, active man came to our office this week. His family has been long known to us. They are industrious and every way most meritorious. This young man is a smith—an admirable workman. Without work in the Midland Counties, and having a wife and three children, he set out to seek employment. He got none on the way to London. He has diligently traversed London for *five weeks* in search of work, but in vain. With the strongest recommendations from gentlemen well-known, he applied at the Woolwick Dockyards. It was useless. Everywhere he was told that they were *turning off*, not *taking on* hands. This able, steady, and industrious young man, who would rejoice to emigrate, is now treading his way back poorer than when he set out, to his native place and his family.

And will men yet pretend to say that there is work for those who will do it? Will they tell a country where the working classes are there in tens of thousands reduced to inaction and starvation, and where the middle classes are sinking in consequence, and must sink rapidly, that it must be patient, orderly, and loyal.

Such language is an insult, to the misery that abounds, and the strongest incentive to disorder and treason. The only thing which can save us is, *the timely coming forth of the middle classes* to join the people in a firm resistance to the present encroachments on our liberties, and as firm a demand for reform and ameliorating measures.

In vain will LITTLE PHARAOH RUSSELL harden his heart at every fresh cry of the oppressed; in vain will he drive the meek and patient Moses of constitutional appeal from his presence. The growing distress will be too mighty for him. Every good man must give him up now he has destroyed the last of our remaining liberties, that of speech and the press, and has found no laws despotic enough for him, without resorting to the reign of the infamous Charles II, when blood flowed like water, and lewdness like a sewer; when his own ancestor, Lord William Russell, and the brave Algernon Sidney fell by government treason and the axe, when the butcher-judge Jeffries sate and executed with brutal violence the brutal will of the most detestable monarch that ever polluted the throne of England.

The times demand the wisest counsels of the wise—the firmest measures of the firm—the promptest union of the prompt. If there be any love of God or man, of liberty or of peace; any feeling for human misery, or desire for the honour of our country, and its progress in the midst of the nations—the merchants, manufacturers, and the whole middle class, must no longer twaddle about order and loyalty, but come forth, and in union with the people, insure the prevalence of those qualities—and the salvation of the state.—*Howitt's Journal*.

## CONFERENCE MINUTES.

## LONDON.

This conference was held on 27th February, 1848, at the Assembly Rooms, 8, Theobald's Road, and commenced in the usual manner. After singing and prayer, Elder J. Banks was nominated to take the presidency, and Priest Samuel Jarvis to act as clerk.

Elder Savage briefly addressed the meeting, and felt happy to say the work of the Lord, in London, was in a good condition, and never since the commencement so good as at the present time.

The President then rose to express his feelings, and felt happy in having the privilege of meeting with them for the first time in conference; he felt as though a new era had begun: the work was progressing through the conference were he had been on every side. He felt happy to hear so good a statement of the London Branch: he rejoiced to sit in holy council and conference with them that day to devise plans for the further progress of the kingdom of God, for the time was not far distant when the tottering kingdoms around us would fall and crumble to dust. After some teachings truly impressive, the President called for a representation of the branches, which was given in the following order:—

BRANCH.	REPRSTND BY	MEM.	ELD.	PRS.	TEA.	DEA.	BAP.	C. OFF	REC.	REM.	EMG'D	DED
London .....	Savage .....	215	15	13	4	3	22	6	1	15	8	0
Luton.....	Hodgert ..	139	4	9	2	1	73	5	5	4	0	2
Newbury .....	Squires .....	123	13	8	3	2	30	3	3	0	0	0
Rickmansworth	Caffall .....	42	5	2	1	1	15	0	2	0	0	0
Dover.....	Phelps .....	41	2	3	2	1	10	2	1	1	6	1
Woolwich .....	J. Booth ...	25	5	1	1	1	7	1	0	0	0	0
Blackwall.....	W. Booth...	28	2	2	1	1	14	0	0	0	0	0
Nottinhill.....	Balam.....	20	2	1	1	1	12	0	0	0	0	0
Jersey .....	By Letter ..	50	2	4	1	1	62	12	0	0	0	0
Portsmouth.....	Lewis .....	9	1	0	0	0	1	0	0	0	0	0
Scattd Membrs	.....	7	0	0	0	0	0	0	0	0	0	0
Total .....		699	51	43	16	12	246	29	12	20	14	3

All branches were represented in good standing; the statements given in were truly cheering; a goodly number of Saints were present from distant branches; all seemed to rejoice; every countenance indicated peace and joy; the work is moving on with great celerity in this part of the Lord's vineyard. The President wished to know if there were any alterations wanted, when the following propositions were made:—

Proposed that William Poulter, William Theophilus Cope, Robert Clifton, John Squires, David Day, and Samuel Purdey, be ordained to the office of Elders. James Hart, John Parson, Edward Clerk, Martin Cole, and Henry Squires, to the office of Priests. Henry Slade, Deacon: carried. Also moved that London be divided into five branches, and subject to one counsel—Elder Smith, of Flamstead.

The branches were then organized and presidents appointed. Also moved that Elder John Caffall be sustained as President of Rickmansworth Branch, and Elder Margats take charge of Watford.

Jersey being represented by letter, it was moved that we, as a conference, do sympathise in our faith and prayers with the Saints in Jersey. Also moved, that Priest Richard Betts, of Dover, being cut off, as no longer a member, and refusing to give up his license, his name be inserted in the STAR.

The President then briefly addressed the meeting upon the glories of the kingdom, the fall of Babylon, the privileges, blessings, and power of the gospel in this our day, as in the days of the apostles. After a few more remarks, the meeting adjourned until half-past two.

Afternoon service commenced as usual. During the administration of the Sacrament, a hymn on the 160th page was sung. After which the President gave an impressive address on the solemn occasion, appropriate to the time and season. The number of officers present was then called for. 32 elders, 15 priests, 6 teachers, and 5 deacons. The President then proposed that Elder Cope take charge of Blackwall Branch, seconded by E. Booth; and Elder W. Booth confine his labours to Camden Town. Other Elders were then appointed to their respective branches. Elder Savage, London; E. Hodgert, from whence he came; E. Phelps, Dover; E. Squires, Newbury; E. J. Booth, Woolwich; E. Balam, Nottinhill. E. James Caffall, Portsmouth; E. Lewis, Brighton; E. T. Caffall, Windsor. Being no branch named as yet, the President wished not to forget St. Alban's; E. Margats said, it should be visited once a fortnight.

The following propositions were then moved and carried unanimously:—

Moved that we, as a conference, uphold and support Brigham Young and the Twelve Apossles, as the Presidency of the Church of Christ throughout all the world; also that we uphold and support Elder Orson Spencer, as the President of the Church of Christ in Europe; also that we uphold and sustain Elder J. Banks, by our faith and prayers, and also with our means, as the President of this Conference; also Elder Savage as the President of the London Branch.

The President then stated the necessity of keeping a correct record in every branch. In order to accomplish that, he had been at the trouble of providing books for that purpose, also books for the registration of all births and times of blessing of children; he had also provided a general record book to be kept in London, and nominated Teacher Benjamin Beer to take charge of the General Record Book for the London Conference, and had done this that all things might be in order, and one order of things be observed. He wished to bind this conference into one focus, and with strict adherence to this council; and then furnished

each presiding elder with record books, and expressed his wish for all books and STARS to be confined to one agency. The President then said it was his mind and will that the work should roll on in this city and vicinity, and it should. He wanted them to make a covenant with him to that effect, and show their approval of it by saying, "Amen," which was heartily responded to by every Saint. He wished to impress on the minds of the Saints the necessity of taking in the STAR, as the time would come when they would be of great value; also Orson Spencer's Letters; it was a work worthy of admiration, and contained more genuine theology than all the books written since the apostles of old. What he said to one he said to all; he wanted them to be blessed, and if they attended to the counsel given, the blessing of God would attend them. The President briefly addressed the officers on the important duty of their office, and called on those chosen to preach the gospel to do it faithfully and in love, and as much as they did this they would become the saviours of the people, and see the good effects of their labours with many blessings. Many kind and fatherly instructions were given by our beloved President, and the meeting adjourned until half-past six o'clock.

Evening service commenced with singing and prayer, after which the ordination of the brethren called to office was attended to by Elders J. Banks, Booth, Squires, Lewis, and Hodgert. After a hymn was sung, the President briefly addressed the meeting in an impressive and instructive manner to all present. Elder Squires and Elder Hodgert gave a short address on the principles of the gospel, preaching without purse or scrip, and its literal meaning. After a truly happy day's instructions and teachings, the Spirit of God truly prevailed; nothing but peace, joy, and concord, all was order and harmony throughout the day, where a respectable and crowded audience was in attendance. Baptized one in the morning, and another name given in at night for baptism. Such a conference has never been held in London; we anticipate such a one has not been in England. Ere long, God speed the plough! This conference adjourned until the first Sunday in May, or till further notice be given. Meeting closed with singing and prayer in the usual manner.

Elder J. BANKS, President.

Priest SAMUEL JARVIS, Clerk.

P. S.—Dear brother Spencer,—The minutes of our conference have been delayed; I beg you will pardon the delay, and I will endeavour to forward the next minutes sooner. Brother and Sister Banks's kind love to you and yours, hoping you are all in the enjoyment of good health. We are all well in London, and going on prosperously; love and unity is increasing. The Lord is blessing the labours of our beloved Brother Banks in this part of his vineyard; there is every prospect of a great ingathering, all seem to have the cause of truth at heart, and rejoice in the promulgation of the gospel of life and salvation. I pray our Father in heaven to bless our feeble endeavours, that the honest in heart may be gathered out of the city of Babylon, and united in the land of Zion. Even so, Amen.

Yours truly, in the everlasting covenant,

SAMUEL JARVIS.

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#### WARWICKSHIRE.

This Conference was held in the Infant School Room, Grey Friars' Lane, Coventry, on Sunday, January 9th, 1848. The meeting opened in the usual way, and Elder Thomas Smith was chosen President, and Elder William Broadhead clerk.

The number of officers present was, 21 elders, 20 priests, 2 teachers, and 4 deacons.

The President made some remarks on the rolling on of the work of God; showing the importance of being diligent in the work, this being the seed time of eternity, and we were sowing those seeds that would eventually ripen either for weal or woe.

It was then proposed that Brothers George Arnold and Richard Britton be ordained Elders; Brothers Bisto and Betts, Priests; and Brother White, Teacher. Carried.

Proposed that Alcester be organised into a branch, and that Elder John Freeman preside over the same. Carried.

Proposed that Elder Thomas Smith be sustained as Book Agent. Carried.



The representation of the branches was then called for, which was as follows:—

BRANCH.	MEM.	ELD.	PRS.	TEA.	DEA.	BAP.	C. OFF	DEAD.	RECVD
Leamington .....	54	4	6	1	2	5	1	0	2
Coventry .....	116	4	8	2	3	31	8	0	3
Rugby .....	24	1	3	0	0	4	0	0	4
Tillingly .....	78	2	4	2	2	11	2	0	1
Loxley .....	40	2	1	1	0	14	0	0	0
Dorchester .....	20	2	2	1	0	10	0	0	0
Aston Rouant .....	9	1	2	0	0	0	0	0	0
Whittleford .....	9	1	0	0	0	2	0	1	0
Barford .....	25	1	2	1	0	2	0	0	0
Alcester .....	8	1	0	0	0	5	0	0	0
Total .....	383	19	28	8	7	74	11	1	10

All were represented as being in general good standing, and, although much opposed by the powers of darkness, were determined to roll on the work of the great God, and would die in the Lord but never give up.

After some remarks by the President, the meeting was adjourned until three o'clock, p.m.

The afternoon meeting opened in the usual way, and Elder Thomas Day addressed the meeting, and expressed his satisfaction at seeing such a number added to the Church; and, being the first person who preached the gospel in that city, he gave vent to his feelings in a manner which showed he was entirely in the cause of God.

Elder Tubb next addressed the meeting, and expressed his gratitude in being permitted to obey the gospel after searching between 60 and 70 years for the truth. And as the old man continued to pour forth the effusions of his grateful heart, every soul seemed to rejoice with him in the light of the everlasting gospel.

A vote was then taken to uphold the Twelve as the legal authorities of the Church.

Proposed that this Conference uphold Brother Orson Spencer as President of the Church in the British Isles. Carried.

The President then proposed a vote of thanks to Elder Orson Spencer for the information and instruction given through the medium of the STAR, and for his unwearied zeal in the cause of God. Carried.

Elder John Page having resigned the presidency of the Barford branch, in consequence of ill health, it was proposed that Elder Richard Britton preside over that branch. Carried.

Proposed by Elder Thomas Day that we uphold Elder Thomas Smith as President of this Conference. Carried.

Some remarks were then made by the President, showing that all who effectually preach the gospel must depend on the spirit of God, and this could only be obtained by faithfulness and diligence before God. After some further remarks the meeting adjourned until the evening.

In the evening a large concourse of people assembled, when a most powerful and impressive discourse was delivered by the President, showing the consequences of rejecting the gospel. It was listened to with breathless attention by an intelligent audience; while the countenances of the Saints beamed with joy and gladness. Many of them came a long distance to meet and enjoy the society of their brethren in the gospel of Jesus, and it was with regret that the parting adieus were given; while the spirit of love which was manifested, showed with what reluctance the parting hand was taken as the time of separation drew near.

THOMAS SMITH, President.

WILLIAM BROADHEAD, Clerk.

#### SHEFFIELD.

This Conference was held on the 26th of December, 1847. The meeting was called to order, and opened in the usual manner. Elder Dunn then engaged in prayer, after which we sung "O, Zion, when I think on thee!" &c. It was then moved and seconded that Elder Dunn should preside, and Elder Mitchell be clerk. Carried unanimously. The President then made a few pointed and seasonable remarks.

The number of officers present was, 2 high priests, 29 elders, 20 priests, 12 teachers, and 5 deacons.

The President then called for the representation, which was as follows:—

BRANCH.	REPRESNTD BY	H. P.	ELD.	PRS.	TEA.	DEA.	MEM.	REC.	BAP.	C. OFF	REM.
Sheffield .....	Sylvester .....	1	11	16	11	3	319	3	7	2	0
Doncaster .....	Brewerton ...	0	3	5	0	1	49	3	2	0	4
Chesterfield.....	Rodger .....	0	4	8	4	2	155	0	41	1	0
Pilley .....	Travis .....	0	2	2	1	1	26	0	1	0	0
Cranemoor .....	S. Wells.....	0	1	2	1	1	9	0	0	0	0
Mattersea .....	By Letter .....	0	1	4	1	1	48	0	3	0	0
Gringley .....	Do. ....	0	1	0	0	0	16	0	0	0	0
Woodhouse .....	Hall.....	0	4	3	3	2	55	0	3	0	0
Newhall .....	By Letter .....	0	1	1	0	0	5	0	1	0	0
Rotherham .....	S. Wood .....	0	2	1	1	1	35	0	11	0	0
Darnall .....	Mitchell.....	0	2	3	3	2	43	0	9	0	0
Scholes and Thorp	Barker .....	0	1	1	1	0	6	0	0	0	0
New Brinsley .....	Dunn .....	0	1	0	0	0	20	0	4	0	0
Scatter'd members	.....	0	0	0	0	0	7	0	3	0	0
Total .....		1	34	46	26	14	793	6	85	3	4

All represented as being in very good standing with few exceptions.

It was then moved by the President that Elder George Wood, his wife Jane, and Sarah Canday be received in this Conference. Carried unanimously.

Moved by the President that New Brinsley be organised into a branch, and that John Dextery be ordained a Teacher for the same. Carried unanimously.

Moved, seconded, and carried that Elder George Wood be president of New Brinsley branch. Brother G. Wood is one of the excellent of the earth; one of the first-fruits of the region round Birmingham, when Apostle Woodruff laboured there; and one of the first that carried the fulness of the gospel into Birmingham.

Moved, seconded, and carried that Elders Wild and Barker take Dronfield as a field of labour.

Moved, seconded, and carried that Brother White of Rotherham take charge of Scholes and Thorp branch in the place of Elder Barker.

Moved by the President that Elder Brewerton labour in Belper and Ripley, and that Elder S. J. Lees labour in Mattersea and region round. Carried unanimously.

President Dunn then called on the presidents of the branches to nominate persons for the ministry, if they required more help. The clerk nominated for his branch James Stones and Joseph Wilson for priests, and James Robertshaw for a deacon. Elder Rodgers, for Chesterfield, nominated Edward Crich and George Wamsley for priests, and William Ashbury for a deacon. Unanimously accepted by the conference.

The meeting was then adjourned until the afternoon.

The afternoon meeting being opened, President Dunn gave out a hymn, and called on Elder C. Miller (president of Bradford Conference) to engage in prayer.

It was then moved, seconded, and carried that we uphold Elder Dunn as President of this Conference by our faith and prayers.

Moved by the clerk, seconded by the President, that we uphold Elder Spencer as President of the Church and Kingdom of God in Europe. Carried unanimously.

Moved by the clerk, seconded by the President, that we uphold the Twelve Apostles as the legally appointed authorities of the Church, and Brigham Young as President of the whole. Carried unanimously.

Moved, seconded, and carried that we sustain all the presidents of the various branches composing this Conference.

The meeting was then adjourned until the evening.

The evening meeting opened in the usual way, and President Dunn then introduced Elder Miller, who addressed the congregation in a powerful manner upon the Kingdom of God. He exhibited the order, sublimity, and surpassing beauty of the kingdom, to the deformed, patched, and ugly image of mysterious modern christianity. After he had done, President Dunn spoke very impressively on the same subject, and bore a bold and faithful testimony to the same. This was truly a day of rejoicing with us to witness such things. To God be the glory for ever.

CRANDELL DUNN, President.  
HEZEKIAH MITCHELL, Clerk.

P. S.—On Tuesday, the 28th, three hundred and six sat down to tea. After tea was over, President Dunn called the meeting to order, when a number of us sang hymns and songs of our own composition, (Sheffield manufactured.) President Dunn and his lady sang “Hard Times.” The sisters were not behind in reciting and singing. Truly we did rejoice together greatly. The company of saints is sweet, and what a rejoicing when we all meet to part no more! We were also favoured with the company of Elders Miller, S. Wood, Westwood, Rodger, Brewerton, and others, who took an active part in the proceedings of the evening.

H. MITCHELL.

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## The Latter-day Saints' Millennial Star.

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MAY 15, 1848.

THE reports from the Conferences generally were never more cheering than at the present time. It gives us pleasure to notice that the mammoth city of modern Christendom is being taught the way of God more perfectly and far more extensively than before. “He that divideth liberal things by liberal things shall he stand.” If the Bishop of London will not resign his charge voluntarily, for want of proper authority; still, it is written that the Saints shall take the kingdom, and we say, God speed! to Elder Banks and the London Priesthood for their valiant and liberal efforts. It may be that some other presiding Elders in the large towns have “disposable livings,” not yet given away to some of the priesthood in their conferences. And we rejoice to find that there are many young men like minded, as ready to seize hold of fat livings, in the true apostolic sense, and win souls that will be as stars in their crown of rejoicings, and as jewels in the day of Christ.

We have waited with anxiety to learn the result of Elder T. B. H. Stenhouse's introduction of the gospel into Southampton, and the intelligence of his success has at length gladdened us, and confirmed the saying, “If the vision tarry wait for it, it will surely come.” Let Elder Ballan go to the Isle of Guernsey, that waits for the law of God, and “redeem the time pious knowing the days are evil”

We recently visited Manchester Conference, and found it flourishing under the Presidency of Elder Cook. The Elders of the different Branches of that Conference appear to have on their armour, and the fruit appears in an addition of 273 by baptism since the Conference in December. This Conference has lately had a debt of more than £30 thrown upon them for payment, in consequence of the embezzlement of their STAR and Book agent, Alfred Shaw. Elder Cook remarked, “that we often had to wipe off scandal in consequence of the wicked conduct of some professed Saints. He said that our Church never *suspected* evil till they *saw* it, which was a principle of righteousness not so compatible, perhaps, with the interest of the *purse*, as with the Scriptures of truth and charity. Judas sold his Lord for thirty pieces of silver, and A. Shaw had sold his standing in the Church for £30.” The officers of the Conference promptly and liberally came forward and assumed the debt of the defaulter, and paid a part, and promised the balance soon. The Conference also recommended their Book Agent to make a monthly report to the Council, and a quarterly report to the Conference.

Bradford Conference, under the Presidency of Elder J. Marsden, is receiving large additions by baptism. Birmingham Conference, also, under the Presidency of Elder Perks, is in a flourishing condition. Preston Conference, under the Presidency of Elder G. D. Watt, though not so much augmented in numbers, is still united and prosperous. The warm season has fully opened, and, though the

slackness of trade still continues, it does not prevent the priesthood from working full time and getting full wages in the Lord's vineyard. The fidelity, diligence, and zeal of the Saints in spreading abroad the knowledge of the gospel, and converting souls to the truth, furnishes a pleasing assurance that many will make their calling and election sure, and receive an elevating endowment of the gifts and blessings of the great salvation.

## LETTERS TO THE EDITOR.

26, *Tonbridge-street, New Road, London, April 1st, 1848.*

My Dear Brother Spencer,—On Monday last I wrote to Elder Stenhouse, requesting him, with your approval, to take charge of the work of God in Jersey, giving him a letter of commendation to the Saints; appointing Elder John Lewis, for the time being, to take charge of Southampton. I have instructed Elder Ballan to resign his charge into the hands of Elder Stenhouse, to leave Jersey and move to the island of Guernsey, and devote himself to the opening up of that place, which is within a few hours sail of Jersey.

Elder Dunbar writes me from Dover,\* that he commenced his labours on Sunday last, under very favourable auspices, so far as being kindly received and good audiences—baptizing at the close of the services; but he adds all things appeared in the sear and yellow leaf. I have sanguine hopes that under a more genial influence vegetation will put on its rich livery of green, and the wilderness and solitary place be glad. In regard to London I am proud to say we are moving on majestically; at no period of the history of the church in this country, has there been manifest such a spirit of inquiry, or so many baptized in the same time; the fact is, the work has been pent up in a nut shell. I have succeeded in having five new places opened in different parts of the metropolis. We have now preaching in six places within doors every sabbath, and something like four branches. Our motto is—right a-head, and we begin to wonder how men feel when they are afraid. Since conference I have organized five new branches in the country, with every prospect of success; I find myself as busy as ever I did in my life, but I regret to say my health is but very poor, yet in spirit I feel a very Hercules.†

My kind regards to yourself and family, and believe me to remain affectionately yours in the covenant of peace

JOHN BANKS.

\* Elder C. Phelps, who was lately in Dover, is removed to Sandwich, in Kent.

† God grant that every Elder in the British Isles may feel the same, and the Lord's people shall speedily be gathered out with glory to his great Name.—Ed.

*St. Helier's, Island of Jersey, April, 28th, 1848.*

My Dear President,—Having a few minutes at my disposal, I feel anxious of improving the same, in giving you an account of my labours, and success in the ministry of our Lord and Saviour, in and around Southampton, which place I left on the evening of the 25th instant to visit this island.

In my preceding letters I gave you a brief outline of my entrance there, a stranger, on the 14th January, and the difficulty I had of obtaining a room to preach in, together with the opposition that I had met with from professors of religion; I may add to these, *their* predictions of “Mormonism dying a natural death,” and consequently unworthy of their particular notice. All these, through a strange co-mixture, have continued to increase day by day; however, I am happy to write you (with the most grateful feelings to my heavenly father for his blessings bestowed), these have been reiterated and wafted from house to house *in vain*. I was fifty-five days there before I baptized any, since then I have been the instrument of baptizing 17, and that under circumstances which I call favourable to the spread of the gospel. The tales they have set afloat, and employed *missionaries* to scatter among the people, have been so grossly false and irritable to the feelings of the people, that they have come in the ordinary way to pay *their* respects to us: by abusing and slandering those that have been baptized, so much so that those who might

have passed by carelessly, are beginning to ask what's the matter; and while it has the tendency of drawing the attention of more strangers to come and hear, it *confirms* the faith of the Saints, *brightens* their countenance and *strengthens* their hopes; now they feel as glad and happy as did the ancients, when they exclaimed "*we glory in tribulation,*" &c. I have preached, and the word says I am *right*, the spirit that accompanies the same, says it is *true*—the blessings following obedience, which we *have* witnessed in *five* cases already, of the instantaneous healing of the sick in the name of the Lord, "by the anointing of oil" and "laying on of hands" before many—not in a corner; and last, yet not least, the visitation of "*false spirits.*" The devil stirring up his children to "deeds of darkness"—the threatening of my life, all abundantly testify that Mormonism is the *eternal* truth of heaven come to man again. These, dear President, have made my children feel strong in the Lord. I know you would not be ashamed of them; if they are not right, I am to blame, for they scarce wait to hear what they should do, before they are away to do it. I never laboured with more pleasure in my life, although it has been under great weakness of body, arising, I think, from long abstinence before I got any into the church.

On the 6th of April I was visited by an elder and two priests (passing by chance,) who came in time to see our branch organised, and afterwards, through the kindness of the sisters, we enjoyed ourselves as children at a good repast, in honour of 1830 as well 1848. Since I received your Letters and Invitations, the sisters go on Sunday mornings from house to house, and distribute them so gracefully, that the *very pious* cannot refuse them. I am happy to inform you I succeeded in taking a large room, very suitable for us, for the term of six months; when that is expired we shall need a large chapel—so I feel, so I say and so I write—they are the germs of a noble people from *the South*.

I enclose you a letter sent me, from Mr. Waddington the day I left Southampton; it is a letter which might be to some cheering to vanity, but I look upon it not so. My reason for sending it is for your perusal, and use it if you think proper. He is a gentleman, now I should think between sixty and seventy years of age; he has not caught the spirit of this work, or, I doubt not he would have obeyed the gospel; still he is among the *honourable persecuted* of the earth, a friend to the oppressed, and an unflinching advocate of justice between man and man. He has given me the use of his school-room, one mile from the town, ever since I came to Southampton, without receiving any remuneration, though by so doing, he has not only suffered damage to his property, and insult to his person, but the old spirit of taking from him the means of existence has been tried, yet in boldness I have heard him myself, as well as through others, publicly declare he never should turn us out. I have baptized his partner in life, and pray God that he soon may enjoy his reward. Another there, has been turned from £100 a-year, and that by a *mighty pious christian*, for his kindness to me. I stopped at his dwelling, and fed at his table, for some weeks; before I left I baptized him and two others. His kindness to me, as a servant of God, has been such, that I earnestly cherish the hope, though now he should suffer, he may at last find an entrance into *the everlasting habitations* of those whose friendship he has made "by the mammon of unrighteousness" in a time of need.

Dear President, these things I have written as they have occurred to my memory, as they are in fulness in my mind. I now close, craving your indulgence if I have tired your patience, and with pleasure I subscribe myself,

Your brother and fellow-servant,

T. B. STENHOUSE.

The following is the letter alluded to above.

*Northam, near Southampton, April 26, 1848.*

My Dear Sir,—If I were to consult my own selfish feelings, I should deeply regret your departure, but the destiny of procedure must be submitted to, and in an extended sphere of labour I hope you will be more abundantly useful. I entertain a cheerful hope that your talented successor will, with equal zeal and success, lead on the good cause in this neighbourhood. During your sojourn here my feelings have been deeply affected by the persecution to which you have been subject. I

have equally admired your patience and your forgiving disposition towards your enemies. When you first arrived in Southampton, my curiosity induced me to go and hear your lecture, with a disposition more to criticise than to profit, but I have now to acknowledge that all my previous prejudices against the Latter-day Saints have vanished. Your labours have been crowned with signal success, and sufficient proof has been manifested, that principles which you have promulgated have been acceptable both to God and man.

The Paul Pry town missionaries have visited every cottage in Northam, to prejudice the minds of the people. They have not been contented with condemning your principles, but have most falsely and shamefully traduced your character. I will not stop to detail their petty slander, but merely say it is as false as it is dirty. These snakes in the grass—these firebrands—have tried to injure me, because I accommodated you with a room for public worship, but they have only beat a rock with a feather, and thrashed a giant with a straw. In their malice they would crush me, but God has said, hitherto shalt thou go, but no further. These unprincipled hirelings are doing the dirty work of the black-coated shopkeepers (the retailers of what they call *divinity*, who cannot bear a rival, and will tolerate no other wares but their own. The old women have been frightened into fits by their gross misrepresentations of your doctrine, but intelligent men and women, under divine guidance, will receive your truths and manifest the good effects of your teaching in their future conduct.

I have written a hasty letter under the pressure of very distressing circumstances. You will excuse its imperfections.

Farewell my dear friend, go on in your useful career, and may the blessing of heaven attend you until your earthly mission is fulfilled, and you are taken to your eternal reward.

G. WADDINGTON.

*Steam-boat, St. Louis, March 6th, 1848.*

Dear Brother Spencer,—It is with some degree of pleasure that I take my pen to address you, knowing by experience that a few words at any time was gratefully received by me, and I have no doubt but it will be so with you. I left St. Louis this morning for New Orleans, to act as the agent for the Church in forwarding the emigrants to Winter Quarters, or Pottawatamie Lands. I left Council Bluffs the 10th day of February, accompanied by my wife and Brother William Clayton. He stopped in St. Louis, where he is publishing a book called "The Latter-day Saints' Emigrants' Guide from Winter Quarters to the Great Salt Lake Valley." It is a very complete and minute work; for our pioneers have measured the entire route with great accuracy, and noticed all the points and peculiarities along it. They have given the latitude, longitude, and altitude of all the important points, and noticed all the places where wood, water, and grass can be obtained. In other respects it will be interesting as a scientific topographical survey of a large portion of the Salt Lake basin. The whole distance is 1032 miles. This work will be out in about ten days, and then Brother Clayton will return to the camp.

The first company of emigrants will leave Winter Quarters on the 15th day of April, and assemble at the "Horn," where they will be organised according to the revelation given January, 1847, and start from there the 1st day of May. It was quite unexpected to me that I should have to turn back—that I could not go on this season; but, as President Young says, it is all before we are twenty-one, and I feel reconciled to my lot, and am desirous to help to build up the kingdom of God. The brethren at the Bluffs are doing every thing in their power to get ready to go to the Valley this spring: that is, those that possibly can go; and others are making farms, building houses, &c., on the Pottawatamie Lands. We have had a remarkable mild winter, which has been a great blessing to the Saints in preparing to go west, as well as the saving of fuel, grain, &c.

I stopped a few days in St. Louis to make the necessary arrangements for forwarding the Saints up the Missouri River. Messrs. Beach and Eddy, who have been trading at Winter Quarters for the past year, are going to charter several steam-boats to carry their goods to the Bluffs, and this will be a good opportunity for the Saints to get up the river. A large number of the St. Louis Saints are going up by the first boat, which will start about the 20th of this month. Brother

N. H. Felt (the President in St. Louis) acts as the agent in that place to co-operate with me. I brought his credentials when I came. I suppose you have got a letter from the Presidency, written about the last of January or first of February. That letter I saw. It spoke of the agent for New Orleans, and they thought of sending me. I wish you would write to me by the first steamer, and let me know what the prospects are for emigration, and direct to New Orleans, as I expect to be there until about the 1st of June, and then return to the camp and probably come down again next fall.

Every thing is as favourable as could be expected, and far more than I had anticipated, for truly it is a day of gathering in the United States. I suppose you have seen the proclamation of the "Twelve" to all the world. That has given new energy to the Saints in America.

Give my best respects to all inquiring friends. I am as ever your friend and brother in the bonds of the everlasting covenant, while eternal life remains. Even so. Amen.

LUCIUS N. SCOVIL.

*Woodbine Cottage, April 27, 1848.*

Dear Brother Spencer,—You may wonder at my long silence but the reason I have not written sooner is, I have been very busy in one part or another of the field, and have had scarcely time to write. Every thing has been going on to my mind, therefore I thought it useless to trouble you with long letters; yet I know you would be glad to learn how the work rolls on here, and how many are entering into a covenant with our father in heaven. Well our conference was held on the second Sunday in March—the branches were all represented in good standing, and forty-five have been baptized in the last three months—that is the greatest increase that has been in this conference, for the same length of time, since the gospel was first preached in this part. Since then we have been baptising nearly every week. I attended Stafford Conference last Sunday, and we had Brother Watt from Preston,—it was a joyful time. Brother L. is coming on first rate, and there appears to be a stir in Stafford. On Monday evening I preached in Hanley to a crowded meeting, when the spirit of my Maker rested on me; and on Tuesday evening, as I passed West Bromwich, (they had called a meeting on purpose) I preached there to the meeting-room full of Saints and sinners, when the spirit of God was poured out abundantly.

Brother Spencer, the spirit of my office rests on me more and more, and God truly blesses me more than he ever did in all my life. May I always keep in favour with God, to direct my path in righteousness.

We would like to know when you can pay us a visit. Our conference will be held on the second Sunday in June. I must now close.

Your servant and brother in the covenant,  
LORENZO D. BUTLER.

*Trowbridge, April 22, 1848.*

Dear President Spencer,—As the STAR, whose revolutions you have the honour to control, is the medium through which light is reflected on things both past, present, and to come, I have troubled you with this communication, and should you think it worthy to come under the rays of the STAR, to expose the ignorance and delusion of the same, it is at your entire disposal.

I must inform you, that for some time past, certain rumours have been circulated in this (south) conference by the enemies of the Saints, calculated to bring persecution, and increase prejudice against us,—namely, that a body of people who lived near Bridgewater had been preaching that Jesus Christ had come, and was living with them; and this body of people was Latter-day Saints. Elder Kendall, paying me a visit, informed me that such was the report in Dorsetshire; so wishing to find out the cause, as well as contradict it, I determined on going down to Bridgewater, and accordingly left Bristol in company with Elder Geo. Halliday and Elder Kendall, the latter being on his way back to Bridport. On our arrival at Bridgewater we were informed that the people we were in search of, lived at Charlinch, a place about four miles distant. We set out, and in about an hour came to a very small village,

where we enquired for a people called *Princites*, as we had learned that was the name they were known by. We were directed to a place called New Charlinch, in the parish of Spaxton, where, on our arrival, we saw a building looking like a chapel, on the top of which was a flag flying; there was a large lion supporting the flag-staff, and on the flag was painted the lion, lamb, and dove; underneath was written, *Oh, hail! holy love*; alongside of the chapel was a large house in which a number of persons reside. This establishment is called by its inmates, *The Aga Pamona*. As it was late in the evening when we arrived, we did not attempt to gain an interview, but obtained lodgings for the night with a gentleman who lived at the next house, who gave us the following information:—A Mr. Prince formerly preached at Charlinch church, as curate for Mr. Starkey, the vicar; that he preached there for three years, but in consequence of the vicar differing with the curate in his religious views, Mr. Prince left and commenced on his own responsibility, and got some followers, who were at first called “Princites.” The Rev. Mr. Starkey sold his living and united with the Rev. Mr. Prince and the Rev. Mr. Thomas, and bought some land where they built the chapel and dwelling-house of our informant, Mr. Waterman. Soon after it was spread abroad that the Saviour had come, in the person of Mr. Prince. They then closed their meeting doors against all strangers, unless recommended by a member, and then to be critically examined before being admitted. One of the members of Mr. Prince invited the gentleman with whom we lodged to go with him, and he consented. Before being admitted he was asked if he believed the testimony; he replied, not if he had been rightly informed: they asked him what he had heard; he said he had heard that Jesus Christ was living amongst them; and on his saying he did not believe it, they told him they pitied the darkness of his mind, and informed him that he could not be permitted to enter their sanctuary. Thus we found by this man’s testimony it was not all false that was said about them; but we concluded that next day we would, if possible, gain admission to see and hear for ourselves. As we know by sad experience how easy it is to be misunderstood, and consequently misrepresented, so next day it was thought best for me to go alone, and if possible obtain admission for all three. I accordingly went and inquired for the Rev. Mr. Starkey, and sent up my card, when the Rev. Mr. Thomas came and invited me into the parlour, where I was introduced to Mrs. Starkey, who, with Mr. Thomas, constitute the first examining committee. I was then put to a most critical examination, to find out my motive in coming, because if it was to satisfy curiosity they would have nothing to say; but I declared my firm conviction that the time was near at hand, or had come, when the Son of Man would come; and having heard that He had come, and was living with them, I had come to know the truth: they asked me how I thought he would come; I replied, perhaps like a man, for in the days of his first coming it was as a man, and he was known as a man to many of the Jews, before he began to teach that he was the Son of God. I made use of this kind of bait to draw them out, if possible. My interview lasted two hours, during which time they told me that Jesus was to come in clouds, and that he had come in clouds so thick as to veil him from the sight of men, and that he dwelt there under that roof, but none except those who were saved could see him; for God was a consuming fire to sinners, and I could not see him, for I was a sinner; also, that God had heretofore sought to save sinners, but now the door of mercy was shut, and has been for some time past; the bible is of no further use to man, and it is useless for sinners to pray for mercy, for God will no more open the door. There is no use of any more preaching, but as there are many of God’s people abroad on the earth, they will be brought there, for this is heaven begun on the earth, and that now God will destroy the wicked by judgment and wrath; and all the judgments go forth from that place. There are thirty or forty persons, male and female, residing there together, as a family of love, surrounded with everything that can be purchased for money, a number of whom have been church ministers, curates, &c. After I had obtained all the information possible, I prevailed on them to grant an interview to my two friends; and when I returned to my brethren, who had been anxiously waiting my return, they informed me, that when I was in the house, the Saviour, attended by the Rev. Mr. Starkey, had rode past on horseback, followed by some bloodhounds which always accompany their master when he takes his ride.



Brothers Kendall and Halliday then called and obtained an interview, and after being thoroughly examined, they obtained the same information as already stated. Brother George Halliday asked them, whether the person whom he had just seen ride out on horseback, whom the people only knew as Mr. Prince, was the very Son of God that was crucified on Calvary? After some hesitation, they told him that it was very mysterious to find out God, but it was true what he had been told, that God did reside there,—with other such like nonsense that would only weary you to read.

Thus, while the Latter-day Saints are stigmatised as fools, fanatics, false prophets, and impostors, by both parsons and press, for receiving the testimony of Joseph Smith, which testimony agrees with that taught by prophets and apostles of old, and their success attributed to the ignorance of their followers, what shall be said in the case of Mr. Prince and his followers, when in his ranks are found reverend vicars, curates, and people of wealth, whose superior intelligence has received as truth, that the whole world is already consigned to destruction, the door of mercy closed, and that a man whom all the parish have heard preach for three years at the Charlinch church, in the yearly employ of the Rev. Mr. Starkey, is in very deed the Son of God!

This much can be said in truth, that the Scripture is indeed fulfilling; for distress of nations, with perplexity—men's hearts failing with fear—wars and rumours of wars—with false prophets and false Christ, are true signs to the Saints of God that the hour of redemption is near.

With a desire for light and truth to clear darkness and deception from the earth,  
I remain, dear brother, your fellow-servant,  
JOHN HALLIDAY.

*Ashton-under-Lyne, April 30, 1848.*

Beloved Brother Spencer,—I lay before you a few particulars, witnesses of the works and power of God since I was ordained patriarch in a conference at Manchester, held April 6, 1841, by nine of the Twelve. In September 1, 1843, being on a pleasure excursion, I returned home by way of Macclesfield, where I had the pleasure of attending the conference held in that year. The business of the conference having been gone through, I was requested to visit a sister who had not been able to turn herself in bed for nearly a month, to which I readily consented. In the room in which the sick woman lay were many persons of both sexes,—evidently brought together to witness the great and final struggle of death over life; and, perhaps, to offer condolence to the other members of the family. Having offered up prayer on her behalf, I laid my hands on her; she instantly changed her position,—yea, more, she spoke; she said she could now walk as well as any one of those present. I visited her next morning, and found her sitting by the fire; she told me she had got up by seven o'clock, made the fire, cleaned the house, and washed the dishes. I then ventured to ask her the nature of her complaint; she told me it was inflammation of the womb. She had been under the care of an old Methodist physician, who, owing to his ignorance of her trouble, used instruments which greatly aggravated her case, and afterwards gave her up as incurable. I administered unto her, and she asked leave to go to a tea party the same day, at a place nearly two miles distant; I advised her, however, to refrain doing so, but to stay at home and give thanks to God for the blessing received.

The next I shall take notice of, is at Old Swinford, near Stourbridge. While I was looking about me one day, I left my stick at the brothers in Old Swinford; the brother and father-in-law worked together as nailors, and the young man had a deep cut in his hand, caused by a piece of iron with which he had been at work. He went to my stick and rubbed his hand against it, and the wound immediately closed. Both father-in-law and mother-in-law were witnesses to this healing. The old man and woman had each wounds; they took the stick and rubbed, and were healed,—so there were three healed in that house, one after another.

After this, in going through the branches, when I got to Cheltenham, there was a sister there greatly disfigured by two scurvy lumps on her top lip, I told the story of the stick, without thinking she would make use of it. I went to look through the town of Cheltenham, and some time after I again saw the sister, but the lumps were gone! She had made use of my stick. This is truth.

The next that I shall lay before you is in the forest of Dean, Little Deans' Hill, and Woodside. I went to give them a blessing; there was one Brother Perin, nearly a skeleton—given up by the doctor, and spitting himself away, sent his two daughters for me to come and visit him. The family were in the church. We all went up to the bedside; I encouraged him as a witness to God's power in healing, and quoted the ancient promise, namely, "whatsoever ye ask the Father in my name, it shall be given you;" we went down on our knees, and I made known his case before the Lord; when we rose I anointed him in bed, for he was not able to stand. He tried to sing that afternoon, and next morning he was able to walk about the house,—in a short time he was entirely well. This is also a fact.

There is one sister in our branch who has been since childhood greatly afflicted; since she came among the Saints she has had many wonderful healings; to write down all would occupy much time and space, I will therefore only mention one or two of the last cases. The sister resides within a few doors of me. One night she came to my house holding her belly up with her hands, as one ready for tapping with the dropsy; her husband had sent her. She said she had no room for supper. I saw she was weak in faith, and said unto her she never came but she got the blessing she came for. I anointed her with oil, and all went down, the same as if nothing had been the matter with her, without any discharge,—but the power of God and our women touched her, and she ran home. This is also true.

Another time the same sister came to my house; her eye was much inflamed, and she wore a green shade over it; the eyelash was filled with lumps full of inflamed matter. I anointed her according to her desire, and the inflammation ran down her cheek. She had the misfortune to get a piece of glass in her eye, and the doctors wanted to take the eye out, but her mother would not agree to it, lest they took her sight away altogether. After being anointed by me, she was enabled to do without the shade, and again began her work. Coming home from her labour one night, a stout lad, who wore a pair of clogs, happened to kick her ankle, which swelled to a great degree; she came to my house and desired me to lay hands on her; I did so, and the swelling immediately went down, and the skin was wrinkled like an old rag; she stamped her foot, and said the one that had just been healed was the strongest of the two. Her husband was against her coming, and said, if she got healed, he should think there was something among us; she went home and took off her shoes and stockings, and he became witness for himself; he came and felt two toes warm that had been dead and cold two years. The nails came off, and new ones came on; the leg had been broken a few times, and succour seems to have been denied. This brought him into the church. She has suffered much from inflammation in the eyes this winter, and came to be anointed, but the ordinance was crossed by her husband, who ignorantly sent for her just as I laid hands on her, and the inflammation was running down her cheeks; the husband was troubled with a dumb man, and could make nothing of him—one of their customers—and he sent for her in haste, and they led her home; the result was, the good influence was crushed, and blindness was the effect. The husband sent for the doctor, and she went through much trouble. I told her, when she gave up the doctor, I would administer the ordinance. On the 2d of April last, she came to my house, by the desire of her husband—for she had sleepless nights; I administered the ordinance, and she was healed, and afterwards had good rest at night.

Another sister in our branch that had St. Anthony's fire very bad sent for me; her face was very much disfigured when I entered the house; before I laid hands on her, she had a blessing, and the ordinance being made, all the inflammation ran down her face. This is well known to the church. This sister had a white swelling on her knee, and had been under different doctors, but to no purpose. On the first Monday in this year she was anointed for it, and on the Sunday following I anointed her again, and she was healed. On the 24th of last April she was brought home from work, expecting to die; her mother came for me in great trouble. I found it was a contortion of the bowels; I administered oil and anointed her. She was well instantly, and washing in an hour after.

Beloved Brother Spencer, you may make what use you like of all these facts. From yours truly in the gospel of the kingdom,

JOHN ALBISTON.

## VARIETIES.

The rate-payers of the township of Bradford, Yorkshire, have agreed to appropriate £2000 as a fund to defray the expenses of emigration of such poor persons, having settlements in the parish, as may feel disposed to go abroad.

**JEALOUSY.**—Jealousy violates contracts; dissolves society; breaks wedlock; betrays friends and neighbours;—nobody is good, and every one is either doing or designing mischief. Its rise is guilt or ill-nature; and, by reflection, it thinks its own fault to be other men's, as he that is over-run with the jaundice, takes others to be yellow.—*Stray Thoughts.*

## THE CAMP OF ISRAEL.

BY MISS E. R. SNOW, (WRITTEN ON THE JOURNEY FROM NAUVOO TO THE WEST.)

Altho' in woods and tents we dwell,  
Shout, shout O Camp of Israel!  
No Gentile mobs on earth can bind  
Our thoughts, or steal our peace of mind.

## CHORUS.

Tho' oppression's waves roll o'er us,  
We will praise our God and king;  
We've a better day before us—  
Of that day we proudly sing.

We'd better live in tents and smoke  
Than wear the cursed Gentile yoke;  
We'd better from our country fly  
Than by *religious* mobs to die.

*Chorus—Tho' oppression's, &c.*

We've left the city of Nauvoo,  
And our beloved Temple too;

And to the wilderness we go  
Amid the winter frosts and snow.

*Chorus—Tho' oppression's, &c.*

Our homes were dear, we lov'd them well;  
Beneath our roofs 'twas sweet to dwell,  
And honour the great God's commands,  
By mutual rights of Christian lands.

*Chorus—Tho' oppression's, &c.*

Our persecutors will not cease  
Their murd'rous spoiling of our peace;  
And for their hatred we must go  
To wilds where reeds and rushes grow.

*Chorus—Tho' oppression's, &c.*

The Camp—the Camp—its numbers swell!  
Shout, shout O Camp of Israel!  
The King, the Lord of Hosts is near;  
His armies guard our front and rear.

*Chorus—Tho' oppression's, &c.*

## LIST OF MONEYS RECEIVED FROM THE 18TH OF APRIL, TO THE 4TH OF MAY.

Crandel Dunn.....	£4 0 0	Brought forward.....	£31 12 11
John Godsall .....	5 0 0	Robert Hodgert.....	1 18 4
Edward Horrocks.....	1 0 0	Charles Phelps .....	0 10 0
Philip Roberts .....	1 6 8	James Walker.....	6 0 0
William Speakman .....	4 8 9	Manchester Conference .....	5 10 0
George Kendall .....	1 0 0	William Hulme .....	0 16 0
William West.....	3 12 0	William Frodsham .....	0 7 6
Titus Barlow .....	1 5 0	William Hawkins .....	2 10 0
William M'Keachie .....	5 0 0	William M'Master.....	0 17 0
George P. Waugh.....	2 0 0	Thomas Smith .....	2 6 0
James Bond.....	1 7 6	Thomas Smith (Norwich) .....	1 18 8
Charles Miller.....	1 13 0		
Carried forward .....	£31 12 11		£54 6 5

## CONTENTS.

Black Book of British Aristocracy.....	145	Letters to the Editor .....	153
Alarming Condition of the Country, &c. ....	146	Varieties .....	160
Conference Minutes .....	147	Poetry .....	160
Editorial .....	152	List of Moneys Received.....	160

## LIVERPOOL:

EDITED AND PUBLISHED BY ORSON SPENCER, 39, TORBOCK STREET.

THE GOSPEL WITNESS

102

paper of the day contain the gospel which they contain much important news about the French revolution, and the Mexican war, and the proceedings of parliament. Now, to say that the gospel is good news, irrespective of the source from whence it comes, is to say that the gospel is good news, and that it is good news from heaven.

## The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev. ii. 7.*

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No. 11.

JUNE 1, 1848.

VOL. X.

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### THE GOSPEL WITNESS!

And "this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, then, shall the end come."

Reader, will you consider three things? First, What is the gospel? Second, What use is to be made of it? Third, The result.

First, What is the Gospel? You say it is good news. Very true, it is good news. But any preacher from the highest to the lowest grade would tell you this. But is any good news the gospel? You may hear of the return of a long absent friend whom you supposed to be lost, or of the discovery of valuable treasure, and much other news which is good and cheering; but still you are a stranger to the gospel. I will tell you what is the gospel. Do not refuse to read or listen. Although you may have attended some place of popular worship for years, still it may not have occurred to you what is, in reality, the gospel. Yea more, you, sir, may even have been a respectable preacher of religion, and yet be ignorant of the gospel. In short, the gospel is good news from heaven in your own day. Now be slow to condemn this definition, and read on with a careful honest mind, and you shall acknowledge the truth of what I say. You and I are agreed in this, that the gospel is good news. But you ask me to prove that it is also good news from *heaven*. This I will soon do. Well, to the proof. The Scriptures say that the gospel was preached to Abraham. Abraham was surrounded with idolatrous worshippers, and there was no one to preach the gospel to him, unless some one should be sent from the heavens. Accordingly the Lord appeared to him and told him to leave his country and kindred. This was the first good news that dawned upon that generation, worth naming. Because it came from heaven. God himself from time to time appeared to Abraham, and told him what was good. When he was about to slay his only son, a message from the heavens relieved him from the painful necessity of striking the deadly blow. God instructed him in the choice of a temporal location. Abraham's sons, Isaac and Jacob, although they enjoyed the devout teachings of their father Abraham, still they could not dispense with occasional communications from the heavens.

The gospel or a heavenly message came to Jacob when he was in awful peril from his brother Esau. The Lord came to him at this critical moment and blessed him. And he testifies that he had seen the Lord face to face. Lot received a visit from two angels, who informed him of the necessity of removing his family and friends immediately in order to escape destruction.

Any news or intelligence that did not come from the heavens was never reckoned or considered to be the gospel. Who would now suppose that the news-

papers of the day contain the gospel, although they contain much important news about the French revolution, and the Mexican war, and the proceedings of parliament. Now, to say that the gospel is good news, irrespective of the source from whence it comes, is highly absurd. Nothing can be called gospel that does not come from heaven.

Very well, says my attentive reader; I readily admit that the gospel is in very deed, no more nor less than good news from the heavens. But, adds the reader, I am not equally satisfied that the gospel consists in good news from heaven in our *own day*. Aye, indeed! This is a very important consideration. If the definition of gospel is not limited to *news from heaven in our own day and generation*: then the term *news*, may embrace things both ancient and familiar, even things that have been well known for many centuries. Thereby, who will be able to distinguish *news* from things *old*. Who in this day would consider the discovery of the art of printing to be good news after the lapse of four centuries? It *was* good news some centuries ago. But the news has ceased with its familiarity. John's gospel was good news from heaven to the people living in John's day. But it ceases to become *news* after the familiarity of eighteen centuries. But it would be good news if the same gospel, with the same gifts, power, and blessings, accompanied with the authority of apostles and prophets were now announced by an angel from heaven. In the latter event, we should have the gospel "euangellion" good news; otherwise, we should have to be content with old news or what *was* the gospel in former days, merely in a printed copy, without living apostles and prophets, without the supernatural power of the Holy Ghost. The ground on which devout people rejected Christ's advent from heaven, and the immediate ministration of supernatural powers in the apostolic age, was, that the gospel preached to Abraham and Moses was sufficient. This theological position is still maintained by the Jews even in this day. The argument of Christians is precisely like that of the Jews. The Jews are content with the Old Testament, and Christians are content with the addition of the New. If the argument of the Christian is good, that of the Jew is equally good. But the Scriptures expressly condemn the arguments of both. "The Letter killeth, but the Spirit giveth life." It is the Spirit that quickeneth. The Old Testament was not the grand means of converting people in Abraham's day, or in Moses' day. Neither was the New Testament the grand means of converting people in Peter's day. When Abraham commenced a dispensation to the generation in which he lived, he was not governed by the books of previous dispensations. He drew his instructions fresh from the heavens. Moses did the same. Jesus Christ and the Apostles did in like manner.

There is a vast difference between faith in books of any description, and faith in the living God. The most sacred book that ever was written has no power in it compared with the power of the Living God. A mere child may throw it down and trample it under foot. But who can wield an arm like the Almighty? One might read and believe the bible with all his heart during a thousand years, and never have power to heal the sick, cast out devils, or to prophecy, or to speak with tongues, or to forgive sins. Neither would reading and heartily believing the bible ever remit his sins or save his soul. The bible has no power to speak so that any man can hear. For how can they hear without a preacher? How can they preach without they be sent? But when a message comes from heaven in our own day, and confers power on men to preach and to hear preaching, this is good news. This is *the* gospel or "power of God unto salvation." When this communication of power ceases, the gospel ceases, there is no more good news. Sectarian preachers tell of the power that *was* and not of the power that *is*. They laud the intelligence of visions from heaven that transpired eighteen hundred years ago. But that is the latest news from heaven. *Eighteen hundred years ago!!* Not very *late* news, surely! *Rather old!* And yet gospel or "euangellion" necessarily means, good *news*.

A certain man had a friend or lord living in a far country upon whom he was dependent for many favours; yea, his peace, prosperity, and happiness, and even life itself, depended wholly upon the good will of this distant lord. Now who would not think that his lord was offended or alienated from him after refusing to communicate with him for the long period of eighteen hundred years, in any such

manner as he had been accustomed to do in all previous ages? What would be thought of this tenant if, at length, he goes to his neighbour and says:—neighbour, I have some good news to tell you. Aye, indeed; what is it, I pray you? Why, I have heard from my friend, the lord of all the land! Well, friend, I am heartily glad you have heard, because there have been a great many communications sent to him by all the people in these parts, who call themselves his servants and tenants-at-will, and I hope that the intelligence which you have received, will go to suppress many variances and discords that have long produced much confusion, and even blood shed among his servants and fond people, throughout all these christian countries. Not so fast, neighbour; not so fast. You misapprehend me altogether, if you think that I have heard any thing quite recent from our lord. Not so. It is near eighteen hundred years since he has communicated to the inhabitants of christendom. But, as our minister says it is *news*, I thought I would tell you. Humph, humph! News! Ministers are too larned for me who never studied Greek. News, eighteen hundred years old! If it warn't for larned ministers I verily believe we should need the supernatural gifts again. The plague of it is, there are so many of the different sects getting larnin' to oppose one another, that it costs a fine bit to pay a minister that is sharp enough to whip out the others!

So much has been said, because many are very tenacious of the original term "euangellion" or good news. Paul, moved by the Holy Ghost, says, "the gospel is the *power* of God unto salvation." There is a plain definition, given by the Spirit of God, and ought to be regarded as higher authority than any lexicon or dictionary. The gospel then is, the *power* of God transferred from heaven to earth in order to save men, in our own day and age of the world. If the power of God were not transferred to men in our own day, it would not be good *news* as we have shown. Of what benefit would it have been to Peter and Paul to know that Moses was visited with the power of God some hundreds of years before his day, if the like power were not available to himself in his own day? Why, none at all. Is it of any benefit to one perishing for want of bread, merely to know that bread was sent to another man living five hundred years before him? Such intelligence would not contribute to his present necessity, but it might aggravate his perishing condition. The distinguishing mark of the gospel lies in its *power*. This power is supernatural, and is always such as God only could make manifest. All creeds and systems of mere human origin may be exercised without the intervention of supernatural agency; but the gospel never came to men without superhuman power. An Almighty hand always attends it. What did the disciples lack previous to the day of Pentecost. They had enjoyed the teaching of Jesus, the Son of God, but still they lacked something and that something was more *power*. Jesus himself could not confer that power until he had suffered. Says he, "tarry ye at Jerusalem until ye be endued with *power* from on high." After they received this power of the Spirit, then they spoke in demonstration of the Spirit and with *power*. And so desirous has God always been to make the power to be conspicuously and undeniably from heaven, that He has chosen weak things and foolish things to subserve his purpose, that the excellency of the power might be of God and not of man. To as many as received him, to them gave he power to become the sons of God. The body of true believers in the apostolic age were to be attended with the signs and tokens of Almighty power. This principle was recognised and distinctly announced in the apostolic commission to preach in all the world. "These signs shall follow them that believe." "In my name shall they cast out devils, speak with new tongues; if they shall take up serpents or drink any deadly poison, it shall not hurt them; they shall lay their hands on the sick, and they shall recover."

Now, none of these things could take place without power. The sick are not recovered by laying on hands, without extraordinary power. The natural force of poison is not abated or nullified without the interposition of power. Neither is the gift and power of speaking a new tongue conferred in a moment by laying on hands, by means of mere human power. But the true gospel was eminently and emphatically attended with supernatural power.

No godly man ever pretended to know God only by means of supernatural revelation. Pharisees and sectarian pretenders have always claimed that it was sufficient for them that their ancestors, living in some previous age, knew God by reve-

lation; but as for them, pious descendants, they had no need. Any gospel, destitute of supernatural power, is destitute of God. It is barely on a level with other human systems. But the gospel of Christ is the power of God unto salvation. Take away the power of the gospel, and you take away the remission of sins, and the healing of diseases, and the spirit of prophecy. Take away the power of the gospel, and you take away the ministry of angels, and the illuminations of visions and dreams, and the doctrines of miracles, &c. But when these things shall be taken from the New Testament, what will there be left? What a feeble and contemptible relic of a system would the New Testament become without these things? How insignificant would be the history of Christ and his Apostles, or that of the prophets of the Old Testament without these things? Look at a bible without prophets and apostles for the work of the ministry, and without a Holy Ghost to derive intelligence and power from Christ. Without the gift of prophecy to acquaint men with things future, or call to remembrance things past, without a healing ordinance for the blind, the lame, the deaf, the palsied, the sick,—without miraculous power to cast out devils—shut the mouths of lions—quench the violence of fire—seal up the heavens against rain—rebuke the angry elements, and feed the famishing; without any order of angels to communicate between the heavens and earth—without faith to stay the progress of the sun, and put to flight the armies of the aliens, and subdue kingdoms. Take the principle of power from the ancient scriptures and where is the doctrine of the resurrection of countless millions of the human family from the dust of death? From whence comes the hope of harmonising the adverse spirits of the animal and human race, and of establishing familiar intercourse between the heavens and earth, and of causing a perfect conformity to the divine will and celestial order on the face of the whole earth? Without these teachings and exhibitions of power, the bible would become one of the silliest and most impotent books, that was ever printed. A system of religion, drawn from a *powerless* bible, one would scarcely suppose could ever be imposed upon any but the weakest and most benighted minds. A bible bereft of all these supernatural powers would bear so little resemblance to the true record of the ancient revelations, that any man that should offer it as a substitute would be accounted as the most bare-faced impostor. As well might a fruit tree that had become perpetually barren be recommended for its fruitfulness, as that the bible should be recommended after it is bereft of its divine power. And as well might men think to feed a family on the fruit of a barren tree merely, because the tree is said to have born divine fruit in some centuries past! But reader, that which the bible *would* be without supernatural power, that same, modern christianity *now* is. What I have represented the powerless bible to be, is a proper picture of modern christianity. Modern christianity never appears so odious, or in such ugly features, as when it claims a parentage from the Old and New Testament. A donkey might better claim parentage in the noble image of man, than modern christianity in the bible! If you wanted to select a striking specimen of the ridiculous, you might set a modern doctor or bishop by the side of a primitive apostle. The apostle lays his hands on the sick to heal him. The bishop sends him to the physician. The apostle heals the cripple at the temple gate in the name of Jesus; the latter recommends the almshouse and hospital. The former addresses strangers out of distant nations by the gift of tongues; the latter forbids it and recommends a course of study in the university. The former baptizes believers only for the remission of sins; the latter sprinkles infants who have no sins and are fit for the kingdom of heaven without baptism. The one, lays on hands to confer the Holy Ghost upon all who obey the gospel, according to a standing divine promise for all ages; the other says the Holy Ghost has ceased his supernatural work. One receives the ministry of an angel to open his prison door; the other has servants enough to open his palace gate and has no need of angels. One endures joyfully the spoiling of his goods for Christ's sake; the other spoils rate-payers goods greedily for his lusts sake. One preaches a *living* God with body, parts, and passions; the other preaches a God that *once* lived in former days without body, parts, and passions.

What are the good tidings that modern preachers bring to the people? Why, nothing at all. The good tidings that saints anciently brought to the people were, that a message had come from the heavens—from God the Father of Spirits.

Modern preachers bring no such tidings from God, which shows that God does not communicate with them as he did with saints of former ages. The God of modern christians is not a God of wonders, signs and mighty deeds as he was to ancient saints. But the true God is unchangeably the same at all times and the same faith and obedience will be followed with the same fruits—the same signs and wonders. The gospel being the power of God, has a transforming influence to renew men's minds and bring them into the perfect image of God. Believers are first born of the water, and then of the spirit of God. Through the spirit of God, they become partakers of the divine nature, and though it doth not *now* appear what they shall be, yet we know that they will be like Jesus Christ. Whatever attributes and godlike powers and virtues Jesus Christ possesses, the Saints will possess similar attributes; and through faithfulness become perfect as their heavenly father is perfect. The growth and perfection of the Saints can only be limited by the boundless perfections of the Spirit of which they are partakers. As they are born of a Spirit infinitely wise and powerful, their onward progress is towards glories unspeakably great and infinite. They are changed into the image of God, as by the spirit from glory to glory. "Behold, what manner of love, the Father hath bestowed upon us, that we should be called the Sons of God!" It was no marvelous thing even, to call them Gods to whom the word of God came. Inasmuch as God is the father of his own sons, He is the God of gods and King of kings. Surely men should praise Him who hath made them kings and priests unto God. When men in any age of the world have obtained the Spirit of God by adoption, they have been put in possession of the same principle of power and wisdom by which the Almighty works. Hence, Jesus said, that his followers should do greater works than He (Jesus) did.

All the attributes of divine power and wisdom are perfectly communicable to them who cherish the Spirit of God, even to fulness. By the power of God, Sampson puts to flight whole armies—Joshua arrests the planets in their orbits—Elias holds back the rain for the long term of three and a half years—others foresee and describe events down to the winding up scene of this earth. Herein is a specimen of the attributes and powers, with which mere men, in a short period of a few years *have* been clothed by the gospel, which is the power of God unto salvation, to them that believe. No one can entertain a rational doubt that, by the same principal of power in the ages to come, the glory of man will as far transcend anything that has as yet been recorded of man, as the heart can conceive, or tongue express. All this, because he is assimilating to the glory of God, even to the likeness of His image by the eternal Spirit. Herein is the excellency of the gospel, that it makes those who obey it like unto God. Not barely like him in purity, but also in power and wisdom. The righteous will know as they are known, and the manifold wisdom of God be shown forth in the church, which is the pillar and ground of the truth. The true church is destined to exhibit the varied perfections of the Godhead, even as the fruit exhibits the character of the tree.

The gospel is God's process of saving men; that will be needful to man, not only in this world, but also in all future worlds. It is the power by which God transforms him from one measure of divinity to another, even from glory to glory. Whatever wisdom, power, glory, and dominion, and blessing, exist in heaven, or even in the heaven of heavens, either in worlds that now are, or in worlds that shall be, the faithful Saint is a lawful heir unto, in God's own due time and order, "for all things are yours." If men are not made partakers of the good word of God, and of the power of the worlds to come, "they are surely poor indeed." But the true believer, who keeps the commands of God, will continue to be a partaker of supernatural powers throughout all worlds to come. And no man ever truly received the true gospel, who did not at the same time, receive a measure of the keys of supernatural power from God. For the gospel is the "power" of God, and "therein is the righteousness of God *revealed* from faith to faith." When supernatural powers cease from off the earth, then the gospel ceases. When supernatural wisdom ceases, mere human wisdom and the cunning of the devil ensues. The world by wisdom know not God, for no man can know him except by revelation.



## CONFERENCE MINUTES.

## MACCLESFIELD.

Beloved President Spencer,—It is with more than wonted feelings of gladness and heartfelt joy, that I proceed to hand you the minutes of our late Macclesfield conference, convened at Middlewich on Sunday last, the 20th ultimo. Though retrograding in point of numbers (compared with the report of Dec. 27, 1846), to the amount of twenty, we now rejoice in hope, that in less than half the time, our increase will more than double the number. Now that we have rid ourselves of *slumbers*, prospects are cheering beyond any former period in the history of the conference, since its first organization. The old Luciferian spirits, after many efforts to gain the ascendancy, have been foiled; *harmony* is the prevailing characteristic in the body—every neck bending meekly, humbly, and cheerfully, to the yoke that the *head* has prepared; and by and by they will be “terrible as an army with banners,” whenever the foe shall dare to exert himself against “the powers that be,” knowing that the power is of God, *whoever the representative may be*.

On Sunday, the 20th of February, at half-past ten o'clock, the meeting commenced with singing and prayer. Elder John Goodfellow, having been called on to preside, rose and addressed a few words to the Saints—on the one hope of their calling and their charity, while standing on their foundation.

The representation of the branches was then given as follows:

BRANCH.	REPRESENTED BY	MEM.	H. PT.	ELD.	PRS.	TEA.	DEA.	RECVD	BAP.	C. OFF
Macclesfield .....	Flint .....	94	1	5	6	4	2	5	3	3
Bollington .....	Pickup .....	36	0	2	1	2	1	0	0	0
Crewe .....	Timms .....	24	0	2	3	0	1	1	4	3
Middlewich .....	Sant .....	27	0	2	3	1	0	0	5	2
Northwich .....	Bromhall .....	16	0	1	3	2	0	0	0	3
Over.....	Williams .....	10	0	1	0	1	0	0	4	0
Rookery .....	Walker .....	2	0	1	0	0	0	0	0	0
Total.....		299	1	14	16	10	4	6	16	11

This done, the elders of the several branches (at the instance of President Goodfellow) successively arose, their countenances beaming as with heavenly light, and bosoms swelling with joy, while their vocal expressions were characteristic of the influence of the spirit of revelation and prophecy, to an extent which was not wont to be manifested on former occasions.

Elder Timms said he believed there was a great work to be done in the region round about Crewe. The sisters had begun to take a lively interest in disseminating the principles of the gospel, which is “revealed from faith to faith.” The distribution of the “Letters,” published by our beloved President Orson Spencer, has become an exercise in which they take supreme delight.

Elder Flint, from Macclesfield, bore a faithful testimony to the work of God, stating that darkness was passing away, and the true light had begun to shine. The branch is beginning to flourish as the garden of the Lord; the officers being in unity—all striving together for the One Faith delivered to the Saints. Several had come forth for baptism, and many were beginning to inquire—what can these things mean?

Elder Pickup said he indulged a pleasing hope that the branch newly organized at Bollington, would find some employment for the faithful servants of God. On one of his visits, a woman had spoken to him concerning her young child, saying she believed it would die. He asked if she would allow him to lay his hands upon the child; she said yes. He did so, and the child was restored; a few days after he had baptized the mother.

Elder John Sant said he firmly believed that the work of the last days was beginning to flourish in Middlewich, and the region round about—many inquiring, many coming to hear the word, and several baptized.

Elder Williams said there was a good prospect of the work being onward in Over. The sisters were commencing to circulate President Spencer’s Letters, &c.

Elder Bramhall said he had circulated some of President Spencer’s Letters; the people were beginning to inquire, and the priests of Belial begun to rage and foam, and speak all manner of evil against the Saints.

Elder Symkins, from Crewe, bore a faithful testimony to the great work of the last days; resolving to magnify his calling with double energy and perseverance, being assured that the day is near when the kingdom spoken of by Daniel will roll forth, and subdue all other kingdoms, and there will be one Lord, and his name one.

President Goodfellow arose and addressed a few words to the officers, on their responsibility, and the necessity of their firm and undeviating adherence to the principles of righteousness, and to one another, as given by the spirit of revelation unto the head, thence flowing from faith to faith, in one unbroken stream, until we arrive at perfection. He then moved that this conference uphold the first presidency, with President Young at their head, and that we support them by our faith and prayers, seconded by Elder Timms; carried unanimously. Also, that we uphold the presidency in the British Isles, our beloved Brother Orson Spencer. Carried unanimously.

Moved by Elder Flint, seconded by Elder John Sant, that we uphold and support our beloved Brother Goodfellow as the president of this conference. Carried unanimously.

The afternoon meeting, being convened at two o'clock, was opened by singing, and prayer by Elder John Sant; after which four candidates were confirmed in the church, by the laying on of hands.

Moved by Elder J. Goodfellow, seconded by Elder Flint, that Brother Henry Pickup, formerly a priest, be ordained to the office of elder. Carried unanimously.

Moved by Elder Sant, seconded by Elder Littlefield, that Brother Samuel Davies Drinkwater, formerly a priest, be ordained elder. Carried unanimously.

Moved by Elder J. Walker, seconded by Elder J. Goodfellow, that Brother Thomas Nailor, formerly a teacher, be ordained to the office of priest. Carried unanimously.

Moved by Elder J. Goodfellow, seconded by Elder Timms, that Brother Thomas Warbuton be ordained to the office of teacher; also, moved by Elder Littlefield, seconded by Elder J. Goodfellow, that Brother Peter Warbuton be ordained to the office of deacon, in the Crewe branch: both carried unanimously.

Moved by Brother Thomas Nixon, seconded by Elder Sant, that Brother J. Dakin be called and ordained to the office of deacon in the Middlewich branch.

The ordinations were carried on under the hands of President Goodfellow and L. O. Littlefield. The bread and wine having been administered,

Elder Littlefield rose and addressed the Saints at some length, on the priesthood of the Son of God, showing the necessity of the officers discharging the duties of their calling—in proclaiming the gospel—being instant in season and out of season—having an eye to the keeping the commandments of God, in order to their having a part in the first resurrection, &c.

Elder Goodfellow then rose, and, previous to the closing of the meeting and adjournment, moved that the Saints in this conference do uphold our beloved Brother Littlefield in all his labours, by their prayers and faith. Carried with acclamation.

The meeting then adjourned till six o'clock in the evening, when a numerous company resorted to the place of meeting, with eyes open, ears open, and some with mouths open, to hear the word by our beloved Brother Littlefield, who as a preacher of righteousness of olden time, even former apostolic days, spake with authority (not as the scribes of the present day), and insisted upon *revelation, inspiration, faith in, and faith of miracles*; which doctrines cause some to inquire, can these things be? others to say, I must know more about this strange doctrine; and, perhaps, some may wonder and perish.

At half-past eight the meeting dismissed, leaving behind them amens of interest, generating new incitements for the servants of God to be untiring.

JOHN GOODFELLOW, President.

JOSEPH WALKER, Clerk.

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WORCESTERSHIRE CONFERENCE.

This conference was held in the Hall of Science, Worcester, on the 12th day of March, 1848. The morning meeting being opened by singing, and prayer by Elder P. M. Westwood, of Bath.

Elder Wilkshire arose and stated that he had no doubt but the brethern and sisters present felt a disappointment in not beholding Elder Spencer amongst them, but the reason why, was a good one: a company of emigrants going from this land to their destined homes detained him, and such being the case, he should therefore move that Elder L. D. Butler act as president for this day, which was carried unanimously. He also moved that William Hawkins, jun., act as clerk. Carried.

Elder Butler then arose, and said he had no doubt but the Saints were acquainted, through the medium of the STAR, that he was sent amongst them for the purpose of presiding over this conference, and he therefore wished to know whether the Saints were willing to receive him.

Elder Wilkshire then moved that we receive Elder Butler as president of this conference, which was seconded and carried unanimously.

Elder Butler then called for the representation of the branches, which was given as follows:—

PLACES.	REPRESENTED BY	M.	E.	P.	T.	D.	B.	C. OFF	RECD.	REMD.
Earls Common ...	Cole .....	47	2	5	0	0	4	0	1	1
Flyford Flavel.....	Wheeler .....	34	1	2	0	1	7	0	0	0
Urkinhall .....	Wilkshire.....	23	2	1	1	1	7	0	0	0
Pinvin .....	Robins .....	32	2	2	1	1	2	1	0	0
Shatterford .....	Hawkins .....	19	0	1	1	1	6	0	0	0
Kidderminster ...	P. Hawkins .....	24	0	2	0	0	4	0	0	0
Crossway Green...	Hawkins .....	57	2	3	1	1	11	0	2	1
Percil Green .....	Knight .....	20	1	1	1	1	1	0	0	0
Broomsgrove .....	By Letter.....	13	1	1	0	0	2	0	1	0
Worcester .....	Williams .....	28	2	4	0	0	1	0	0	3
Total.....		297	13	22	5	6	45	1	4	5

The statements of the officers concerning the standing and prospects of their several branches were generally cheering and good.

Elder Wilkshire then arose and stated that it was pretty well understood by the Saints, that Elders Ruff and Hawkins were counsellors to Elder Smith when he was president of this conference. He should then move, that Elder Hawkins be counsellor to Elder Butler in the upper division of this conference. Carried unanimously. He also moved that Elder Ruff be counsellor to Elder Butler in the lower division of the conference, seconded and carried.

Elder Butler then arose and stated that he was happy to state that the long-wished for time had arrived when the Saints were called upon to gather home unto Zion, and if we cannot get the people to believe by precept, the time will soon arrive when we will teach them by example, by going out from their midst unto a land of refuge, whilst the overflowing scourge passes over the nations. He then read the epistle of the twelve from the STAR, which caused all hearts to rejoice, and filled us as it were, with new life, and after he had given a short but sweet discourse upon the same, the meeting was adjourned until half-past two, and dismissed by Elder Butler.

The Afternoon meeting being opened in the usual manner, Elder Butler proceeded with the administration of the sacrament of the Lord's Supper, after which, Elder P. M. Westwood addressed the meeting in a lengthy manner, to the entire satisfaction of all present. Elder Butler followed him in a most pleasing manner, and the meeting was dismissed until six o'clock.

The Evening meeting being opened by singing and prayer, Elder Butler arose and addressed the congregation upon the subject of the gathering of Israel. First shewing the lands which were given to Abraham, Isaac, and Jacob, and also shewing the dispersion of the children of Israel, and afterwards proved to a demonstration that they, in the latter days, will be gathered again unto their own lands, and inherit them for an everlasting possession. He then exhorted the officers and Saints to do their duty in spreading the principles of truth around them, and truly our hearts were made to rejoice in the great work of God. Elder Butler then moved that this conference adjourn until this day three months,—carried unanimously. The meeting then closed by singing the hymn upon the 250th page, and prayer by Elder Butler.

ELDER L. D. BUTLER, President.

WILLIAM HAWKINS, Jun., Clerk.

## The Latter-day Saints' Millennial Star.

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JUNE 1, 1848.

WE are barely informed that the Ship *Carnatic*, which sailed to New Orleans with the first company of Saints in the latter part of February last, arrived safely after a very short passage on the 2nd of April. We trust the next Steamer will bring us fresh intelligence of their further progress to St. Louis.

The General Conference of British Saints will be announced on the earliest intimation of the arrival of Elder Orson Pratt.

Quietude and general tranquility prevail on the island of Great Britain.

The trials for sedition in Ireland are going forward. The spirit of revolution seems to be less stormy and violent in that land, and a more orderly system of revolution seems to ensue.

The reform party that has recently been got up in England, appears to combine a great amount of influence and respectability, and promises great and important changes in the political condition in England. The people still cherish the hope of a revival in business, but the vision tarries so long, that many are weary in waiting.

The occasional disturbances on the continent, keep the European nations in continued suspense and fear. Even the people of Rome, the stronghold of popery, are seized with the contagious spirit of sedition and rebellion, and the fulminating terrors of the Pope fail to keep the people in unity.

The Americans and Mexicans are in constant suspense concerning the ratification of the treaty between them. The present prospect is, that the Mexican war will be continued. The Presidential election comes on in the next autumn. Every election excites interests of increasing intensity. The Mexican war bids fair to produce in the end, a greater change in the political aspect of the whole of North America, in the short period of a few years, than it has previously felt in half a century. This may give rise to a new system of politics, and an entirely new class of politicians.

The moral and religious condition of North America will probably undergo also a greater change within five or ten years to come, than has been experienced during the whole history of the United States Republic. The nations are fast being thrown into the great threshing-floor of the Almighty, and both rulers and subjects are filled with fear, not knowing what things are at hand, and ready to befall the inhabitants of the earth; but the Saints are well aware of the portentous signs of the times, and are thrusting in the sickle and gathering the wheat, in full expectation of that universal consumption that is to press upon the whole earth.

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### GOOD FRIDAY—THE SAINTS IN SHREWSBURY.

It may not be uninteresting to the Saints generally, to read of the Saints in this city, and of those in the neighbouring branches and from North Wales, who assembled with them to open a large room for public preaching, and enjoy for a time "the communion of Saints."

About four years ago, Henry Royle, from the Manchester Conference, visited Shrewsbury, Ellesmere, and neighbourhood; and, though he preached the gospel, we hear little of the success of his labours at that time, but truth, like "bread cast upon the waters," may take root, and the fruits be found after many days. About midsummer, 1847, Elder Thomas Thomas, who had been working in Salop, had frequently preached out of doors in Shrewsbury, in the summer evenings; his

peculiar manner, his zeal, the simple ancient gospel, and the power of God's spirit, soon drew around him very many hearers, among whom were learned students, hireling priests, ignorant pastors, and not a few of the honest in heart, as the sequel will shew. He returned to Liverpool, told the council there how he had been engaged, and was counselled again to return. I accompanied him; and after crying aloud faith, repentance, and baptism, and warning the people of the "hour of God's judgments," for about three weeks almost daily, five were added to the kingdom by immersion, and a branch organized there.

Brother Thomas was appointed to preside, and from that time till now, he has preached from house to house, and called the Saints together to break bread at least once a week in some private house, till the church is increased to twenty-four, containing one elder, two priests, and two deacons.

The time had come to take a room, but, as in other places, many obstacles were in the way; at last a methodist, who owned some property, half consented that the Saints might have a large room which had long been empty, if they would give him a written agreement that they would preach nothing but what was in the good old bible, and certainly never from their new golden bible, of which he had heard but little, but feared much. As requested by Elder Spencer, who had accompanied me and my family thither, I went with Brother Thomas to arrange about this room; and as he was about to withdraw his previous promise, that the Saints should have the room on the above conditions, because he had been informed we did not worship the same God as the Methodists and other christians did, Elder Thomas told him we worshipped the God who made the heavens and the earth, &c.; and I added, we are also a loyal and law-abiding people; we pray for the queen, preach the gospel of Jesus Christ, and invite the honest, the meek, and the poor to accept of God's salvation, in his way; and one peculiarity in our ordinances is, we require all men to manifest their faith by their works—to be baptized FOR the remission of their sins, &c. I then concluded, "it appears to me that all that is now necessary is for you to give Mr. Thomas a receipt for the rent; we are amenable to the laws, if we do ought contrary to the law." He then at once gave the receipt and possession, without any other obligation or argument, and promised to read the "Voice of Warning."

On the Good Friday afternoon, about four o'clock, nearly one hundred Saints assembled from Poolquay, Ellesmere, and other branches in North Wales belonging to the Liverpool conference, and sat down to a comfortable tea. Elder Thomas, who presides over the Shrewsbury branch, called on Elder T. D. Brown to preside, who addressed the Saints on the great and good work of the Lord in which they were engaged, and congratulated them on the auspicious events of that day—their assembling to open a large room to preach in, and to a branch of the church now numbering twenty-four, who, but a few short months ago, were in darkness as thick as that by which the pious sectarians of the day are enshrouded.

Elder Thomas then followed, and gave a short history of the work in that region, in which he introduced some felicitous anecdotes, showing how ignorant the hireling teachers of the day are of the truths of God and of the scriptures.

Elder Orson Spencer the president of the church in Europe, then addressed the Saints. He was a stranger to them in person, and though many of them were intimate with his writings, they now, hearing his voice for the first time, seemed to hang upon his lips; and as the glorious principles of salvation were developed, for upwards of two hours a breathless silence pervaded the meeting, and the "spirit of God like a fire was burning;" yea, truly, all felt, and many exclaimed, "It is good to be here;" and one sister said, arduous as has been our journey, I would travel fifty miles again to share the intelligence and joys in such another meeting.

Elder Caleb Parry, who is travelling in this region, building up the churches, as counselled by Elder Simeon Carter, the president of the Liverpool conference, next addressed the meeting, and sung a song of Zion; and we remembered, that though he was in a strange land, he had not hung up his harp upon a willow; we heard that he cheered the Saints in these regions by his melodies and by the truths of God.

Many kind inquiries were made after Elder Carter, who had been invited, and was expected to be present. At nine o'clock we separated, rejoicing in hope that

we should meet again on the heights of Zion, and rejoice, even more than we had this day done, as the sons and daughters of God.

Elder Spencer retired to the country, to recruit and invigorate his health, and a constitution not strong at the best, but at present much drawn upon by the arduous duties of the presidency in these lands. We feel to say, God bless and strengthen him, and let all the faithful say amen.

I remained in Shrewsbury over the following Sunday, and assisted Elder Thomas, who having laboured with his own hands making forms, &c., was much fatigued; we had three good meetings, and I rejoiced because of the testimony of these young Saints; they have received the gifts and blessings of God by the "same spirit who divideth to each severally as he will." Priest Charles Evans having removed to Leeds, we called and ordained Brothers John Rumford and James Bishop to the office of priest, and Brother Henry Mulleneux to the office of a deacon. Two were confirmed by the laying on of hands, and Elder Spencer had confirmed a third before he went into the country. We also took up Brother Thomas's little Eliza, and blessed her.

That God our Father may bless and establish not only the Saints in Shrewsbury and that region, but in Zion, and throughout the world, is the fervent prayer of  
 THOMAS D. BROWN.

From Miramichi, Elder Russell thus writes—

"Elder Ross is well, and has laboured here very incessantly, but it is here, as it is everywhere else, the doors are shut in his face, yet I am thankful that my garments will be clear of the blood of my neighbours."

And Brother Thomas Russell, his son, says—

"There has been a great *dust* in Chatham (*Miramichi*) with the Mormons. My father with great difficulty managed to engage a room in that town for two nights only. The first night we were molested very much, the bells ringing, and several panes of glass broken by the mob, and we had a hearty pelting of snow-balls, this did not injure us much; but, on the second night, it appeared as if all hell were loose, the mob smashed in the windows entirely, my father went out to see if he could pacify them, he was struck twice with a large stick, of which he felt the worse for a number of days; we could not preach that night, and had the assembly not conducted us a piece on the road, there would have been fearful work."

Miramichi, is one of the strongholds of papal dominion and error, and it is evident from the above, the powers of darkness are unwilling to yield any portion of their usurped dominion without a struggle. Let the Saints put on the whole armour of God, and stand valiantly forward, and in mighty faith, and they will overcome in the evil day. Amen.  
 T. D. B.

#### LETTERS TO THE EDITOR.

*Opposite St. George's Church, Norwich, May 3rd, 1848.*

Dear Brother Spencer,—I now write another line to let you know how we are getting on, and to say, although you are a true prophet, your predictions are not so long in fulfilling as some of Isaiah's: I mean the first letter you sent me, which I still set much store by because it was truth, and is fulfilling daily before my eyes, so that I know it was dictated by nothing less than the Spirit of the living God. As said one of old, "tell us what shall be that we may know that ye are prophets." The import of your letter was that the Lord had a great work to be done in this region; and when I read it I believed it, for I perceived you did not judge after the sight of your eyes, nor yet the hearing of your ears, having never seen the country nor the people. Now for a short sketch of our progress. The number of Saints in this region is about 130, and it is about twelve months since I baptized the first six that embraced the fulness of the gospel within near 100 miles of this place. We have baptized some in this branch every week, I think, for the last eight or nine weeks; and at Wymandom (not Winnandon as in the STAR) there are now 21 members. We have a commodious room there, and get very crowded congregations. I attended a public baptism there on Sunday morning, between six and

seven o'clock, and as near as we could judge there was about 2000 persons present. Brother Richard Smith and myself preached to them. Good order prevailed, and a deep solemnity seemed to rest upon many. Our meeting was very much crowded during the day, and there are many more in that town pricked in their heart and will soon obey. These things cause a wonderful *fuss* among the holy people as they think themselves. In this city we have gathered many from the different churches, and they say they would not blame us if we would but go into the highways and hedges, and gather up poor sinners. And in Wyndham those are nearly all from what they term the wicked world. Now these have embraced the gospel. These good people, both priest and members, have a wonderful task to perform in running from house to house to tell them how sorry they are for them, and to beg them not to follow the delusion any farther; but the Saints tell them they are curious christians, for when they were following the multitudes to do evil they never said a word at all, but now they begin to serve the true and living God they are sorry for them.

One of the reverends gave a lecture against the Mormons on Sunday last, as the poor things begin to be more alarmed since our chapel has been building. They had been fondly hoping that Mormonism would have given up the ghost long since, as they thought it had nothing but a plough boy to sustain it. They being in the habit of worshiping a God without body, parts, or passions, they did not think that the Father of the spirits of all flesh was at the helm; but as the walls of our chapel go up, it seems to rather alarm them a little, and causes them to think something must be done, and so they begin to stir a little which has done some good, for we have baptized one since that went to hear the lecture. We are still much hindered in this city for want of room, but our chapel is progressing since the weather has got settled, and we expect to be able to get into it in about four or five weeks; then, dear brother, we shall be in hopes of seeing your face, as the Saints, as well as myself, want to see you and hear your voice. Elder Banks has showed us Elder John Buckingham. He has gone to Yarmouth, a seaport with about 2200 inhabitants, to try and get an opening there; he has been gone little more than a week. I cannot tell how he is getting on as yet. Richard Smith is going to Cromer this week, another seaport 20 miles away. He (Brother Richard) labours with very much zeal, courage, and success. Elder F. D. Richards truly sent him here by the spirit of prophecy and revelation. This, dear brother, is a very brief sketch of our proceedings. I must tell you more when you come, and may heaven's blessings rest upon you and yours is the prayer of your brother in the new and everlasting covenant,

THOMAS SMITH.

P.S.—I might have named the Lord's goodness to us in the gift of healing, as well as all other ways. Many miraculous cures we have witnessed since I came to this part of the Lord's vineyard. I will name one case which took place last Sunday week. A young lady, grand-daughter of the gentleman who is causing our chapel to be built, was seized with such a violent fit of sickness in the week, that she thought she must die. I was informed that she was so ill, it was scarcely possible for her to move one finger; but she summed up courage, and sent a horse and gig for me. I went, and at her request, according to the holy order of God, I anointed her with oil, laid my hands upon her, and prayed the Lord to heal her body, which he did. From that moment I left her cheerful and well, with the exception of a weakness, and she has been gathering up her strength since. She is coming to be baptized on Sunday morning next.

T. S.

Leamington Spa, May 6, 1848.

Dear Brother Spencer,—As the cold season is now past, we have begun to quit our winter quarters, and are mustering our forces to make such an attack on the kingdom of Satan, as shall make his stoutest warriors tremble with fear and rage.

The emissaries of the Prince of Darkness have harrassed us long and sore, and it is now our turn, and in the name of the Lord we will make such a use of our advantage, and thunder such peals of truth and light into the ears of the people as will cause the honest in heart to join our forces, while the wicked fear and fly. An example or two will show to what despicable means the enemies of God are

forced to resort unto when they find their craft in danger. In one village an esquire headed a mob with tin-kettles, whistles, horns, and drums (cement casks), to disturb us while preaching. But lo! the word of the Lord reaches the heart of the *head* drummer, who came and said, please, sir, will you baptize me, I was the worst to drum you, will you forgive me; he is now a good Saint. Out of that village, containing about three hundred souls, we have baptized thirty, and more are believing. In another place a certain EARL was the means of two shillings and sixpence being taken off a poor widow and her child, and he acknowledged to me in writing that it was taken off her because she allowed preaching in her house. There we have now a branch and eighty members, and what is more, the poor widow has not wanted, to the honour of the Saints be it said.

From the enclosed minutes of our conference you will find that, our increase for this last quarter was fifty, and ten added since, and we now look forward to better things. If honest poverty is a requisition for the celestial kingdom of God, then the Saints in this conference are poor indeed. In order to get some Invitations, &c., I have called a day of fasting and prayer, and the money thus contributed to be spent on circulating the truth—thus filling the country with Mormonism and leave all without excuse. The Brethren in this conference appear to be actuated with one desire, that is, to roll on the work of God, and extend the kingdom of God's dear Son. And may Israel's God bless our efforts and crown our labours with success. We long for the time to come when there shall be an end of sin, and everlasting righteousness come in—the devil bound—the earth purified from the effects of the fall, and Jesus crowned as King of kings and Lord of lords, that there may be one King and his name one.

Then we shall reign, and shout, and sing, and make the upper regions ring when all the Saints get home.

I am, your Brother,

THOMAS SMITH.

Leeds, May 10, 1841.

Dear President,—I have ordered the council at Bradford to audit my books once a month according to your suggestion.

I think I shall be able to get most of the outstanding debts in, but it will take some time. The Saints are very poor. I have directed that all books be sold for ready cash only. Of course this will be the general rule. There will be a few exceptions. The STARS are paid for when a second number is delivered, beyond this we are determined not to go. I am astonished to hear of so many books being sold in this conference on credit.

My heart rejoices in the work of the Lord, every thing wrong is all but dead. Love and union reigns among the Saints in every place. We turn out into the open air, and hundreds of people stand for hours with almost breathless attention to hear the truth. On Sunday last I held a discussion with a Quaker, it was at Bradford, on the Chartist meeting ground; there was not less than three thousand people present. The subject was Water Baptism. From the course he pursued, it was evident he thought he had some of the apostate priests of the day to deal with. It was not exactly so. After spending about two hours in reading, in some instances whole chapters at a time from the *good old bible*, as they say in Yorkshire, he was through his *weft*. He trembled, and his knees were well nigh smiting against each other, his voice faltered, and he withdrew from the scene of action, manifestly conscious of his discomfiture. When I had a splendid opportunity of telling the whole story of the first principles of the gospel to the people, showing that it was "the power of God,"—that the religionists of the age deny "the power of God"—that it is the Gospel—that the bible is not the Gospel—they might burn the bible but not the power of God—that God had taken his power from the earth to himself, because man would not love it—man denies it—and that John declared an angel should come from heaven to earth and bring the power of God, that is the Gospel, back again.

In the evening I preached in the chapel which was crowded to excess. The work here is onward in all places.

Yours as ever,

JAMES MARSDEN.



Merthyr, May 3, 1848.

Beloved President Spencer,—I am sorry to say that my weather-beaten lungs are lagging behind and threaten to give up the race. I have had to coax them along much lately by change of air and every lawful means, but still I am determined “not to give up the ship while I have a shot left in the locker.” I have but just returned since I wrote to you before. The lively, thriving, yes, flourishing condition of the branches generally, cheer my heart, and the good news which I continually receive of the rapid march of Mormonism in every part of Wales, like the spicy breezes of Ceylon, help to invigorate my lungs. Last week I was benefited by a sea voyage to Bristol, and still more pleased to see the reformed condition of the Saints there. Brother George Halliday has put new life in that old tree, it now blossoms like the rose, and bids fair to be a resting place for the great birds of heaven. They have an elegant little chapel there, and everything in proportion; some twenty-three or more have been baptized since brother Halliday came there, which proves that the Lord blesses the labour of those who go where they are counselled. Such is the case all through Wales, so long as we toe the prescribed line and no further.

According to reports already received our increase in Wales averages over 100 per month since Christmas, notwithstanding that the slackness in the coal and iron works have retarded our progress much. Many of the sectarian stewards turn the Saints out of employment on account of their religion only, and threaten to serve all others in the same manner who embrace it. The holy and very pious persecutors pronounce their anathemas publicly on any of their goslings, if they even dare for once to hear the “Latter-day Devils.” They have, in a grand council, decided and published abroad, that that is an unpardonable sin! Poor creatures! I publish a statement of facts in my *Welsh Stars*, with names, dates, &c., &c., that the public may be able to judge men by their works; and could you but read Welsh, you would shudder at the cruelties that the Saints have to endure in this “land of bibles,” this “nursery of christianity,” and by the scattered “followers of the Lamb of God. O, the day, the awful day, that will reveal the secrets of men’s hearts!

My children have been very sick in my absence, and the youngest darling is but barely alive now. Dear brother, remember me and mine before our Father’s throne.

I will be necessitated to remove from here again in search of fresh air in a few days, perhaps on a tour through the northern counties of Wales. I should be obliged for the earliest information, as to when the General Conference will be anticipated? Our General Conference will be held here about the middle of July, as usual. Can you pay us another visit with your good lady and baby?

The other day I saw a ship-load of Welsh families landing, having been driven by force from France; according to their tales, our prospects of performing our mission is gloomy, but I am not alarmed at it. I will act Paul-like, and be all things, or all sorts of nations, rather than be frustrated, if other things favour. That is, I will take with me my naturalization-papers, and call myself a true-hearted “Yankee.” Brother Howell is as busy as a bee, and makes a mighty havoc in the sectarian churches, where he lives, having baptized 19 since Conference, and is preparing all he can to go, although his affairs just now oblige him to depend somewhat on others beyond his control, but he is hot for going.—I have lately found out that a regular line of packets sail from Cardiff to California with coal, and bring copper ore back from the coast. How would the project meet your mind, or do you see any inconsistency in moving the Welsh Saints that way, to land in the Gulf of California or San Francisco? *Passage-money* might be had much cheaper, I presume, if no offsets otherwise. Quite a number of Welsh Saints are getting ready to sail in the spring, but none more so than your obedient servant. You see, sir, I have of course taken you at your word, and will have “my colours flying” over the Welsh fleet, ere the “one year” has elapsed; but should contrary orders come, I know no law but obey, if it breaks owners. Direct as heretofore.

Your obedient servant in the gospel,

D. JONES.

Aberdare, May 11, 1848.

My dear Brother,—The above address contains familiarity, not exactly in accordance with a first letter; and I should not have gone so far had it not been for the great respect I have for you as a man of God, to be loved, honoured, and obeyed with sincerity, in all things pertaining to the kingdom of our Lord and Saviour Jesus Christ. My earnest prayer to God our Heavenly Father, for your welfare and prosperity, contains that high opinion of the great importance of your exalted office, as President of the Church of God in the isles of Britain, that induces me to remember you at the throne of grace continually.

I greatly rejoice in the honour of being sent as an ambassador of the gospel to France and Brittany, and I can assure you that it is the first, the principal, the highest object of my ambition, and I long to see the day for commencing the honourable journey, in proportion as the wonderful events, overruled by the hand of God, prepare the ninety millions on the continent to be privileged with the blessings of the gospel. The field of labour being so extensive, the work being so great, and the workmen being few, makes me long for the hour of emancipation.

My respected brother, our dear Captain Jones, has, with our dear sister Mrs. Jones and daughter, been spending a few days as my honourable guests, and I know you will believe my testimony, that we are and have been for the last few days the happiest of the happy. Having our dear President Spencer with us, would have made it the very element of the rest and pleasure in the land of Zion. But we have one sour leaf here, which my faith says will be done away with, viz., the bodily weakness of our dear Captain Jones. His exertions, day and night, has worn at last his iron constitution, in a great degree; but through all he is at it continually. We are going (I had almost said to *transport* him, for a few months) to send him down to the healthy atmosphere of Carmarthen, but I fear that nothing short of your command, or our handcuffs will keep him quiet there, so as to enable him to recruit. He is a regular Welshman; having waged war once, nothing but a thorough victory will do for him. And you know of the war he has waged with the kingdom of darkness in Wales. No one, as yet, can describe to you the wonderful success of his courage and wisdom. The gates of hell, throughout Wales, have made him the object of their arrows, but the little champion of the cross of Christ, with the armour of the gospel, clothed with the salvation of God, returns heaven's ammunition to meet the arrows of hell with such power that the very gates of darkness begin to shake; many a breach has been made in the bulwarks that surround the camp of the enemy, and some thousands of the enemy have already flocked to the Saviour, and the day of the hireling priestcraft's prosperity has just reached the last moment of its black existence.

I shall just conclude my first to you with my testimony. Having spent twenty years nearly with the Baptist denomination seeking truth, but still in darkness, until the reply of dear brother Jones to the false accusations of a neighbouring Baptist minister, vindicating the principles of the Saints, came to my hand, which in a few hours proved the religion I professed to be no other than a sandy foundation—all my false hopes fled,—all human traditions that I had cleaved to appeared folly. I was convinced that the Saints were the only true church of God. The first few hours I spent after having been baptized for the remission of my sins, by a servant who knew that he was sent by God to administer the ordinance, gave me more pleasure and knowledge of spiritual things, than during the twenty years with the Baptist connexion. The blessing I have received since will fill another letter.

Dear brother Captain Jones, Mrs. Jones, and Mrs. Howells join with me in kind love to you and Mrs. Spencer.—Yours respectfully,

WILLIAM HOWELLS.

P.S.—Brother and Sister Jones buried their youngest daughter last Tuesday. The multitude of Saints that showed their respect to our dear brother and sister, was from 1000 to 1500. Their order in the procession, and respectability, made a general sensation at Merthyr. Brother William Howells, of Aberdare, preached in the Welsh language; subject—"The only true and sufficient ground of glorying."—Jer. ix, 23, 24.

SONG FOR THE CAMP OF ISRAEL.—LET US GO.

BY MISS E. R. SNOW.

Let us go—let us go to the ends of the earth—  
 ✓ Let us go far away from the land of our birth;  
 For the banner of "freedom" no longer will wave  
 O'er the patriots' tomb—o'er the dust of the brave.

Let us go—let us go from a country of strife—  
 ✓ From a land where the wicked are seeking our life—  
 From a country where justice no longer remains—  
 From which virtue is fled and iniquity reigns.

Let us go—let us go from a government where  
 ✓ The just rights of protection we never can share—  
 Where the soil we have purchas'd we cannot enjoy  
 Till the time when "the waster goes forth to destroy."

Let us go—let us go to the wilds for a home,  
 ✓ Where the wolf and the roe and the buffalo roam;  
 Where the life-inspired "eagle" in "liberty" flies—  
 Where the mountains of Israel in majesty rise.

Let us go—let us go to a country whose soil  
 Can be made to produce wine, milk, honey, and oil—  
 Where beneath our own vines we may sit and enjoy  
 The rich fruit of our labours, with none to annoy.

Let us go—let us go where our rights are secure—  
 Where the waters are clear and the atmosphere pure—  
 ✓ Where the hand of oppression has never been felt—  
 Where the blood of the prophet has never been spilt.

Let us go—let us go where the kingdom of God  
 Will be seen in its order extending abroad—  
 Where the Priesthood again will exhibit its worth  
 In the regeneration of heaven and earth.

Let us go—let us go to the far western shore,  
 Where the blood-thirsty "christians" will hunt us no more;  
 ✓ Where the waves of the ocean will echo the round,  
 And the *shout of salvation be heard the world round.*

LIST OF MONEYS RECEIVED FROM THE 4TH OF MAY, TO THE 17TH OF MAY.

John Godsall .....	£5 0 0	Brought forward.....	£27 0 6
John Johnson .....	1 2 6	James White .....	0 10 0
George P. Waugh.....	7 0 0	Thomas Stephenson.....	1 0 0
John Preece .....	1 6 0	James Marsden .....	5 0 0
William Broomhead.....	3 2 0	Henry Beecroft .....	5 0 0
Thomas Thomas .....	0 10 0	James Locket .....	1 0 0
John Morris.....	1 0 0	Edward Horrocks .....	0 10 0
Crandell Dunn .....	4 0 0	Robert Martin.....	2 12 0
George A. Mort.....	2 0 0	Dan Jones .....	4 10 0
William West.....	2 0 0	John Halliday .....	2 0 0
Carried forward .....	£27 0 6		
			£49 2 6

CONTENTS.

The Gospel Witness.....	161	Letters to the Editor .....	171
Conference Minutes .....	166	Poetry .....	176
Editorial .....	169	List of Moneys Received.....	176
The Saints in Shrewsbury .....	169		

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The Latter-Day Saints'  
**MILLENNIAL STAR.**

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HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev. ii. 7.*

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No. 12.

JUNE 15, 1848.

VOL. X.

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THE GOSPEL WITNESS!

And "this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, then, shall the end come."

Having briefly told what the gospel is; let us next consider what use is to be made of it. It is to be *preached* in all the world. Consequently preachers must be called and appointed to do the work of preaching. These are explicitly named in the Scriptures. First apostles; secondarily, prophets, evangelists, &c. No man can preach except he is sent by God. He must be called of God, as was Aaron. He must also be endued with the gift of the Holy Ghost, by laying on hands. For, without the gift of the Holy Ghost, no man can say that Christ was sent from heaven. No man was ever authorised of God to preach the gospel who did not believe in immediate revelation, and miracles, and the ministry of angels, in his own day and age. It is wholly and purely an invention of men, to commission any man or set of men to preach the gospel, who do not believe in these things in their own day, and who are not themselves, more or less, the partakers of supernatural powers through faith. None but men of the greatest arrogance or grossest delusion ever entered the ministry with any other belief. An awful curse is pronounced upon any man or angel who enters the ministry, without a full and cordial belief in immediate revelation, and miracles, and the ministry of angels, in his own day and age. A man that has any other belief, has not the doctrine of God, and is a stranger to God, and the wrath of God abideth on him. No example can be found throughout the whole bible, where an approved minister of God, ever had any opposite belief. Any other ministry is an organized rebellion against the order and government of heaven, and will speedily be overthrown by the power of God. When men enter the true church, they form an intimate connexion with the general assembly of Saints in heaven and upon earth, and also with angels, and with Christ the mediator, and God the judge of all. And all the powers of this vast and august assembly are available through faith in their time and order. Being qualified, the preachers are to go forth and proclaim the good news of immediate revelation, miracles, and the ministry of angels, &c., as aforetime, calling on all men as a consequence to repent and be baptized for remission of sins, in order that they may receive the promised gift of the Holy Ghost, and partake of the word of God for themselves, and the powers of the world to come. The burden of the last angelic message to the nations of the last days, being "to fear God and give glory to him for the hour of his judgment is come." **THIS GOSPEL** which is the power of God unto salvation to them that believe, is also the power of God and wrath of God to the destruction of them that believe not. It is a savour of life or of death. It is good news to the upright, and matter of wailing and misery to the incorrigibly wicked. It must be preached in all the world, for a witness to all

nations. The world is now put on trial, in all its parts, as fast as the gospel can be preached to it. The witnesses are the gospel. The decision of the Judge will be according to the testimony of the gospel. The preachers are to notify the world of this truth, viz., that they will be judged according to this gospel of immediate revelation, miracles, and the ministry of Angels, &c., in their own day and age. There are three things that all men are to subscribe to, in order to obey the gospel. Without these three things in their favor, they will be condemned to wrath and banishment from the presence of God. The spirit—the water, and the blood, must witness in their favor, or there is no salvation. The blood of Christ, is the basis of the everlasting covenant, without which, neither the water nor spirit would ever have been offered to mankind for their salvation. This is the groundwork and platform of salvation. He that counteth the blood of the covenant an unholy thing, will receive no benefit from the water or the spirit, but is a fit subject for the burning. If any man refuse the water in baptism, he never can put on Christ, nor wash away his sins. Neither can he be partaker of the Holy Ghost, which is the light and power of God to the soul. Many devout persons have been damned for rejecting water baptism; because, the mouth of the Lord has said, “That except a man be born of the water, he cannot enter the kingdom of God.” The Lord will not lie. The want of a small key, often fills the minds of rogues and thieves with chagrin and anger sufficient to break locks and doors, if it were in their power. But all in vain. Jesus came by water, and if men cannot come in like manner as he did, they cannot come at all. They might as well face a phalanx of fifty-six pounders for countless ages in succession, as to think of entering the kingdom in any other way, than by water. See how restless pride rages in the bosoms of fools that will not submit to the righteousness of God, and be born of the water! The next thing that all men must have in their favour, is the spirit of God. The Holy Ghost. Without this, you are none of Christ’s. If the reader has got any Holy Ghost without being first born of the water, or if he has got a Holy Ghost that is not supernatural, and that does not derive intelligence from Christ in visions, dreams, and prophesyings, or in wisdom and power that is more than human, or that does not teach him things to come, and even the deep things of God—if he has got any other Holy Ghost, he had better give it up forthwith. Because, it is no less than a lying spirit that will deceive him, and lead him down to hell, even, as an ox to the slaughter. Beware of it! Say nothing about Cornelius’s receiving the Holy Ghost so wonderfully, together with the special ministry of an angel, unless you have received the same. If you have been born of the water and the spirit, then the spirit of God will bear witness in such a manner, that you will have no doubt of your adoption. The kingdom into which you are now born, and of which you are a legal member and fellow citizen, has certain marks or “signs” that are so palpable and easily known, that you might as well doubt the existence of the Sun and Moon, as to doubt the marks of the kingdom of which you are a member. God has said that certain signs shall follow them that believe, &c. Where these signs do not follow, there, you may know assuredly that the kingdom of God does *not* exist. If these miraculous signs are not to be found on the earth; then, the kingdom of God is not to be found on the earth.

But these miraculous signs are now to be found on the earth. But says the reader, show them to me, and I will believe and acknowledge that the kingdom is set up. I say then in reply; obey the gospel, and you shall both see, and hear, and know for yourself that the kingdom of God is in your midst, in very deed, in signs, wonders, and mighty deeds that cannot be denied. But says the reader, I cannot get faith to obey Smith’s gospel lest I should be deceived, and become an object of pity and ridicule to all respectable people.

Hearken! incline your ear, and listen a moment! Smith’s gospel is nothing more or less than Paul’s gospel. They are both a part of that everlasting gospel, that will be in use throughout all worlds. The common basis of both these systems, is, immediate revelation, which will be needed while human beings are at all destitute of the attributes which clothe the all-wise God. Now, if you cannot get faith to obey this gospel without first seeing some palpable miracle, then, you are an unjust and wicked person. For it is written, that the “just shall live by faith.” Wicked and adulterous men have always asked for a “sign.” “Let us have sight of one

miracle," say they. The very demand of a miracle is the grossest insult to God. It questions the veracity of Jehovah with a bold and impudent front. God says, that miraculous signs "shall follow them that believe". But the vile hypocrite and shameless rebel dispute his word, and say; prove it! Oh, horrible! "He that believeth not, shall be damned". Hear it; Oh, hear it! Faith comes by hearing, not by seeing. Here is the struggle. On the issue of your faith, comes life or death. Faith gives you the victory, on the banner of which is perched the sparkling crown of eternal life. But vile unbelief, is followed with shame and everlasting contempt. Now, if you resist this plan of salvation by faith in the supernatural power of God in your own day and age, you resist the Holy Ghost also, in so doing. Because, the Holy Ghost is the great witness that always attends the true gospel, convincing of sin, of righteousness, and judgment. This witness, though unobserved, is true and faithful, and makes honest men believe; and wicked men, tremble with fear and rage. This is the standing witness on earth, and recorder in heaven.

It is utterly impossible for an honest man carefully to hear this gospel preached by a servant of God, without having good evidence that it is in very deed, the true gospel of Christ. The Holy Ghost never neglects exerting his convincing power upon the minds of diligent, honest, hearers. All nations must have the testimony of the gospel before the end will come. Great changes and revolutions may be anticipated before all nations can be expected to have a satisfactory offer of the gospel.

When thrones have been sufficiently cast down, and all other stumbling blocks removed that have hindered the gospel from being preached in all the world, then the gospel will speedily be preached to all nations, after which the end will come. The end will come! Awful period! a time of trouble such as never was known before, or ever shall be again upon the earth. When the righteous have been abstracted from the nations of the earth and gathered to Zion, all impediments to crime and error will cease to exist. The sluice-ways of corruption and violence will be thrown open, and the infuriated passions of all flesh will rage in terror and wild consternation. The catastrophe of earth's rebellion against God and prophets will be consummated in a manner never to be forgotten, worlds without end. The tragic scene of nation rising against nation, and kingdom against kingdom, and cities against cities, and towns against towns, and man against his fellow man, and woman against her sex, and child against child, will be a spectacle of penal terror and discipline not equalled by the universal deluge. The concomitants of plague, fire, and famine, with the bellowing roar and blaze of falling planets, so often foretold and as often forgotten, will finish the victory of the prince of life, amidst the flourish of trumpets and the loud shoutings of the just, and frightful wailings of the lost.

CONFERENCE MINUTES.

BELFAST.

This conference was held according to previous announcement, at Belfast, on the 20th of February, commencing at 12 o'clock. The meeting was opened by Elder Reid—the hymn on the 297th page was sung, after which Elder Reid engaged in prayer. It was then proposed, seconded, and carried, that Elder Reid preside over this conference, and Elder Jaques act as clerk. After a few remarks from Elders Reid, Biggie, and Jaques, showing the nature of a conference, for what it was held, and the duty devolving upon the officers of this church, that they use the knowledge and power bestowed upon them in all humility, as servants of God. That the principle be kept in view, that our business be to save men, and not to destroy them. Recommending and urging, that the members, as well as the officers, should cultivate, and shew forth the healing principles of charity and kindness; the representation of the branches was called for, which was as follows:—

BRANCH.	REPRESENTED BY	ELD.	PR.	TEA.	DEA.	MEM.	BAP.	C. OFF
Belfast .....	Elder Reid .....	1	3	1	0	11	3	0
Hyde Park .....	Elder Biggie .....	1	2	0	0	10	0	0
Total.....		2	5	1	0	21	3	0

The branches were represented as being for the most part in good standing. The people in Belfast seem very careless and indifferent. At Hyde Park, a spirit of inquiry seems in some measure to have been aroused.

The number of officers present were as follows: 3 elders, 5 priests, and 1 teacher.

During the conference, the following propositions were put, seconded, and carried unanimously:

That a conference be held at Belfast every three months, as in the churches in England; and that the next be held on the second Sunday in May. That the ordinance of the Lord's supper be administered in the Hyde Park branch every Sunday afternoon, at half-past two o'clock.

That a church record be kept in each branch, from this time foreward.

That Samuel Reid be agent for the MILLENNIAL STARS.

That we uphold and sustain Elder Orson Spencer, as the president of the Church of Jesus Christ, of Latter-day Saints, in Europe.

That we uphold and sustain Elder Reid as president of this conference.

Elder Jaques then made a few remarks upon the privileges of the Saints.

The ordinance of the Lord's Supper was then administered, after which, several of the Saints arose, and bore strong testimony to the truth, and of their willingness to continue obedient.

The meeting then adjourned until 7 o'clock; when the Saints having assembled, Elder Jaques addressed them on the principles of truth generally; why we were sent into this world; of the provision made by our heavenly father, for our justification before him, and for our restoration to the blessing of his society, that this dispensation, the dispensation of the fullness of times, is the greatest of all dispensations, because, it has to do with all dispensations that have preceded it. It has to rectify and put in order every thing that is in disorder, it has to unite and bind together by the proper links, all the works of God, relative to the salvation and exaltation of the human race. Hence, then, we may expect, as it is written, that every secret thing shall be revealed, and that things which have been hid from before the foundation of the world, shall be revealed in their proper order, as it shall seem wisdom in God. This then, being the fact, think we, that these things can be attended to in the midst of Babylon, where the poor Saints are scattered and oppressed by the haughty self-righteous Gentile? Most certainly they cannot. Hence, then, we perceive the necessity, the absolute necessity of the Saints of God leaving their homes, and removing to a place where they can attend to these things in peace, according to the will of God, that they may receive of the knowledge of God, and be set and sealed all in their proper place and order, in his kingdom.

The meeting then being brought to a close, the Saints separated in peace and union.

ELDER REID, President.

J. JAQUES, Clerk.

#### CLITHEROE.

This conference was held on Sunday, March 12, in the Temperance Hotel. The morning service commenced, as usual, by singing and prayer. After opening the meeting, Elder Battersby moved, that we receive the appointment of Elder John Cottam to the presidency of this conference. Seconded and carried unanimously.

The representation was then called for by the president, and given in as follows:

BRANCH.	MEM.	ELD.	PR3.	TEA.	DEA.	BAP.	REM.	REC.	C. OFF	DEAD	EMG.	SCAT.
Clitheroe .....	47	4	2	4	2	1	1	2	0	0	0	0
Blackburn .....	86	4	4	2	2	9	2	0	0	1	0	2
Burnley .....	65	3	4	3	1	1	0	1	1	2	2	0
Accrington .....	37	3	6	1	0	2	0	0	0	0	0	0
Ribchester .....	19	1	2	2	0	0	0	0	0	0	0	0
Waddington.....	26	2	1	1	1	0	1	1	0	0	0	0
Barley .....	8	0	1	1	0	0	1	0	0	0	0	0
Settle .....	12	1	1	1	0	0	0	0	0	0	0	0
Waddington.....	47	1	4	3	0	2	3	0	0	0	1	2
<b>Total .....</b>	<b>347</b>	<b>19</b>	<b>25</b>	<b>18</b>	<b>6</b>	<b>15</b>	<b>8</b>	<b>4</b>	<b>1</b>	<b>3</b>	<b>3</b>	<b>4</b>

All represented in good standing, except Settle branch, which was represented by letter, and nothing said respecting its condition or prospects. The representation being taken, president Cottam rose and spoke of the necessity for union and diligence, in order that the welfare of the work might be promoted, and the honest in heart be gathered into the kingdom of God.

Officers present—9 elders, 7 priests, 10 teachers, 6 deacons.

The alterations necessary in the priesthood were next called for.

Moved, that Brothers William Douglas and William Barton be ordained to the office of priest, and Brother Hartley Stansfield to the office of deacon, for Clitheroe branch. Seconded and carried.

For Waddington branch—moved and seconded, that Brother Edmund Pilling be ordained to the office of priest, and William Sudall to the office of teacher. Carried unanimously.

For Burnley branch—moved and seconded, that Brothers Thos. Myers, William Hyde, and Henry Southworth be ordained to the office of priest, Brother Edmund Haworth to the office of teacher, and Brother Henry Pilkington to the office of deacon. Carried unanimously.

Moved, by Elder William Wolstenholme, that the following general acknowledgment be made of the important services rendered to this conference by the zealous and faithful labours of Elder Andrew Cahoon, during the time that he has presided over this conference; having by his meekness, diligence, forbearance, and untiring zeal for the onward progress of the great and consummating work of the last days, secured the affection and esteem of the Saints in this conference, which has been greatly benefitted by his labours, his aim ever being to instil the unchangeable and simple truths of heaven in the most simple, winning, and affectionate manner.

“And we sincerely regret his being called from our midst so soon; and in gratitude feel bound to pray for his prosperity, and exaltation in the kingdom of our God.” Seconded and warmly responded to by several of the brethren, and carried unanimously.

The meeting then adjourned till two o'clock.

At two o'clock p.m. the meeting again convened, and was opened by singing and prayer. Some excellent remarks were made upon the importance of the Sacrament, when the ordinance was administered, followed by some rich observations by the president, on the great utility of attending to all the ordinances and institutions of heaven, in order to secure an inheritance therein.

The brethren nominated were then ordained to their respective callings, under the hands of Elders Cottam, Wolstenholme, and Battersby, and two children blessed.

Moved by Elder Cottam, and seconded by Elder Wolstenholme, that we sustain the quorum of Twelve Apostles, with Brigham Young at their head, as the head of the whole church. Carried unanimously.

Moved, seconded, and carried unanimously, that we sustain Orson Spencer as president of the British isles.

In the evening a numerous audience was addressed by Elders Wolstenholme and Cottam, upon the first principles of the gospel, and signs of the times. The spirit of union and love prevailed throughout the proceedings of the day; but it was a great disappointment to us all, that Elder Orson Spencer was not present.

JOHN COTTAM, President.

WILLIAM WOLSTENHOLME, Clerk.

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LIVERPOOL.

This conference commenced March 26th, in the usual way. After singing and prayer, it was proposed and seconded, that Elder Simeon Carter preside, and that J. S. Cantwell act as clerk. Both propositions being carried, the representations were called for.



BRANCH.	MEM.	H. P.	ELD.	PRS.	TEA.	DEA.	BAP.	EMIG.	DIED	REC.
Liverpool .....	464	1	31	34	9	5	16	2	7	11
North Wales .....	128	0	5	5	6	2	5	0	1	0
Newton .....	56	0	4	4	1	1	16	0	0	0
Prescott, &c.....	36	0	2	3	2	2	4	0	0	0
Warrington .....	19	0	2	2	1	1	2	0	0	1
Birkenhead .....	34	0	2	1	2	0	0	0	0	0
Total .....	737	1	46	49	21	11	43	2	8	12

The President then stood up, and said he had a little business to bring before the meeting, relative to Elder James Marsden, who had been called upon to go out into the vineyard to labour. President Orson Spencer had appointed him to the Bradford conference, and, as he was about to leave Liverpool, he, (Simeon Carter) had written a recommendatory letter, showing the esteem and confidence we had in him, as a worthy labourer, and faithful and diligent in the cause of Zion's King, while president of the Liverpool branch. He then read the letter, and moved that it be accepted by the conference and branch. This motion was carried unanimously.

Elder Marsden replied in a feeling manner; and said it was a source of great satisfaction and joy to know that his labours were esteemed, and also said, he rejoiced in the further opportunity of warning this generation, *and clearing the way for his escape to Zion.* The President then proposed that Elder James M'Guffie preside over the branch,—carried.

Proposed, that as Elder John Parry has removed from Birkenhead, that Elder John Gibbons be re-instated as presiding Elder of that branch.

The following were then proposed to various offices, viz: Hugh M'Lean; John Holt; Henry Isherwood, (Deacon); Robert Craven; John Guinness; and Richard Fairbrother, (Deacon); to be ordained Priests.

That William Graham; Joseph Guy; and Francis Thornton, be ordained Teachers; and Thomas Price, and John Quilliam be ordained Deacons.

It was then proposed that John Taylor and Samuel Blackburn of the Newton branch, be ordained Priests.

The President made a few remarks on the nature of the various offices of the priesthood, and said: it was of the greatest importance to have a correct knowledge of the principles of truth, as taught in the Bible, Book of Mormon, Doctrine and Covenants, &c., to get knowledge in every lawful way that was commanded by the Lord, in the revelation; and to make the books their study always, so that their minds might be filled with light and knowledge from the true source. He alluded to a priest, who had declared, that he had authority to lay on hands for the gift of the Holy Ghost. This man had not got the spirit of truth, or he would not have said so. He said, a man cannot altogether preach from revelation, he must make himself acquainted by the written word, and have help from every source, or why write instruction at all.

President Spencer said the time had come for out-door preaching, by doing so, God would bless us, as the law of God would be (and now is) written on the heart of man, even his people. The king's of the earth were flying. What for! Because, the people had not confidence in them. They were afraid to suffer, because they had not power to endure it. The Saints of God will not want to escape suffering, but rather to endure it, and have power to endure it, and rejoice in it, as tribulation worketh patience, &c.

Afternoon service commenced at half-past two. After the sacrament was administered, the brethren proposed, were ordained under the hands of Elders Carter and Marsden. Elder M'Guffie made a few remarks, wishing he was in the position of those who had emigrated. Some of whom were out in the field, reaping a rich harvest of souls, while he was here, wasting his time in seeking the mammon of unrighteousness. He made a few remarks on his accession to the presidency of the branch, and intention of faithfulness while he remained in this country, and sat down. Conference closed at four o'clock.

SIMEON CARTER, President.  
J. S. CANTWELL, Clerk.

QUESTIONS AND ANSWERS FOR THE CHILDREN OF THE LATTER-DAY SAINTS' SCHOOL.

QUES. What Sunday school do you attend?—ANS. The Latter-day Saints'.  
 Why are they called Saints?—It is the name by which the people of God were known in all ages of the world (meaning all the holy persons).

Is the name of Saints mentioned in the Bible?—Yes, above ninety times.

Can you refer me to any place in Scripture where the name of Saint is mentioned?—Enoch, the seventh from Adam, prophesied that Jesus should come with ten thousand of his Saints; also, Jude, v. 14; Daniel, c. 33, v. 3; Psalm 50, v. 5; Daniel, c. 7, v. 21, 22, 27; Revelation, c. 5, v. 8.

Why are they called Latter-day Saints?—Because these are the latter days.

When was the church of Jesus Christ formed, or organized?—On the sixth day of April, 1830.

Who was the first elder?—Joseph Smith.

Who was Joseph Smith?—A man called of God to be a prophet.

How did God call him?—By present revelation, and the ministration of a holy angel.

What is a prophet?—A man whom God sends to do his work on the earth.

You said Joseph Smith was called by present revelation?—Yes.

What do you mean by revelation?—It means the communication of God's will to man.

How does God do this?—Sometimes in an audible voice; like as God spoke to Adam, Abraham, Moses, Elijah, and many others.

Is there no other way?—Yes, by the ministration of angels; namely, to Lot, to Mary and Elizabeth, and also to Peter, Paul, and John.

Do you read of any other means of communication?—Yes, Job tells us that God speaks to man in dreams and visions of the night. See c. 33, v. 14, 16.

Can you refer me to any one to whom God spoke in this manner?—To Joseph in Canaan, to Jacob his father, to Daniel, and Joseph the father of Jesus, Peter and John the revelator; we likewise read of the Urim and Thummim.

Where was the church of Latter-day Saints first organized?—In North America.

What is a church?—The church of Jesus Christ is the kingdom of God.

What does it require to constitute a kingdom?—Four things: 1st, a king; 2nd, a code of laws; 3rd, officers, or men having authority to execute the laws; 4th, subjects or citizens to be governed by those laws.

Who is the king?—Jesus Christ.

What are the laws?—The revelations given by God to man, from time to time.

Who are the officers?—Apostles, prophets, pastors, teachers, and evangelists. See Eph., c. 4, v. 11; Cor., c. 12, v. 28.

Who are the subjects of this kingdom?—All who obey the gospel.

What is the gospel?—That message God sends to any nation or people.

Is not the gospel sometimes called glad tidings?—Yes, because it is the power of God unto salvation.

What is required of them who wish to become subjects of this kingdom?—To believe in Jesus Christ, to repent and forsake their sins, and be baptized by immersion for the remission of their sins, and receive the Holy Ghost by the laying on of hands, to receive the Sacrament, to believe in the resurrection of the dead, and eternal judgment.

How do you prove that these are the requirements of the gospel?—From the fact that these were the doctrines that Jesus taught, and his apostles preached.

Is there any other proof?—Yes, it has been revealed from heaven in these last days, as the plan of salvation.

How do you prove that Jesus and his apostles taught and preached those principles?—I prove it from the Bible.

Can you refer me to any Scripture to prove this?—The following passages prove that all men must believe in Jesus Christ: John, c. 3, v. 18, 23, 36; and I find the following prove that all men must repent: Luke, c. 13, v. 3; c. 26, v. 47; Acts, c. 17, v. 30; Acts, c. 11, v. 38; and baptism; spoken of about forty-eight

times—I will refer you to a few: Matt., c. 3, v. 13, 17; Matt., c. 28, v. 18, 19; Luke, c. 3, v. 21, 22; Mark, c. 16, v. 15; John, c. 3, v. 5.

Can you prove that baptism is for the remission of sins?—Yes; Mark, c. 1, v. 3; Acts, c. 11, v. 37, 40; Acts, c. 22, v. 16.

Prove to me that baptism is by immersion.—Rom., c. 6, v. 4; Col. c. 2, v. 11; Matt., c. 3, v. 13, 17; John, c. 3, v. 5.

How do you prove that the laying on of hands was for the gift of the Holy Ghost?—From Acts, c. 8, v. 17; Acts, c. 19, v. 1, 6; Heb., c. 6, v. 2; Daniel, c. 34, v. 9

What is to follow the laying on of hands?—The gifts of the spirit, as we read of them in Mark, c. 16, v. 17, 18; Acts, c. 19, v. 1, 6; Rom., c. 12, v. 6, 8; Cor., c. 12, 13, 14.

How are the sick healed?—By the laying on of hands, and anointing of oil.

Can you prove this?—Yes, Mark, c. 6, v. 13; Mark, c. 16, v. 18; James, c. 5, v. 30.

Who are to do these things?—Those who have authority from God, being called by revelation.

Dear Brother Spencer,—The above questions and answers were written as an assistant to those parents and teachers who wish to instil into the minds of the children under their care the first principles of the gospel of Jesus. Many of the Saints who read this, expressed a wish that it might be printed, if you thought well; and, should this be worthy of your notice, a second and third part is in contemplation. I was in hopes that some more able person would have taken this in hand, as I have seen the want of something of the kind for some time past; the question being often put—what books can I give my children? how am I to teach them? Should you deem it worthy of a place in the STAR, and it can in any way add to the glory of God, and the Redeemer's cause, my object will be accomplished.

I am your brother in the gospel,

THOMAS SMITH.

## The Latter-day Saints' Millennial Star.

JUNE 15, 1848.

By the letter of Elder Wilford Woodruff in the present STAR, we get the cheering intelligence of the prosperity of the Saints in the valley of the Salt Lake. The wonders wrought by the pioneers, and the first company of three thousand, in the valley of the mountains, during the first six months of the infant colony, will be hallowed in the memory of unborn millions, in all ages to come, in songs and festivals. The powers of heaven have manifestly nerved the hands and cheered the hearts of those invincible pilgrims beyond any parallel in former times. Robbed and peeled by a cruel christian nation, whose tongues are honeyed with the psalmody of praise to God, while, at the same time, their hands are stained with the blood of the innocent: these lofty minded pilgrims remain undaunted and unforsaken. God is with them, and the rough places are made smooth, in order to prepare a high-way for the ransomed to pass. The barren field becomes fruitful, and a city of a thousand houses springs into being with astonishing celerity. Ever blessed be the memory of those whose patient toils and prayers have consecrated a resting place for the righteous; where the persecuted sons and daughters of God can abide in peace. All hail to the great day of Zion's deliverance, and the bright dawning of the millennial sun! The more God's people are called to pass through sufferings, so much more they increase in knowledge, courage, and power. The sun of glory beams more vertically upon their heads, and the powers of the world to come, are not ashamed to converse with them, and become their faithful allies.

The first company of Saints emigrating in Feb. last, had arrived in St. Louis on the first of May, in prosperous circumstances.

It is now pretty clearly ascertained that the soil of the Salt Lake Valley is very fertile, and easily supplied with water. The springs are very valuable. And building materials, of considerable variety and abundance, must be obtainable with the greatest facility, in order to enable the first emigrants to put up such a large number of buildings in so short a time. The quantity of ground cultivated and grain sown in so short a time, is not only surprising, but is also a pleasing earnest of the safety of tolerating a very large and rapid emigration. The verdure and abundance of grass growing in the middle of winter, is satisfactory evidence of the mildness of the winter climate. The length and severity of the winters is a great drawback upon many other countries in the same latitude. If flocks and herds can be supported throughout the year without grain or fodder cured for their use, it will be a great saving of expense and labour, which is a very desirable item to an infant colony. The spirit and power of God appears to rest mightily upon the Saints in Zion, and their hearts are greatly enlarged to diffuse abroad among the nations of the earth the knowledge of the great salvation. May the life and power of Zion's God spread speedily among all nations and kindreds. Truly it is a time of turning and overturning among the kingdoms of this world; and the coming of the Lord draweth nigh in very deed.

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A BROTHER from L———— Conference puts several questions to us concerning the case of a person who has been baptized three times. The substance of his enquiries may be resolved as follows:—Can a person in any possible case whatever be restored to the church by baptism, under the rule laid down by Elder Orson Hyde, who has been cut off from the church three times?

To which we reply. A person that has been cut off from the church always has the right of appeal, and of a rehearing. If it can be made to appear that he has been cut off without adequate cause, he can be reinstated without baptism by rescinding the vote that cut him off.

But if it appears that he has been cut off justly three times, he cannot be restored under the rule alluded to, save it is by an appeal to the council in Zion, which has all power in such matters.

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LETTERS TO THE EDITOR.

*Winter Quarters, Omaha Nation, April 24, 1848.*

Dear Brother Orson Spencer,—While impressed with a deep sense of a duty I owe you as a brother, a friend, and fellow workman in the great cause of God, I seat myself to acknowledge the reception of your kind letter to me, under date of Jan. 18, 1848; and while I view letter writing as one of the choicest blessings of God to man, I feel thankful that I can exchange thoughts and words with my dear friends from whom I am separated by seas, tide, and distance; yet it is almost painful to reflect, that while I have a desire to converse freely with Brother Spencer, Brother Jones, and thousands of good Saints that surround you, and unbosom my feelings unto you upon a variety of subjects, that I am confined, as it were, to the narrow limits of a sheet of paper; but as I cannot at present speak face to face with you, I will content myself, as well as I can, by saying a few words with my pen. Men of God, who possess the spirit and power of the Holy Ghost, can form a good idea what element they are moving in—what spirits surround them; and they have only to behold a man's face, feel of his spirit, read the productions of his pen, in order to know what port his ship is bound for. And I can say of a truth, with every feeling and sentiment of my heart, that whenever I have read, or heard read, any of the letters or productions of Brother Spencer's pen, either addressed to

myself, President Young, or any of the Twelve, or his own family, or published in the STAR, I felt perfectly satisfied that they were dictated by the spirit and power of God, and spoke in language, not to be misunderstood, that all was right at headquarters in Liverpool, and that the Lord was guiding Bro Spencer; and the same spirit was manifest in the writings of our worthy Bro. Dan Jones, of Wales, and the Bros. Richards, and, I may say, the elders in general throughout your field of labours. You may rest assured that these things have caused much joy in our hearts, and when I express my feelings upon this subject, I believe I speak the sentiments of all the presidency in this land. Yes, Brother Spencer, we know the Lord is with you, and with your fellow-labourers in that land, and you have done a great and glorious work, and brought much good to pass; and for all these things you will have your reward. We have felt a deep interest in your field of labour, and the labour and field of Captain Dan Jones. I rejoice much in the progress he has made in Wales, and in the fruit of the labours of all the faithful elders throughout the British dominions. And I feel to say to Brother Spencer, Brother Jones, and all the faithful labourers in the vineyard with you, be not weary in well-doing, for if you continue faithful in your tribulations and sacrifices, the day will come, and perhaps it may not be far distant, when you will rejoice before God and all the holy ones; because of the missions you are now filling, the labours you are performing among the nations of the earth; you will be satisfied with the goodness of the Lord, and your reward in the hour of the holy resurrection. And when the Lord cometh, bringing his reward with him, yea, it will be a source of consolation to you through all eternity, to know that you have been a messenger of salvation to many, that your garments are clear of the blood of the generation in which you live, that you have stood with your garments unspotted—that your tabernacle has not been defiled—that no man has taken your crown—that you have kept the celestial law, and, in fine, that you have filled the measure of your creation. You will have the blessings of the Lord with you, and the prayers of the Saints in your behalf. I have watched with deep interest the progress of the work throughout England, Scotland, and Wales. President Young received your letter under date of March. We also received an account of the French revolution and the signs of the times throughout Europe, which was read with interest. As concerning matters with us, I will begin with the time we last parted in winter quarters, you knew my situation then. But I was greatly blessed of the Lord, for in 20 days from the time I received my serious injury, I again commenced work of the hardest kind in building and preparing for winter. I continued to labour hard with my hands until the departure of the pioneers camp, in the following spring, without feeling any serious effects from my hurt. I performed my journey with the tents and camp of the pioneers' over two thousand miles, making the road entirely new over five hundred miles, and performed much hard labour in the valley, and this all accomplished in less than seven months time. And it was clearly visible to every discerning mind that the Lord was with us, for though many of the pioneers were sick when we left winter quarters, yet with all our sickness and exposures of such a journey, buffalo, stampeeds, grisely bear frights, Indian attacks, not a soul was lost, but all returned safe to our homes; and, what was more remarkable still, we used ox, mule, and horse teams through the whole journey, and not a hoof lost, of any beast belonging to the pioneer camp of Israel, except in two or three instances horses were shot accidentally, or killed by not hearkening to counsel. But an account of our journey, and a description of the valley, have already been sent you, and I need not repeat it here. The spirit and power of God was with us on that journey—was with us in that valley, and has been with us since we returned home. We also found, on our return, that the Lord had blessed the Saints at winter quarters, and the region round about, in our absence. The earth had brought forth in its strength, and the labourer had been well rewarded. Winter quarters, on our return, presented one of the most novel scenes I ever beheld. While standing upon the ridge west of the city, it appeared almost a dense mass of corn stacks, hay stacks, covered waggons, and log cabins; and, apparently, a spark of fire in the combustibles, would soon present to the eye, as did Moscow, a sea of fire. But notwithstanding our exposure, we have thus far been delivered from the ravages of that element.

Three messengers arrived a few days since from the city of the Great Salt Lake. They left the middle of January; came through the mountains in the dead of winter. They brought many letters with them, all bringing the most cheering news of matters in that place. Population 3000; sickness and death seldom known. Letters stated *one* death during the winter. The coldest day known, the 1st Nov.; very little snow. Winter supposed to have broke early in Jan. Valley green with grass four inches high, 15th Jan. Horses, mules, oxen, sheep, and all stock wintered well in the open valley. One flouring mill and three saw mills in operation, and plenty of the best quality of lime, and clay for the best quality of brick, tile, and for earthen crockery and queen's ware; good slate quarries and grindstones, salt and saltpetre. The brethren had built near 1000 dwellings, had sown about 1500 acres of wheat, expected to put in as much more, and 3 or 4000 acres of corn. Wheat looked well. No disturbance from the natives that surrounded them. We are now looking for other arrivals from there daily, who will start the last of February or first of March. It is a general time of health through the camps of Israel in winter quarters; but few deaths through the winter.

The first camp or company who go west this spring expect to start in a few days, in company with President B. Young, H. C. Kemball, W. Roberts, and others of the twelve. Winter quarters will be evacuated; all who remain settle in Potomatomy, co. Iowa. O. Hyde and G. A. Smith will preside there; O. Pratt in England; W. Woodruff, the Eastern States, Canadas, Nova Scotia, New Brunswick, and adjacent islands. We are expecting a boat daily, upon which O. Pratt is calculating to take passage for St. Louis, and continue his journey to Liverpool with as little delay as possible. I expect to start for Boston as soon as the first company leaves, and trust I shall be able to correspond with my friends in England from that point. We had quite an interesting conference, on the 6th instant, at the log tabernacle.

There are many things I would like to speak of that my limits will not allow at this time; however, I should do injustice to my own feelings, and neglect a duty towards you, should I close without touching upon one subject that deeply interests you, that is, your family. A remark in your letter to me, and more especially those made in the address to President Young concerning your children, planted in my mind a determination to visit them. Accordingly, last evening, Mrs. Woodruff and myself walked down to your house, and, to my surprise, instead of finding sister Spencer (with whom we had spent many precious moments in holy places) at the head of her family, I found she was sleeping in the dust, and your eldest daughter, who was only thirteen years of age when you left, stood in the place of a mother and counsellor to her five younger brothers and sisters. I enquired into all their circumstances and difficulties since you left, which they had been called to pass through; and while they related past events to me, and read their file of letters from their father, I was filled with sensations better imagined than described. When I considered what they had passed through,—their young and tender ages, the share they had taken in the sufferings of the Saints: I regarded them not only a company of young pilgrims, but a company of young martyrs; and although in childhood, their faith, patience, forbearance, and long-suffering, and wisdom in the midst of all their trials, was such as would have done honour to a Saint of thirty years in the strength and power of his days, or been a crown of glory upon the grey hairs of him of riper years. A parent may well consider such a family of children a blessing from God. I believe they have honoured you in your absence. You have given them the best of counsel; they have followed it. Ellen, said she had received a letter within a few days from you, and had answered it. Your children were all well yesterday. I enquired into their present circumstances. They said they had plenty of meat, and some veal, but had no flour. I told them to come to my house, and I would divide with them. The eldest son came down to day, and I gave him some flour and pork. I would have been glad to have divided with them a long time before, had I but known their circumstances. You may think it strange why I have not known; but our affairs for the last year or two have been like the rolling billows, and each sea has brought as much weight upon every faithful man's back as he was able to carry, unless he by chance might meet with a calm for a moment, and give him chance to look around to see if any

man had a heavier load than himself, and if so, to stretch out his hand and help to carry it. Ellen told me she expected the family would go on with the first company this season to the mountains.

I must close. Mrs. Woodruff, with myself, send our respects, love, and blessings, to brother and sister Spencer; and wish to be remembered to brother and sister Enion, brother and sister Hall, and all who enquire after us.

Yours in the bonds of the Priesthood,

WILFORD WOODRUFF.

*Rhymney, May 15, 1848.*

Dear Brother Spencer,—Five years last February I heard the servant of God preaching the Everlasting Gospel, to which he testified that signs should follow us (our family) if we would obey the Gospel of Christ; so accordingly we obeyed, and in about six weeks we received the gifts of the spirit,—such as speaking in tongues, interpretation of tongues, prophecying, healing the sick, &c., &c., we being the first in South Wales, who had not the testimony of others to rely on but the bare testimony of the servant of God (which was enough), so, in this way, we proved him to be telling us the truth, and which, of course, gave no room to doubt his future sayings. Some time after, he said we should be gathered together in Zion, which was confirmed afterwards by Brother Jones, Brother Taylor, and several others. Therefore, since it was through believing the servants of God that I came to know that this was the Church of Jesus Christ, on the same ground I know I shall be gathered to Zion, and my prayer is, that their words concerning my going to Zion, may soon be fulfilled. Amen, &c.

G. DAVIES,

*Trowbridge, May 16, 1848.*

Dear President Spencer,—Having a few moments to spare, I employ them in writing these few lines, hoping they will find you well, and also to inform you that the work of our God is spreading all around this (south) conference; indeed I have never travelled so much and preached so often with so much satisfaction since my arrival in England; and what is better, I have never felt in better spirits for the battle, either in-doors or out in the public Market-place.

Last Sunday, May 14, I held public baptism, about one mile out of the town of Westbury. I baptized six persons, five of whom were the first fruits of our labour. In that town we had near one thousand spectators, who paid the best of attention. At two o'clock, I had a public meeting in the Market-place, there being no room in the town to be had that was large enough. The people were extremely attentive, and Mormonism was running down their throats (for their mouths were open) like oil, when the Mayor being afraid if they let me alone, all men or nearly so, would believe the powerful truths advanced. They sent three officers to request me to remove, for the Market-place was private property. On my informing the people of the same, they were very much dissatisfied at the interruption, and publicly declared that it was done at the instigation of the church parson, whose shop was empty, and who was afraid the people would have the scales removed from their eyes, and be able to see things in their right light; so to satisfy them, I made an appointment for six o'clock in the evening, at a place called Chalford, about one mile from Westbury. Accordingly, they came to the tune of six hundred or more, and listened until I had quite exhausted my strength, and the great difficulty I met with was, the want of more faithful reapers and my inability to act as the *sectarians' God*, to be everywhere present at once. But I am content to act in my own sphere according to the wisdom given, and rejoice in beholding many sons and daughters added to the great family of Heaven, and my prayer to God is, that I may continue faithful, and all my brethren may feel just like me, until we have secured the grain from the coming storm. With sentiments of love and affection I remain your brother

JOHN HALLIDAY.

## GLASGOW DESCRIBED BY A GERMAN TOURIST.

“Oh could we see ourselves as others see us.”

The following description of Glasgow is translated as literally as possible from a recent number of the *Monatblätter* of the Universal Gazette of Augsburg, in which it forms a part of a tour to the Hebrides. It enables us to discover in what light we appear to an intelligent German, and in what colours he represents us to Europe at large, for the circulation of the Augsburg Gazette is not inferior to that of the London Times. He also expresses a desire for the most valuable kind of instruction:—

“Glasgow, says the tourist, is a large and remarkable city. It is the commercial capital of the north; has about 300,000 inhabitants, amongst whom are, at the side of the so called merchant princes, numerous destitute beings. Scarcely any where else is poverty found in such a striking contrast with superfluity and lavish expenditure. While the merchants have, besides their houses in the western part of the city, their country seats or castles on the highland hills, on the shores of the lakes, or on the majestic Clyde, the habitations of the poorer classes are overcrowded; often the same room is inhabited by more than one family, separated by no other demarcation than a line of chalk marked on the ground. Splendid hospitals, houses for the poor, the sick, the insane, and the criminal, which might be called palaces, are very abundant, they seem to mock the real state of society, or at least to indicate that the evil lies deeper, and that a little rouge is no remedy against age and decrepitude. Churches, there are plenty; sects are numerous, and among the middle classes the one tries to outstrip the other; the people care for neither. Of 300,000 citizens only 60,000 have, according to recent statistics, seats in any churches. More than the third part of this immense population belong to no form of worship. In other manufacturing towns, such as Paisley, only one twentieth part is connected with any church. Not many years ago, Dr. Chalmers made an unsuccessful crusade with his church extension scheme against this spiritual destitution of the masses in this country. It has been proved that the building of churches advances as little the religious education of a people as that of asylum for the poor effects the extirpation of poverty. We repeat it again that the evil lies below the surface; it lies where the Scottish theologians do not seek it. They expect to achieve every thing with the grace of God only, and therefore they dissipate their talents, means and time, casting water into the sea. The people are so destitute that in their strife to satisfy the demands of their animal nature they have no time to think of any thing else. Whoever combats with the cravings of hunger is not to be easily comforted with the golden figs and the manna preserved in sugar of the celestial Jerusalem. Poverty and vice are sisters; ignorance stands between them and extends the hand to both.

“The vice of intemperance is the national vice of the people of Great Britain, especially that of Scotland. The most cruel wants, the most unexampled privations, follow in its train. All family—all social ties it dissolves. Drunkenness makes a man unfit for labour; without labour, no bread, no clothing, no fire, no home for wife nor children. Hence the hordes of destitute—hence more than two-thirds of the insane and criminals. Thus vice gnaws like a cancer at the source of the physical and the moral health of the people of Scotland. In many families every penny which the man, the wife, or the boy can acquire goes straight to the public house. Hence (see the statistics of Dr. Macfarlane, the Rector of the University,) every fourth house is a public house—(spirit shop). The man has become a brute. In order to raise him out of this sphere of degradation, the first object must be to make the brute again into a man. What a great field for the English and Scottish missionary societies. Instead of running after the souls of Jews in Berlin, or those of heathens abroad, they should try to convert the heathens of their own land, and to keep those straight over whom they stumble in their own streets. Teach them sobriety, and, by degrees, all the rest will follow—labour, order, domestic peace, happiness, and blessing. I had made up my mind to leave



this string untouched on this occasion, but it is difficult as Juvenal says, *satirum non scribere*, namely, when you happen to pass through the streets of Glasgow. There are whole districts of the city where neither in summer nor in winter do you meet with shoes or stockings. Especially women and children are exposed to this partial nakedness; only men wear shoes. In the evening all are alike. Every moment you have to turn out of the way, if you would not be accosted by drunken girls under the very noses and lanterns of the policeman. As soon as the streets are lighted, all Glasgow seems to become a public-house, not to say worse. The pavement in Argyll-street, and all those which lead to it, are besieged by intoxicated vestal virgins, and whoever desires to escape from their touch and their whisky breath, must yield to them and the numerous policemen the pavement, and chose for himself the dirty middleway of the street. The immorality of the fallen female sex shews itself neither in London nor in Paris in a deeper degradation in more unfeminine manners and language, than in the pious cities of holy Scotland.

“On the morning of week days, all is activity and business: Glasgow is a bee-hive. On Sunday mornings, it is a convent. Every one you meet on the street goes to or comes from church—every face is lengthened from piety and holiness—every eye is bent in humility, and every hand carries a psalm or prayer-book. The tongue utters only holy things, and all speech is about churches and church controversies, ministers and their wives, missions and sustentation funds, and even about these only in a whisper. On such days you are allowed to abuse only Papists, Unitarians, and all denominations but your own; above all, the man of sin—the common synonyme for the Pope. Nobody is allowed to laugh, not even children; sometimes, however, at the distance of every ten yards, the religious silence of the church-going multitude is interrupted by the jovialty of some poor erring soul, who, in his unconsciousness, takes the Sabbath morning for a Saturday evening. Often, also, the pious citizens stumble at the church-door, over drunken heathens, but the spiritual destitution is forgotten as soon as the citizens hear the man of the sanctuary speak of schemes for the conversion of the red Indians, the black Caffres, and the yellow New Zealanders.

“The thousands are at such hours in the church; the hundred thousands have not yet recovered from the effects of Saturday evening, or have recommenced its excesses. In the evening, matters are altogether changed. The pious are at home, some drinking gin or toddy, and others singing psalms, while the heathens crowd all the streets, and are as jolly as on week-days. Whoever sees Glasgow only on a Sunday morning, believes it to be inhabited by saints; whoever judges it from its appearance at night, must think it in possession of devils, and these of the worst kind, female devils, and intoxicated. Heaven in the morning, and hell at night: the one seems to do penance for the exaggeration of the other, that the world may keep its equilibrium. Thus is Glasgow, thus is Edinburgh, thus the whole of Scotland, nothing but a great misunderstanding between bigotry and unbelief, people and bourgeoisie, church and public-house.

“But let us quit the city of smoke and mud, and let us seek in the surrounding scenery of nature compensation for the offended senses of smell, of sight, and of hearing, and also for the revulsion caused by so much hypocrisy and fanaticism. There we find the full truth of the proverb, that Glasgow is the finest city in the world, measured by the facilities it affords to every one to get out of it! There are railroads in all directions, and the fares are scarcely the half of those in England. Steamers sail every moment, and these cost almost nothing at all. From Glasgow to the Isle of Bute (from 40 to 50 miles) you pay for cabin fare 1s. 6d.; for steerage, just as much as for a London omnibus. And what do you see for these six English pence? One of the finest countries of Europe, which now resembles the narrow shores of the Rhine, then the broader banks of the Danube, only grander and more majestic than both. At the one end of your journey is the Clyde in its infancy, a small mountain river, which restless industry alone could make navigable; at the other a large frith, miles in breadth, in the midst of which lie the Cumbræ Islands and Bute, like another Ischia Capri and Prorider, and above which tower to the clouds the rocky pillars of the majestic island of Arran.”

## VARIETIES.

“Why do you set your cup of coffee upon the chair, Mr. Jones?” “It is so very *weak* ma'm,” replied Mr J. demurely, “I thought I would let it *rest*.”

“Are you not afraid your wife will get married again when you die?” “I hope she may, as there will be one man in the world who will know how to pity me.”

A MASTER.—A traveller coming up to an inn door, says, “Pray, friend, are you the master of this house?” “Yes, sir,” answered Boniface, “My wife has been dead these three years.”—*Theodore Hook*.

A LAST FOLLY.—A very volatile young lord, whose conquests in the female world were numberless, at last married. “Now, my lord,” said the countess, “I hope you'll mend.” “Madam,” said he, “you may depend upon it, this is my last *folly*.”

Stays were quite unknown in Russia until Peter the Great danced with some of the Hanoverian ladies on his journey to Pomerania. Quite astounded, the monarch exclaimed to his suite after the ball, “What confoundedly hard bones these German women have.”

A Yankee in the West, says the *Sawville Gazette*, advertises that he will mend clocks, lecture on phrenology, preach at camp meetings, milk cows at the halves, keep bar, lecture on temperance, and go clamming at low tide. He says, during his leisure, he will have no objection to weave, rock babbies to sleep, or edit a newspaper.

AN OLD STUDENT.—Soon after Louis XIV had collated the celebrated Bossuet to the bishopric of Meaux, he asked the citizens how they liked their new bishop. “Why, your majesty, we like him pretty well.” “Pretty well! why, what fault have you to find with him?” “To tell your majesty the truth, we should have preferred having a bishop who had finished his education; for whenever we wait upon him, we are told that he is at his studies.”

A BILL OF COSTS.—A worthy old gentleman in the country, having employed an attorney, of whom he had a pretty good opinion, to do some law business for him in London, was greatly surprised, on his coming to town and demanding his bill of law charges, to find that it amounted to at least three times the sum he expected. The honest attorney assured him that there was no article in his bill but what was fair and reasonable. “Nay,” said the country gentleman, “there's one of them I am sure cannot be so, for you have set down three shillings and fourpence for going to Southwark, when none of my business lay that way; pray, what is the meaning of that, sir?” “Oh, sir,” said he, “that was for fetching the china and turkey from the carrier's, that you sent me for a present out of the country.”

BALANCING THE ACCOUNT.—The following is a western editor's thanksgiving sermon:—“Since last year at this time we have licked one nation and fed another, of about the same population. We have killed a few thousand Mexicans, and saved the lives of ten times as many Irishmen; so that there remains a handsome thanksgiving balance in our favour.”

In Scotland, as a teacher of the “young idea” was employed the other day in his “delightful task” of teaching a sharp urchin to cypher on a slate, the precocious pupil put the following question to his instructor—“Whare dis a' the figures gang tae fin they're rubbit oot?”

Before thou doest any thing, or consentest unto any thing, that may affect thy condition or character for a long time to come, give thyself to sleep; peradventure the Lord will speak to thee in the slumbers of the night in vision or dream, or whisper instruction to thy ear in the hour of solitary musing, by his still small voice. Prov. xxxii.

Light, as it reaches us, consists of the three distinct colours, red, yellow, and blue; and each colour possesses a power peculiar to itself; the yellow conveys light, the red heat, and the blue chemical action. In the absence of the proofs which exist of the certainty of these facts, it would seem incredible that red, yellow, and blue should form a colourless mixture.

STANZAS.

BY MISS ELIZA ASHWORTH.

Here's in memory of Joseph,  
 Our prophet and our seer,  
 Likewise of Brother Hyrum,  
 Our Patriarch most dear ;  
 Likewise the twelve apostles  
 That's with the priesthood cloth'd,  
 To bring about a mighty work,  
 The mighty work of God.  
 Chorus—Here's in memory, &c.

A champion bold was Joseph,  
 He prov'd himself the man  
 That was predestinated  
 To bring about the plan,  
 The fullness of the Gentiles,  
 The gathering of the Jews,  
 And through him every nation  
 Shall hear the glorious truths.  
 Here's in memory, &c.

But now our prophet's martyr'd,  
 The mobbers shed his blood,  
 'Tis now as 'twas anciently,  
 With all the men of God,  
 The hireling priests' began to rage,  
 When Joseph was so bold,  
 As to declare the rightful heir  
 And prophet of the Lord.  
 Here's in memory, &c.

We'll have no prophets now they cry  
 In this enlightened age,  
 They are no longer needed,  
 They are all done away ;  
 Believe, and you'll be saved  
 For Jesus is the way,  
 The holy parsons cry aloud,  
 But ne'er do what He says.  
 Here's in memory, &c.

Joseph no hireling would be,  
 But prov'd a shepherd bold,  
 He never would forsake his flock,  
 For honour, fear, or gold.  
 He was a noble-hearted man,  
 Of noble seed and birth,  
 And bold he stood for Zion's cause  
 While he remained on earth.  
 Here's in memory, &c.

Although he's gone, in mem'ry still  
 We will our prophet hold,  
 We'll sing of him—that noble man  
 Who was so great and bold :  
 O yes, his name shall be renowned  
 In ages yet to come,  
 And by the Lord he will be own'd  
 As his eternal son.  
 Here's in mem'ry, &c.

LIST OF MONEYS RECEIVED FROM THE 17TH OF MAY TO THE 6TH OF JUNE.

William Hulme .....	£ 1 12 11	Brought forward.....	£25 4 6
William Speakman .....	3 0 0	Isaac Dacer .....	1 1 0
John Johnson .....	2 5 0	George P. Waugh.....	2 0 0
Philip Lewis .....	0 13 6	Thomas Smith (Leamington).....	2 0 0
William Cartwright .....	2 0 0	William Gess .....	1 0 0
Paul Harrison .....	0 4 0	John Hackwell .....	2 0 0
John Preece .....	0 14 0	Francis Jackson.....	1 10 0
James Bond.....	2 1 0	William A. M'Master .....	1 0 0
William West.....	4 0 0	James Walker.....	5 0 0
Charles Miller.....	2 0 0	Manchester Conference .....	3 0 0
John Godsall .....	1 2 6	Thomas Smith (Leamington).....	1 0 0
John Parkinson .....	1 11 7	Robert Holt.....	2 0 0
Crandell Dunn .....	4 0 0	George P. Waugh .....	2 0 0
Carried forward .....	£25 4 6		£48 15 6

NOTICE.

The second ship of emigrant Saints arrived in St. Louis about the fifth of May. The Sheffield Conference will take place at the Hall of Science, Rockingham street, on the Second of July. The Second Quarterly Period of Settlement with STAR and BOOK Agents will occur at the time of the issue of the present number of the STAR. The Balance Sheet of each Agent will be sent out with the 13th number of the STAR.

CONTENTS.

The Gospel Witness.....	177	Glasgow described by a German Tourist .....	189
Conference Minutes .....	179	Varieties .....	191
Questions and Answers for Children .....	183	Poetry .....	176
Editorial .....	184	List of Moneys Received.....	176
Letters to the Editor .....	185	Notice .....	192

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The Latter-Day Saints'  
**MILLENNIAL STAR.**

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HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

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JULY 1, 1848.

VOL. X.

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CHARACTER !!

WE have selected the above caption, in order to call attention to the charge that is so frequently urged against the Latter-day Saints. It is said by many, both in high and low places, that the doctrines of the Latter-day Saints are not so objectionable in the abstract, but their character is not praiseworthy—but even immoral, impure, and unrighteous. Let us then join issue, and meet the charge fairly and honorably. We do not shrink from a fair and rigid trial. We even court investigation, and boldly challenge a comparison with any other body of people of the same magnitude and notoriety, either in ancient or modern times. The difficulty is, that while our enemies prefer many heinous charges against us, they rarely venture to appear in defence of their charges. In the first place, it does not furnish the least presumption that our character is bad, because that "*all manner of evil is said against us;*" for the same has been said against Jesus Christ and the whole body of primitive believers. It is well known that Jesus Christ was ostensibly put to death for his notorious crimes; and most of the prophets were slain for alleged crimes which were said to be so black and notorious as to render them unfit to live on the earth. But none of us now believe that these charges were true: on the contrary we believe them to have been malicious, false, and damnable wicked.

Mere accusations, then, are not sufficient to justify the shadow of a decision against us. Some proof must be furnished or we shall never plead guilty. If it is a crime to be at direct, settled, and immutable variance with the contradictory system of modern christianity, then we are guilty, and never expect to be penitent while eternity endures. If it is good, and pure, and virtuous fully to believe, and practically to concur with, all the revelations that ever came from the only true and living God, that made the sea and dry land, then we are a good, and pure, and virtuous people. If keeping the commandments of God with all sincerity, and diligence, and sacrifice, intitles us to a good and unsullied character, then we claim a good character in defiance of all proof to the contrary. We claim that no people of any age of the world ever kept the commandments of God more faithfully under circumstances as trying and difficult. And while it is utterly impossible for any man to show up any manifest discrepancy between the doctrines and ordinances of the Latter-day Saints, and the doctrines and ordinances of the Primitive Saints, it is equally impossible to show that the former have not maintained these doctrines and ordinances more faithfully than any other people on the face of the whole earth. They have maintained them by preaching the word, without purse or scrip, on every continent and many of the islands of the sea. They have also done it by the sacrifice of their homes and the allurements of business, and the ties of kindred and friendship. They have been driven from country to country by persecution, over a distance of territory unparalleled in the records of any other persecuted people.

That *unity* which Jesus sent gifts from heaven to secure has been maintained by them to the astonishment of even their enemies. Governor Thomas Ford once avowed to the writer, that he considered the unity of the Saints so great and indissoluble as to render them formidably powerful in the midst of any other people. And the message of the same governor to the State Legislature of Illinois, contains a positive exculpation of their character. Strange that an American governor, acting under the national motto of *E pluribus unum*, "all as one," should decry so cardinal a virtue. But the sweet is called bitter, and virtue, vice; and union is discarded for division.

The only true standard of character is conformity to the revealed will of God. When men compare themselves among themselves they are not wise. It is only when they compare their faith and conduct with the revelations of God that they are wise. If men speak not according to this standard, there is no light in them, "to the law and the testimony." Before men can successfully traduce and impeach the character of the Latter-day Saints, they have to demolish the only bible standard of character. Having consigned to oblivion the great and distinguishing doctrines and ordinances of Christ and the Apostles through their traditions, they then begin to make war upon the Saints, and say, there goes a deluded, unrighteous, and immoral Latter-day Saint! But if the Saints shall do the will of God, who shall lay anything to their charge? Is it not enough that God shall justify them? Let him that is without sin cast the first stone.

But let us look around a moment and see who are our accusers, and what is the attitude *they* occupy? Our accusers are indeed the devoted advocates of modern christianity; but are they any better for all this? No, by no means. Modern christianity is a libel on the bible. It strips the bible of all that makes it savory to the souls of men, for this world and the next. Many of the abettors of christianity do this, like Paul, ignorantly in unbelief. But the evil of modern christianity is not lessened on account of their unbelief. The friends of modern christianity are the last people that should talk against the character of the Latter-day Saints; but still they talk the most, and are the most virulent opposers. Of all people that can be named on the footstool, they have the least claim to morality, righteousness, or purity of character. Be patient, and I will show you wherein they do more harm than any other people, the sceptic not excepted; and a more awful retribution awaits them than any other people, the heathen not excepted. I write advisedly—I know what I say. My reasons for such an imputation on their character are, because they make the Word of God of none effect. When God says that certain miraculous signs shall follow believers, they, with no higher authority than the opinions of men, contradict and set aside the same. When God makes solemn and unqualified promise that he will give the Holy Ghost to all whom he calls to repentance and salvation, they, by the same mere power of opinion, flatly and blasphemously deny,—saying, that that supernatural Holy Ghost alluded to is not promised, neither is it needed.

God says that baptism is *for the remission of sins*. Many, with no authority but opinion, make this saying of no effect, and say, baptism cannot remit sins; some say they know their sins were remitted before they were baptized,—thereby they charge the all-wise God with folly.

God says, "except a man be born of the water and the spirit, he cannot enter the kingdom of God;" but christian coxcombs stand up and give him the lie: and some say the water is not needed,—and the great mass of christians say the supernatural spirit is not needed. But God has no spirit but a supernatural spirit; and if a man is not born of a supernatural spirit, that gives revelation of things past, present, and future, he is not born of God's spirit; and if he is not born of God's spirit, he is a child of the devil and in his sins; and if he dies in his sins, where Christ is he cannot come.

God says that he has set in the church apostles and prophets, and for a specific object which has never yet been accomplished, neither will be until the last Saint has been born into the kingdom, and been perfected like unto Jesus Christ; but modern Christians say, in the face of all this, they are not needed. Oh, shameful contempt of the authorities that God has put in his church! God has said that little children are members of the kingdom of heaven; modern christians, casting

contempt upon their citizenship, and neutralizing the force of God's word, have the temerity and impudence to sprinkle little children for baptism, thereby showing them forth in the character of sinners that have need of being born of the water. As well might they baptize the angels that come down from glory, as little innocent children that know not good from evil; but the same children, when they grow up and transgress the laws of God, and God commands such universally to repent, the same they refuse to baptize. God has instituted the ordinance of healing, by anointing with oil and laying on hands of elders; but they have discarded this ordinance and sought out many medical inventions. Millions of the human family have not lived out half their days, as a consequence. Awful guilt! The blood of millions will be found on their garments!

God has explicitly shown, in the person of his Son, what kind of Being he is,—declaring that Christ is the brightness of his glory, and express image of his person; but they have made the Word of God of none effect, by calling him a spirit that hath neither body, parts, nor passions,—thereby the true God is done away, and a mere human invention is substituted in his stead. Many other such like things, too numerous to mention, has modern christianity done. Now, who can think of these things, and entertain for a moment the baseless claim which modern christianity sets up to righteousness, morality, and purity? From the Scriptures are supposed to be drawn the highest and strongest incentives to sound morality and righteousness; but modern christianity has done away the great and fundamental truths of Scripture, as we have shown above; apostles and prophets are done away; a supernatural call to the priesthood is done away; the supernatural gifts of healing, tongues, interpretation, prophecy, which the apostolic church was never without, are done away; revelations, visions, dreams, and the supernatural inspiration of the Holy Ghost, which the primitive church could not do without, are done away; the miraculous signs that follow believers, and by which they know that they are the true believers and the true kingdom of Christ, are done away; the ministry of angels, another very important distinguishing feature of the primitive dispensations, are done away. Thus we see that every exhibition of the supernatural *power* of God is done away. The alarming crisis has fully arrived when men “deny the *power* of God.”

But take away the *supernatural* power of God from religion and you have nothing but the *natural* power left; or, in other words, the human family is afloat from their only safe moorings, with no guide but human wisdom, which is folly with God. The ancient revelations have no power to baptize—or to minister in the place of angels—or to anoint with oil and lay on hands for healing. However much good the Scriptures did in the day when they were communicated from heaven, no man now can dispense with the gift of the Holy Ghost any better for all that; neither can he do without the ministry of angels any better for it; neither is it possible to get the remission of sins without an order of priesthood endowed with supernatural gifts, to administer baptism.

Here we make a solemn pause and ask, what, oh what, must be the character of those who so unsparingly and continuously make the word of God of none effect? What must be the feelings of a sin-avenging God to see his own word parried, perverted, and made of no effect in accomplishing that salvation to which he has sent it? The visits of his holy angels are derided as much as they ever were by the Sodomites! The visions and power of the Holy Ghost are sneered at as much as they were on the day of pentecost! The only officers of the church by which the work of the ministry can be commenced or carried on, or by which the Saints can be brought to unity, and the body of believers be edified, are rejected, and their aid arrogantly disclaimed! Blush for thy character, oh thou advocate of modern christianity. Thou art robbing the souls of men of the most precious blessing ever revealed to man! Thou art taking from men, the proffered power of God—the healing mercy of heaven—the light of immediate revelation—the communion of angels in a day of famine, and war, and sore distress. Thou art substituting a false and strange God in the place of the true and living God. And in the midst of all thy rebellion against God, and angels, and apostles, and prophets, and contempt of the supernatural gifts of God, thou hast the hardihood to call thyself righteous and moral, and hast need of nothing! Whereas thou art cherishing,

aiding, and abetting, an apostacy, whose foundation was stained with the blood of apostles. Thou art taking from the word of God its most sacred powers, officers, and ordinances, and abrogating its most solemn and precious covenants, that have been purchased with the blood of Christ. Thou hast so mutilated and garbled the ancient gospel, for more than seventeen hundred years, and darkened the pathway to heaven, by commentaries and the precepts of men, that many generations have lived and perished under thy deceivings without God in the world. Many ages have witnessed the cries of countless millions that have died in your blind and obstinate delusion. In the absence of apostles, and spiritual, and supernatural gifts, thou hast proudly boasted of thy moral purity. Thou hast compared thyself with the heathen, and haughtily thanked God, that thou art not like the wicked heathen. But stop a moment. Compare Glasgow, or London, or Rome, the focal point and strength of modern christianity, with Peking, or any large pagan city, and then see how the result stands. In the former, witness the pitiful beggary, filth, and demoniac drunkenness of not a few, but rather swarms of immortal beings, basking in the sunshine of modern christianity, in dark cellars, lanes, and avenues, where there is not a window above ground to lighten the gloom that follows their obscene revellings, or alleviate the distress of their haggard penury! Witness the maimed heads and black eyes resulting from nocturnal broils; and the tattered nudity of little children (for of such is the kingdom of heaven) trained up to beggary, thievings, and obscenities too gross to be mentioned.

See that female, the primrose of creation, and "the glory of man," gathering with her fingers the very horse manure that falls in the streets for a livelihood. Look at this picture, thou boaster of modern christianity, and find a parallel case of abominable degradation in idolatrous Peking if you can? Next, walk above ground, and pass through the streets of the great christian city, enter the spirit vaults and gin shops, and see humanity outraged in features; and reason and passion galloping across lots, as in a steeple chase, and the name of your strange God bandied about like a foot-ball. At night a stranger would think as he passed the streets that all sexual virtue was the most notorious article of merchandize. Next, go to the exchange and places of merchandize where the business of buying and selling is transacted. There you will witness duplicity, and oily smoothness, and honied flattery, artfully mingled with the most deceptive bargains compared with which pagans are mere novices. From thence go to courts and halls of state, and there the spirit of invasion, oppression, conquest, and bloody ambition are more rife than were ever known in China.

Again, compare the unity of the disciples of the Shaster with that of the professed christians of England, and the balance is greatly in favour of the former. Peace reigns more uninterruptedly (so far as our knowledge extends), among the former than among the latter. And as to the stability and strength of christian governments and institutions, they are like vessels at sea, subject to continual storms and tempests—pronounced unseaworthy, dismasted, sunk, wrecked, or captured by pirates. And to crown the climax of this most ridiculous farce, the priests of modern christianity stretch out their hands with surpliced gravity and Jehuic zeal, to arrest this fearful tendency to universal desolation and ruin. And how do they do it? They seek to do it with a half done-away bible, and a self-made modernized priesthood. Struggling like a horse disabled in two legs, without supernatural powers, to carry burthens that angels would shrink from, and the Son of God himself could not perform without the constant intervention and aid of the Almighty Father, they multiply seminaries and wax hot in theological combats, flutter with alarm, and call the world into convention in order to bring about an "*evangelical union*." From the days of Luther and Knox down to Ann Lee and the Ranters, there have been Reformers and Schismatics enough to make even Satan ashamed of a half done-away bible, and a half done-away God. Can modern priests reform the people or unite them with a half done-away bible and a *natural* Holy Ghost, and with no better angels than Cambridge and Andover parsons? Shame! Shame! Can they lay claim to character who rob God of his attributes, and do away his word by the precepts of men? You might as well stear and stop locomotives when steersmen are done away with, and fire cannon in order to do execution without powder, as to think of guiding the ship of salvation without

apostles, or of checking the wickedness of mankind, without the supernatural light and power of God! The character of modern christianity is abominable everywhere. The very heathens are ashamed of her vices, and dread to come in contact with her polluted breath. Her drunkenness and debaucheries—her thievings and cheatings—her robberies and wars—her blasphemies of God and his kingdom, have reached the ears of Jehovah. When a few more of the servants of God have sealed their testimony with their blood, the shame of her nakedness will not only be made manifest, but she will be burned with fire.

C O N F E R E N C E M I N U T E S .

EDINBURGH.

This Conference was held on Sunday the 19th March, 1848, at the usual hour, in the Hall, No. 2, Drummond Street. The Saints were called to order by Elder Menzies; and after singing a hymn, the Meeting was constituted with prayer by Elder Gibson; when it was voted unanimously, on the motion of Elders Menzies and Waugh, That we hold Brother Gibson in confidence, as worthy to preside over and govern this Meeting and Conference.

The president moved, That Father Waugh minute this day's proceedings; which, being concurred in by Elder Menzies, was voted in like manner.

Brother Gibson, in a brief but animated address, stated, with other items, that during the past year upwards of 400 souls had been added to this Conference by baptism; and 126 of that quota were appended in the last wintry season: but now, that the time for the singing of birds has returned, our prospects are brighter; for every honest seeker after the truth as it is in Jesus, begins to notice the signs foretold by our Lord, in relation to His second personal advent to this our earth, are literally fulfilling; and that now the judgments of God are being manifested, the inhabitants of the world shall learn righteousness, practically, as well as by soundness of doctrine.

The officers present were 1 high priest, 16 elders, 5 priests, 7 teachers, and 1 deacon; and the branches were represented in the following order—

BRANCH.	REPRESENTED BY	HIGH PRIEST	ELDERS	PRIESTS	TEACHERS	DEACONS	MEMBERS	TOTAL	BAPTISED	RECEIVED	REMOVED	CUT OFF	DIED	SCATTERED SAINTS
Biggar .....	Elder Waugh ...	0	0	1	0	0	4	5	0	0	0	0	0	0
Clackmannan .....	" Sharp ...	0	2	1	3	2	86	94	22	8	0	0	0	0
Crofthead .....	" Tomkinson ...	0	2	2	2	2	39	47	9	2	13	1	0	4
Dundee .....	" Findlay ...	0	3	5	3	1	52	64	14	0	1	0	0	2
Dumferline .....	" Hoggin ...	0	2	4	2	1	105	114	25	6	7	3	0	0
Edinburgh .....	" Menzies ...	1	7	6	6	1	143	164	8	13	1	5	2	23
Falkirk .....	" Calder ...	0	2	1	0	0	20	23	3	5	0	1	0	2
Greenlaw .....	" McEwan ...	0	0	0	1	0	16	17	3	0	1	0	0	0
Hunterfield .....	" Nibley ...	0	2	4	4	2	47	59	4	6	2	2	0	1
Linlithgow .....	" Waugh ...	0	0	0	0	0	8	8	0	0	6	0	0	0
Loch Gelly .....	" Watson ...	0	2	1	0	1	20	24	8	0	6	3	0	0
Pathhead .....	" McFarland ...	0	2	2	3	1	73	81	21	1	2	0	0	5
Rumford .....	" Tomkinson ...	0	0	2	2	1	14	19	4	2	10	0	0	0
Shotts .....	" Tomkinson ...	0	0	1	1	0	5	7	1	0	6	0	0	0
Slamversmen .....	" Tomkinson ...	0	0	0	0	0	7	7	0	1	4	0	0	0
Stirling .....	" Gibson ...	0	0	1	0	1	17	19	3	0	0	0	0	0
Scattered Saints ...	" Waugh ...	0	2	0	0	0	36	37	0	0	0	0	0	0
Travelling Elders .	" Waugh ...	0	1	0	0	0	0	1	0	0	1	0	0	0
Wemyss .....	" Waugh ...	0	1	2	0	0	26	29	1	0	0	0	0	0
Total .....		1	28	33	27	13	718	820	126	44	60	15	2	37

The branches were all represented as being in good standing, unity and love prevailing, and the prospects of increase every where good.

Resolved, on the motion voted last evening's council of delegates, That Brother William Fotheringham be ordained a teacher for Clackmannan branch; Brother Robert Murdoch a priest in Perth, for Dundee branch; Brothers William Strang



and William Ross to be teachers, and Brother Robert Izett to be deacon for Dummerline branch; Brothers Colin McPherson and James Ririe to be priests in the Edinburgh branch: the latter to be placed in Aberdeen, under the counsel of his brother Elder George Ririe in that region; Brother William Adams to be priest, and Brother John Smith to be teacher, in Hunterfield branch; Brother Thomas Watson to be a priest in Loch Gelley branch; Brother Thomas Robertson and his brother William Robertson to be priests, Brother Henry Adamson to be teacher, and Brother Charles Duncan to be a deacon, for Pathhead branch. Those present were ordained accordingly; but those not present to be ordained in their respective branches.

The following brethren having tendered their services to labour for the Lord, under the direction of the president and this conference, it was unanimously voted, on the motion of Brothers Gibson and Waugh, That we sustain by our faith and prayers our worthy brethren Elders Hugh Findlay, and David Cook, and Priest Robert Russell, as well as Brother Ephraim Tomkinson, presently in the field of labour, whose labours have been blest in bringing many into the kingdom of God. The other travelling elder, Brother Rowley, having been called in by his wife some time ago for her support.

Resolved, on the motions of Brothers Gibson and Tomkinson, That we sustain President Brigham Young and the twelve Apostles as the travelling high council and presidency of the Church in all the world; also our beloved Brother Orson Spencer in his presidency over the conferences in the British Isles, &c.

Resolved also, That we sustain all the branch presidents in this conference.

Resolved, on the motion of President Gibson and Brother Menzies, That a vote of thanks is due, and hereby given, to Father Waugh, for his punctual exertions as Star and book agent, and also for his services rendered in the arrangement of the branch and conference records, &c.

Resolved, That this conference stand adjourned until the last sabbath save one in June next; and that the delegates meet in the house of Brother Gibson on Saturday evening previous, at six o'clock.

WILLIAM GIBSON, President.  
GEORGE P. WAUGH, Clerk.

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PRESTON.

This conference was held March 26th 1848.

The meeting was opened by singing and prayer. It was then moved that Elder G. D. Watt preside over the conference. Carried unanimously. It was moved, seconded, and carried, that Elder Fowley be appointed clerk. After singing the hymn on the 70th page, the president proceeded to make remarks suitable to the occasion, in the course of which he introduced to the notice of the conference Brothers A. Fielding and J. Cottam, President of the Clitheroe conference.

The officers present were then numbered, as follows:—

High Priests, 2; Elders, 19; Priests, 16; Teachers, 4; Deacons, 1.

The representation of branches was then called for.

Preston—365 members, including 21 Elders, 14 Priests, 6 Teachers, and 3 Deacons. Increase of 9 since last conference by baptism, 2 expelled, 3 emigrated, and 3 dead. All in good standing except three.

Kendal—41 members, 2 Elders, 5 Priests, 2 Teachers, and 1 Deacon. 7 baptized since last conference, 3 emigrated, 2 expelled, and 1 dead. In good standing, and the prospect flattering indeed.

Southport—35 members, 3 Elders, 2 Priests, 1 Teacher, 1 baptized, 1 expelled, 1 dead, 5 in doubtful standing.

Layland Moss 26 members 1 Elder 1 Priest 1 Teacher In good standing

Holme 15 " 1 " 2 "

Longton 18 " 1 " 2 " Good standing except 4

Hunters Hill 24 " 2 " 2 "

Euxton 8 " 2 Deacons 2 dead. Good standing.

The President here expressed his satisfaction that our labours had not been in vain during the last quarter, and remarked that it was a maxim of his never to

press any to be baptized, any further than by the influence and power of the truth. He exhorted his brethren in the priesthood to store up the precious word of God upon their memories, that the Holy Ghost may call it forth in the very hour when they need it, and thus throw out the net of truth, and catch men.

After making suitable changes in the priesthood, the meeting was adjourned until 2 P.M.

At 2 P.M. the meeting was opened as usual by the President. After remarks from the stand, bread and wine was administered to a goodly congregation of happy Saints. Elder A. Fielding remarked as follows:—That he felt it to be both an honour and a privilege to stand before them. He said that to appearance the Preston conference was not making great progress in adding to their numbers, but he did not think that any conference had done more towards fortifying and strengthening themselves than this conference had, for he was sure it was in better condition at the present time than he had ever known it to be since its organization. He then spoke at some length to those who had the priesthood, and to those who were about to receive it, and exhorted them in the name of the Lord to be steadfast in the cause of God, to be wise and humble.

Elder Cottam then spoke in a manner that made every heart glad, and every countenance shine with joy.

Elder J. Parkinson, our STAR agent, was then called upon to give an account of his stewardship, and state how his affairs stood, in a pecuniary point of view, with the office at Liverpool. He stated that nothing of any consequence was owing, but that when he had received a few trifling sums that was then due to him, he would be able to settle up his accounts. It was moved and carried that Brother Parkinson be continued our STAR agent.

After ordaining those who had been nominated in the forenoon, and confirming three, the conference adjourned until half-past six.

The evening meeting was opened as usual by the president, after which the time was improved by Brothers Fielding and Cottam, who laid down, by the power and light of the spirit of truth, the principles of salvation to the Saints and to the world.

Thus passed one of the happiest days of our lives, and one that will never be erased from the memory: every soul forgot his care, and seemed to be swallowed up in the spirit of union and peace.

G. D. WATT, President.  
JOHN FOWLEY, Clerk.

#### MANCHESTER.

This conference convened in the city Music-hall, Camp-field, on April 30th, 1848, at ten o'clock a.m. The meeting was opened by singing and prayer.

Elder James Walker then proposed that Elder Richard Cook preside over this conference; Elder Barnes seconded the motion, and it was carried unanimously.

William Hulme was then voted to act as clerk.

The president then called for the representation of the various branches, which was given as follows:—Total number of members, 1853; elders, 76; priests, 131; teachers, 64; deacons, 35. Since the conference in Dec. 1847, there have been 273 baptized, 42 cut off, 35 emigrated, and 11 died: also, a branch at Bullhill had been organized.

It was moved, seconded, and unanimously voted, that a branch be organized at Poynton.

Throughout the whole of the branches, which are twenty-eight in number, there seems to be a lively and energetic spirit to proclaim the principles of the everlasting gospel to the people; and though some professing christians strenuously oppose, there are many giving heed to the teachings of the officers; and the prospects of a numerous ingathering are cheering and encouraging.

The Saints are united, rejoicing in the truth, and enjoying the gifts and blessings in rich profusion,—love, joy, and union generally prevail; and though there are a few who have not adhered to counsel, even some of these are beginning to see their error.

The President informed the officers that there was some business that required them to meet in council during the noon interval, and the meeting was adjourned in the usual form until half-past two o'clock p.m.

AFTERNOON.—The meeting being opened by singing and prayer, the President rose to notify the result of the business of the council that was held during the noon interval, and stated that it was to investigate the conduct of Brother Alfred Shaw, who had been appointed as the MILLENNIAL STAR and Book agent for this conference. It was clearly proved that he was guilty of embezzling property which belonged to this church, to the amount of £30, and that his conduct manifested dishonesty; therefore the council agreed to cut him off from this church, and those Saints who were inclined to sanction that Brother Alfred Shaw be cut off, would manifest the same by a show of hands. The vote was unanimous.

The President then declared that Alfred Shaw was no longer a member of this church; and considered that this case was similar to that of Judas, for the latter sold his Lord for thirty pieces of silver, while the former lost his title to the kingdom of God for £30. The conference had pledged itself to be responsible in pounds shillings and pence, for the due payment of the money for STARS, &c., to the office at Liverpool, therefore the officers agreed to collect the money within the space of four weeks, and remit it to Elder James Walker.

The Saints partook of bread and wine, in remembrance of the Lord's death; and after the choir had sung a hymn, the President recommended Elder Jas. Walker as a worthy character; and it was moved, seconded, and unanimously voted, that Elder James Walker be appointed as the MILLENNIAL STAR and Book agent for this conference.

President Orson Spencer stated that the conduct of Alfred Shaw required the item in No. IX. STAR of the present volume, respecting the agents' books being audited and reported quarterly; he further remarked, that as the STAR agency is becoming important, on account of the agent having a considerable amount of property in trust; and as the conference is responsible for the payment of the money, he advised that the council of the branch where the agent is recognized, do audit the agents' accounts every month, and make them manifest at the quarterly conference. He would further say to the agents, that it is unwise to call for many more STARS than are likely to be sold, after the first five or six numbers of a volume are issued, on account of the difficulty it may produce, by embarrassing the office with a great number of returned STARS, that might probably have been sold if they had not been sent to the agent.

It was then moved, seconded, and unanimously voted, that Brothers James Whitehead, of Oldham; William Thorley, of Stockport; and Thomas Stell, of Manchester, be ordained to the office of elder: also, that Brothers Robert Redford, of Whitefield; Richard Greenalch, of Mosley Common; John Bowie, of Stockport; William Hafflic, of Leigh; James Allin and Joseph Holt, of Radcliffe; Samuel Hawthorn Whaite, Robert Alexander, William Armour, Robert Nightingale, and Brother Manners, of Manchester, be ordained to the office of priest: and that Brother John Stones, of Mosley Common, be ordained to the office of teacher.

The census of the officers present consisted of 2 high priests, 1 patriarch, 47 elders, 58 priests, 33 teachers, and 11 deacons.

At the request of the President, Elder Crook addressed the congregation a short time, in his customary diverting style.

It was then moved, seconded, and unanimously voted, that this conference uphold Brother Brigham Young and his councillors as the presidency of the whole church of Jesus Christ of Latter-day Saints on earth; also, that we uphold the Twelve Apostles of this church by our faith, prayers, and every good thing; likewise, that we uphold and sustain Brother Orson Spencer as the president of the church in the British isles, by every good means that are in our power; and that we uphold Brother Richard Cook as the president of the Manchester conference.

The meeting was dismissed by singing and prayer.

EVENING.—The meeting being opened in the usual form, President Orson Spencer addressed the audience from the words, "To as many as received him, to them gave he power to become the sons of God." His remarks were truly edifying and cheering to the Saints, and were calculated to stimulate them to persevere in

every good work: and to those who had not obeyed the gospel, his words were quick, powerful, effective, and persuasive, to lead them to obey the requirements of the gospel, so that by receiving Jesus and yielding obedience to the laws of adoption, and abiding in the faith, we not only receive the power whereby we may become sons of God, but be exalted to live and reign with Christ, and ultimately receive power and honour and glory, even as Jesus was exalted to be a prince and a Saviour.

The meeting being dismissed by singing and prayer, the Saints returned to their habitations, rejoicing in the Lord.

RICHARD COOK, President.  
WILLIAM HULME, Clerk.

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## The Latter-day Saints' Millennial Star.

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JULY 1, 1848.

WE have not used our columns of late in the way of saying much concerning the political condition of the nations. One thing is conspicuous in all the political journals of the day—wars and rumours of wars! These are classed with such things as abdications of crowned heads, daring *emeutes*, conspiracies, riots, confederations, Repeal meetings, Chartism, and National Reform Associations. We are sometimes at a loss whether to use ridicule or pity towards the condition of Christian Europe. All the nations of Europe profess modern christianity. The great ocean is rarely more ruffled or tumultuous than the moral and political condition of priest-ridden Europe. Anarchy, and the violent eruptions of the people, frequently occur in all these christian governments. The profligacy, ambition, and oppression of the rulers have at length descended from the head to the inferior extremities of society. Society is corrupted in every branch. The head is sick and the heart is faint, and the limbs are dropsical or palsied. Wounds and bruises and putrifying sores, in the language of the prophet, pervade the body social. The dethroning of sovereigns and the radical changes of long-tried governments have become a matter of every day talk. All are agreed that, in every government, something ought to be done. Many, reduced to the most insupportable extremity of want and wretchedness, are saying, and practically declaring that something *must* and *shall* be done. Factionous partizans and aspirants to power are forming artful plans to displace existing incumbents in office, and ride into power on the mountain wave of popular reform. Secret clubs are organizing and discussing topics that affect the great platform of the moral and social fabric. The experiments of modern christianity, as a conservative power upon society, have been tried time and again, long and diligently, but all to no purpose. Princes and rulers have put to their helping hand. The rich treasuries of kingdoms have been poured into the lap of so-called christianity, in order to unite, ameliorate, and save the nations. Colleges have contributed their erudition, and orators have exhausted their eloquence. But all in vain. The world has continued to grow worse and worse under the treatment of the religious doctors of modern christianity. It is of no use for one sect or denomination to accuse another, and palm the degeneracy and wickedness of mankind upon heretical bodies of people. The evils of universal contentions, abominable corruptions, and infinite divisions (political, social, and religious) still exist. And that which we complain of is, that there is not sufficient virtue and energy in all the discrepant religions of Christendom to remove these evils. The trial has been long and faithfully made under advantageous circumstances, and still the moral and political tendency of society is retrograde. The present aspect of the christian nations is more fearful and ominous of the complete bankruptcy of all society, than

has been furnished probably for the last eighteen centuries. Now, the inference which we draw is, that the true and living God, whose wisdom and power are supernatural and fully adequate to reform mankind, is not indeed the mover and supporter of modern christianity. Better things might be expected of any system of which He is the living Head and active Governor. Let the nations return unto God, and the power of primitive christianity be restored, and the world will be regenerated. Let men return unto God, even the true God, and keep his commandments as aforetime, then shall the nations learn war no more, and the earth shall enjoy its Sabbath of rest.

INDIAN DISTURBANCES.—Serious accounts of Indian depredations are passing through many of the newspapers of the day. The letters of Elder Woodruff, published in our last STAR, and of Elder Richards, and others, (the latter dated St. Louis, May 9th,) represent all things prosperous at Salt Lake and the Bluffs.

It is true that at the date of our last advices from Council Bluffs, messengers were daily expected from Salt Lake. These messengers *may* have brought the painful news of Indian hostility towards our people at the Salt Lake. If so, we shall soon be advised of the fact with its details. However, there are so many false reports, (like that of the Mormons eating their fellows,) and so many that love to publish the calamities of the Saints, saying, "Aha, so would we have it: Where is now thy God?" that we do well to suspend a decisive judgment till we have a better knowledge of facts.

The Indians, wronged and driven from one side of the Continent to the other, and finding the near approach of the white colonies to be indicative of their utter and complete extermination from off the earth, have become very jealous of the new settlers. It appears from the American papers that the Gentile missionaries have been massacred, and other white colonies in Upper California and Oregon have been annoyed with a view to prevent their settlement in that vast country. Lieutenant Warner of the United States forces had visited our people at Salt Lake for the purpose of getting assistance to protect other colonies. And it is not impossible that, in the general assault of the Indians against the whites, our people have been mistaken by them to be their common enemy, and suffered in some measure, we hope not, however, to any considerable extent. And we trust that a timely explanation to them, on our part, of our pacific and amicable designs will establish and perpetuate the best feelings of union and friendship hereafter. The President of the United States has recommended to Congress that an efficient army be sent there to protect the white colonies.

The great God is hastening the redemption of his people, and giving them a name to live among the nations of the earth, whether by prosperity or adversity,—whether by life or by death. If God be glorified, and salvation be extended to all who will receive it, we will rejoice even that we are accounted worthy to suffer in such a glorious cause.

We subjoin an extract from Elder F. D. Richard's letter:—

"We deplore most deeply the death of our Beloved brother M. Serrine. He was a valuable man, and has wrought a good and great work in the ministry, and very many, both in this country and America, will feel deeply his loss. He will reap a rich reward for his faithfulness. His health began to decline while presiding over Manchester Conference, and continued to his death. The first wife's children, now orphans *indeed*, will experience the sympathy and prayers of the just, and of those who have enjoyed the labours of this worthy but now departed Saint. The remaining widow and child are tasting the bitter cup of this heavy bereavement. May God bless them for evermore. Amen."

## LETTERS TO THE EDITOR.

*On board the steamer "Mameluke,"*

*St. Louis, May 1st, 1848.*

Dearly beloved President Spencer,—This is indeed the first convenient opportunity I have found of informing you of our safe arrival over the sea. We were thirteen days tossed violently about in the channel and Irish sea. The whole company were quite sea-sick, except Brothers Wheelock and Samuel, and Mother Kerr, who by their exertions, coupled with the kindness of Captain Wm. M'Kenzie, greatly ameliorated our condition.

On Sunday, Feb. 27th, we were beating off Milford, and it was proposed by the captain, if the weather did not change, to put into haven the next day; but we succeeded in clearing the Cape, and standing out to sea. Sometimes we ran so close upon rocks and shoals, that the captain put on all the sail the "Carnatic" could bear, which made her roll and wallow in the seas with apparent madness, and thereby barely escaped the threatened danger. This was the roughest part of all the voyage, and took such an effect upon us, our boxes, barrels, &c., as led us to *watch*, and leave it mostly to those who were on the land to *pray*.

As soon as the elements and our healths would permit, we were organized into such divisions as equalized the labour of cleaning, building fires, receiving water, maintaining watch, &c., each day of the week. This was done by the men. We had our regular hours for prayer; also meetings on the sabbaths. We had some precious seasons, and once administered the sacrament. The captain, upon finding us diligent to observe good order, laid aside the rigid formality of ship rules, and granted us every comfort and convenience which we could enjoy, or he bestow, on shipboard; indeed he studied our happiness with the care of a father, bringing and sending dainties from his own table to such of the company as were most sea-sick; admitting us on the quarter and poop decks; into the cabin; committed the ship's medicine chest unto my charge; and allowed the females free access to the water closet; and when we came to warm latitudes, prepared shower and other baths, which conduced much to the health and comfort of the company. In short, had he been a Saint, I do not see how he could have granted us greater liberties, or indulged in more familiarity with us, and maintain the dignity of his command over all on shipboard. Let me here mention his kindness to me. On the 26th of March, when I had become so reduced as to be unable to dress and go on deck alone, he offered me his own berth and state room, and seat at his table. Reluctant to accept this too generous offer, the first and second mates offered me their rooms. I accepted the latter, and immediately began to recover; so that when we arrived in New Orleans, on the 19th of April, my health was again quite comfortable. When I was ready to pay for these distinguished favours, his charge was, "an interest in my prayers, that he and his might be gathered with us into the kingdom of God." He gave us the parting kiss with tears; and the crew bestowed three cheers. Let the prayers and blessings of the faithful be for him and his; for while he *called* us brethren, he *treated* us as such.

We passed between the Azores and main land, and entered into the region of trade-wind influence on the 16th of March. It is worthy of note, that during our whole passage we experienced nothing like any trade-winds, but, on the contrary, they were mostly from the points of compass varying between west and north. The captain said he never knew the like before. I view it as one of the changes of the last days, for the *perplexity* of such as go down to the sea in ships.

As we passed into warmer weather, Father Young appeared to fail daily, notwithstanding the diligent attention which was paid to him. He did not seem to have any particular disease, but was sometimes troubled with cramping, insomuch that on the 21st March we anointed and prayed for him; he was immediately relieved, and comparatively comfortable; still failing however, until he was again distressed with cramping, and when not, lay quite insensible. The weather was now very warm, and all hope of his surviving the passage, with any comfort to

himself or any one else, had fled. The Saints and elders felt as I did, that it was best to commend his spirit to God, which was done with solemn prayer and laying on of hands, on the evening of the 30th, and at fifteen minutes past nine he fell asleep. We desired to bring his body, and bury it among the Saints; but the officers of the ship assured us we should not be permitted to pass the Balize with the corpse on board, and the company became resigned to a burial at sea. After being neatly laid out, his corpse was enclosed in a new piece of strong canvas, a great weight of stone coal, also enclosed in strong canvas, was attached to the feet, and at forty minutes past six o'clock on the morning of the 31st, Father James Young was buried in latitude  $19^{\circ} 10'$  north, and longitude  $58^{\circ} 40'$ . The water was so still, that the corpse was seen as it sank at a great depth.

Sister Emery, from Doncaster, has been somewhat afflicted with the scald-head; and Sister Edwards, from the Birmingham conference, has been feeble and declining in her health; otherwise the company have been, and now are, healthy, save seasickness.

Cleanliness and ventilation are indispensable to the health of any company of emigrants passing into so warm a latitude. We were as low as  $13^{\circ}$  north of the Equator. Another important contingency is (since the salvation of precious souls is the primary object of our emigration), each adult person should be supplied with four instead of three quarts of water per day, and put up in *sweet and healthy* casks. When a protracted passage renders it necessary to reduce the quantity of water to two quarts, and even three pints, per day, as was the case with us, it is very *uncomfortable*, if not *unhealthy*, in the torrid zone.

We passed into the Caribbean sea between the islands of Antigua and Guadaloupe on Sunday 2nd of April. We passed Cape St. Antonio (Isle of Cuba), on the 13th of April, and on Monday 17th about 3 p.m., Captain M'Kenzie, Brother Cahoon, and myself went on to the foretopsail yard, in search of Balize, and by the aid of the glass readily saw the light house and steamers plying to and fro.

On our arrival at New Orleans, we found Elder L. N. Scovil was watching for us, who immediately came on board, which very much cheered us all. By diligent exertion we were cleared and on board this boat in three days. Captain M'Kenzie had taken out a permit from the house of Customs for the luggage of seventy families to be passed to the officer on board, with whom I made a favourable acquaintance. He treated us with much respect, and not a box, barrel, or parcel of any kind whatever was required to be examined; and lest we might wish to clear the ship when he was not on board, he gave me a certificate of clearance for my company and all that belonged to them. Thus even to this moment has the Lord our God seemed to prepare all things before us on this passage. Here let me say it is of vast importance to all concerned, that good and faithful men have charge of companies coming out, who will exert a savory influence, not only with the Saints in charge, but save pounds in value, and prevent the wounding of many good feelings.

Our intire company left New Orleans on Sunday morning, April 23rd, and arrived here in the afternoon of Sunday the 30th, not quite eight days out, and just at the time of closing our meeting, which Captain Coolidge, with his brother and sister, and other cabin passengers, attended. They also have been very kind to us, and are now permitting us to remain on board till we can contract with another boat to take us up the river.

We are afflicted by the death of Elder M. Sirrine, whose widow is now in this city, and designs to accompany us to Winter Quarters. He died on his way here on board the steamer Niagara, on the 20th of April, just before they had reached the mouth of the river Ohio, of consumption. His remains will be taken to Winter Quarters for burial. Brother Felt and the Saints in this place are doing well; they have a chapel and enjoy much of the spirit of God. The council is for none to stop here who have the means to go to the Potawatamie lands. This is important to the welfare of the British Saints.

About a fortnight ago some 200 Saints left this place with elders Amasa Lyman, E. T. Benson, and Erastus Snow on the steamer Mandan, for Winter Quarters. When about 150 miles up, run against a snag, and were obliged to discharge freight

and passengers, and return to this place to repair, which was accomplished and the boat again started up last Wednesday.

The latest news from the camp is all very favourable. The government of Iowa have granted a county of land to the Saints, called Potawatamie county, and the general government has created a post office, Evan M. Green post master—the correct address to which is “Kane, Potawatamie County, Iowa, via St. Joseph’s, Missouri.” The officers of this new county were to have been elected on the 3rd day of April.

*Steamer, Mustang, May 9.*

We have at length contracted with Captain Patterson of this boat, to land us at Winter Quarters for a guinea a-piece over twelve years, and 100lbs of luggage allowed each person, all over that is to be paid 4s. 2d. per 100.

During the past week a company of Saints arrived here from Western New York (Batavia), eleven in number, also the company which came in the Sailor Prince, with Brothers Martin and Scovil. Such of them as can are going up with us. Elder Wheelock and most of those who came from Birmingham will find it needful to stop in St. Louis for a while; they are all in good health. Elders Robins and M’Kenzie have returned from Camp with much cheering news and interesting letters from the Salt Lake city. Elders Orson Pratt, and Levi Richards with their families, are expecting to start soon for England, also a goodly number of other men to aid in the glorious work, some of whom are now on their way.

Our present company, who still call me their president, numbers about 150, and consists of persons from different parts of the United States as well as the old country. I am indeed surprised to find such kind and generous treatment as we have received on these rivers, and am assured that the state of public feeling towards us is very much modified, and business men in St. Louis, as well as masters of vessels, are seeking to obtain our business, which is already an advantage to us, and if judiciously conducted will prove a lasting aid in the gathering, and profit to them. We are permitted to enjoy our meetings for prayer and instruction at our own option on this boat, as hitherto, and the officers join with us with all becoming respect.

Now, Brother Spencer, I have watched over this company with my utmost diligence. My counsellors have efficiently co-operated with me. In so doing we have done it in view of the worth of precious souls; and I firmly believe no company of Saints has ever crossed the Atlantic with less disorder, disaffection, or complaining, or with more of a salutary happy influence exerted upon all people, under all circumstances, which have surrounded us: for all this I feel thankful, indeed, to my heavenly Father, and believe it will be comforting to you and the Saints generally, in Britain, to know of it. We are thankful for their faith and fervent prayers, the benefits of which we have richly realized. When they come out may they, as we have been, be led forth in much mercy, and be spared the many evils too often connected with such a journey.

Brother Cahoon returns thanks for your kind letter received here, and in view of your receiving this thought it best to defer writing till we had seen your children. We have not had a word from them yet, but we rejoice in the hope of seeing them soon and our dear kinsfolk. Brother Samuel, Brother Scovil, and my counsellors join with me in sentiments of high esteem towards yourself and family, and wish you every prosperity and happiness in accelerating the speed of the work; and may the blessings of God and good men abound unto all such as have ministered to our wants, or may, to yours and all the faithful.

Farewell, as ever, your fellow servants for righteousness sake,

F. D. RICHARDS,      A. CAHOON,  
C. H. WHEELOCK,      S. W. RICHARDS.

*Cambridge, June 6, 1848.*

Dear President Spencer,—As regards Cambridge, you can form no idea of such a place, unless you have seen one, its simile. To one whose mind is fettered with sectarianism and never heard the principles of truth, it would be looked upon as the shrine of sacred trophies; the place would seem consecrated as the zealot walked up Emanuel



Street, and Emanuel Lane, and Jesus Place, and Christ's Places, and all such names as these attached to the streets, lanes, and fields, besides 17 large colleges called by the most sacred names, emersed in them. There are about five thousand collegians marching about the streets with black gowns on, and four-squared hats upon their heads. But oh, dear Brother Spencer, however hallowed it may appear to them, it looks the opposite to me, for it is the maelstrom of pollution, and here I see the most hideous features of apostacy, distorted as if the arch-fiend had begotten them in his own likeness. My feeble pen cannot write the repugnance I feel at the sight, the fair name of Jesus is taken into the most unhallowed lips of men that have ruined hundreds of the fair sex that throng these streets. Whoredom and corruption are characteristics of those who walk about in the sacred costume of religion. My heart sickens. I could write a volume about these things. You will see from what I have said that almost all the populace of Cambridge are dependent on these men, but although this is the case, I am not the least daunted; I do not fear all the learning of Cambridge, but I have wished to commence my labours in a wise manner, so I have been quiet, looking about the town for a place to preach in, for I thought if I preached in the streets, they would immediately apprise each other that a Mormon had come, and they have so much influence with the people, that I could not get a place, so I have been quiet in the town until I have at last got a school-room to preach in; it is but small, but it may do at present. I have taken it for a quarter. I commence to lecture next Tuesday week. I want you to be so kind as to send me three thousand invitations, and I will commence my attack that way. I shall have some hard fighting, but I know that he that is for me, is more than all they that are against me, and upon his spirit I depend.

I am as ever,

THOS. BRADSHAW.

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#### CIVILISATION UNVEILED AND CHRISTIAN HYPOCRITES UNMASKED BY NATURE'S CHILDREN.

Both Ojibbeway and Ioways were frequently beset by religious persons who wished to convert them. On one occasion they answered as follows:—

‘My friends, we feel thankful for the information and advice which you come to give us; for we know you are good men and sincere, and that we are like children, and stand in need of advice.

‘We have listened to your words, and have no fault to find with them. We have heard the same words in our own country, where there have been many white people to speak them, and our ears have never been shut against them.

‘We have tried to understand white man's religion, but we cannot—it is medicine to us, and we think we have no need of it. Our religion is simple, and the Great Spirit who gave it to us has taught us all how to understand it. We believe that the Great Spirit made our religion for us and white man's religion for white men. Their sins we believe are much greater than ours, and perhaps the Great Spirit has thought it best, therefore, to give them a different religion.’

This was the view of the Ojibbeways. At Glasgow the patience of the Ioways was exhausted, and even Indian politeness gave way.

‘They were introduced to the Indians and their object explained by Jeffery. The war-chief then said to them, as he was sitting on the floor in a corner of the room, that he did not see any necessity of their talking at all; for all they would have to say they had heard from much more intelligent-looking men than they were in London and in other places, and they had given their answers at full length, which *Chippahola* (Mr Catlin) had written all down.

‘Now, my friends,’ said he, ‘I will tell you, that when we first came over to this country, we thought that you had so many preachers, so many to read and explain the good book, we should find the white people all good and sober people; but as we travel about we find this was all a mistake. When we first came over we thought that white man's religion would make all people good, and we then

would have been glad to talk with you ; but now we cannot say that we like to do it any more.

\* \* \* \* \*

“ My friends, I am willing to talk with you if it can do any good to the hundreds and thousands of poor and hungry people that we see in your streets every day when we ride out. We see hundreds of little children with their naked feet in the snow ; and we pity them, for we know they are hungry, and we give them money every time we pass by them. In four days we have given twenty dollars to hungry children—we give our money only to children. We are told that the fathers of these children are in the houses where they sell fire-water, and are drunk, and in their words they every moment abuse and insult the Great Spirit. You talk about sending black-coats among the Indians : now we have no such poor children among us ; we have no such drunkards, or people who abuse the Great Spirit. Indians dare not do so. They pray to the Great Spirit, and he is kind to them. Now we think it would be better for your teachers all to stay at home, and go to work right here in your own streets, where all your good work is wanted. This is my advice. I would rather not say any more. (To this all respond, ‘How, how, how.’”

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#### AFFAIRS OF YUCATAN.

We extract the following from the *Weekly Herald* of June 7 :—

The condition of Yucatan is desperate—the massacre of women and children, the destruction of every kind, in the most bloody and formidable manner! No hope is left but in a speedy and efficacious assistance of the United States. We ask for arms and amunition in the first place. We have not now the means to buy those articles ; and when these means were before at our disposal, in the beginning of this struggle, were notified by the agents of the government of the United States, and seriously threatened, should we introduce arms and ammunition in the country. You can see all these facts in the documents sent to the Senate by the President.—The worst of all is, that the accumulation of thousands of persons in Merida and Campeachy, where all the resources of the country are in the hands of the barbarians, has began to produce consequent misery and starvation. My countrymen have not arms, nor amunition, nor food. Can they defend themselves? In the name of humanity, freedom, and civilisation, please you, gentlemen, to publish these facts, using my name if you wish.

I am yours respectfully,

JUSTO SIERRA.

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#### VARIETIES.

PICTURE OF SOCIETY.—If you should see a flock of pigeons in a field of corn, and if, instead of each picking where and what it liked, taking just as much as it, wanted and no more, you should see ninety-nine gathering all they got in a heap, reserving nothing for themselves but the chaff and the refuse, keeping this heap for one, and that, perhaps, the weakest and worst pigeon of the flock, sitting round and looking on quietly, whilst this one was devouring, throwing about, and wasting it ; and if a pigeon more hardy or hungry than the rest touched a grain of the hoard, all the others flying upon it and tearing it to pieces,—if you should see this, you would see nothing more than what is every day practised and established among men. Among men you see the ninety and nine toiling and scraping together a heap of superfluities for one, and this one, too, oftentimes the feeblest and worst of the whole set—a child, a madman, a knave, or a fool—getting nothing for themselves all the while but a little of the coarsest of the provision which their own industry produces, looking quietly on while they see the fruits of all their labour spent or spoiled, and if one of the members take or touch a particle of the hoard, the others joining against and hanging him for the theft.—*Paley*.

PETITION OF IRISH TENANT FARMERS!—"Resolved: That this is a true description of the agricultural state of Ireland. Rents immoderately high, amounting generally to rack-rents—no security of possession by the tenant, and little or no encouragement to improvement—much positive discouragement—laws all made in favour of the landlord; oppressive and vexatious to the tenants; as a consequence, deficient employment, imperfect cultivation—wide-spread distress—hopeless arrears of rent—*ejectments, extermination—levelling of farm-houses and whole villages*—destitution, *deaths* in countless numbers from hunger and cold—illegal combinations, outrages, assassinations!"

SONG FOR THE CAMP OF ISRAEL.

BY MISS E. R. SNOW.

WRITTEN ON LEAVING OUR FIRST ENCAMPMENT ON THE WESTERN SIDE OF THE MISSISSIPPI RIVER.

Lo! a mighty host of Jacob  
Tented on the western shore  
Of the noble Mississippi,  
Which they had been crossing o'er;  
At the last day's dawn of winter,  
Bound with frost and wrapt in snow:  
Hark! the sound is onward, onward!  
*Camp of Israel! rise and go.*

All at once is life and motion,  
Trunks and beds, and baggage fly;  
Oxen yok'd and horses harness'd,—  
Tents roll'd up, are passing by;  
Soon the carriage-wheels are rolling  
Onward to a woodland dell,  
Where, at sunset, all are quarter'd:  
*Camp of Israel! all is well.*

Thickly round the tents are cluster'd  
Neighbouring smokes, together blend;  
Supper serv'd, the hymns are chanted,  
And the evening prayers ascend.  
Last of all the guards are station'd:  
Heavens! must guards be serving here;  
Who would harm the houseless exiles?  
*Camp of Israel! never fear.*

Where is freedom? Where is justice?  
Both have from this nation fled;  
And the blood of martyr'd prophets  
Must be answer'd on its head!  
Therefore, to your tents, O Jacob!  
Like our father Abram dwell;  
God will execute his purpose:  
*Camp of Israel! all is well.*

LIST OF MONEYS RECEIVED FROM THE 6TH OF JUNE TO THE 22ND OF JUNE.

George Kendall .....	£ 1 0 0	Brought forward.....	£19 2 7
J. Lewis .....	0 13 6	George P. Waugh.....	5 0 0
William West.....	4 10 0	T. B. H. Stenhouse .....	0 9 0
John Johnson .....	1 4 0	William Cartwright .....	2 0 0
William Hawkins .....	2 10 0	William Speakman .....	3 0 0
James Marsden .....	5 10 0	John Fidoe .....	0 16 8
James Bond.....	1 3 1	George A. Mort.....	1 7 6
William Broomhead.....	2 12 0	William McKeachie .....	8 13 10
Carried forward .....	£19 2 7		£40 9 7

NOTICE.

The tract, "Gospel Witness," being called for, is enlarged to eight solid pages, of the same size as the "Millennial Star," and is for sale at this office, at 5s. per 100. Also, the tract, "Character," contained in the present number of the Star, containing four pages of the same size, is on sale at this office, at 2s. 6d. per 100.

The address of SIMEON CARTER is 11, Great Oxford street, Liverpool.

CONTENTS.

Character.....	193	Affairs of Yucatan .....	207
Conference Minutes .....	197	Varieties .....	207
Editorial .....	201	Poetry .....	208
Letters to the Editor .....	203	List of Moneys Received.....	208
Civilisation Unveiled, &c. ....	206	Notice .....	208

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The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 14.

JULY 15, 1848.

VOL. X.

## THE FOREIGN POLICY OF FRANCE—THE FINAL GREAT STRUGGLE.

*(From the New York Herald.)*

THE last intelligence which we received from Paris is, if possible, more interesting and important than any which has reached us since the overthrow of the dynasty of Louis Philippe, and the assumption of the powers of State by the Provisional Government. That republic has safely passed the crisis—the functions of government are in the hands of the people's delegates; she is strong in arms and men; and is now the first, foremost, grandest, and greatest nation in Europe. "Behold," said Lamartine, in his eloquent report, "what the republic has effected in less than three months!" Well might that great man point with pride and pleasure to France as it now is, and contrast it with the France under the reign of Louis Philippe. Her finances, we are informed, are in a prosperous condition; her immense and powerful navy is in the utmost state of efficiency, ready, at a moment's notice, for any emergency; and on land, as we learn from M. Arago's report to the National Assembly, the republic is able to present to its enemies, should any appear, an effective force of five hundred thousand men, eighty-five thousand cavalry, and a population of millions, all ready to take up arms to defend their independence. Such is the proud position which France at present presents to the eyes of the astonished world. A few months since, she was a bankrupt monarchy, controlled by intrigue, and oppressed by a tyrant—now, a republic, armed to the teeth, with a population of thirty-five millions, all swayed by one heart, and ready to die in the preservation of the rights which they have so valiantly obtained.

While all these scenes were being enacted in France, England, her ancient enemy and rival, has been looking on with amazement. She sees these mighty changes going on, and knows not what the end will be. She feels that she is powerless to prevent them, and can do no more than hope for the best. She fears and she trembles; she succumbs with as good a grace as possible—nay, she even favourably courts the friendship of the great modern republic. She has sunk in a day, as it were, in the scale of nations, and almost supplicates to be permitted to be on terms of amity with her powerful neighbour. If the republic increase its army, she takes alarm and snuffs danger in every breeze that comes across the channel, and despondingly ejaculates that she hopes that the peace of the world may be preserved. Well may she despond. With three or four millions of chartists in her midst, with six millions of revolutionists in Ireland, with a dissatisfied population in Scotland, with a national debt of eight hundred millions of pounds sterling, with a tax roll that grinds her people to the dust, she is not the England of former days; she has become weak and helpless, and may well dread another encounter with the republic. She has sowed the wind, and she has yet to reap the whirlwind.

In view of the strong and impregnable position which France has attained, the natural inquiry is, what will her foreign policy be? This is a question of great

In the meantime, what part in this great drama is the United States destined to play? We may consider ourselves so far removed from the scene, that we shall escape all participation in it. We may rest apparently secure in our position, and think that we will be calm spectators of this great struggle, in case it should take place; but it will not do for us to flatter ourselves into too much security with the opinion that we can escape becoming a party to it. It will, in the very nature of things, be an easy task to become merged in the general war. We may be compelled to act like France—as the soldier of the republican principle. Our relations with Europe are intimate, and by ocean steam navigation the distance between the two hemispheres is reduced to almost nothing. Away, then, with our paltry issues and party questions. Let Congress be up and doing. Let them take measures for increasing our navy at once, and prepare the country to take a stand, if the emergency should arise for her to take it; and let it be worthy of our great country.

We live in eventful times. The world is unhinged. We are entering upon a new era, and, for aught we know, the millennium is about to commence.

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#### A RELIGIOUS MONEY MISSION TO FRANCE.

A French Presbyterian clergyman has been in this country for some time past, endeavouring to promote the collection of moneys to be expended in the advancement of the cause of Protestantism in France, now that that country is a republic, and all religious creeds are placed on an equality. After a good deal of agitation and lachrymose entreaty, that gentleman prevailed upon several clergymen in this city to issue the following pious and poetical *pronunciaments* on the subject:—

*“ To the American Churches.*

“The undersigned feel constrained to address their fellow Christians, of every name, on a subject of great interest and pressing urgency. The seeming arrogance of so doing, they hope will not be overlooked in the circumstances in which the providence of God has placed them.

“The signs of the times cannot well be misunderstood. Recent events which have occurred in agitated Europe present a crisis in the history of the world which indicates that He who is the Governor among the nations is coming out of His place ‘to shake terribly the earth.’ It is He who governs the world, and not another: ‘dominion is with Him.’ While, in the accomplishment of His purposes, He honours human instrumentality, yet does He pour contempt upon the pride of man. He speaks, and it is done. Sceptres wither, and thrones pass away. We look for them, and they are gone; we see only the deserted habitation of their greatness, and the empty place where their pride has been.

“We hope it is not with unhallowed emotions that, in such a day as this, we regard the permanence which the God of heaven and King of the universe has assigned to our own favoured land. It is a remarkable fact, that the revolutionary nations are looking with hope to the American people. The people whom they have watched with solicitude and apprehension they are now looking to, with confidence in their institutions, and with affectionate solicitude for their help. They address us as men, as citizens, and more especially as Christian men and brethren of the common faith and the common charity.

“The appeal comes more emphatically from France, and especially Paris—the land of the Huguenots, where the oppressor has fallen. Long have they sought in vain what the God of their fathers now gives them, “the liberty wherewith Christ makes us free.” Not for ages has the gospel had free course in France; now the “word of God is not bound,” even in the land which has been “drunk with the blood of the saints.” Wonderful interposition of God’s Almighty Providence!—The people of that entire land are now accessible to the pure gospel in every form, “no man forbidding it,” and no civil enactment embarrassing its progress. Protestantism has an equal footing with her once favored enemy; her affecting cry is, ‘Come over and help us.’

“God sets before the American churches ‘an open door.’ If the call be promptly answered, it will remain open, until France shall have become beautified with his salvation.

“Through her highly esteemed messenger, now in this city, she solicits the Word of God, and at a period when a little leaven may diffuse itself through the mass of her fermenting population. She solicits the means of increasing her diminished and sustaining her impoverished ministry in the faithful proclamation of that gospel without which, we well know, she cannot be free. With Christian salutation,

(Signed)

“GARDINER SPRING,  
“STEPHEN H. TYNG,  
“WILLIAM ADAMS,  
“WM. R. WILLIAMS,  
“THOMAS DE WITT,  
“NATHAN BANGS.

“*New York, May 25, 1848.*”

“Moneys collected for this object may be transmitted to the Mechanics’ Bank, payable to the order of the Rev. Louis Bridel; and it is hoped they will be transmitted without delay.”

If we wished to insult the French nation and the French people, such a movement as this, provided it were general, would be the best method of effecting it.—The French people have in their midst as many men of the highest enlightenment, the most gifted eloquence, and of the soundest learning, in proportion to their population, if not more than any other civilized country; and if such men choose to remain Catholics, it is their business, and theirs alone. Any interference with their religious principles would be impertinent. The French people do not want our charity for any purpose whatever, political or religious. They may not despise our alms, but they are as able to contribute as much, and as competent to judge of the correctness of the views of the several Christian sects, as the people in this or any other country are, not excepting the gifted gentlemen who have signed this religious *pronunciamento*. As well might the people of France solicit subscriptions for the militia of the United States to enable them to defend the several States in which they live—a degradation certainly that we would not submit to.

Another word on this subject. There is about as much vice, immorality, and sinfulness of every description in this city of New York, as in any other Christian city in the whole world, in proportion to its size and the number of its churches. Such immorality is not confined to the poor, but it pervades to some extent other classes of society—Protestants and Catholics, church goers and non-church goers. If these gentlemen, with their overflowing solicitude for the French people, would look nearer home, at the city of New York, aye, and into their own congregations, who roll and loll on their velvet cushions on Sundays, and cheat the widow and orphan on the other six days of the week—they would find abundance of room for the exercise of their philanthropy. Let them first Christianise and purify their own flocks; and when that shall have been done it will be time enough to think of extending their Christian charity to foreign lands, and making *pseudo* converts at the rate of five thousand dollars each.—*New York Weekly Herald*.

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## CONFERENCE MINUTES.

### BRADFORD.

According to antecedent notice this council was convened on the Lord’s day, June 25th, 1848, in Croft Street School Room. The meeting was called to order by Elder Milnes at the accustomed hour of morning service; after which Elder J. Marsden was unanimously acknowledged the president, and J. Stockdale was selected to act as clerk.

The meeting was then opened with singing and prayer, and after another round of singing, the number of officers present was demanded, when there appeared to be 20 elders, 36 priests, 7 teachers, and 2 deacons present.

The President then called for the representation of branches, which was given as follows:—

BRANCH.	REPRESENT. BY	ELD.	PRS.	TEA.	DEA.	MEM.	BAP.	C. O.	REC.	REM.	DIED
Bradford .....	Milnes .....	2	11	5	2	140	27	0	2	2	1
Leeds .....	Jones .....	2	10	1	2	98	18	5	5	3	0
Idle .....	Lord .....	1	6	0	0	35	0	9	0	3	1
Huddersfield .....	Midgeley .....	1	2	1	1	28	11	1	1	1	0
Dalton .....	Midgeley .....	0	0	0	0	10	0	1	0	2	0
Lockwood.....	Midgeley .....	0	3	1	0	17	3	0	0	0	0
Marsden .....	Whiteing .....	1	1	0	0	13	2	1	0	3	0
Halifax .....	Lambert .....	2	0	0	0	13	5	1	0	4	0
Woodhouse .....	Riddel .....	1	4	1	0	24	4	1	0	0	0
Hunslet .....	Huntingdon ...	1	1	1	1	14	1	0	1	0	0
Low Moor.....	Houldsworth .	2	1	1	0	10	0	0	2	0	0
Clayton .....	Holmes .....	0	1	0	0	14	2	0	0	2	0
New Leeds .....	Holmes .....	1	1	1	0	24	3	0	0	0	0
Great Horton .....	Peel.....	1	1	1	0	19	3	0	0	0	0
Bolton .....	Bean .....	0	2	1	0	11	0	0	0	0	0
Driglington .....	Beecroft.....	1	1	1	0	12	0	0	0	0	0
Manningham .....	Allan .....	1	1	1	0	21	0	0	0	0	0
Wakefield .....	Stockdale .....	1	1	0	0	17	1	0	0	0	0
Warmfield.....	Stockdale .....	1	4	1	0	15	0	0	0	1	0
Tadcaster .....	Watson .....	1	3	1	0	15	3	0	2	0	0
York .....	Hallis .....	1	3	0	0	12	5	0	0	0	0
Whitby .....	Hewitson .....	0	1	0	0	10	4	0	0	0	0
Bingley .....	Lord .....	0	2	0	0	8	3	0	0	1	0
Bramley .....	Dinsdale .....	0	1	0	0	7	1	0	0	0	0
Tarsley .....	Dinsdale .....	1	1	0	0	5	0	0	0	0	0
Horseforth .....	Lord .....	0	1	0	0	4	1	0	0	0	0
Bramhope.....						12	0	0	0	0	0
Gayle .....	Mason.....	0	2	0	0	6	0	0	0	0	0
Total .....		22	65	18	6	624	97	19	13	22	2

The branches were represented as generally in good standing, with a promising prospect of much wheat. The meeting was then closed until afternoon by thanksgiving.

The afternoon meeting opened in the usual manner, after which the President gave some seasonable counsel pertaining to ordinations and the requisite qualifications of persons clothed with the priesthood. He then requested the president of branches to lay before the conference those nominations they deemed prudent and essential for the time being of their respective departments; when those presented were duly accepted and sanctioned by the meeting.

While the Sacrament was being administered, Elder Milnes gave a stirring description of the gospel's first introduction into Bradford, and the glorious results are now manifest.

Brother Hallis followed, and spoke in a pleasing manner about his labours.

The President then desired the travelling Elders who still volunteered their services in the vineyard, to manifest it by standing up; whereupon Elders Harrison, Hewitson, Hallis, Westwood and Stockdale rose up.

Some measures relative to the suppression of some minor branches in the vicinity of larger ones were unanimously adopted, together with some expedient alterations in the actual and relative government of others.

Propositions were then separately submitted for upholding and sustaining Elder Marsden as the President of this conference, and the presiding Elders under his control, which were supported and sanctioned by unanimous votes.

It was also moved and carried, according to the President's desire, that Elder Harrison travel in this conference under the immediate superintendence of Elder Marsden.

It was also agreed upon, that Elder Stockdale labour in Wakefield and vicinity—that Elder Hewitson labour in Whitby and its vicinity—that Elder Westwood, after ascertaining his feelings on the subject, be requested to labour in Selby and its vicinity—and that Elder Hallis labour as usual.

The President then in a powerful, eloquent, and impressive speech, showed the procedure that should be pursued by both officers and members, when presidents are teaching and setting forth strange and unlawful doctrine by precept and example. "If they teach anything in public and private councils that is palpably and glaringly dissonant with the written or printed word or law, directly speak to them in private, and reason with them as with a father; and if they will not

give you an efficient and satisfactory eclaireissement, inform their president—appeal to a higher authority, and thus you will avoid much imposition, contention, and rebellion; but at the same time be careful not to ground your appeals and complaints on mere conjecture, my opinion, and a thousand other uncertain and semi-imaginary premises, lest you meet with a discomfiture, and thus develop a damning point in your character, *viz.*, “accuser of the brethren.”

The meeting then adjourned for refreshment, and during the interim many ordinations, confirmations, and blessing of children were attended to.

Evening service commenced as usual, and great part of the time was occupied by laconic but affecting addresses from Elders Marsden, Harrison, Jones, Milnes, Lord, and others. While listening to their plain and spirited appeals to unbelievers, tinged with such profound scriptural and experimental evidence, sustained by incontrovertible revelation, we thought it would have softened an heart of adamant, and made the gainsayer and sceptic blush with merited shame. O! that men would learn the things which belong to their peace, and refrain from worthless and degrading opposition and controversy, and receive the words of life through this priesthood, and live by them and not by bread—perishable matter alone.

It was then unanimously resolved that this conference uphold and acknowledge Brigham Young, his counsellors the Twelve, and President Orson Spencer in their important stations in our holy theocracy, with all our mind, soul, and strength, and every thing else to further the dissemination of truth, and roll on this mighty latter-day revolutionising engine under their counsel and jurisdiction.

Our meetings were crowded to suffocation throughout the day, every countenance seemed to be illuminated with gladness; love and union reigned predominant; in short it appeared like a little heaven below, and will long be remembered by those present.

JAMES MARSDEN, President.

JOHN STOCKDALE, Clerk.

P. S.—You are aware no doubt of the discussion that has taken place between Elder J. Marsden and the notorious Bowes. The Saints have been much amused and established in the faith through the same. They chuckle at the idea of any man pretending to expose Mormonism. When your ‘sun’ shone amid the distil of thoughts, conjectures, and surmisings, there appeared a ‘bow’ in the cloud of latter times, whose appearance was very uncommon, and almost jumped into the phenomenon circle; for instead of displaying seven beautiful tints, it only displayed one, and that was very black—sad emblem of the times.

Accept my unfeigned love for you and yours,

J. STOCKDALE.

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#### THE LATE DISCUSSION BETWEEN ELDER MARSDEN AND MR. J. BOWES.

The following will show the subjects debated between Elder James Marsden and Mr. John Bowes, recently at Bradford, together with the concluding part of the whole matter. It will be recollected by some, that Mr. Bowes is the person with whom Elder P. P. Pratt condescended to hold a discussion formerly in Liverpool.

It appears from the testimony of the committee who acted as judges in the Bradford discussion, that Mr. Bowes’s conduct was characterized by so much dishonesty, insolence, and low scurrility, as to bring down upon him the most merited contempt. And if persons who profess no bias towards one religion more than another, express the most revolting disgust towards his public performances against the Saints, we are constrained to think that the “biter” will soon give over his biting. As he that spits against the wind only besmears his own face, so he that wars against the truth, does more to support the truth through the overruling agency of God, than would otherwise be accomplished by his passive silence.

It seems to be the untiring purpose of Mr. Bowes, both by printed tracts and ungentlemanly debates, to bring persecution upon the Latter-day Saints, by retailing slanders which have been time and again spurned by every generous and intelligent community; but his last debate with Elder Marsden (continued through nine nights) being so manifest a discomfiture, we trust it will lay him on the dry dock



for repair, until, at least, the grand "accuser of the brethren" can furnish him with a new hull and bulwarks.

We understand that he declined a renewal of the debate, which was proposed by Elder Marsden. Short skirmishes suit cowards best, especially when they are hard pushed for want of ammunition. The time has gone by when an honest, intelligent populace can be swayed by a long tissue of slanderous accusings and blackguardism, unsupported by any proof. We hope that Mr. Bowes will learn wisdom by the depreciation of his credit with the people from the foregoing debates. His debate with Elder Pratt was followed with a very large accession of converts to the Liverpool Church of Latter-day Saints, and the prospect is favourable to a similar result in Bradford. Let him repent, and acknowledge that the "foundation of the Lord standeth sure," and peradventure his wickedness will be blotted out.—ED.

1st. Has the God of Israel body, parts, and passions?

2nd. Is the doctrine of immediate revelation true or false?

3rd. Was the ministry, or church government, which Jesus Christ established intended to be permanent on the earth?

4th. Is the system of doctrine, consisting of faith, repentance, baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, true or false?

5th. Are the gifts and blessings, as promised by Jesus Christ, and enjoyed by the ancients, necessary to salvation?

6th. Is the doctrine of the literal gathering, or return of Israel and Judah to their own lands, and the gathering of all the honest in heart out of all nations, true or false?

7th. Is the Book of Mormon true or false?

8th. Is the Book of Doctrine and Covenants true or false?

On all the above subjects the Book commonly known as King James' translation of the Scriptures to be the only rule of evidence.

9th. The character of Mr. Joseph Smith.

For evidence upon this subject, each disputant to have the utmost latitude.

"Dear Sir,—Your chairman addressed a note to me on the evening of the 17th instant, purporting to have been written by the request of your committee, relative to the conduct of Mr. Paul Harrison, as a chairman. I would reply to that note in the following manner:—

"1st,—As the note was addressed to me, it was myself who ought to have had the privilege of reading it, or the direction of its being read to the house, if it had been read at all; instead of that, when Mr. Harrison took the note above mentioned in his hand, you and your chairman told him it was insolence for him so to do; and your chairman himself read the aforesaid note to the meeting, although addressed to me. Now, this conduct was both out of place and ungentlemanly; secondly, you said in the note that the disturbance was created by Mr. Harrison. Now, I will shew you that this is untrue, from the first reason assigned by you for the necessity of his removal from the chair. First, John Bowes had no right to bring up the name of Elder Cooke, or any of Elder Cooke's sayings, in this discussion at all. If he wanted to prove his position, (according to the written rules drawn up expressly for this discussion,) he might advert either to our own publications or the Bible to do so; and Mr. Harrison was perfectly right in correcting him in the manner he did.

"2ndly,—Mr. Harrison consulted with Mr. Bowes's chairman, and when he refused to correct John Bowes for disorderly procedure, then Mr. Harrison appealed to the umpire, who allowed him the privilege, which he availed himself of, viz., by acting in the manner he did; and if John Bowes and his chairman had bowed, with all due deference (as they might have done) to the instructions of the umpire, then there would not have been any confusion; so far then we place the onus upon John Bowes and his chairman, and fully exonerate Mr. Paul Harrison from all blame attached to him in your second reason of objection.

"3rdly,—Mr. Harrison never did, during the discussion, refuse Mr. Bowes the

privilege of quoting from the publications of the Saints, only when such reading had not any connexion with the subject at issue; and Mr. Harrison, acting as chairman for me, had a right, and it was his duty, to call him to order in such a case.

“4thly,—He never did manifest any signs to the meeting, before John Bowes and his chairman rebelled against the decision of the umpire, and wanted to proceed contrary to such decision; therefore, Mr. Harrison had a right to silence him by any moral means he thought fit.

“5thly,—He did not refuse John Bowes’s chairman the privilege of speaking, only when acting in opposition to the decision of the umpire; and all the fault I find with Mr. Harrison is, that he gave John Bowes too much lenity on the first evening of this debate; and I return Mr. Harrison my warmest thanks for the efficient manner in which he has conducted himself as chairman.

“*To Mr. J. Bowes.*

JAMES MARSDEN.”

“The voice from the moderator’s chair was, that John Bowes was a disorderly, unprincipled man; he having made an attack, one evening, with sarcastic remarks, upon one of the umpires. The gentleman so attacked handed over to John Bowes, this evening, a note for exposition, but John Bowes and his chairman refused to have it read. A copy of the said note I subjoin:—

“*Bradford, June 19th, 1848.*

“Sir,—I thank you for your very flattering compliment which I received from you on Friday last. You said to me and others, that I was a very intelligent man; I and others that were present knew the meaning of the word slang, and we also know the prevarication, lies, and misrepresentations that you have so long been in the habit of practising under the cloak of piety. You would not have been stopped by Mr. Harrison, on Friday last, had you followed the joint agreement between yourself and Mr. Marsden; but when Mr. Harrison found that you were so expert as to jump from the Friday’s discussion to the following Thursday, making six whole days a head, it was his duty to stop you; but it was not your duty to make the impression to your dupes that you were right and Mr. Harrison wrong. Friday’s meeting would have been a peaceable meeting, had you been an honest man. Your gibberish will only answer for gibberish-minded people,—not for sound-minded people: they know how to make a distinction between such as you and an honest philosopher. You are what I call a time-serving hireling, that would advocate either old or new prejudicial superstition, for the purpose of being applauded and supported by an ignorant and vicious populace. I need not inform you of what you already know to your sorrow, that Saturday night was the most unfortunate night you have had in all the past five nights of discussion. Why? Because you had not the opportunity to create the likeness of a bull-bait, or cockpit. I hope to see the day when even your very dupes will detest you, and also such base and mischievous characters. Very sorry I am to say that every word of the foregoing is, to my own knowledge, true to the letter.

“I conclude by saying, to my view your doctrine is as good as the Mormons, and theirs as good as yours; but I detest the idea of either bull-baiting, cock-fighting, man-fighting, lying, quibbling, deceit, or sarcasm, without a legal cause. I request that you will read this note in the discussion-room, and if there be no person there to corroborate my statement, you will have the opportunity to acquit yourself of my charges in your usual slang method.

“JOHN WATTON, your last Friday’s Umpire.”

“The hall was full of people, and it is said there were Ministers from nearly all denominations present on this occasion; and while the enemy of the great God was spewing forth his venom, and bringing up all the spawn of hell against his holy prophet, the spirit of Joseph’s God verily burned in every bosom of the Saints, and the false statements brought up by John Bowes were sunk in dark oblivious shades by the multiplicity of testimony thundered forth by brother Marsden in favour of the character of our beloved martyred prophet. John Bowes said that Joseph was an impostor, because he was called the head of the church, but Elder Marsden manifested upon this, as upon all other occasions, the wicked, ignorant, shallow intellect of John Bowes; beautifully illustrating the manner in which Joseph acted

as vicegerent of Jesus from a saying of the Apostle Paul's, viz. :—that as a man was the head of the woman, so was Christ the head of his church; even as man was the head of the woman, she had a head independent of the man—that of her own; but being a weak vessel, and not qualified to govern herself, it was essentially necessary to her salvation that she be subject to another head. So with Christ and his church, whom Jesus calls his wife. Then, as Jesus compares his church to a woman, she, the church, must have a head of her own, according to the degree of comparison, but must be subject unto Christ her head; this head, then, under Christ, is Joseph, and although his body was slain, thanks be to God for evermore, his spirit still lives.

John Bowes said our church is a monster, having more heads than one. He said if a body was to enter this world, having two heads, it would be called a monster, so would a head having more bodies than one be called the same. Then, according to his sophism, every man being the head of his wife, is a monster; and as there are a host of different bodies called Christians, (they acknowledging Jesus as their head,) according to the rules of John Bowes's chicanery, Jesus and the Christians must be a monster. We have no particular objection to the last being called a part of the monster, if they are as unprincipled as their worthy advocate; but we dare not be so foul-mouthed, so impious, as to call Jesus or Joseph a monster. Elder Marsden's views with regard to John Bowes's God, or head, is as follows, drawn from his own arguments and belief:—

“1st,—John Bowes says, God is not a material Being, and that he is everywhere; this just proves a monstrous nothing of a head; for if there be a God, (and all creation, as a catechism, coupled with revelation, says there is,) then let us examine what is the word God. A name (noun) *nomen*; then as we can only name material objects, all material objects have names. The word “material,” from *materialis*, literally signifies “substance;” matter, *materia*, or “something;” and there not being any neuter betwixt something, as nothing,—whatever is not something, as matter, must be nothing. Logic! Consequently, the object of John Bowes's worship and adoration not being of a material organization, must be a monster nothing.

“And now, by way of closing to this breviary, we consider that any Saint of God, after this date, meeting with such a wicked man, in discussion, as John Bowes has proved himself to be, would stoop far beneath his dignity as a Saint. Elder Marsden would never have met John Bowes, although the challenge was heralded before 3000 persons, or upwards, only thinking that John Bowes would refuse to meet him upon honourable terms; but John Bowes knowing if he did not act the hypocrite, he would not have the honour granted him by the acceptance of the challenge. Already, since the finale of the discussion, persons are coming forward for baptism. After a motion had been made and seconded by our people, to the giving of a vote of thanks to the umpires for their valuable services rendered to the public, and having the sanction of the whole house without a dissenting voice, the Saints burst out in loud and joyful strains, by singing, “Here's in memory of Joseph,” and seemed to bless the precious power who gave them such an able champion for the cause of Jesus as Elder James Marsden.

“In the bonds of the holy covenant, I remain your brother and humble servant,  
“PAUL HARRISON.”

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### The Latter-day Saints' Millennial Star.

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JULY 15, 1848.

THE work of God, in the British dominions, continues to spread its sweet, Godlike, and all powerful influence on every hand. The servants of God wax stronger and bolder in the truth. The Lord is in the assembly of the Saints, and his Spirit works mightily in the hearts of his people. The Elders are beginning to feel more deeply that they do not need so large a variety of truths, in order to secure success in the ministry, so much as they need a strong and relentless grasp upon a few cardinal

points of faith. One good scythe will prostrate a great field of grass when it is perseveringly put in with a strong hand. The great doctrine of repentance and remission of sins, when held forth to the priests and people with a faith that is fully proportioned to the vast importance of the doctrine, will accomplish wonders. Hypocrites and sinners might as well think of resisting a locomotive engine of the express order, as to evade or overthrow such a doctrine. The broad command for all men every where (whatever their pretensions or pious professions) to repent and show the most infallible fruit of repentance, viz., *baptism*, is a leveller that Jesus fully understood, when he told the apostles to preach *repentance* and *remission of sins*. This doctrine, in the hands of sectarians, has no more than the strength of a straw. But when we consider that there is not a penitent man in all the Queen's dominions that can show the only *infallible Bible* fruit of repentance, save the Latter-day Saints, it makes one's spirit thrill through his whole system to see the people so given to idolatry. John the Baptist pressed this doctrine so constantly and so believingly and so mightily, that all Judea was agitated with the doctrine, and they forgot their sprinkling and circumcision, and went in companies and multitudes to the rivers and pools for baptism. Jesus and his apostles taught the same doctrines that John did, viz., the baptism of repentance, which is another term for the "remission of sins." They even commanded men to repent, but never accepted of any repentance that was not followed with baptism. They never considered, however, any man better than a child of Satan who did not submit to baptism. Consequently they commanded men even to be baptized. They chided any delay in baptism as undervaluing the forgiveness of their sins. When men care but little about being pardoned, it is a sure sign that they are very much hardened and blinded. Men must be awakened from this stupor and hardness of heart. The law of God that requires a positive act of allegiance through baptism for repentance, must be held forth in its naked verity and power. When Elders wander much from the first principles of the gospel, in order to preach profound things, it is a strong indication that the Spirit of God has but little power over them. There is more art and power to be displayed in preaching the first principles than is generally supposed. In preaching these, not with monotonous dullness but in demonstration of the Spirit and with much assurance, light and power will spring up in the soul of the preacher, that will be transfused through the congregation. The Spirit of God will withdraw from a preacher that through pride or self-conceit departs from the simple order that God lays down. He may appear clever and sound in doctrine, but truth can never be rightly divided without the impulse of the Holy Ghost. The Holy Ghost will not be pleased with a sensual, selfish preacher, whose personal ends are subserved instead of the gospel. The Spirit of God not only brings forth new truth, (which is essential to the very idea of gospel, or good news,) but also renders old truth savoury and delightful and edifying. How deplorable that any man, after having wrought a good work in the ministry, should again destroy the good he has done by some hurtful lust or weakness. Can a man take fire in his bosom and not be burned? Can he steal forbidden things, and the Spirit of God not be grieved? The Spirit of God knows what a man is about, and will in due time expose hidden faults with a vengeance, that will make the ears to tingle. We are joined not only to a church visible, but invisible also. We are not unseen. But all things are open to the eyes of him with whom we have to do.

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In a letter from Elder Joseph Clements, dated St. Louis, June 9th, who left Council Bluffs, May 25th, we learn that the Saints were flourishing in peace and

prosperity, temporally and spiritually, at the Bluffs. No mention is made of any Indian disturbance, or disaster of any kind at Salt Lake. But newspaper Editors, whose stock of cunningly devised fables sometimes runs low, often find ingenuity sufficient to propagate a fish story, or tell a tale about "Mormon eating." And it suits their purpose very well, that the scene of wonders and terrible things is beyond the sea, and even the bounds of the everlasting hills, from whence a contradiction cannot be expected till they have been paid a few pence for their deceivings, and the tales have passed into oblivion.

## HEALING !!!

The following letter was addressed to Brother Ure, by Jane Spiking :—

*" Sculcoates, Hull, June 27th, 1848.*

" Dear Brother Ure,—I write to tell you how the Lord in his goodness has wrought a perfect miracle in restoring me to health, after being given up by the most eminent medical practitioners in Louth and Hull, as being in the last stage of a consumption; but as you would most probably wish to hear the particulars of my case, with much pleasure I give the following statement.

" Two years prior to coming here I had been in a very low, sinking, and unhealthy state, with constant pain under my shoulder blades, violent pain at my stomach, a cough, with much spitting of bloody froth and matter, at intervals of exertion, besides strong symptoms of dropsy. While in Louth, Dr. Dymoke and Dr. Bogg attended me. Dr. Bogg, this spring, acknowledged I got worse on his hands, but he flattered me as the fine weather advanced I should get better; as the spring quarter rolled on I got rapidly worse. My brother, James Boswell, came over from Hull to see me, and on naming my approaching dissolution he introduced the principles of his religion. He talked of things which appeared strange and wonderful to me; and added, for me to talk of dying was nonsense, at my early period of life. For my part, said he, I don't know that I shall die at all. I felt my blood run cold along my veins; I did not answer; I looked at him, I perceived he was watching my countenance. I said, what do you mean? He said, I mean what I say. Perhaps I may live to see the coming of my blessed Saviour, and reign with him on the earth. We conversed together several hours, and as he had had much sorrow and trouble in his past lifetime, I thought in all probability his brain might be affected. He left me the Voice of Warning; I read it, and found the passages cited in it in my Bible. I came to Hull on the 6th of May; I remained at my brother's house and had the opportunity of mixing with the Saints; I closely watched their conversation and conduct. I heard Brother Beecroft preach, and had much conversation with him. My bodily pain and weakness increased, and my mental sufferings were indescribable. On Saturday and Sunday, June 3rd and 4th, my bodily pain increased, and I was so swollen that I could not bear my clothes to touch me. When my brother came from chapel I requested him to come up stairs and talk to me, as I wished to commit my last request respecting my children, my *interment*, &c. I commenced the conversation by saying, I am very ill. He prevented my proceeding by saying, it is good enough for you. If you would have submitted to obey the principles already laid before you, you might now have been in good health. He talked about half an hour so fast and so cross, that I could not get a word in. He left me to die, or to think over what he had said. I felt willing and saw it right to be baptized for the remission of sins; for a long time past I had felt grieved and ashamed when I looked back on my past sins, and for a long time past I had prayed that God would forgive me, but I never felt as though I was forgiven. The laying on of hands and anointing with oil appeared to me presumption. Is it reasonable, said I to myself, that these men can give me a new liver and new lungs? No; it is impossible: and at the same moment I thought, with God all things are possible. I spent the whole night in prayer; I implored God, for Christ's sake, to spare me a little longer, that I might be able

to walk and be baptized in the same place where Sister Wilson was baptized. This was on Sunday night, the 4th June, and on Tuesday, the 6th, I was baptized in the desired place. It is now twelve days since, and I rejoice to say that from that day I have not had the slightest pain, but I am as well as ever I was in my life, except that I am not, perhaps, so strong as I was when young; but my cough is entirely gone; I have no pain whatever; my sleep is sound and refreshing; no dropsical symptoms; and here I am a living monument of God's tender mercy. I weep daily, but my tears are tears of joy and gratitude. I feel I love God with all my heart. I hate the appearance of sin. I love and enjoy the company, more and more, of the Saints, especially those who attended and prepared me for baptism. I am preparing for your happy land, and hope to be one of those to build, embroider, and worship in the Temple there; and though at present the way to get there seems clouded, yet with God all things are possible.

"I now beg pardon for having occupied so much of your precious time, and hope to remain your friend and sister, in the everlasting covenant,

"JANE SPIKING."

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LETTER TO THE EDITOR.

*Eccleshill, near Bradford, Yorkshire, July 5, 1848.*

Dear Brother Spencer,—I pen a few lines to you, in order to give you a knowledge of an article that is in a newspaper called *The People*. The title and the article are as follow:—

THE COST OF LIBERTY AND TYRANNY.

The total cost of government in the United States, including the national, the state, and the town or city expenses, is about nine shillings a-year for each inhabitant. The total cost of government expenses in Great Britain and Ireland, including national, state, and town or city expenses, is nearly forty-eight shillings a-head. In the United States of America the people can earn from twice to thrice as much as people can here. They have besides a more regular supply of labour; and they have, in addition, a cheaper and more abundant supply of provisions. Thus the people of Great Britain and Ireland do not earn one half as much as the people of the United States—a single man in America earns 30s. or 40s. a-week, and pays 2d. out of it for taxes; the single man in England or Ireland earns 10s. or 20s. a-week, and pays 1s. 8d. out of it for taxes—if he be married, he pays 1s. 8d. for himself, 1s. 8d. for his wife, and 1s. 8d. for each child; if he has six children, he pays 13s. 4d. in taxes; if he has ten children, he pays 20s. in taxes; if the American has six children, he pays 1s. 4d. for taxes; if he has twelve children, he pays 2s. 4d. The difference between the American and the Englishman is this: the Englishman earns 20s. and pays 10s. of it for taxes, and has 10s. left to live upon; the American earns 40s., pays 1s. for taxes, and has 39s. left to live upon. The American, therefore, is nearly four times as well off as the Englishman and the Irishman.

And nearly the whole of this difference, if not the whole entirely, arises from the difference of government in the two countries. The American has regular employment, good wages for his labour, and plenty of cheap provisions in return for his wages—because the country in which he lives is comparatively free—because the principles of common sense and equity have some influence in the affairs of government; the Englishman is unable to obtain a regular supply of employment—when he has employment, he is unable to obtain fair wages—and when he obtains his wages, he is unable to buy provisions cheap—because England and Ireland are badly governed, because aristocratic ignorance and selfishness rules, and the principles of common sense and common equity are set aside. Englishmen pay from twenty to thirty shillings a-year for bad government; and the Americans pay two shillings a-year for middling government. Some folks pay dear for their whistle!

Respectfully,

ABRAHAM LORD.

## SHREWSBURY.—STEWARTON.—MIRAMICHI.

Elder Thomas writes from Shrewsbury thus:—"We have baptized two more since Liverpool Conference, (i.e., during the past week,) and I am going again to the water to-night; we are now beginning to reap a little, (about 30 members after a twelve months' sowing.) We hope to gather many more. We shall be a nice little branch soon. Parsons rage, and lying editors publish our place of meeting as effectually as we could do it ourselves. Two lectures have been delivered against us, the Saints all got tickets and went; after which I baptized two, who were halting between two opinions, but when they heard these lectures they were fully satisfied of the truth of this work. My love, in conjunction with the Saints, to you and yours.—The railway through, opens 1st September."

Doth not the Lord restrain the wrath of man, and make the remainder thereof praise him?

Brother Lyon, of Kilmarnock, gives me an account of the opening of my native town, Stewarton, in Ayrshire, and of the first proclamation of this gospel of the kingdom there as follows:—"For some time we had the 'Old-light' meeting-house, free of charge, and were heard for a time, as usual, calmly; by and by some began to ask questions, and Mr. Cunningham, of Lainshaw, Lord of the Manor, whom you know—a famous preacher, and the well-known author of many works on the "Speedy Coming and Personal Reign of Christ on this Earth"—had a desire (latent till we began to preach there) to procure this meeting-house for his congregation, that he might leave it as an heir-loom to his people; he has accordingly bought it. I believe he had this in view long before we went there, but the inhabitants are generally of the opinion that he did it to put us out of the town; be that as it may, we are out and he is in, for he preached in it on Sabbath last; he has another meeting-house in the same street, that must now be empty, or occupied only as a Sunday school. We are to have the Masonic Hall for two months.

"A gentleman there, of considerable loquacity, bought the Doctrines and Covenants, for the purpose of convincing the whole town of the absurdities of Mormonism. I met him in a friend's house, along with a number more, to hear the awful blasphemy therein contained, but the truth bore him down to the acknowledgment that such were the laws in ancient times, and the man of loud words became a perfect infant in the Lyon's paw. I kept in good humour with all of them, and had their company for two miles on my way home, when we parted at *high twelve* (midnight.) Another gentleman came over amongst us, *after dark*, who is beyond doubt our friend under cover; but such is Mr. Cunningham's influence, and the potency of money, that many dare not profess our principles publicly, until Brother Spencer have their guarantee pound for emigration; he, too, bought a Doctrine and Covenants. Last night, I had a visit from a young man from Stewarton, who informed me he intends being baptized Sabbath first, and publicly, that his brothers, who are favourable, may be witnesses. I trust your prophecy will soon be fulfilled, that we shall have many sons and daughters there soon; our soil is barren and requires much culture, ere it bring forth, so is it with Scotia's sons. The sectarian atmosphere is impregnated with the saline particles of bigotry; and divine intelligence—revelation—the gospel, or good news from heaven in our own days, will dispel, purify, and make it more fertile. I rejoice to inform you that the truth of God is spreading much through Spencer's Letters. May the Lord incline their hearts. Amen."

Brother Russell, from Miramichi, under date 20th June, writes:—"Elder Ross takes his departure for Britain in a few days, on board our new ship the *Standard*, Captain M'Pherson. May God bless him in whatever circumstances he may be placed; he is a man of God, and will shortly, in person, give you all the news about Miramichi."

These extracts are respectfully submitted by

THOMAS D. BROWN.

## THE EXPECTED COMET.

Public attention having been recently drawn to the anticipated return of the great Comet of 1264 and 1556, after an absence from our system of 292 years, the following particulars may not be uninteresting:—"On the 5th day of March, 1556, this eccentric traveller was first perceptible in the sign Libra. Pursuing its celestial course with great velocity, it touched the left wing of the sign Virgo, passed below the knee of the constellation Bootes, whence it ascended to the northern pole of the ecliptic, (its inclination being 32 degrees 6 minutes) towards Andromeda, where it lingered, but receding towards the northern Fish, it was there lost. Its perihelion (or nearest point to the sun) was passed on the 21st day of April, just two days previous to its final disappearance. Whilst it remained within the circle of those tropical stars which never set, the comet was visible all night long; and throughout its course, the apparent magnitude of the head was uniformly as large as Jupiter to the naked eye. Its motion ran contrariwise to the succession of the Zodiacal signs, and within the space of four days, it completed seventy degrees westward, and thirty degrees northward, directing its path towards Saturn (then in Aries) but apparently slackening its speed as it approached that planet. At first its heliocentric motion was retrograde—at last direct. In the intermediate course it was most swift, despatching fifteen degrees daily. The nucleus (or body) presented the aspect of a bright globe of flame equivalent to a half-moon, but the rays and colours varied and interchanged like the flickering of a flame agitated by the wind. The tail was moderately long and much attenuated; at first presenting a martial aspect, but subsequently desolving into a pale and livid complexion: the stream of rays was denser near the head, and more rarified towards the extremity of the tail, which at first pointed eastward, but as the comet mounted to the north, the train took a southerly direction.

This eccentric member of the solar system, has been conjectured to be identical with that mighty comet which startled Europe in the year 1264, so particularly described by Palæologus, Zuinger, Calvisius, Matthew Paris, and other chroniclers of the period. That portentous visitant was first discernible near the sign of Taurus, behind the planet Venus; and it raged during the whole summer season, until the 7th day of October. It was originally observed in the twilight of the evening, but speedily passing the sun on the 6th of July, at a rapid rate, (the place of its perihelion being 21 degrees of Capricorn,) it re-appeared shortly before the morning twilight towards the 8th degree of Cancer, where it retrograded very quickly into Gemini, threading its way between Canis and Orion, but ultimately retreating into the latter constellation. Its movement from east to west was more than equal to 50 degrees of latitude, and hardly 5 of longitude. The inclination of its parabolic orbit to the ecliptic was  $36\frac{1}{2}$  degrees; and the distance of its perihelion (that of earth being 1) was 0,4450. At first it followed the morning star, but subsequently preceded that brilliant orb. The train or tail was very long and broad, resembling a fan in shape, emerging from the eastern horizon before the dimmer nucleus, and, when fully ascended, stretching itself upwards, and shooting its rays to the meridian, the comet occupied in length one half of the heavens, presenting a fearful apparition to the eye of the superstitious spectator. As it swept along through space, the tail diminished daily in breadth, but proportionately increased in length and brilliancy. Contemporary historians relate many terrible calamities as befalling the nations of Europe during the year 1264; among other strange coincidences, it is related in the *Libri Chronicarum* (printed at Nuremberg, A. D. 1493) and confirmed by other writers in the middle age, that on the occasion of the first appearance of this blazing star, the sovereign Pontiff, Urban IV, was seized with an alarming distemper, which confined his holiness to his apartment during the entire period that the comet prevailed; and on the very night that the comet disappeared the Pope expired. In 1556, its appearance was accompanied by similarly strange sublunary events. The victorious emperor, Charles V, to the amazement of the world, suddenly resigned the crowns of Germany and Spain, and betook himself to a monastery, where he shortly died. It was in a paper read before the Royal



Society of London about the middle of the last century (vide Philos. Trans. vol. 47,) that Mr. Dunthorne hazarded the supposition that these two celestial strangers were identical,—a conjecture also countenanced by the eminent French astronomer, M. de Lalande. This hypothesis has recently found a sanguine advocate in Mr. J. R. Hind, the discoverer of the new *asteroid*.

But its return during the current year (1848,) although endorsed by these high authorities, is very problematical; for the cautious Dr. Halley has expressly included the comet of 1556 along with five others concerning whose elements he was sceptical, as the observations handed down by Paulus Fabricius and the older astronomers (which formed the basis of his computation) were neither made with good instruments nor mathematical precision, so that great difficulty was experienced in harmonizing their conflicting accounts. Adequate allowance should also be made for the amount of the disturbing forces which this eccentric traveller may encounter through its approximation to other heavenly bodies in its lengthened journey through the realms of space. Besides, we possess exact details of its path only during one-fourth of the fifty days it was last visible. As for the elements of 1264, founded upon the Latin manuscript of a Dominican friar, preserved in Pembroke Hall, Cambridge, they are open to grave exceptions, and form but a sandy foundation for the calculating astronomer of the nineteenth century. Is there not also a palpable difference of several degrees between the elements of the two?

Considering, therefore, that the cometary revolutions are subject to extensive fluctuations, since these frail bodies are so susceptible of opposite attractions from powerful neighbouring orbs—weighing the difficulty of proving identity after a lapse of 292 years—and the laxity of previous observations; above all, reflecting that the orbits of only *three* of these singular bodies are satisfactorily settled, whereas, probably, 800 appearances are known, and the elements of nearly 100 recorded;—may we not reasonably pause, and with the sagacious Halley, legitimately doubt, before yielding assent to a prediction, not wholly gratuitous, nor placed beyond the range of possibility, but yet depending too closely upon conjecture, though seeking to ally positive calculation and observation in its support? But, in spite of mathematical discrepancies, imperfect instruments, and conflicting *data*, should the approach of this comet crown the other wonderful occurrences of this eventful year, it will afford another astronomical triumph; as the comet will then have completed its twentieth revolution round the sun since the creation of the world.”

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### OH! COME TO THE WEST—THE BEAUTIFUL WEST!

BY MRS. SARAH DIVE, LUTON.

Oh! come to the west,—oh! come there with me,  
 'Tis a sweet land of verdure that springs from the sea;  
 Where fair plenty smiles from her emerald throne,—  
 Oh! come to the west, 'tis the Saints silent home;  
 There's the prophet, he'll guide us and teach us the best,  
 And you'll say there's no land like the land of the west.

The south has its roses and bright skies of blue,  
 But it's not like the west with its own lovely hue;  
 The Mormons are there, I love them the best,  
 Oh! what is the south to the beautiful west.  
 Do come there with me, 'tis the Saints place of rest,  
 And you'll say there's no land like the land of the west.

The north has its snow-towers of dazzling array,  
 All sparkling with gems in the ne'er setting day:  
 There the storm-king may dwell in the halls he loves best,  
 But the soft breathing Zephyr, he plays in the west.  
 Then come there with me, let us haste to our rest,  
 And you'll say there's no land like the land of the west.

The sun in the golden east chaseth the night,  
 When he riseth refresh'd in his glory and might ;  
 But where does he go when he seeks his sweet rest ?  
 Oh ! does he not haste to the beautiful west.  
 Then come there with me, 'tis the land I love best,  
 'Tis the land of the prophets, the star in the west.

Oh ! come to the west, there the water 's so pure,  
 The leper, the blind, and you'll all find a cure ;  
 Proud England may boast of her springs so rare,  
 What are they with those in the west to compare.  
 They'll cleanse you, they'll heal you, of whate'er your oppress'd,  
 Then come, all ye nations, and be heal'd in the west.

## LIST OF MONEYS RECEIVED FROM THE 22ND OF JUNE TO THE 7TH OF JULY.

H. Beecroft .....	£ 2 6 0	Brought forward.....	£12 2 4
C. Miller .....	0 15 7	C. Dunn .....	8 15 0
Thomas Thomas.....	1 0 0	James Marsden .....	2 0 0
William Frodsham .....	0 7 6	J. Goodsall .....	7 9 9
J. Carmichael .....	0 4 6	William Broomhead.....	3 19 0
William Stewart .....	0 17 8	John Johnson .....	1 3 8
J. Parkinson .....	2 18 3	Manchester Conference (goods) .....	3 12 4
James Bond.....	1 0 0	J. Lockett.....	4 0 0
W. Mc.Keachie (goods) .....	1 16 10	T. Smith, Leamington .....	1 10 0
W. A. Mc.Masters ditto .....	0 16 0		
Carried forward .....	£12 2 4		£44 12 1

## NOTICES.

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We have now a new edition of the Hymn Book in the hands of the Printer, which we trust will be ready for issue with the STARS in two or three weeks. Agents will therefore please to give us fresh orders for any number of Hymn Books wanted. Post Office Orders in payment will not be refused.

At the meeting of the next General Conference, there will be a good opportunity for all the STAR agents that have back STARS of this volume, which they may wish to return, to furnish the publisher with the same free of expense. If this is done, those agents who are deficient in back STARS can probably be supplied.

## CONTENTS.

Foreign Policy of France .....	209	Letter to the Editor .....	220
Religious Money Mission to France.....	211	Extracts .....	221
Conference Minutes.....	212	The Expected Comet .....	222
Discussion between Elder Marsden and Mr.		Poetry .....	223
J. Bowes .....	214	List of Moneys Received.....	224
Editorial .....	217	Notices .....	224
Healing .....	219		

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The Latter-Day Saints'  
**MILLENNIAL STAR.**

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HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

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No. 15.

AUGUST 1, 1848.

VOL. X.

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THE DAY OF GOD'S POWER.

Thy people shall be willing in the day of thy power.—Psalm c. 3.

EVERY dispensation of the gospel is illustrative of the power of God. Indeed, the gospel is the power of God unto salvation to them that believe. There are many persons in every nation that love the principles of righteousness, that still are not distinguishable for being the friends of truth until a day of God's power begins to dawn; but as the sheep know the shepherd's voice, so God's people know the call that is from heaven. The power of God always surpasses the power of Satan. The power of Moses was greater than that of the sorcerers and magicians of Egypt; still the authority of God, and his right to govern the nations, is not always or even extensively acknowledged till the arm of his power is made bare. The sons of the ancient patriarch Jacob, were not willing to acknowledge the divine priesthood of their father, and the heavenly nature of the vision of their brother Joseph, until the power of God made them willing. The particular day and set time to make them humble and exalt their brother Joseph, in despite of their efforts to the contrary, had fully come—a rare combination of circumstances had brought the cruel and obstinate adversaries of Joseph to bow at his feet—the haughty lords of Israel saw themselves surrounded with impassable difficulties—their own guilt, and the never slumbering power of God, had at length driven them into a corner, and then they were willing to acknowledge their young brother a true prophet, and that the powers of eternity were with him. Then, too, the venerable patriarch, driven almost to despair, saw clearly that a promise from God to bless his children would inevitably be fulfilled. Obstinate and rebellious children, pervaded with the spirit of Satan, and with rank unbelief, were looked after by the far-seeing eye of Jehovah, and the strong hand of the almighty would ere long compel them to kiss the rod, and willingly embrace the truth; he saw, too, that the meritorious sufferer for truth's sake, would, sooner or later, put his foot on the necks of his enemies, and triumph gloriously in the name of the God of Israel in the day of his power.

Another example, drawn from the New Testament, will, perhaps, suffice at present on this point. God had made choice of Saul of Tarsus, as a fit vessel to bear the truth to the nations. By the power of immediate revelation, and the affliction of blindness, one of the most determined and invincible heroes that ever headed a religious party, was made as willing to serve the true God as before he had been honestly indefatigable in serving the devout devil. If any ask how it happened that this zealous and famous Luther or Knox of apostolic times was ever converted, we answer it was the day of God's power—a day when men of every nation and kindred, who were embraced in the eternal covenant of the Father, were constrained to be *willing*. The present is emphatically a day of God's power, when the right sort of men and women in every nation will be equally constrained to be "willing to obey the truth, and seek for glory, honour, and immortality."

The instruments of power are in the armoury of heaven. Whenever famine, sword, or pestilence are requisite in order to bow the stiff necks of people or potentates into a willing submission to eternal truth, they will be employed, and the chosen vessels of mercy and honour will be forthcoming. Who can contend with him? He maketh the wrath of man to praise him; and wicked men, and priests of bloody zeal, are mortified to find that their vigorous efforts to pull down, even tend to build up the truth they so much hate.

For many centuries past there has been a great aversion to foreign emigration. People have so loved their home, country, and national customs and usages, that the work of emigration has been slow; but now famine, depression of trades, oppression, and the dangers of war, are rousing up the people to consider that easy, which before was so difficult. Emigration to the far distant and unoccupied wilds of America is a matter of every day familiarity. God has set forth his hand a second time to gather his people. By his mighty power he will bring his sons from afar, and his daughters from the ends of the earth. The ingenuity and wealth of man must be employed in multiplying the facilities of navigation. Men are made willing, from some motives or other, to further the great designs of God. Powerful incentives are set before them to engage in costly, magnificent, and daring enterprises. A conspicuous and plausible way must be cast up for the ransomed people to walk in. Nations must be brought in close contact, and, by the sudden and unlooked for interchange of institutions, the great expanse of moral and political institutions of mere human origin, must be broken up and ploughed as a field, because it is a day of God's power. Every thing must be shaken that can be shaken. All mere human confidences must be done away. The wisdom of the wise shall come to nought, and human prudence shall be hid. Necessity will make the best portion of mankind willing to seek after God: "When thy judgments are abroad in the earth, the inhabitants *shall* learn righteousness." The hour of God's judgment is the time to rivet un mistakeable truths upon the minds of men. If Sennacherib could not be persuaded to believe in angels, he could at least be compelled to feel them. If Pharaoh could not know who the God of Israel was, by fair means, he could be taught to know, beyond mistake, by foul means. When the wicked are made an ensample of God's wrath, the righteous learn a sound lesson of obedience. A fair view of his power makes them *willing* to take Christ's yoke, and say that Christ's yoke is easy, and his burden is light.

The judgments that overthrow sinners confirm believers. Ye rich men, and ye mighty, listen, and withdraw not your neck from the yoke of the gospel. Know ye assuredly, it is the day of God's power. The knee that does not bend to the true gospel, must break. The master that will knowingly turn away his servant because he loves the truth, will himself in due time be as when a hungry man dreameth that he eateth, and when he awaketh, lo! he is hungry. The rod of the oppressor shall be broken, and the bands of wickedness shall be loosed. The proud shall be abased. In the day of his power, He will wake up the master spirits of the age, like unto Moses, Paul, and Joseph, and clothe them with knowledge and understanding. Such men will despise bribery and vain glory, and corruptible crowns will be esteemed as things of nought by them, while they seek for imperishable and eternal honours. As the heavenly powers advance in the conquest and restoration of the earth to its legitimate heirs, the voice of the priesthood shall be as the awakening influence of many thunders.

The wisdom, strength, and power of God will be embodied in mere men, as never was known before. Among these, the two witnesses will not be the least distinguished in the last days. In them will be displayed the gigantic power of the holy priesthood of the Son of God. They will have "power to smite the earth with all plagues as often as they will." Even in that day of unexampled wickedness when the miracles of the beast and false prophet are deceiving the nations, God's power will be adequate to save them that he has chosen before the foundation of the world; for the testimony of his faithful witnesses shall make them willing in the day of his power.

There is no labour so arduous, self-denying, or difficult, but God's people can be made willing to perform it. No matter how costly the sacrifice, they will most cheerfully perform it. Houses and lands, wife and children, home and country,

all are counted but dross for the knowledge of Christ. "The world," says a very popular editor, "is now unhinged;" God has commenced turning and overturning, in order that He may reign whose right it is to reign. And while he is blasting the pride of nations, and throwing them into wide tumult and confusion, He is at the same time teaching His senators wisdom. They are willing to venture abroad on the stormy sea of convulsed governments, and rescue the valuables from the angry elements, at the hazard of all things; because the eyes of their understanding are opened, and they know that it is a day of God's power. In the midst of the general wreck of nations, the richest prizes and most precious caskets are thrown upon the strand, or floating unpiloted and untrammelled by human devices. He that runs so as to obtain, is wise. The few that are chosen have fought a good fight and kept the faith.

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DIALOGUE BETWEEN TRADITION, REASON, AND SCRIPTUS.

(Extract from O. Pratt's Almanac for 1845.)

*Tradition.*—Good morning, Mr. Reason, I understand that you have lately embraced the Book of Mormon as a divine record, and believe Joseph Smith to be a prophet inspired of God. I am astonished that intelligent men like yourself should be so easily deluded.

*Reason.*—I am not sensible of having embraced any delusion. But as man is but a short-sighted mortal, and liable to be deceived, I shall be under infinite obligations to you, Mr. Tradition, if you will have the kindness to point out the deception.

*Tradition.*—Why, sir, the canon of Scripture is full; and the very idea of any more revelation is the height of absurdity.

*Reason.*—Well, neighbour Tradition, if you can prove your last assertion, viz., that "*The canon of Scripture is full,*" you will do me a great favour, and save a soul from error.

*Tradition.*—I am pleased to see you so willing to be undeceived. There is hope in your case; for a world of evidence can be brought forward to prove that there is to be no more revelation. Why, sir, our fathers, our mothers, our kindred, our neighbours, and our nation, have all testified that the Scriptures are full. Thousands of Protestant reformers, among every class and society, have borne the same testimony. And finally, almost every Christian denomination for many centuries past, have proclaimed, boldly and publicly, that the volume of Scriptures was completed by the Apostles, and that there was to be no more. What more evidence do you want?

*Reason.*—I hope, Mr. Tradition, that you will not be offended when I tell you that the "world of evidence" which you have now adduced, is not evidence, but merely tradition—the assertions of uninspired men without proof. How am I to know that all or any part of these witnesses, to which you refer, testify the truth? Do they prove their assertions by the Scriptures? If not, how do they know that the canon of Scripture is full? Must I believe and put my trust in their foolish traditions, and vain assertions, without one Scriptural proof? "Cursed," saith Isaiah, "Is he that trusteth in man, or maketh flesh his arm."

*Tradition.*—Do you suppose that so many millions of people are deceived upon this subject?

*Reason.*—If they found their conclusions upon their own imaginations and vain traditions, they are just as liable to be deceived as the millions of heathen who have deceived *themselves* with the vain tradition of *their* fathers. And now, Mr. Tradition, if you will furnish us with some scriptural evidence to support your assertions, you will confer upon me a great favour; but away with unfounded traditions.

*Tradition.*—I am not much of a scriptionian myself, but depend chiefly upon the ministers for scriptural knowledge. Ah! yonder comes my old friend, the minister,

who has studied the Bible and preached these forty years. He will show you that the Bible contains all that God ever has revealed, or ever will reveal to man.

[Enter the Rev. Mr. Scriptus, with a Bible in his hand.]

Good morning, Mr. Scriptus. I am happy to see you. You have arrived just in the right time. Your services are much needed. Mr. Scriptus, I introduce you to my unfortunate neighbour Reason, who has lately embraced that fatal delusion—the Book of Mormon, as a divine revelation. He seems to be an honest man; and it is a pity that he should be so imposed upon. Will you, Mr. Scriptus, have the kindness to show him, by the Bible, that there is to be no more revelation?

*Scriptus.*—It is to be greatly lamented that any honest man should be so grossly deceived. But, Mr. Reason, are you willing to admit the Scriptures as evidence?

*Reason.*—Most certainly. The Scriptures are esteemed very highly, both by myself and by all who believe the Book of Mormon. And I can assure you, that I shall receive all evidence drawn from that source with the greatest satisfaction. And if you really believe that I am deluded, I earnestly desire that you should bring forward the strongest and most convincing arguments that you are in possession of, that I may be reclaimed.

*Scriptus.*—I will read to you, Mr. Reason, the 15, 16, and 17th verses of the 3rd chapter of II Timothy. “From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

“That the man of God may be perfect, thoroughly furnished unto all good works.”

You will perceive, Mr. Reason, that Timothy had enough Scripture when he was a child, to make him wise unto salvation; and what necessity was there for any more? Could he be benefited by any more?

*Reason.*—Will you please to tell me, Mr. Scriptus, what Scriptures Timothy was acquainted with when he was a child?

*Scriptus.*—The Old Testament, I suppose; for the New Testament was not yet written.

*Reason.*—Then, according to your argument, the New Testament is useless, inasmuch as the Old was able to make Timothy wise unto salvation. What a pity it was that the Lord and his angels, while John was on the Isle of Patmos, did not know that mankind had enough Scripture years before, or in the days of Timothy’s childhood; it would have saved them the trouble of revealing that lengthy revelation to John, and saved him the trouble of writing it, and saved mankind from delusion in believing it. How long is it, Mr. Scriptus, since you made the important discovery that all the Scriptures given since Timothy’s childhood are useless?

*Scriptus.*—I must confess, Mr. Reason, that I never thought of the arguments which you have now advanced; and I clearly perceive that there is no evidence in that passage against more revelations being given; but I think that you must be convinced by the two following passages that we have enough to perfect the man of God, and thoroughly furnish him unto all good works.

*Reason.*—I do not perceive, sir, any such declaration in the passages to which you refer. It does not say that *enough* Scripture is given by inspiration of God, to make the man of God perfect, &c., that there is no necessity for any more. But it says that “*all Scripture is given, &c.*” Leaving the man of God to be perfected by *all Scripture* which should come to his knowledge, given at any period of time; indeed, as a proof that more Scripture was given after Paul wrote this, you are referred to that given on the Isle of Patmos many years afterwards.

*Scriptus.*—I perceive, neighbour Reason, that you have a happy faculty of overturning my arguments. Your reasons are so very plain that I cannot withstand their force, and only marvel at the weakness of my own arguments. But I have one more passage of Scripture left, which I think is so pointed and definite against any additional Scripture, that it will be your turn next to yield the argument, and renounce the delusive doctrine of more revelation. It will be found in the last chapter of John’s Revelation. I will read it, “For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these

things, God shall add unto him the plagues that are written in this book." This, I consider, friend Reason, to be positive proof that the canon of Scriptures is full, and no more to be added.

*Reason.*—Well Mr. Scriptus, as you have fled to your strong hold and last refuge, the battering ram of reason will try its strength upon it, by asking a few questions. Is there any thing in this passage which you have just read, that prohibits God from adding more revelations?

*Scriptus.*—O, no. It is "man" who is under restraint, and not God.

*Reason.*—You perceive, then, that God might give ten thousand more revelations, for aught there is contained in that passage.

*Scriptus.*—But do you not think that the idea is there indirectly conveyed that God would give no more?

*Reason.*—Surely not. For the same restraint was placed upon man as early as the days of Moses, saying, "Thou shalt not add nor diminish to the words which I command you." Would you not have considered the children of Israel very foolish, if they had said to Moses, that the canon of Scriptures was full? Yet they would have been as much justified in drawing the conclusion from the caution given in the book of Deuteronomy, as we are from the book of John's prophecy.

*Scriptus.*—I perceive the strength of your reasoning. You have overturned my strongest hold; and I know of no other Scripture that conveys the most distant idea that the volume of Scriptures was completed by the Apostles. But admitting that there is no Scriptural evidence against receiving more revelation, yet the idea of receiving the book of Mormon, or any thing else, as revelation, without proof, is ridiculous. What evidence have you that is a divine revelation?

*Reason.*—I most cordially concur with you, friend Scriptus, that we ought not to receive anything as divine revelation without evidence; and, if I am not deceived, I have as much evidence in favour of the book of Mormon as you have of the New Testament.

*Scriptus.*—As much evidence for that book as I have for the New Testament! I am astonished at your presumption! Why, sir, look at the great miracles which were wrought by the Saviour and his Apostles, in confirmation of their mission, miracles, too, wrought publicly, and not in a corner: the sick, both in and out of the church, were healed. We have the testimony of large multitudes, entirely disinterested, having no connection with the church.

*Reason.*—How do you know, friend Scriptus, that miracles were wrought in confirmation of their mission? Did you see them perform miracles with your own eyes? Did you hear them speak in new tongues with your own ears? Did you ever see or converse with any person that they healed? Have you ever seen any person that ever saw them do miracles? Or have you even read the testimony of one disinterested witness, out of the church, who saw them perform miracles? If not, how do you know they wrought miracles?

*Scriptus.*—Why, the New Testament says so.

*Reason.*—I think, neighbour Scriptus, that you must have studied logic in the ancient schools of philosophy, for you seem to understand *reasoning in a circle* to perfection. First, you say that the New Testament is true, because miracles were wrought, because the New Testament says so. It is the evidence of both the book and its miracles that is now called for. Let me inform you, sir, that you have only the testimony of *six eye-witnesses*, that there were miracles wrought in the days of the Apostles, viz., Matthew, Mark, Luke, John, Paul, and Peter: and they were all in the church, and not out of it. It is upon their testimony alone that you believe it. Not a solitary individual that was an eye-witness either in the church or out of it, except those six, have written and handed down their testimony.

*Scriptus.*—What! Did not the lame man who sat at the beautiful gate of the temple, testify that he was healed? And did not the blind man who received sight, testify of it? and did not the multitudes who saw these miracles testify, saying, that notable miracles had been wrought?

*Reason.*—If they did testify, you and I never saw nor read their testimony, but are entirely dependent upon the testimony of the six writers afore mentioned. Luke, who wrote the Acts of the Apostles, testifies that the lame man was healed; and

we believe it on his testimony alone. Luke testifies that multitudes saw miracles but the multitudes have informed us nothing about it.

*Scriptus.*—Your reasonings seem to be very conclusive, and cannot be overthrown. And I frankly acknowledge that I never thought of these things in this light before. But, neighbour Reason, can you bring forward as much evidence as there is in favour of the New Testament; that is, can you bring forward six witnesses in your church who will testify that they have seen miracles wrought with their own eyes? You must, sir, bring forward as much as six witnesses at least, in order that the book of Mormon may have the same claims to our faith that the New Testament has, so far as miracles are evidence.

*Reason.*—I can assure you, friend Scriptus, that we are not dependant upon the testimony of six witnesses alone, but can produce more than *sixty thousand* who have seen miracles wrought with their own eyes. Multitudes have been healed by the prayer of faith in the name of Jesus, both in the church and out of it, since the year 1830. Thus you perceive that we have a great cloud of living witnesses. Now, please take your pen, Mr. Scriptus, and write out the evidences on this sheet of paper in two separate columns, and compare them, and see if one book has not as good a claim upon your faith as the other, so far as the evidence of miracles is concerned.

(Here Scriptus commences writing as follows:—)

*New Testament Evidence.*

Six eye-witnesses testify in their writings that miracles were wrought in their day.

No witnesses have informed us that they were healed in the Apostles' days: it all depends on the testimony of the six.

The six witnesses of the New Testament are dead, and gone where we cannot cross-examine their testimony.

No eye-witnesses, out of the church, have left us their written evidence to the truth of miracles in the Apostles' days.

*Scriptus.*—I find, friend Reason, that I have been too much under the influence of my neighbour Tradition to judge of things according to reason, and shall henceforth endeavour to shun his company, and shall esteem it as a great favour if you will permit me to associate more frequently with you, for I am highly delighted with the soundness of the reasons you have advanced, and think that you have honourably extricated yourself from the charge of delusion.

Tradition, who had attentively listened to the conversation, became very much excited on hearing himself so lightly spoken of, and abruptly left the room muttering the following soliloquy: My old friends, Reason and Scriptus, have both forsaken me and treated me with contempt. But I don't care. Whatever my fathers believed I will believe too; for my great grandfather, Mr. Heathen Tradition, was highly respected by millions, and died a happy martyr in testimony of our cause; and my grandmother, Mrs. Roman Catholic, and my own dear mother, Mrs. Protestant, with all of her numerous descendants, have been almost inflexible in the faith of their fathers. And of all the Tradition family but a very few apostatize, and they are generally led away by the unpopular Reason and Scriptus families.

*Book of Mormon Evidence.*

Sixty thousand eye-witnesses will testify that miracles are wrought in these days.

Thousands of witnesses tell us that they have been healed in these days; it does not depend upon second-handed testimony.

The tens of thousands of witnesses to the Book of Mormon are living, and their testimony can be re-examined.

Many eye-witnesses, out of the church, have seen and do testify that miracles are wrought in these days.

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BEAUTIFUL ILLUSTRATION OF FAITH.

(From the Book of Alma.)

And now, as I said, concerning faith. Faith is not to have a perfect knowledge of things; therefore if ye have faith, ye hope for things which are not seen, which are true. And now behold, I say unto you, and I would that ye should re-



member that God is merciful unto all who believe on his name; therefore he desireth, in the first place, that ye should believe, yea, even on his word. And now he imparteth his word by angels unto men, yea, not only men, but women also. Now this is not all, little children do have words given unto them many times, which confound the wise and the learned.

And now, my beloved brethren, as ye have desired to know of me what ye shall do because ye are afflicted and cast out; now I do not desire that ye should suppose that I mean to judge you only according to that which is true; for I do not mean that ye all of you have been compelled to humble yourselves, for I verily believe that there are some among you who would humble themselves, let them be in whatsoever circumstances they might. Now as I said concerning faith—that it was not a perfect knowledge, even so it is with my words. Ye cannot know of their surety at first, unto perfection, any more than faith is a perfect knowledge. But behold, if ye will awake and arouse your faculties, even to an experiment upon my words, and exercise a particle of faith; yea, even if ye can no more than desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words. Now we will compare the word unto a seed. Now if ye give place, that a seed may be planted in your heart, behold, if it be a true seed, or a good seed, if ye do not cast it out by your unbelief, that ye will resist the spirit of the Lord, behold, it will begin to swell within your breasts; and when you feel these swelling emotions, ye will begin to say within yourselves, it must needs be that this is a good seed, or that the word is good, for it beginneth to enlarge my soul; yea, it beginneth to enlighten my understanding; yea, and it beginneth to be delicious to me. Now behold, would not this increase your faith? I say unto you, yea; nevertheless it hath not grown up to a perfect knowledge. But behold as the seed swelleth, and sprouteth, and beginneth to grow, then you must needs say, that the seed is good; for behold it swelleth, and sprouteth, and beginneth to grow. And now behold, are ye sure that this is a good seed? I say unto you, yea; for every seed bringeth forth unto its own likeness; therefore, if a seed groweth, it is good, but if it groweth not, behold, it is not good; therefore it is cast away. And now, behold, because ye have tried the experiment, and planted the seed, and it swelleth, and sprouteth, and beginneth to grow, ye must needs know that the seed is good. And now behold, is your knowledge perfect? Yea, your knowledge is perfect in that thing, and your faith is dormant; and this because you know; for ye know that the word hath swelled your souls, and ye also know that it hath sprouted up, that your understanding doth begin to be enlightened, and your mind doth begin to expand. O then, is not this real? I say unto you, yea; because it is light; and whatsoever is light is good, because it is discernible; therefore ye must know that it is good. And now behold, after ye have tasted this light, is your knowledge perfect? Behold, I say unto you, nay; neither must ye lay aside your faith, for ye have only exercised your faith to plant the seed, that ye might try the experiment, to know if the seed was good. And behold, as the tree beginneth to grow, ye will say, let us nourish it with great care, that it may get root, that it may grow up and bring forth fruit unto us. And now behold, if ye nourish it with much care, it will get root, and grow up, and bring forth fruit. But if ye neglect the tree, and take no thought for its nourishment, behold, it will not get any root; and when the heat of the sun cometh and scorcheth it, because it hath no root, it withers away, and ye pluck it up and cast it out. Now this is not because the seed was not good; neither is it because the fruit thereof would not be desirable. But it is because your ground is barren, and ye will not nourish the tree; therefore ye cannot have the fruit thereof. And thus if ye will not nourish the word, looking forward with an eye of faith to the fruit thereof, ye can never pluck of the fruit of the tree of life. But if ye will nourish the word, yea, nourish the tree as it beginneth to grow, by your faith with great diligence, and with patience, looking forward to the fruit thereof, it shall take root; and behold, it shall be a tree springing up unto everlasting life; and because of your diligence, and your faith, and your patience with the word in nourishing it, that it may take root in you, behold, by and by, ye shall pluck the fruit thereof, which is most precious, which is sweet above all that is sweet, and which is white above all that is white; yea, and pure above all that is pure? and ye shall feast

upon this fruit, even until ye are filled, that ye hunger not, neither shall ye thirst. Then my brethren ye shall reap the rewards of your faith, and your diligence, and patience, and long suffering, waiting for the tree to bring forth fruit unto you.

CONFERENCE MINUTES.

BEDFORD.

This Conference assembled in the Oddfellows' Club Room, Mill Street, Bedford, on Sunday, July 9th, 1848, at half-past ten o'clock, a.m. The meeting opened with singing, and Elder T. Bradshaw engaged in prayer. Elder R. Martin was chosen to preside over the Conference this day, and James Pembroke to act as clerk. Carried unanimously.

The President then laid before the Conference an outline of the business to be brought before the meeting, thanking them for a continuation of their confidence towards him. He also introduced Elders Robert Hodgert, of Sutton, and Thomas Bradshaw, of Cambridge, whose services in the cause were their best recommendation, and by whom he (the President) would be assisted throughout the day.

A representation of the branches was then called for, which was given as follows:

BRANCHES.	REPRESENTED BY	MEM.	ELD.	PRS.	TEA.	DEA.	BAP.	C. OFF	REC.	REM.
Bedford.....	Martin .....	52	4	4	0	1	0	0	4	0
Wellingborough .....	Sheffield .....	51	5	7	2	1	6	1	0	2
Whadden .....	Parcell .....	47	4	2	1	0	9	0	1	1
Gravelly .....	Wheeler .....	29	2	2	1	0	0	0	0	0
Thorncoat .....	Campkin .....	35	2	4	1	0	1	0	2	0
Wyboston .....	Marriott .....	30	3	1	2	1	3	1	0	0
Newport Pagnell .....	W. S. Read .....	16	2	2	0	1	1	0	0	0
Stoke Brewern .....	Noble .....	21	1	0	1	1	2	0	1	0
Northampton .....	Noble .....	7	1	0	0	0	0	0	0	0
Eversholt .....	By Letter .....	12	2	1	1	0	0	0	0	0
Scattered Members ...		3	0	0	0	0	0	0	0	0
	Total .....	303	26	23	9	5	22	2	8	3

The Conference was understood to be in good standing, with few exceptions.

Elder Bradshaw then spoke at some length on the necessity of organization, unity, and love, and to overlook the faults of others instead of magnifying them, by which means order and peace would result.

The meeting was dismissed until the afternoon with prayer by Elder Hodgert.

**AFTERNOON SERVICE.**—The meeting was opened in the usual way at half-past two o'clock, after which the sacrament was administered.

It was then proposed and carried unanimously, that William Sparks be ordained a Priest for the Wyboston branch.

Proposed by Elder Martin, seconded by Elder Purcell, that Cambridge be organised into a branch. Carried unanimously.

Proposed by Elder Martin, seconded by Elder Read, that we highly approve of the appointment of Elder Thomas Bradshaw to labour in Cambridge and vicinity, and that he preside over the Cambridge branch. Carried unanimously.

The following resolutions were then proposed and carried in the usual way.

That this Conference uphold and sustain Brigham Young and his Counsellors as the first Presidency of this Church.

That this Conference uphold the Twelve Apostles as the Lord's special witnesses unto all nations.

That this Conference will to their utmost uphold Orson Spencer as President of the British Isles.

That we have the most unlimited confidence in, and continue to sustain Robert Martin, as President of this Conference.

That we uphold the Presidents of the branches throughout this Conference.

Elder Martin having perceived that Elder Henry Fowles stood neutral in all the last five votes, said that these motions were not put to the Conference to try the standing of these authorities, but more to try our own.

Elder Fowles then arose and insinuated that all these authorities were called and sent by the "letter which killeth," but that he was a man of "truth and light," and was called and sent by the "spirit that maketh alive."

Elder Bradshaw made some very excellent remarks on the organisation, law, and order of the church, and on the unity and love of the brethren to the accomplishment of all things through the Priesthood; and on the presumption and folly of the would-be-leaders of this church, in endeavouring to establish themselves as Presidents through the means of their foolish and doggerel revelations, which will ultimately lead themselves to destruction, and in hell would lift up their eyes, supplicating the legal authorities of the Church for a drink of water.

Elder Hodgert then rose and set forth in a very distinct manner the order and government of the Priesthood, and its effects in the establishment of the kingdom of God and the overthrow of sin and iniquity.

Elder Martin rose and in a very energetic manner addressed the assembly on the before mentioned subjects, thanking them for the good opinion they entertained of him in again accepting a continuation of his services as their President.

The choir then sung "Go, ye messengers of glory." The meeting was dismissed with prayer by Elder Bradshaw about six o'clock. The Saints parted full of Mormon life and animation, some having many miles to walk home.

ROBERT MARTIN, President.  
JAMES PEMBROKE, Clerk.

BIRMINGHAM.

This conference was held on the 2nd July, at Livery Street Chapel. It opened with singing and prayer by Elder G. Whitehead; after which, Elder Thos. Perks was chosen as President of the meeting of the day.

The President arose, and expressed the pleasure which the present season afforded him, and congratulated his brethren on the prosperity which had crowned their labours during the past quarter, and exhorted them to continue steadfast in their labour of love, inasmuch as their labour was not in vain, for the fruit testified that the Lord was with them.

The President then proceeded to receive the representation of the branches, which were as follows:—

BRANCHES.	PRESIDENTS.	MEM.	ELD.	PRSTS.	TEA.	DEA.	BAP.
Birmingham .....	W. Bayliss .....	565	17	27	23	15	76
West Bromwich.....	W. Broomhead ...	177	12	10	3	4	20
Dudley .....	Mantle .....	76	5	10	2	3	17
Oldbury .....	Bower .....	46	1	6	6	2	1
Brierley Hill .....	Caffery .....	87	7	4	4	6	10
Stourbridge .....	Westwood.....	74	7	5	1	1	7
Whampton .....	B. Broomhead.....	33	4	6	1	1	5
Walsall .....	Williams .....	63	2	4	2	1	3
Rockerdine .....	B. Broomhead.....	18	2	2	2	0	3
Mosley .....	Brown .....	16	1	3	0	1	2
Hale .....	Lichfield .....	17	2	2	0	0	3
Hockley .....	Thomas North ...	9	0	1	0	0	0
Rewbury .....	Thomas North ...	12	0	0	0	0	0
Wednesbury .....	By Letter .....	17	1	2	1	1	1
Kingswood .....	B. Broomhead.....	26	1	2	1	1	18
Total .....		1236	62	84	46	36	166

The representations were given in with a spirit of devotedness, by all the elders, to the service of the great God, and their determination to still prosecute all their energies, time, and talents to this great cause, all declaring the harvest great and the labourers few, and the prospect still brightening on every hand.

The calling of officers were as follows:—Birmingham Branch: proposed that Priest John Ash be ordained to the office of an Elder, and William Chapman to the office of Priest. West Bromwich: Charles Stephens to the office of Priest. Dudley: Priest Bullies to the office of Elder, and John Price to the office of Priest. Brierley Hill: Deacon Thomas Bank to the office of Priest. Stourbridge: James Cooper to the office of Priest. Kingswood: William Banks and Thomas Parry to the office of Priests. Seconded and carried unanimously.

Proposed and seconded that Darlaston, Wordesley, and Kingswood, be duly organized into branches; and that the Wednesbury Branch be under the direction of the West Bromwich council. Carried.

Moved and seconded that Elder Joseph Hale preside over the Lichfield Branch, and labour only in the region there about; and likewise that Elder Thomas North preside over Redditch, and labour in that region of country; and that Elder B. Broomhead preside over Wolverhampton, and extend his labours through Shropshire. Carried unanimously.

Moved and seconded, that this conference signify their adherence and confidence in the Presidency of this Church, our beloved Brother Brigham Young, as the honoured and legal successor of our late martyred prophet Joseph Smith, being the prophet, seer, and revelator of the God of Israel, and likewise his chosen colleagues the Twelve Apostles. Carried unanimously.

Moved and seconded, that we signify our approval of the Presidency of the British Isles, our beloved Brother Orson Spencer, and that we at all times support him by our faith and prayer. Carried.

Moved and seconded, that we express our entire satisfaction and confidence in our beloved Brother Thomas Perks, as President of this conference, having proved by his conduct in the management of church affairs worthy of the same, and we, as a people, feel ever willing to hearken to his council and instruction, and strengthen him by our faith and prayer; and likewise Elders G. Whitehead and William Broomhead, his counsellors. Carried.

Moved and seconded that we accept of the faithful labours of Elder William Bayliss, as President of this branch, and will continue to sustain him by our united faith and prayer. Carried.

Elder Thomas Perks moved, that we sustain Elder J. Brook as Clerk of the branch, having merited the approbation and satisfaction of the Church. Carried.

Moved and seconded, that John Godsale and William Broomhead continue as the agents for books in this conference, having discharged their business in a clear, straightforward manner, to the entire satisfaction of the council, their accounts being audited and found quite correct. Carried.

After the business of the conference was closed, the Saints partook of the Sacrament, and the evening was spent by Elders Perks, Goodfellow, Fidoe, and Littlefield, bearing their testimony to the divine origin of the Church, the authority and power with which man was delegated to bring about the restitution of all things spoken of since the world began. Joy prevailed among the Saints, and harmony and love seemed in possession of the whole body, and they at length separated in peace and good order, much to the honour and praise of the great God.

THOMAS PERKS, President.  
J. BROOK, Clerk.

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## The Latter-day Saints' Millennial Star.

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AUGUST 1, 1848.

WE are happy to inform the Saints throughout the British Islands, of the safe arrival of President Orson Pratt and his family in Liverpool, on the 26th of July, after a prosperous voyage of nineteen days from New York. He is enjoying good health and spirits, and fervently desirous to participate in the labours and joys of the British Saints. We are happy in the assurance that thousands will hail the arrival of this beloved apostle with the liveliest emotions of gratitude and joy. The intelligence which he brings from the land of Zion is every way cheering.

The General Conference will convene in Manchester on Sunday morning, August 13th, at the Music Hall, Campfield, (late Hall of Science). At this Conference, instructions of importance will be given to the Saints, touching emigration and the general prosperity of the Saints. It is desirable that the Presidents of Conferences

should report with as much accuracy as practicable, the probable number of persons that may wish to emigrate early in September next from their respective conferences. The precise time of the ship's sailing may probably be given during the session of the General Conference.

THERE is a pleasing prospect of a liberal harvest of all kinds of breadstuffs both in Europe and America. Some trades in England are undergoing a slight improvement. But the frequent alarm and apprehension of riot and insurrection serve to check public confidence and keep business greatly depressed. The nations are greatly perplexed. A pleasing prospect of quietude and prosperity is scarcely furnished to the popular eye before it is blasted, and the people are called out upon their oaths of loyalty to the government, to defend property and life, and suppress violent and riotous proceedings. When will this day of alarm and danger pass by, and peace and prosperity prevail? Surely the day looks long and dark with portentous clouds. A momentary radiation of light is followed with a darker cloud than has preceded. Changing from one form of government to another does not remove the pain of disorder. Parliament may be dissolved and new ministries created, still disaffection and the evils complained of exist. Papacy may become more tolerant, and the frightful union of Church and State be sundered by the popular broad-sword of detestation. Still, Dissenters are more subdivided than ever, and their contentions wax hotter and heavier. Neither free trade nor protection makes trade flourish. All pretended remedies have failed. What, then, can be done? The evil lies deep and wide-spread. All flesh has corrupted its way. From the crown of the head to the soles of the feet there are wounds and bruises and putrifying sores; therefore the overflowing scourge shall pass through. And the best symptom of a general betterment of the times, lies in the increased disorder and general concussion of all the varied elements that must bring the inevitable and tragic drama to the terminus. When we see these things let us lift our heads and rejoice, for then we know that our redemption draweth near. Then, too, Zion's warfare will be accomplished, and they who have suffered affliction with the people of God will be recompensed for all their troubles.

THE gigantic enterprise of a Railway from Council Bluffs to the Pacific Ocean, spoken of below, is fraught with interest to the Saints. It will not only pass near their locality, but ultimately facilitate the gathering, and lessen the expense of the same. It will open a fresh market for all the surplus produce of the Saints, and furnish employment to spare labourers and artizans. If it is accomplished, it will constitute a literal "highway" for the ransomed of the Lord. In two or three days a journey from the Bluffs to the Salt Lake may be accomplished, which now occupies as many months.

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#### PROJECTED RAILWAY FROM COUNCIL BLUFFS TO THE PACIFIC OCEAN.

We have been favoured with an account and description of the route by the two passes, in the railroad contemplated by Mr. Whitney. Mr. Whitney's project is now in a fair way of being realized, and any information relative to it must be interesting. When a railroad to the Pacific was first mooted, the idea was laughed at as chimerical; but in this respect it has only shared the fate of all new projects, which the ignorance or incredulity of mankind cannot comprehend. The immense benefit which would accrue from the construction of this road—the trade which it would cause to flow in on us from the East, are facts which are beginning to be fairly comprehended. Of the feasibility of the undertaking there are still those who

are incredulous, but they belong to that class who do not yet believe that vessels can cross the ocean in ten days—that carriages run at the rate of fifty or sixty miles an hour—and that information can be transmitted hundreds of miles in a second. To any one who believes that such things are, the completion of Whitney's railroad, gigantic as it is, will seem a very easy matter. The following is a description of the two routes suggested by Mr. Whitney:—

#### SOUTH PASS.

Leave Council Bluffs, Missouri; thence proceed in a straight line up the river Platte; thence through the South Pass to Green river; thence southward *via* Muddy creek to Bear river; thence *via* Salt lake to Casha river, bearing northward until you strike the main south branch of the Columbia river; thence down the Columbia, until you reach Fort Bosie; thence pursue the Great Kamin, until you reach the plains of the Wallah Wallah; thence down the plains to the dells of the Columbia; thence down the Columbia *via* the cascades to Vancouver, (or from the valley of the Wallah Wallah, nearly as direct a route to the mouth of the Columbia, as across the valley by way of the Fuca Sound.) The distance on this route (from Council Bluffs) is about 2,200 miles.

*Description.*—From the Bluffs to the River Platte, the country is nearly level, and the soil hard and compact, with few intermediate impediments, such as knolls, rivulets, &c.; from the Platte to the Green river, the country is also comparatively level, and the soil freely mixed with sand; from Green river to Bear river, the country is rough and hilly, with here and there deep ravines from fifty to one hundred feet in width at the top. These cross and intersect in different directions, so that a route can be obtained as easily, and with as little cost, direct, as by a tortuous course. It would be necessary to cross Muddy Creek, perhaps, a score times before reaching Bear river; but its width is less, and seldom over one hundred feet. From Bear river to Casha river, the route is more level, the country being similar to that between the river Platte and the Green river. After intersecting with the south branch of the Columbia river, the route to Fort Bosie is rough, and the country hilly and full of ravines. The soil the entire distance is a continuous bed of sand. The route by way of the Kamin is level, and easy of pursuit; that through the Wallah Wallah valley being still more so, until you reach the dells of the Columbia, when the country becomes again hilly and uneven. The ravines at this point, however, are not so numerous. After connecting with the Columbia, the route by way of the cascades, is rough, as also the route by way of Fuca Sound.

Snow begins to fall about the 30th of November, and continues to fall until late in March. Its greatest aggregate depth is five feet—seldom over six feet. In body it is light and dry, but seldom drifts. The ground during three months is covered from the South Pass to Salt Lake, at about the depth stated, the distance being 250 miles.

#### NORTH PASS.

Leave the mouth of M'Kenzie's river; thence up M'Kenzie's river to the Yellow Stone; thence up the Yellow Stone to Twenty-five-yard river; thence up Twenty-five-yard river to Three Forks of Missouri river; up Jefferson Fork to the Source; thence through the Couldney country and Flat Head country to the plains of O'Kenaugau; thence to the main branch of the Columbia river, above Wallah Wallah valley; thence direct to Pugut Sound, at which the route terminates. Distance about 1900 or 2000 miles.

*Description.*—From mouth of M'Kenzie's river to the Yellow Stone, the country is hilly, and full of ravines, with a number of small streams interspersed at intervals. The course is otherwise direct. From Yellow Stone to Twenty-five-yard Creek, you pursue a beautiful level plain, which terminates at the head of Jefferson Fork. From the source of Jefferson Fork you enter a well timbered country, comparatively level, which continues until you reach the plains of O'Kenaugau, which are extremely level, and the soil hard and productive. After crossing the Columbia river, above the Wallah Wallah, you pursue a hilly country until you reach the Cascade Ranges, when the route becomes more even and direct, and the face of the country less broken.

On the South route, little timber is to be had, but in this, timber grows in abundance. The snow falls and continues during the same months of the year, and increases to about the same depth. Water is plentiful, as is also the case on the Southern route. It is also the opinion that the railroad should start at Lake Michigan, and thence by M'Kenzie's river.

The whole project is now before a committee of the House of Representatives, who intend to report favourably upon it almost immediately, and leave the selection of either the North or South Pass to the House.

OMEGA.

#### MASSACRE OF MEN, WOMEN, AND CHILDREN, BY THE INDIANS.

Lately several of our towns were startled with the news that the Indians in the Oregon territory are waging a most fearful warfare upon the whites in that country. Mr. Meek has come in with an escort of six men, as the bearer of despatches from the governor of Oregon, to the President, having left there on the 5th day of March. He reports that four tribes of Indians, numbering about three thousand warriors, were united against the whites, and that four battles had been fought, the army of the Oregonians numbering five hundred, under the command of Col. Neal Gilliam. The whites sustained themselves, being able to keep off the Indians one whole day, and finally forcing them to retire. Mr. Meek received his papers in December, but was unable to leave the country before March, because the Indians were between him and the mountains. In December the Indians attacked Dr. Whitman's mission, massacred a number of men, women, and children, and made the balance prisoners, a list of which, taken from the *Oregon Spectator*, we publish below. The governor of the territory solicits aid from the United States government, and we do hope that the appeal will not be made in vain. Those people have been neglected long enough—they should be either abandoned to their own government, or be protected in good earnest. From the tone of the *Spectator*, we infer that intense excitement prevails throughout the land, and the war will be one of extermination. The Indians wish to rid the country of the whites—the whites breathe a most uncompromising spirit of revenge. The hostility of the Indians is confined to the Americans, and it is said that they are intimately friendly with the British.

The following is the list of persons killed at Dr. Whitman's station:—Dr. Whitman and wife, Messrs. Rogers, Hoffman, Sanders, Marsh, John and Francis Sager, Kimball, Gellen, Bewley, Young, Sales, and Hall.

List of persons rescued from Dr. Whitman's mission:—Joseph and Hannah Smith and five children; Mary Saunders and five children; Harriet Kimball and five children; Josiah and Margaret Osborn and three children; Rebecca Hayes and child; Joseph Stanfield, Sally Ann Canfield and five children; Eliza Hall and five children; Elam and Irine Young and two sons; Miss L. Bewley, Eliza Marsh, and six mission children.

From Mr. Spalding's mission:—Mr. Spalding, wife, and three children; Messrs. Hart, Jackson, Craig, Canfield, and Miss Johnson.

The prisoners, while in the hands of the Indians, were most barbarously treated, as appears from the *Spectator*. The pleasure incident to their rescue from their danger and captivity is marred, however, by the painful intelligence that a portion of them have been subjected to further outrage and insult—the basest, the deepest that can possibly be conceived, and from which our mind recoils with horror. We dare not chronicle the terrible story of their wrongs.

The cause of the disturbances is said to be a horrible suspicion that had taken possession of the minds of the Indians, that the large number of deaths among them, caused by the dysentery and measles, was produced by poisonous drugs administered by Dr. Whitman.—*From an American paper.*

[Col. Neal Gilliam, named in the above article, is well known by the Saints as having been a distinguished anti-Mormon leader of the mob in Missouri. If we mistake not, there was a prophecy uttered by the martyred prophet concerning

those who mobbed the Saints in Missouri, of whom Boggs and Gilliam were notorious, that they in their turn should be mobbed by a people fiercer than themselves. It appears that these same men are now greatly afraid of being exterminated by the Indians before help can reach them!—ED.]

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THE MORMON CREED.

Let every body mind their own business.

What is man? The offspring of God.

What is God? The Father of man.

Who is Jesus Christ? He is our brother.

What is man in embryo? He is a helpless babe.

What is man in progress? He is a man.

What is man perfected? He is as Christ, and Christ is as the Father, and they all are one.

How many states of existence has man? He has three.

What is the first? It is spiritual.

What is the second? It is temporal.

What is the third? It is immortal and eternal.

How did he begin to exist in the first? He was begotten and born of God.

How did he begin to exist in the second? He was begotten and born of the flesh.

How did he begin to exist in the third? By the resurrection of the dead.

What is his final destiny? To be like God.

What has God been? Like man.

What is man without revelation? A vessel in a fog without a compass.

What will man be with the aid of revelation? He will be filled with light, and know and comprehend all things.

What is man's spirit? The candle of the Lord.

How shall it be lighted? By the spirit of God.

How many Gods are there? "There are Lords many, and Gods many; but to us there is but one God."

How many heavens are there? They are innumerable.

Where will heaven be? On the earth, and on all other glorious worlds.

What is Mormonism? It is all truth.

How old is it? Without beginning of days or end of years.

What is its destiny? To fill the earth and heavens with light and love.

Who is Joseph Smith? He is Jesus Christ's brother.

From whence is his authority? From Heaven.

What is he sent to do? To let the oppressed go free, and break every yoke.

What kind of success will he meet with? Universal; over the world.

Suppose the people try to hinder him? They cannot do it; but will perish.

Why? Because God has sent him.

What are the present forms of political governments? They are the image seen by Nebuchadnezzar.

What are the present forms of Church government? Spiritual Babylon, or the image of mystery and names of blasphemy, seen by John on the Isles of Patmos.

When will the present forms of political and religious government come to an end? In this present age.

By what means? By the kingdom of God, and by the appearance of the Son of God; and a great destruction.

What is the kingdom of God? A theocracy; or, in other words, a kingdom governed by direct revelation from God.

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A PARABLE.

There was a day when a certain great king proposed a marriage for his son, prepared a dinner, and proffered to bequeath to his son one of his provinces, on the day of the marriage. The woman that was to be the bride was very fair and beautiful, her adorning was that of a crown with twelve precious diamonds set there and placed upon her head, holding in her hand a reflecting rod, by which the bright



rays of the sun was brought to reflect upon the diamonds, giving light both day and night, so that she walked not in the dark, but as in the light of the noon-day sun, to guide her steps. Her features were fair and comely, decked with virtue, innocence, and loving kindness, administering to all who came under her care; she surpassed all women in wisdom, in faith, and other like precious gifts and graces, the surrounding neighbourhood, together with the inhabitants of the said province, looked upon her with jealousy, and waged war against her and her intended espousal, and treated them as their worst enemies, and succeeded in banishing the king's son from his province, which caused the woman to mourn with a great and grievous mourning, until she was comforted by tidings from the great king, who promised to bring back his son again, and (seeing his dinner was despised) he would prepare a supper, and invite all the inhabitants of the province to come to the marriage supper of his son, and that his son should be made king over the whole province, and that he would cause the rod of iron which was in the bride's hand to reflect light over all the kingdoms in the province, as this son was the legal heir; and the different kingdoms shall become the kingdoms of his son.

This glorious news gave encouragement to the intended bride, and enabled her to stand firm through many hard battles. At last the emperor of the nation that was warring with the woman changed his course and proclaimed peace. The emperor by this means hoped to become in possession of the rod of iron, which seemed to be destined to rule all nations. The woman was now overpowered and was embraced in the emperor's arms, and at this critical moment the king himself stepped forward just as the woman was ready to deliver up her authority to the emperor, and took the rod out of her hand and carried it home to his own dominions and rescued the woman out of the emperor's hands, and secreted her in a neighbouring wood, that her life might be preserved. This enraged the disappointed emperor with madness and revenge:—he renewed the war, declared his greatness, claiming that he had received from the woman all the authority of the king's son, putting to death all who dared to deny his assertion. The woman wandered in the wilderness for many days, lost the diamonds out of her crown, and being destitute of the reflecting rod, she lay dormant in the wilderness; or, in other words, asleep, having nothing but the pale rays of the moon to guide her feet. She murmured, she wept, she lamented her untimely widowhood, longing for the return of her banished husband; in all this she was some comforted, waiting with hope, and listening with great anxiety, to hear the glad news, behold, the bridegroom cometh, go ye out to meet him, put on thy former apparel and prepare thyself for the completion of the marriage; and all those who refuse this my second and last invitation, shall not taste of my supper; this glad news for her was promised to be declared by a messenger from the king, who was to bring back the reflecting rod, and all its attending beauties, authorising the same to be proclaimed to every nation, kindred, tongue, and people, saying with a loud voice, fear the great king, for he is about to execute judgment upon all the rebels.

THE ANSWER.—Q. 1.—Who is the king and his son? The king is the father of our Lord Jesus Christ. Q. 2.—Who is the woman? Christ's Church. Q. 3.—When was the marriage and dinner proposed? At the time Christ and his apostles offered salvation to the Jews. Q. 4.—Who banished the king's son? The Jews. Q. 5.—Who put to death the woman's friends? The Roman Church. Q. 6.—What was the rod? It was the power and priesthood. Q. 7.—What were the twelve diamonds? The twelve apostles. Q. 8.—Where is the woman? She is on the continent of America. Q. 9.—How is she known from other women or churches? By the priesthood; by her twelve apostles at her head; the organization of her officers being the ancient order, a presidency, the Twelve, and Seventies, walking by immediate revelation, the only principle of light that ever guided the people of God in any age.

THE POWER OF TRUTH.—I combat the errors of ages: I oppose the violence of mobs: I cope with illegal proceedings from executive authority: I cut the gordian knot of powers: I solve mathematical problems of universities with *Truth—Diamond Truth.*—Joseph Smith.

## LINES FOR A KEEPSAKE.

BY JAMES BOND.

*(Written previous to departing for America.)*

Dear Friend,—

As I'm going to part from you, these verses I make,  
 And present them unto you, to keep for my sake ;  
 That when I am gone to a land o'er the sea,  
 You can look on these verses,—and think upon me.

O yes, I am going to the land of the west,  
 Where God can be served and his law kept the best ;  
 And when I from priestcraft's oppression am free,  
 O, then, look on these verses,—and think upon me.

When oppression increases, and tyranny thrives,  
 When the poor will be driven to fight for their lives ;  
 Then away from commotions you 'll wish you could be,  
 And you 'll look on these verses,—and think upon me.

When the world will be deluged with trouble and wo,  
 And when through the earth the "destroyer" shall go ;  
 Then you 'll wish yourself safely across the wide sea,  
 And you 'll look on these verses,—and think upon me.

But I wish you would see, oh ! I wish you would hear,  
 And learn by the signs that destruction is near ;  
 But if to escape it the way you can't see,  
 O, then, look on these verses,—and think upon me.

*Liverpool, July 11th, 1848.*

## LIST OF MONEYS RECEIVED FROM THE 7TH TO THE 27TH OF JULY.

Abraham Marchant .....	£ 2 10 0	Brought forward.....	£31 4 10
William Speakman .....	2 16 0	William West .....	6 10 0
George Kendall .....	1 9 6	Thomas Smith, Leamington .....	1 10 0
Thomas Smith, Norwich.....	1 16 7	George P. Waugh .....	4 0 0
Robert Holt.....	2 5 8	Crandell Dunn .....	3 10 0
Isaac Dacer .....	1 1 6	William Hulme .....	2 16 4
Robert Martin.....	3 5 0	James Bond.....	1 3 0
John Halliday .....	2 12 6	Thomas Bradshaw.....	0 9 0
Philip Lewis .....	0 9 0	John Fidoe .....	0 17 9
James Walker.....	3 4 0	Francis Jackson .....	0 11 3
Manchester Conference .....	2 15 11	John Parkinson .....	1 0 0
John Johnson .....	1 19 2	John Hackwell .....	2 15 0
William Cartwright .....	5 0 0	W. Mc.Keachie .....	6 14 6
Carried forward .....	£31 4 10		£61 1 8

## CONTENTS.

The Day of God's Power.....	225	Projected Railway from Council Bluffs to the Pacific Ocean .....	235
Dialogue between Tradition, Reason, and Scriptus.....	227	Massacre by the Indians .....	237
Beautiful Illustration of Faith .....	230	The Mormon Creed .....	238
Conference Minutes .....	232	A Parable.....	238
Editorial .....	234	Poetry .....	240
		List of Moneys Received.....	240

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215

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

No. 16.

AUGUST 15, 1848.

VOL. X.

PRESIDENT ORSON PRATT'S FIRST GENERAL EPISTLE TO THE SAINTS THROUGHOUT ENGLAND, WALES, SCOTLAND, IRELAND, AND ADJACENT COUNTRIES, GREETING,—

Dearly beloved Brethren,—It has seemed good unto the Presiding Council of the kingdom of God to appoint your humble servant, the author of this Epistle, a mission to this part of the earth: the general nature of which is expressed in the following letter written by the Council, namely:—

“Elder Orson Pratt, a member of the quorum of the Twelve Apostles, is hereby delegated to repair to England; to preach the gospel, print, publish, superintend the emigration, and preside over all the Conferences, and all affairs of the Church of Jesus Christ of Latter-day Saints in the British Islands and adjacent countries; and we call upon all the Saints to give diligent heed to his teaching, and follow his counsel in all things, for in so doing they will be blessed. Elder Pratt's family will accompany him, if he choose: in so doing we pray that they may be blessed. It is the duty of Elder Pratt to see that the Elders and Saints carry out those principles contained in our General Epistle of 23rd December, 1847.

“Done at Winter Quarters, Omaha nation, North America, this twenty-second day of April, 1848, and signed in behalf of the Presiding Council of the said Church.

“BRIGHAM YOUNG, President.”

“WILLARD RICHARDS, Clerk.”

In compliance with this appointment, I left the camp of the Saints in the Indian territory, bordering on the western frontiers of the United States, about the middle of May; and, through the kind favor and mercy of God, I have, together with Mrs. Pratt and our three children, safely passed over about one quarter of the circumference of the globe, riding swiftly upon canals, rivers, railroads, lakes, and the majestic ocean, and at length arriving in the land designated as the great field of my future labors.

It is with feelings of no ordinary kind, that I enter upon the vastly important and highly responsible duties of this mission. I am deeply sensible that it is a matter of no small moment to be entrusted with the watch-care of some forty thousand Saints. To impart to the Saints, to individuals and families, to branches of the church and conferences, the *counsels of life*, requires nothing less than the wisdom of God—the inspiration of the Almighty. Who, without these necessary qualifications, can give counsel in the right spirit—can proportion and measure out the words of life, according to the different capacities, the degree of talent, the nature of the disposition, the deep-rooted prejudices and traditions inherited from the fathers, from which the Saints are not as yet entirely free? The great variety of circumstances which are continually arising, and as continually changing,

requires a continued series of instructions and counsels, adapted to such fluctuating changes, that the Saints may know in all things how to escape the power of evil, and do the very things which will result in their greatest good. Now, who is sufficient for all these things? Who can give the mind of the Holy Spirit upon all the multiplied, unheard of, yet important cases which constantly occur, unless he be inspired to understand the *future* as well as the *past*? O, the folly of human wisdom, when substituted in the place of the spirit of prophecy! O, the vanity of human learning, when it denies immediate revelation, and sets itself up as competent to guide mankind in all the varied and difficult walks of life!

The present condition of the Saints in America is very different from what it has ever been before. In former years we have, through the commandment of God, gathered together by thousands within the immediate vicinity of our enemies and persecutors, being driven from city to city, building for others to inhabit, laboring for others to enjoy the fruits thereof; and all this has taken place that the prophecies, both of ancient and modern times, might be fulfilled. We have now sought out a resting place in the solitary valleys of the great interior of the western continent. There, in the deep and lonely recesses of the "everlasting mountains," we hope to hide ourselves for a small moment, while the indignation of the Almighty is poured upon the nations—there we anticipate to enjoy rest for a season from the fury and oppression of our enemies—there we hope to rear a house unto the God of Jacob, and not be immediately driven from its enjoyments—there we hope to commence the great work of the civilization and redemption of the remnant of Joseph; and, finally, there we hope to serve God with all our hearts, and with all that we possess, and fulfil the great purposes of his will pertaining to the great work of this last dispensation. A great, extensive, and rich tract of country has also been, by the providence of God, put in the possession of the Saints in the western borders of Iowa. This country is also at some distance from all other settlements, there being none on the west, north, or east; and on the south it is some forty or fifty miles to the thinly scattered settlements of Missouri. This country is called the "Pottawatomie country;" it was inhabited by a tribe of Indians by that name, until last season, when they were removed by the United States government, leaving the Saints as the sole occupiers of the soil. This land is not yet in market. When it comes into market, the Saints, being the first settlers, will, by law, have certain pre-emption rights, and the first chance of purchasing the lands at about 5s. per acre.

There are now about 15,000 Saints located on these lands. Their settlements extend some fifty or sixty miles along the east bank of the Missouri river, reaching back to the east of said river some thirty or forty miles. The soil is exceedingly rich and fertile—the face of the country hilly, though not mountainous, and far more healthy than the level plains of Illinois and Missouri. The Saints have opened extensive farms in every direction, and there will doubtless be a large surplus of provisions raised this season, more than sufficient to supply the demands of the emigrating Saints who shall arrive in their midst. From that point, during the month of May and June, emigrating companies will annually leave for the valley of the Great Salt Lake. These are the only two months in which it will be safe for them to start. The Saints throughout the United States, Canadas, British Islands, and Europe, are requested to gather up and concentrate themselves in that land, and make every necessary preparation to pursue their journey over the mountains. Three of the Twelve, namely Orson Hyde, George A. Smith, and Ezra T. Benson have the presiding care over the Saints in that region. They will give all necessary counsel and instructions to companies arriving from the east, as well as to those who shall depart for the west.

Let the presiding Elders of all the conferences throughout this island and adjacent countries, see that the Saints are thoroughly, wisely, and judiciously instructed in all points in relation to the gathering. The gathering of the Saints is a very important item of our faith. It is founded upon divine revelation, both ancient and modern. Isaiah has repeatedly predicted, in the most definite manner, that the sons and daughters of God should be gathered from the ends of the earth. David in his psalms is very express and beautiful in his illustrations upon the gathering. It seems to be a theme upon which all the prophets of the Old Testa-

ment dwelt with peculiar interest. The great events connected with the gathering in the latter days engrossed, to a remarkable degree, the attention of the Nephite prophets in ancient America. They are very explicit in enumerating many of the particulars in the Book of Mormon. The revelations given to our martyred prophet, Joseph Smith, while translating the Book of Mormon, predicted not only the rise of the church of the Saints, but also their gathering. In May, 1829, the Lord, speaking of those who should receive this gospel, said, "Behold, I will gather them as a hen gathereth her chickens under her wings, if they will not harden their hearts." In September, 1830, about five months after the first rise of the church, the Lord said to his servants, "Ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice and harden not their hearts: wherefore the decree hath gone forth from the Father, that they shall be gathered in unto one place upon the face of this land, to prepare their hearts, and be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked." Many other revelations of a similar nature are contained in the Book of Doctrine and Covenants. None of the Saints can be dilatory upon this subject, and still retain the spirit of God. To neglect or be indifferent about gathering, is just as displeasing in the sight of God as to neglect or be indifferent about baptism for the remission of sins. It is true that many of the Saints in this country are poor, and have not the means of gathering; but let them not be careless and indifferent upon the subject, but use every lawful exertion to accomplish that end. If they do this they shall still retain the Holy Spirit, and the Lord will smile upon them, and in due time work out their deliverance. Let the rich Saints remember the poor, and help them from time to time as they shall be counselled, and the Lord shall bless them also. Let all the Saints who have property in houses, or in lands, or in goods, or in tenements, or in banking institutions, or in any other incorporations or companies, or in merchandise, or in manufacturing establishments, or in any other circumstances or conditions, immediately set themselves at work, with all wisdom and prudence and with much prayer, to dispose of their property, to wind up, arrange, and bring to a close their business, to collect together all of their riches, and go forth to the mountains of the Lord—to the valley of the Great Salt Lake—with their gold and silver, and wearing apparel and precious things, and in fine every needful thing, as mentioned in the General Epistle of the Twelve Apostles, of the 23rd of December, 1847, published in the 6th number of the 10th volume of the STAR. Let all the elders and officers of the church frequently impress upon the minds of the Saints the important instructions contained in that Epistle. Instruct the wealthy among the Saints not to be covetous, not to set their hearts too much upon their property; but, if they wish to please God, let them put the price of their property down to a reasonable low value, and ask the Lord to dispose the heart of some one to purchase the same; and be sure not to reject any offer that is any thing near reasonable, for, in so doing, you may be a loser, and not have another offer, and be unable to deliver yourself in the days of trouble which are fast hastening upon the nations. Now is the time to be diligent! Now is the day of deliverance! The sword is now unsheathed! It hangs glittering over the nations! It will soon fall and devour much flesh! What withholds it? Surely not the righteousness of the people, for their corruptions cry aloud for judgment! But it is the faith of the Saints—the poor feeble Saints, who are crying day and night, saying, O Lord, spare us! Cut us not off with the wicked! We are weak! we are poor! we are oppressed! O save us! O deliver us! O bring us to the mountain of thy holiness, and not suffer us to perish in the day of thy fierce wrath when thou arisest to take vengeance—to overturn governments—to destroy kingdoms—to lay waste the nations.

Ye are the salt of the earth. It is for your sakes that the flood-gates of destruction are kept closed for a little season. Awake, then, O ye Saints, awake! set your faces Zionward. Go forth from among the nations. Partake not of their sins, neither covet their luxuries; for the day of evil is at hand. It shall enter into the palaces of the great—into the halls of the nobles—and their luxurious banqueting shall cease, their riches shall perish from their hands; sorrow and trouble shall take hold of them, and anguish of spirit; it shall come from all quarters, like the rushing together of adverse elements—like the whirlwind in its

fury—like the breaking forth of mighty waters. O, then, where will be safety? It shall be in mount Zion. There only shall the daughter of peace select her habitation. There only shall be “quiet resting places, and sure dwellings,” for the righteous who have escaped from the nations. O, ye Saints of the Most High, linger not! Make good your retreat before the avenues are closed up. Now is the time that you need not “go out in haste, nor go by flight;” but all due preparation can be made, if you are diligent.

Let the servants of God continue to preach repentance and remission of sins by baptism, and let alone the mysteries of the kingdom, for the world is not worthy to receive them, neither can they understand them, for they are only to be understood by the Holy Spirit, and duly appreciated by the children of the kingdom. If the Saints would understand them, let them go up to the mountain of the Lord, and build a house unto the God of Jacob. Then you shall be taught in his ways, and instructed in his paths more fully; then your hearts shall rejoice, and your understandings shall be opened; then the glory of the Lord shall be upon you, and the mysteries of ages past, and of ages to come, shall be revealed; then you shall be taught by the Holy Spirit the right things, in the right time, in the right place, and in the right order; then will be the time to teach and learn mysteries. But now cry aloud to the people in their cities, in their towns, in their country places, and wherever a door shall be opened. Cry aloud, and spare not; saying, Repent, and be baptized by those having authority, for the remission of your sins, that you may be filled with the Holy Ghost; for the hour of God's judgment is at hand. And except you do this, you shall in no wise escape. Let this be your cry in all places; and if you are faithful, the Holy Ghost will teach you in all things what you must do; and the word shall be confirmed unto the believers, with signs following; and they shall *know* of the doctrine, for the Father shall reveal it to them; while the wicked shall not understand, but perish in their wickedness.

I have been appointed to take charge of the business of the emigration of the Saints, and I wish now at the commencement to lay down a few rules and instructions, in plainness, that you may know how to be guided in relation to this matter.

1. The time of emigration for the Saints, from Liverpool to New Orleans, will be from the early part of September until March.

2. Every person or family of the Saints, who wish to emigrate, and are prepared so to do, are requested to send to me their ADDRESS, written in plainness, and also the *ages* and *names* of every man, woman, child, or infant that is going, and also one pound in money for each person, both old and young.

3. I shall not be responsible for any money that shall be committed to the care or charge of any person, unless the same shall come into my hands. The Saints can send to me *Post-office Orders*, safely enclosed in letters, and directed to ORSON PRATT, No. 15, Wilton Street, Liverpool, giving to me the same name, in a plain legible hand, that you give to the postmaster of whom you purchased the order; in this manner there is no doubt but that they will come safely, and be drawn without difficulty from the order office in Liverpool.

4. I shall return no receipts by letters for any money that comes to my hands, for this would require too much of my time, which should be otherwise occupied.

5. We shall publish in the STAR, or by letter directed to the emigrants, the day and month on which every ship, carrying Saints, will sail; and all emigrants are requested to be in Liverpool at least three days previous to sailing, so as to make every necessary arrangement.

6. Let not the emigrants, when they arrive in Liverpool, crowd in upon the families of the Saints of this town and burden them. I have been told that in the time of emigration some of the families have had to prepare from 50 to 100 meals per day, for the visitors of the emigrating Saints. This must not be: it is too burdensome. The Saints should then come prepared to hire their own lodgings, and furnish their own meals. Perhaps some one of the Saints will say, “Well, I do want to see Elder such a one; he is a good brother. When he was preaching in our neighbourhood, I kept him at my house and made him perfectly welcome; I think I will go and take tea with him; I know he will be glad to see me.” Let 50 or 100 Saints reason in this way, and behold our good brother is thronged day

and night, and he and his family worn out with fatigue. Remember this and be wise.

7 The Saints are requested not to delay sending one pound until they ascertain the day on which the vessel will sail; for in so delaying, in all probability the ship will be full and cannot take them. As a general thing we shall not publish the day on which a vessel will sail, until we have received the names of about 150 or 200 passengers, at which time a vessel will be chartered and notice given. If one vessel is not sufficient to take all who wish to emigrate in September, we shall procure passages for the overplus in some other vessel.

8. The price of passage will vary within small limits, from time to time, depending on circumstances. It will probably never be less than £3 5s., and perhaps never exceed £5 for adults. Children between the ages of one and fourteen will be about *ten shillings less*. Infants under twelve months, *free*. The alteration in the fare of children is occasioned by the late American law, passed a few weeks ago, which has a tendency to increase the fare of both adults and children. By this law, the passengers on each vessel are not only limited to a smaller number than usual, but each child over twelve months old is counted a full passenger, and must be furnished with the same amount of provisions as an adult. For this reason many ship agents are requiring about the same fare for them as for adults.

9. In the fare, whatever price it may be, will be included the following amount of provisions for each passenger over twelve months old, as specified by law, namely,

Good navy bread about .....	33 lbs.
Rice .....	10 lbs.
Oatmeal .....	10 lbs.
Wheat flour.....	10 lbs.
Peas and beans .....	10 lbs.
Potatoes .....	35 lbs.
Vinegar .....	1 pint.
Fresh water.....	60 gallons.
Salted pork, free of bone .....	10 lbs.
And a sufficient supply of fuel for cooking.	

As the Saints will need tea, coffee, sugar, treacle, butter, cheese, and probably more breadstuff, potatoes, &c., together with many other articles not included in the above list of provisions, they are advised to purchase the same of me, as I can furnish them free of duty, and therefore much cheaper. You will also need tin ware, cooking utensils, provision chests, bedding, &c.

10. The Saints are expressly cautioned to be aware of men, who, with flattering words will endeavour to take every advantage of them in order to filch money from their pockets. Such men are plentiful in Liverpool.

11. As soon as the Saints arrive in Liverpool, they are requested to call at the STAR office, where they will obtain passenger tickets from brother Thomas Wilson, an experienced passenger broker, with whom I have made all necessary arrangements, according to law, in relation to all money paid in by emigrating Saints.

12. When the Saints shall have arrived at New Orleans, they are expressly cautioned to beware of all such persons as Lyman Wight, or any of his emissaries, who are endeavouring to decoy the Saints off into Texas, professing themselves to be Saints, when they are looked upon by our church as apostates, acting in direct opposition to the order of the church. All who follow them will be considered apostates, and not of us.

I have also been appointed to receive the tithing of the Saints, and to forward the same by safe conveyance to the first Presidency of the church in the city of the "Great Salt Lake," for the purpose of building in the mountains a house unto the God of Jacob. The law of tithing was given by revelation several years ago, and will continue in force upon the Saints in all the world throughout their generations. By this law, one tenth part of your property is required; and ever after, one tenth part of your annual income must be given in. In this country there are doubtless many Saints who cannot comply with this law—who are dependant upon their daily labor to procure the scanty morsel of coarse food, which is barely sufficient to keep soul and body together. Of such, it is not to be expected that one tenth will be required; for in so doing they would distress themselves and their families

perhaps beyond endurance. It would be better for some one to give to them, than for them to give. There are others, who, though not suffering, can barely procure sufficient to sustain themselves, and perhaps lay by one, two, or three shillings per week, so that in case of sickness, the want of employ, or some other unforeseen circumstances, they would not be entirely destitute. They hope by this slow process to eventually procure enough to emigrate to a land of plenty. We do not require tithing of such. There are others whose circumstances are some better, and who can, without distressing themselves or families, or without hedging up the way of their emigration, pay in their tenth; and of them it is required, and they cannot be justified in refusing to obey this law. Perhaps some may say, "I am willing to obey, but my property is in such a condition that I cannot at present command one tenth." Such are counselled to use all diligence in placing their property in such a condition, that they can not only command one tenth, but the *whole*. Let the whole be extricated from all embarrassment, so that you may not only pay your tithing, but remove with the *balance* of your property to the mountains of America—to the city of the Saints—to the place of the *Name* of the Lord of Hosts. In so doing you shall be blessed. And this is the only safe course for you to pursue; it is the will of God, and his counsel. Blessed are they who shall comply; for they shall flourish like the green herb upon a fertile soil, and not wither away, and their children shall grow up like plants of renown, and be honored among the children of God. But woe unto the covetous—those who love their property more than they love the counsels of God—for they shall perish with their riches, and shall not receive an inheritance among those that are tithed; they shall wither away, and become like the dried stubble prepared for the burning; and their names shall not be found among the records of the just.

Let the officers of the church give all the requisite instructions relative to the law of tithing, that the Saints may not remain in ignorance upon this subject. Tithing can be forwarded to me by post-office orders, or any other safe conveyance that the conferences may devise.

I shall not be responsible for any tithing that you shall commit to the trust or charge of any person, unless the same shall come into my hands.

All persons paying tithing, are requested to forward their names with the amount, and also the names of the conferences to which they belong, written in plainness, so that they may properly be entered upon the tithing record.

The Saints are constantly making many inquiries in relation to the subject of *marriage*. From the recent information which we have received upon this matter, we judge that it would not at present be expedient for the presiding Elders or any other officers of this church to administer in the ceremony of marriage in England or Wales, or in any other part where the laws of the land have made other provisions. Honor and respect the laws of the country, and do nothing that would subject yourselves to fines or penalties, or bring unnecessary reproach upon the cause of God. From some remarks made at the general conference, some of the presiding Elders might consider themselves safe in officiating in this sacred ordinance, but we are fully persuaded that it is not wisdom under the existing laws of England; therefore if any of the Saints wish to be united in marriage, let it be done according to the laws of the land, or else wait until it can be done in some other country where the laws are more favourable.

The Saints in this country are now become quite numerous, and thousands are constantly being added to the church; and as the eyes of all are fixed upon them, it is necessary that they should manifest by their good works to actually be what they profess to be—the Saints of God—the children of light.

The Saints in this land have been highly favoured and extensively benefited by the indefatigable and praise-worthy labors of our much esteemed and dearly beloved brother, Elder Orson Spencer, whose wise and judicious course in his presidential administration over the Saints in this land, will ever live in remembrance of all the faithful. His integrity and sterling virtue have erected for him an enduring monument that can never perish. The eloquent and powerful reasonings displayed in all his writings—the bold, energetic, and beautiful style diffused through every part, and the meek and humble spirit which seems to pervade almost every sentence, clearly indicates a sound mind, enlightened by the spirit of truth, and filled with



wisdom by the inspiration of the Almighty. The inestimable truths which he has so ably developed in his writings, will prove an invaluable treasure to thousands, and live in the memory of all future generations. We are happy to inform the Saints that brother Spencer will, if his health permits, tarry in this land yet a few months, and we hope to see many articles from his pen upon various subjects, feeling assured that they will be hailed with delight by the anxious multitudes, many of whom have already tasted the soul-cheering knowledge he has formerly communicated, which has served to greatly sharpen their appetites for more.

As I now enter into this great field of labor, I hope that by the assistance of God, through the prayers of the Saints, and by my own faithful exertions, to be a benefit to you and the cause of God in this country. In all my future labors I shall seek to be guided by the Holy Spirit, and I shall endeavour to counsel you, from time to time, as I receive counsel from the proper source. May the God of ancient Israel, who delivered them out of severe bondage, and made them a nation unto himself, also look upon his poor, afflicted Saints in England, and send them speedy deliverance, and bring them forth into his holy mountain, and establish them unto himself a peculiar people, is the prayer of your humble servant,

ORSON PRATT.

Liverpool, August 15th, 1848.

#### WAS JOSEPH SMITH SENT OF GOD?

A few days since, Mrs. Pratt and myself, together with some others, were kindly invited to take tea with a very respectable gentleman of this town (Liverpool), who, though not connected with our church, yet was, with his family, sincerely enquiring after the truth. They seemed to be fully convinced in relation to the most important features of our doctrine, and were desirous of extending their investigations still further. We hope that their researches may happily result in a full conviction of the truth, and that they may obtain that certainty, so much to be desired, as to the *divine* authority of the great and important message *now* revealed from heaven—a message which must assuredly prove a savor of *life or death* to the generation now living. This message is beginning to awake the attention of the honest, virtuous, and upright among all classes of society. They seem to be aroused from the slumber of ages.

A message of simple truth, when sent from God—when published by divine authority, through divinely inspired men, penetrates the mind like a sharp two-edged sword, and cuts asunder the deeply-rooted prejudices, the iron-bound sinews of ancient error and tradition, made sacred by age and rendered popular by human wisdom. It severs with undeviating exactness between truth and falsehood—between the doctrine of Christ and the doctrines of men; it levels with the most perfect ease every argument that human learning may array against it. Opinions, creeds invented by uninspired men, and doctrines originated in schools of divinity, all vanish like the morning dew—all sink into insignificance when compared with a message direct from heaven. Such a message shines upon the understanding like the splendors of the noon-day sun; it whispers in the ears of mortals, saying, “this is the way, walk ye in it.” Certainty and assurance are its constant companions; it is entirely unlike all plans or systems ever invented by human authority; it has no alliance, connexion, or fellowship with any of them; it speaks with divine authority, and all nations, without an exception, are required to obey. He that receives the message and endures to the end will be saved; he that rejects it will be damned. It matters not what his former righteousness may have been—none can be excused.

As a specimen of the anxious inquiry which now pervades the minds of many in relation to this church, we publish the following letter, which was kindly read to us during our afore-mentioned visit, by the gentleman who received it from his friend in London. We were struck with the apparent candor, the sound judgment, and the correct conclusions of the author of the letter, and earnestly solicited the privilege of publishing it. Permission was granted, on condition that we would

withhold names. We here present it to our readers, and shall endeavour, in the same spirit of candor, to answer the all-important inquiries contained in it.

July 15th.

My dear Sir,—I have been expecting, time after time, to be able to return you the "Letters" you so kindly left with me. As I informed you in my last, I cursorily read through the Letters, and then handed the book to Mr. ——. With him it is at the present time. The impression made thereby on his mind is very remarkable, and he requests me to inform you, that if you will allow him, he means to keep the book, if you will please to let him know the price thereof. He and I concur in our view of Mormonism at present. Do you enquire what that view is? I will then proceed to state it. We consider that the proofs which Mormonism gives of the apostacy, are without question, clear and demonstrative; we entirely concur also in the personal appearance and reign of our Lord; we are persuaded that all the preachers and teachers of the day are without *authority*—that their teachings and interpretations are uncertain as to the truth—that the translations of the Scripture, being done without inspiration, are also uncertain. All is uncertain! melancholy thought! a deplorable picture but a true one!—the different teachers doing the best they can!—all jarring—all contending! The result—division, multiplied division! And they have a right if they think proper to divide from an authority *merely human*. But their multiplied division is a multiplied proof that they are wrong—that they are without that SPIRIT who guides into truth, *and truth is ONE!*

My dear sir, the "Saints" have made out a strong and irrefragable case to show that "*authority to teach*" is no where, if not with them; but the proposition that *they have authority to teach, interpret, &c.*, is one that at present does not create a conviction in Mr. — or my mind. We admit that it is very reasonable to suppose that, under such circumstances, God would raise up and send *one invested with authority*. Whether Joseph Smith was such an one is the all important question. I also admit, that so far as I am acquainted with his history, there is something very remarkable about him; perhaps I should be fully convinced if I were more fully read in writings relating to him. I wish I lived near to you, and then I would read more fully on the subject; I confess my mind is much concerned to arrive at a clear conclusion upon the point.

Mr. — wishes you, if you will be so good, to select a few books that you think clearly prove the divine mission of Joseph Smith, and send them in a parcel to him with the prices; he will feel much obliged, and will send you a post-office order for the amount; he believes your selection will be a judicious one. I have heard Mr. Banks twice since I saw you, and other individual teachers also. There is much in their public services I approve. I am struck with the simplicity of their celebration of the ordinances. Mr. Banks and the others *assert strongly* the divinity of Joseph Smith's mission; this is, however, not enough: the church of the early saints had proofs to give by inspired apostles like Peter, inspired deacons like Stephen, inspired evangelists like Philip, inspired prophets like Agabus, and inspired prophetesses like Philip's daughters. All this was the result of the *Spirit* being in and with them *in authority and power*. The church of the latter day ought to be the same, if having the *same spirit of authority and power*. The sects are without these proofs, therefore they are sects groping in the dark, and hoping, and thinking, and guessing they are right, and all this convinces that they are not "the Church, the body of Christ;" bodies they are of their doctors and founders sure enough! Now I think the Church of the Latter-day Saints must resemble the original, or it is at once proved to be only a sect. One result of my conversation with you and Banks, and perusing the Letters, is, that I can be no longer connected with any sect. So far as I see, I can without difficulty confound in argument—plain scriptural argument—any into whose company I am at any time thrown. The Methodist *system* I am convinced is the worst, because its pretensions are highest. I stand, therefore, fully alone. I declare I should be glad to be convinced that Mormonism is what it professes to be; I would join it to-day if my mind could be convinced that its elders had *authority to baptize me for the remission of sins, and to lay hands on me for the gift of the Holy Ghost*. These sacred ordinances I would obey gladly, if I knew men having authority to administer them! To have these ordinances administered without divine authority is mere child's play. Thus you see my position. A Methodist leader, an old friend, said to me the other day, "Are you connected with the Church of Christ now?—I hear you are not with us now." I answered, "Where is the Church of Christ?" He replied it is found among the different sects. I then inquired, "Are you in the church of Christ? for if you are, you must be a member of all the sects." This rather puzzled him. I then asked him "Shew me the sect that resembled the church at the beginning; does any one of them, or do they all put together resemble the church of the beginning?" He said certainly not. I enquired why not? He was shrewd enough to be silent and to see that his own mouth must condemn his sect and all the sects. Observe, in the absence of the spirit, men must do as well as they can. This I am trying to do, only I confess that I

am poor, and blind, and naked, bereft of the glory of the *certainty of the authority and truth of the church of Christ*. The sects, however, are satisfied, though "poor, blind, and naked," to boast of increase of goods, chapels, rich friends, preachers, &c., &c. So much for my present views and standing.

I suppose by this time you have acted on your convictions, and are joined to the Saints; in all honesty you ought, I confess. The moment a conviction that *divine authority and certainty of teaching* is with them, that moment will I join them. In the absence of this, all is mere guess-work; and I can guess as well for myself as any other mere man can guess for me. There is one point in reference to Mormonism which I am surprised at, it is this—the Saints, I understand, were, by *revelation from God*, directed to go to Nauvoo—to build a temple there—and that Christ would come and reign there! Is this so? Thus the Saints, in confidence and faith, left their countries and went to Nauvoo; but what has become of Nauvoo, and all the great things that were to be seen and done there? All is a mere abortion!! vanished like a dream of night!! Nauvoo was Zion. All were to go there. Now Nauvoo is not Zion. California is Zion. All are to go there. Perhaps California may turn out worse than Nauvoo. I hear hundreds of the Saints have been slaughtered in conflict with the Indians; all this to me seems singular, because in connexion with a *divinely guided church*, or one that professes to be so. I read the address of the Apostles from America; I thought it singularly unlike Paul and Peter's epistles. It recommended Saints to bring fire arms and powder, &c., with them when coming to America. Does this advice approve itself to your mind? This may be all right; perhaps it is; perhaps further knowledge would show it to be right.

Farewell. My respectful regards to Mrs. —, and ever believe me, my dear sir, yours very truly

First.—The author of the above letter has carefully examined the present state of the world, and declares himself fully convinced of the awful apostacy which now so universally prevails. He unhesitatingly admits that all authority to teach—to administer ordinances—to build up the church of Christ, has entirely ceased from the earth—that "all is uncertain." He also admits that "it is very reasonable to suppose, that under such circumstances, God would raise up and send *one invested with authority*." Whether Joseph Smith was such an one is the all-important question." Yes, indeed, it is an important question, and one that involves the fate of the present generation. If Joseph Smith was not sent of God, this church can not be the church of God, and the tens of thousands who have been baptized into this church are yet in their sins, and no better off than the millions that have gone before them. *The form*, without the power and authority, is no better than the hundreds of human forms that have no resemblance to the ancient pattern; indeed, it is more dangerous, because better calculated to deceive. Other churches do not profess to have inspired apostles, prophets, prophetesses, evangelists, &c.; hence we know, if the New Testament be true, that they cannot be the church of God. But the Latter-day Saints profess to have all these officers and gifts among them, and profess to have authority to administer in every form, ordinance, and blessing of the ancient church; hence we know, that so far as the offices, doctrines, ordinances, and ceremonies are evidence, this church can exhibit a perfect pattern. In these things, then, both ancient and modern Saints are exactly alike. By the New Testament then we cannot be condemned.

If the Latter-day Saints are not what they profess to be, one thing is certain, that no one ever will be able to confute their doctrine by the scriptures; however imperfect the people may be, their doctrine is *infallible*. Can this be said of any other people who have existed on the eastern hemisphere during the last 1700 years? No. Their doctrines have been a heterogenous mixture of truth and error, that would not stand the test one moment when measured by a pattern of inspiration; some disparity could be seen and pointed out—some deviation either in the organization or in the ordinances of the gospel, could be shown to exist. And now after so many centuries have elapsed, and when human wisdom has been exerted to its utmost strength, and the most exalted and gigantic talents displayed to lay a stable foundation whereon to build, we awake and behold all an empty bubble—a vain show—a phantom of man's creation, with scarcely a vestige of the ancient *form*, to say nothing of the *power*. In the midst of all this thick darkness, a young, illiterate, obscure and inexperienced man announces a message from heaven, before which darkness flees away; human dogmas are overturned; the traditions of ages

are uprooted; all forms of church government tremble like an aspen leaf at its approach, and the mighty fabric of popular sectarianism is convulsed and shaken to its very foundation. How happens all this? If Joseph Smith were an impostor, whence his superior wisdom? What power enervated his mind in laying the foundation of a church according to the ancient order? How could an impostor so far surpass the combined wisdom of seventeen centuries as to originate a system diverse from every other system under heaven, and yet harmonise with the system of Jesus and his apostles in every particular? What! an impostor discover the gross darkness of ages, and publish a doctrine perfect in every respect, against which not one scriptural argument can be adduced! The idea is preposterous! The *purity* and *infallibility* of the doctrine of this great modern prophet is a presumptive evidence of no small moment in favour of his divine mission.

We do not pretend that a *perfect doctrine* is an *infallible* evidence in favour of the *divine authority* of the one who teaches it. We can conceive it possible, though not probable, for a man to teach a doctrine unmixed with error, and yet be without authority to administer its ordinances. Swedenborg, Irving, and many others taught doctrines in some respects true, in other respects false; hence their authority should be rejected, even though they should perform miracles. We have no examples on the records of history, of a doctrine, perfect in every respect, being taught by any person or persons, unless they were inspired with divine authority. If Joseph Smith taught a doctrine in any respect false, he should be rejected as an impostor, though he should, like the magicians of Egypt, turn rivers of water into blood, or create frogs in abundance, or even raise the dead like the witch of Endor. On the other hand, if he taught a true and perfect doctrine, he might be sent of God, though he himself should perform no miracle, like John the Baptist, or the prophet Noah, or many other prophets of the Old Testament.

In ancient times, many great prophets were sent of God, and we have no record of their doing miracles, yet their respective messages were of infinite importance, and could not be rejected without condemnation. Where is there a man, no matter how great his attainments, that can show Mr. Smith's doctrine to be false? Did the ancient Saints teach baptism to the penitent believer for the remission of sins? So did Mr. S. Did they teach the laying on of hands for the gift of the Holy Spirit? So did Mr. S. Did the Former-day Saints teach that apostles, prophets, evangelists, pastors, teachers, deacons, bishops, elders, &c., all inspired of God, were necessary in the church? So did Mr. S. Did the ancient Saints teach that dreams, visions, new revelations, ministering of angels, healings, tongues, interpretations, and all other spiritual gifts were necessary in the church? So did this modern prophet. Where then is the discrepancy between the ancient and modern teaching? No where. The teaching of the one is as perfect as the other; and we again assert that this perfect coincidence in teaching, in every point, is a strong presumptive evidence that *Mr. Smith was sent of God*.

Second.—In what manner does Joseph Smith declare that a dispensation of the gospel was committed unto him?—He testifies that an angel of God, whose name was Moroni, appeared unto him; that this angel was formerly an ancient prophet among a remnant of the tribe of Joseph on the continent of America. He testifies that Moroni revealed unto him where he deposited the sacred records of his nation some fourteen hundred years ago; that these records contained the “everlasting gospel” as it was anciently taught and recorded by this branch of Israel. He gave Mr. Smith power to reveal the contents of these records to the nations of the earth. Now, how does this testimony of Joseph Smith agree with the book of John's prophecy given on the Isle of Patmos? John testifies that when the dispensation of the gospel is again committed to the nations, it shall be through the medium of an *angel* from heaven. J. Smith testifies that a dispensation of the gospel for all nations has been committed to him by an *angel*. The one uttered the prediction; the other testifies its fulfilment. Though Mr. Smith had taught a perfect doctrine, yet if he had testified that his doctrine was not restored by an angel, all would at once have known him to be an impostor. How came Mr. Smith, if an impostor, to not only discover a perfect doctrine, but to also discover the precise medium through which that doctrine should be restored to the earth? Did Swedenborg, Irving, Wesley, or any other persons, not only teach a pure

system, but at the same time did they declare that it was committed to them by an angel from heaven? If not, however pure and holy their teaching, they were not divinely authorised to administer in ordinances. If Mr. Smith had professed to have accidentally discovered those records, and that he was inspired to reveal their contents through the Urim and Thummim; or if he had professed to have received a message of the gospel through the inspiration of the Holy Ghost, or the Urim and Thummim, or in any other way but that of the ministering of an angel, we should, without further inquiry, have known him to be without authority. How came Mr. Smith, if a deceiver, to think of all this? Did Martin Luther, Wesley, Whitfield, Swedenborg, or Irving, think of this? Whence his superior intellect—his depth of understanding—his extensive foresight—that he should so far surpass all former impostors for 1700 years? John testifies that when the everlasting gospel is restored to the earth it shall be by an *angel*. Smith testifies that it was restored by an *angel*, and in no other way. *This is another presumptive evidence that he was sent of God.*

Third.—A revelation and restoration to the earth of the “*everlasting gospel*” through the angel Moroni would be of no benefit to the nations, unless some one should be ordained with authority to preach it and administer its ordinances. Moroni might reveal a book containing a beautiful and glorious system of salvation, but no one could obey even its first principles without a legally authorised administrator, ordained to preach, baptize, lay on hands for the gift of the Holy Ghost, &c. Did Moroni ordain Mr. Smith to the apostleship, and command him to administer ordinances? No, he did not. But why not confer authority by ordination, as well as reveal the everlasting gospel? Because in all probability he had not the right so to do. All angels have not the same authority—they do not all hold the same keys. Moroni was a prophet, but we have no account of his holding the office of an Apostle; and if not, he had no right to ordain Mr. Smith to an office which he himself never possessed. He no doubt went as far as he was authorised, and that was to reveal the “*stick of Ephraim*”—the record of his fathers, containing the “*everlasting gospel*.” How then did Mr. Smith obtain the office of an Apostle, if Moroni had no authority to ordain him to such office? Mr. Smith testifies that Peter, James, and John came to him in the capacity of ministering angels, and by the laying on of hands ordained him an Apostle, and commanded him to preach, baptize, lay on hands for the gift of the Holy Ghost, and administer all other ordinances of the gospel as they themselves did in ancient days. Did Swedenborg—did Irving’s apostles—or did any other impostors during the long age of darkness—profess that the apostleship was conferred upon them by those who held it last—by any angel who held the office himself? No; and therefore they are not Apostles, but deceivers. If Mr. Smith had pretended that he received the apostleship by the revelation of the Holy Ghost, without an ordination under the hands of an Apostle, we should at once know that his pretensions were vain, and that he was a deceiver. If an impostor, how came Mr. Smith to discover all this? Why did he not, like the Irvingites, assume the apostleship without an Apostle to ordain him? How came he to possess so much more wisdom than Irving, as to discover that he could not be an Apostle without being ordained under the hands of an Apostle? If Mr. Smith be a false Apostle, it must be confessed that he has exhibited far more judgment than all the false Apostles who have preceded him, learned and talented as they were. Is not this another presumptive evidence of *Joseph Smith’s divine mission*? Such a correctness upon matters of so great a moment, and upon subjects on which millions have heretofore erred, indicates something more than *human*—it indicates the inspiration of the Almighty. The purity of Mr. Smith’s doctrine—the perfect coincidence of his testimony with that of John’s, in relation to the manner of the restoration of the everlasting gospel to the earth, and the consistency of his testimony in relation to the manner of the restoration of the apostleship—are strong presumptive evidences that beautifully harmonize with and strengthen each other; the evidence is therefore accumulative, and increases with every additional condition or circumstance in a multiplied ratio, and seems almost irresistably to force conviction upon the mind.

(To be continued.)

The Latter-day Saints' Millennial Star.

AUGUST 15, 1848.

REMEMBER all *Post Office Orders* for Books and Stars must hereafter be sent to ORSON PRATT, No. 15, Wilton Street.

EMIGRATION.—The ship "Erin's Queen" will sail from Liverpool for New Orleans on the (5th) fifth day of September, carrying a load of Saints. Those who have paid their deposit, are requested to be in Liverpool on the (2nd) second day of September, so as to make ready to sail, As soon as you arrive, your luggage, &c., can probably be taken on board, where you can be lodged for 2 or 3 nights, until the ship sails. The fare will be,

For adults ..... £3 12 6 | Children under 14 years and over 1 year, £2 12 6  
 Infants under 1 year, ..... Free.

There is still room on the ship for 30 or 40 more passengers. Any others who will *immediately* send £1, can have their berths secured.

CONFERENCE MINUTES.

GENERAL CONFERENCE.

Manchester, August 14th, 1848, Monday Morning, 10 o'Clock.

Elder Orson Pratt, one of the Twelve, being present, offered up prayer to the Most High God.

The officers present were, of the Twelve, 1; High Priests, 15; Seventies, 7; Elders, 75; Priests, 27; Teachers, 6; and Deacons, 6.

On Sunday, 13th, there were many more officers present, whose business this day prevented them from attending.

REPRESENTATIONS.

CONFERENCE.	PRESIDENTS.	MEMBERS.	BRANCHES.	ELDERS.	PRIESTS.	TEACHERS.	DEACONS.	APPARENT INCREASE SINCE MAY 31, 1846.
Wales .....	Captain Dan Jones .....	2747	50	150	195	130	59	2161
Edinburgh .....	W. Gibson .....	1051	16	30	38	27	13	700
Glasgow .....	Graham Douglas .....	1438	20	67	56	59	34	*255
Manchester .....	Richard Cook .....	2102	30	84	145	64	32	892
Liverpool .....	Simeon Carter.....	813	11	48	57	25	11	312
London .....	John Banks .....	958	19	50	47	18	15	*617
Birmingham .....	Thomas Perks.....	1306	15	62	84	46	36	*564
Sheffield .....	Crandall Dunn .....	1050	22	48	67	36	18	578
Bradford .....	James Marsden .....	649	20	24	69	20	7	*357
South Conference .....	John Halliday .....	571	10	15	37	19	17	407
Preston .....	G. D. Watt .....	529		39	30	24	4	* 10
Warwickshire .....	Thomas Smith, jun. ....	522	11	23	42	13	9	370
Herefordshire .....	John Fido .....	521	17	24	31	15	5	*235
Derbyshire .....	Ditto .....	364	13	42	28	10	11	*130
Leicestershire .....	Ditto .....	167	4	9	20	6	3	* 9
Cheltenham .....	John Johnson .....	518	17	36	38	18	14	*150
Worcestershire .....	L. D. Butler .....	386	10	13	25	5	8	170
Clitheroe .....	John Cottam .....	357	8	18	30	15	5	* 33
Staffordshire .....	James Locket .....	342	11	39	33	13	13	
Bedfordshire .....	Robert Martin.....	303	11	26	23	9	4	50
Macclesfield .....	Charles Miller .....	274	7	16	24	11	5	* 51
Newcastle-upon-Tyne ...	William Speakman .....	224	9	21	17	4	5	* 32
Norwich .....	Thomas Smith, sen. ....	212	2	8	13	4	3	212
Pointon, Lincolnshire ...	W. C. Mitchell .....	200	7	13	19	8	0	73
Hull .....	James Ure .....	163	7	11	10	6	5	* 66
Isle of Man .....	— Hetherington.....	102	2	11	5	2	4	
Southampton .....	T. B. H. Stenhouse .....	33	1	2	2	1	1	33
Ireland .....	Not represented.....	...	...	...	...	...	...	...
Total .....		17902	350	929	1185	608	341	8467

In the table of increase above, those marked \* are perhaps not very correct, having been obtained by taking the difference between the present representation and those of 1846, but as some have emigrated since that, these are in some instances less than the real increase. Again, in Staffordshire and Hull, there appears to have been no baptisms, but such is not the fact; some have removed, some emigrated, some been cut off, probably, and some dead; and this will account for these and other apparent discrepancies in the numbers marked \* which were not given by the presidents, but approximate the truth.

ABSTRACT OF GENERAL CONFERENCES AS RECORDED IN THE STARS.

COMPILED BY T. D. BROWN.

CONFERENCES.	Vol 1. p. 20. Ap. 15 1840.	Vol 1. p. 67. July 6, 1840.	Vol 1. p. 165. Oct. 6, 1840.	Vol 1. p. 301. Apr 6 1841.	Vol 3. p. 28. My. 15 1842.	Vol 4. p. 33. June 4 1843.	Vol 4. p. 194. Apr 6 1844.	Vol 5. p. 166. Apr 6 1845.	Vol 7. p. 1. Dec 14 1845.	Vol 7. p. 185. My. 31 1846.	Vo. 10 p. 252. Au. 13 1848.
Preston .....	300	354	665	675	665	655	594	505	523	519	529
Penwortham .....	73	77	...	...	...	...	...	...	...	...	...
Longton .....	51	54	...	...	...	...	...	...	...	...	...
Southport, &c. ....	20	19	...	...	...	...	...	...	...	...	...
Dauber's Lane & Eccleston	54	42	...	...	...	...	...	...	...	...	...
Hunter's Hill .....	17	18	...	...	...	...	...	...	...	...	...
Heskin .....	3	...	...	...	...	...	...	...	...	...	...
Bolton .....	60	61	61	189	...	...	...	...	...	...	...
Ratcliffe .....	10	11	16	18	...	...	...	...	...	...	...
Whittle .....	18	16	...	...	...	...	...	...	...	...	...
Ribchester .....	25	22	...	...	...	...	...	...	...	...	...
Burnley.....	24	27	...	...	...	...	...	...	...	...	...
Blackburn .....	15	17	...	...	...	...	...	...	...	...	...
Keighley and Thornley.....	29	30	...	...	...	...	...	...	...	...	...
Waddington.....	50	58	...	...	...	...	...	...	...	...	...
Clitheroe .....	27	35	295	318	325	300	299	302	314	324	357
Chatburn .....	84	91	...	...	...	...	...	...	...	...	...
Downham.....	20	25	...	...	...	...	...	...	...	...	...
Grindleton .....	5	5	...	...	...	...	...	...	...	...	...
Manchester .....	240	280	364	443	1531	1481	1583	1724	1844	1847	2102
Stockport.....	40	85	140	161	...	...	...	...	...	...	...
Dukinfield .....	30	41	76	120	...	...	...	...	...	...	...
Altringham .....	8	4	82	...	...	...	...	...	...	...	...
Macclesfield and Peover...	30	38	71	...	238	250	219	204	206	223	274
Middlewich .....	6	20	...	...	...	...	...	...	...	...	...
Bury and Elton .....	12	12	...	...	...	...	...	...	...	...	...
Potteries, Staffordshire ...	101	168	248	574	507	377	370	...	329	...	342
Herefordshire .....	160	534	1007	1550	1298	960	172	498	933	656	521
Alston .....	40	36	39	26	...	...	...	...	...	...	...
Liverpool .....	28	78	100	190	570	558	596	678	797	750	813
Brampton.....	30	36	40	46	171	...	...	...	...	...	...
Bedford.....	40	40	36	...	...	242	184	220	237	258	303
Edinburgh .....	...	...	52	203	271	302	330	...	418	443	1051
Glasgow .....	21	106	193	368	564	721	833	1069	1181	1234	1438
Norwich .....	...	...	...	...	...	...	...	...	...	...	212
Whitmore.....	...	3	...	...	...	...	...	...	...	...	...
Odd Members .....	...	8	...	...	...	...	...	...	...	...	...
Northwich .....	...	14	...	112	...	...	...	...	...	...	...
Whitefield .....	...	14	39	41	...	...	...	...	...	...	...
Pendlebury .....	...	13	36	62	...	...	...	...	...	...	...
Eccles .....	...	5	13	24	...	...	...	...	...	...	...
West Bromwich.....	...	16	21	...	...	...	...	...	...	...	...
Birmingham .....	...	...	4	110	309	509	707	668	727	842	1306
Ireland—Hilsborough .....	...	...	5	35	71	55	52	33	52	45	...
Isle of Man .....	...	...	6	90	...	...	...	...	...	...	102
London .....	...	...	11	137	400	266	324	328	324	341	958
N'westl'-on-Tyne & Carlisle	...	...	6	66	...	154	160	150	186	198	224
Oldham .....	...	...	...	86	...	...	...	...	...	...	...
Wales.....	...	...	...	170	...	...	...	316	493	687	2747
Bradford and York .....	...	...	...	...	54	240	206	181	303	337	649
Cheltenham.....	...	...	...	...	540	544	532	596	357	368	518
Bristol and Bath, Sth Con.	...	...	...	...	...	93	31	207	282	308	571
Worcestershire .....	...	...	...	...	...	116	140	270	247	233	386
Wigan .....	...	...	...	...	...	5	...	...	...	...	...
Nottingham .....	...	...	...	...	...	5	...	...	...	...	...
Sheffield .....	...	...	...	...	...	128	201	310	470	472	1050
Pointon, Lincolnshire .....	...	...	...	...	...	14	27	17	...	...	200
Leicestershire .....	...	...	...	...	...	...	127	140	156	158	167
Derbyshire .....	...	...	...	...	...	...	96	112	268	234	364
Wolverton .....	...	...	...	...	...	...	8	...	...	...	...
Little Moor .....	...	...	...	...	...	...	6	12	10	...	...
Hull .....	...	...	...	...	...	...	...	74	190	229	163
Warwickshire .....	...	...	...	...	...	...	...	...	104	188	522
Southampton .....	...	...	...	...	...	...	...	...	...	...	33
Total .....	1671	2513	3626	5814	7514	7975	7797	8614	10951	10894	17902

N. B.—Manchester and other Conferences absorbed many of the smaller branches; and Herefordshire includes Gloucester, Marshill, Garway, Froomeshill, &c. Sometimes a Conference was not represented at all, and others only partially so. The above is as it appears in the STARS, though not exactly a correct representation of the members: about ten thousand appear to have emigrated.

William Gibson, H. P., from Edinburgh, in his representation, stated, that 150 in one small town in Scotland had almost simultaneously obeyed the gospel, and many were ready for emigration; and that in *Ayrshire*, where the work had

slumbered, all was again alive, and the spirit and power of God were made manifest in a great increase of diligence on the part of the priesthood, and of corresponding fruits, in additions to the kingdom of God.

Captain Dan Jones, from Wales, whose lungs and health seemed much impaired, said, that he had three years ago represented his conference of *three*—when he should have baptized one more—including himself and wife; and now, in addition to one thousand he had baptized for himself, and one thousand for his wife, he had nearly one thousand more to divide among the 150 elders who assisted him. He had also printed 45 pamphlets in the Welch language, from 8 to 100 pages each, in all about 1,186 pages of original matter; and from the quantity printed, there were no fewer than 1,600,000 pages duodecimo, in circulation among Cambria's honest sons and daughters.

Elder O. Spencer moved that the branch in Norfolk be organized into a conference to be called the Norwich Conference, and that Thomas Smith, sen., continue to preside over the same. Carried unanimously.

Resolved, that Elder William Ballan, late of Jersey, be cut off from membership in this church, for unrighteous conduct.

Resolved, that Elder Robert Martin leave Bedfordshire and take the presidency of the Worcestershire Conference in the place of L. D. Butler, who is allowed to emigrate first ship.

Resolved, that I. E. T. R. Clinton, from America, go and preside over the Bedfordshire Conference.

Resolved, that Marshall, Garway, and Froome Conference, be henceforth called the Herefordshire Conference.

Resolved, that John Spires from America, a native of this district, go and preside over the Herefordshire Conference.

Resolved, that part of the Herefordshire Conference near Garway, &c., be attached to the labor and charge of Captain Dan Jones, of Wales, as he may find by the Spirit to be wisdom.

Resolved, that J. D. Ross, late from Miramichi, go and preside over Staffordshire Conference, and lift up his voice by the power of God in the Potteries.

Resolved, that Thomas Clark—being a High Priest from America, and laboring in Cheltenham with Elder John Johnstone, who is about to emigrate to America, in January, 1849—go and preside over the Cheltenham Conference.

Resolved, that Milo Andrews, also from America, take the place of Simeon Carter, H. P., who will return to America in September next, and preside over the Liverpool Conference.

Resolved, that Elder Richard Cook leave his manual labor, and continue more efficiently to preside over the Manchester Conference, and that his brethren sustain him.

Resolved, that Elder William Howell, of Aberdare, South Wales, late a baptist minister, go across the British Channel, to Bretagne, in France, and offer the gospel to the people of that country.

Resolved, that the Conferences not named above, remain as they are at present, each officer having been appointed to preside, as at present, by a separate vote.

Elder Orson Spencer then spoke at length on the advantages of buying bonded goods, such as tea, sugar, &c., in Liverpool, and on the mode of remitting larger amounts of money than five pounds, namely, by registering the letter containing the enclosures at the Post Office, paying only 6d.; also on the printing—the book agencies—and the necessity of a three months credit only, or a settlement every three months by the book-agents; so that instead of hundreds of pounds being due the office as now, and corresponding amounts due the printer and binder, the office might be free every three months.

ORSON PRATT, President.

G. D. WATT, }  
T. D. BROWN. } Clerks.

#### SHEFFIELD.

This conference was held pursuant to President Dunn's notice in the STAR, and assembled in the Hall of Science, Rockingham-street, on the second of July. The meeting being opened at the usual time, it was unanimously agreed that Elder C. Dunn preside, and that Elder H. Mitchell act as clerk.

Of the priesthood there were present, 1 high priest, 29 elders, 25 priests, 21 teachers, and 4 deacons. The state of the conference was then represented as follows, viz:—



BRANCH.	REPRESENTED BY	MEM.	H. P.	ELD.	PRST.	TEA.	DEA.	BAP.	C. OFF.	REM.	REC.	DEAD.
Sheffield.....	Sylvester	357	1	15	23	12	3	17	4	8	0	1
Doncaster.....	By Letter	47	0	1	4	0	1	0	0	0	2	0
Chesterfield.....	Rodger ...	207	0	7	9	7	2	37	2	5	4	1
Pilley.....	Travis ...	40	0	4	2	3	1	3	1	0	5	0
Cranemoor.....	Hardy ...	10	0	1	2	1	1	0	2	0	0	0
Mattersea.....	Lees.....	68	0	2	5	1	1	12	0	0	2	1
Gringley.....	Lees.....	16	0	1	1	0	0	1	1	0	0	0
Darnall.....	Mitchell...	41	0	2	3	2	2	3	1	13	0	0
Rotherham.....	S. Wood	79	0	2	5	2	2	25	0	3	7	0
Woodhouse.....	Hall.....	55	0	6	4	3	2	0	0	0	0	0
Scholes & Thorp	White ...	8	0	0	1	1	0	1	0	0	0	0
New Brinsly.....	G. Wood	37	0	2	4	1	1	9	1	1	4	0
Eastwood.....	G. Wood	16	0	0	1	1	0	0	0	0	0	0
Bilper.....	Brewerton	14	0	1	1	0	0	4	0	0	2	0
Bolsover.....	Dev'nport	21	0	2	1	1	1	14	0	0	2	1
Cover.....	Furniss ...	8	0	0	0	0	0	7	0	0	0	0
Eckington.....	Leigh.....	3	0	0	0	0	0	3	0	0	0	0
Nottingham.....	Dunn.....	23	0	1	1	0	1	9	0	0	0	0
Total.....		1050	1	47	67	35	18	145	12	30	26	4

The branches were represented as being in general good standing, and rejoicing in the truth, of which we are glad.

It was then moved, seconded, and carried, that the following places be organized into branches, viz:—Cover, and Elder Furniss to preside; Eckington, and Priest Leigh to preside; Mizen, and Priest G. Nicholson to preside; Retford, and Priest John Milner to preside; Stavely, and Elder Ward to preside; Bilper, and Elder Brewerton to preside; Eastwood, and Elder J. Stones to preside; Barnsley, and Priest M. Slack to preside; also that M. Slack be ordained an Elder.

The following nominations were unanimously received by the conference, viz.:—Henry Stevenson, James Syddall, Charles Longson, Mark Fletcher, John Fletcher, Joseph Palfereman, Joseph N. Tingle, George Lancaster, Joseph Hasle, and William Robinson, for Priests; Joseph Micklefield, John Palmer, John Gibson, John G. Hall, Samuel Redfern, William Radish, John Cook, William Nailor, and Samuel Robinson, for Teachers; John Robinson, William A. Unite, John Simpson, William Alfred, and Isaac Harrison, for Deacons; George Hutchinson, for Teacher; George Howes and James Stones, for Elders.

While the sacrament was administered, Elders Dunn, Rodger, and Lees ordained those in the vestry who had been nominated to the priesthood, and several bore faithful testimony to the power and work of God in these last days.

It was then moved and carried, that we uphold by our united faith and prayers, Brigham Young and his two Counsellors—the Twelve Apostles—Elder O. Spencer—Elder Dunn as President of the Sheffield conference, together with the Presidents of the various branches of the conference; and also that we uphold one another. These motions were responded to in a way which showed that the parties had the confidence of the Saints.

We had two most excellent discourses in the evening from Elders Rodger and Dunn; the former made the nails so cleverly and so peculiarly adapted to the occasion, and the latter, by his usual mode of driving them with precision, fixed them in such sure places, that every stroke of the hammer of truth told upon the head of the nail; and the nails were of such a nature when driven, that they could not be drawn, and the application of the hammer fastened them so securely, that the Devil has roared greatly since, and his pious fraternity have joined him in the roar. We are hammering away as fast as we can. To God be all the glory, as it was in the *beginning*, is *now*, and *ever* shall be, world without end. Amen.

Elder C. DUNN, President.  
Elder H. MITCHELL, Clerk.

## HEALINGS.

“These signs shall follow them that believe; in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; or, if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.”  
—Jesus.

"If any among you are sick, let them call for the elders of the church, who shall anoint them with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise them up, and if they have committed sins they shall be forgiven them."—James.

Among the thousands of testimony which have been given to the truth of the above passages, we present the following:—

*Ashton, August 8th, 1848.*

To my dearly beloved brethren, Orson Pratt and Orson Spencer, in conference assembled,—I bear my testimony to you and the church of Latter-day Saints, that I have received a healing from paralytic strokes, both of limbs and body, and can walk by a little assistance. I am also a witness to the power of God in the healing of others.—WILLIAM BENNETT, Ashton-under-Lyne, May 26, 1848.

From a severe pain in the side of his body, he thought he should die before the ordinance could be attended to. It stood rebuked; and the next day he came to my house, for me to lay hands on him again. I was on business at the time, but followed him down to his own house, laid hands on him a second time, and he was restored so as to go to work.

Also, Lydia Whitworth, on the 22nd May, 1848, healed by the power of God, of a painful disease in the bowels so as to go her work.

Also, a son of brother John Lees, of Ashton, a young man, 17 years of age, gave up work last January—given up by the doctor and the neighbours—looked for nothing but death. Attending to the ordinances, he is healed and sound, and danced round the house for joy. On May 25, 1848, further anointed for a leg that pained him, and he danced round the table.

Elizabeth Lees, of Ashton, formerly a member of the Israelite's community in this town, had a bad leg for eight years. It was pronounced by the profession incurable. She was advised to have it taken off. On the 25th of May, it was anointed by brother John Lee; and after I visited her in company with him, and again attended to the ordinance, and continuing to anoint, it was healed and restored perfect in the June following, and she now considers it the better leg.

I am a witness for God that these things are true; and knowing this, I have taken the liberty of forwarding them to you. With my best love to you and your families, and all the Saints with you, I remain your fellow-labourer in the covenant,

JOHN ALBISTON, Patriarch.

LIST OF MONEYS RECEIVED FROM THE 27TH OF JULY TO THE 17TH OF AUGUST.

Thomas Smith, Leamington .....	£1	17	0		Brought forward.....	£48	9	10
Dan Jones.....	10	0	0		W. Mc.Keachie .....	4	7	0
Robert Dinmead .....	0	7	0		John Godsall .....	5	6	0
Charles Miller.....	1	8	0		Manchester Conference .....	3	10	0
George P. Waugh .....	6	0	0		James Walker.....	8	0	0
T. H. Bunting.....	2	0	0		Peter Ogden.....	3	3	0
John Morris.....	1	0	0		James Locket .....	1	10	0
William A. M'Master .....	0	13	0		John Halliday .....	1	4	0
William Hawkins .....	2	10	0		Titus Barlow .....	1	11	7
James Hughes.....	1	0	0		T. B. H. Stenhouse .....	0	1	0
William West .....	8	10	0		Robert Martin.....	1	3	0
William Frodsham .....	0	6	8		Caleb Parry .....	0	15	0
James Marsden .....	6	0	0		Charles Layton .....	1	14	4
John Johnson .....	1	10	0		Philip Lewis .....	1	0	0
James Bond.....	1	8	2		Henry Beecroft .....	3	0	0
Crandell Dunn .....	4	0	0					
Carried forward .....	£48	9	10			£84	14	9

NOTICE.

The Minutes of the General Conference will be given at greater length in the next STAR.

CONTENTS.

President Orson Pratt's First General Epistle .....	241	General Conference Minutes .....	252
Was Joseph Smith sent of God? .....	247	Healings .....	254
Editorial .....	252	List of Moneys Received.....	256

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## The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

No. 17.

SEPTEMBER 1, 1848.

VOL. X.

### WAS JOSEPH SMITH SENT OF GOD?

Fourth.—Joseph Smith not only professes, through the medium of angels, to have received a dispensation of the gospel, and the power and authority of the apostleship, but he also professes to have received, through *revelation* and *commandment* from God, a dispensation for the gathering of the Saints from all nations. Now the doctrine of the gathering of the Saints in the last days must either be *false* or *true*; if false, then J. Smith must be an impostor. It matters not how correct he may have been in all other points of his system, if this one point—the doctrine of the gathering—be false, he *must* be a deceiver. Why? Because he professes to have received *this doctrine* by direct *revelation* and *commandment*. On the other hand, if the doctrine of the gathering of the Saints be a *true* doctrine and scriptural, this will be another presumptive evidence that Mr. Smith was sent of God.

Now a doctrine may be *true* and not be *scriptural*; as for example, Newton's doctrine or law of universal gravitation is a *true* doctrine, but not a *scriptural* one; that is, it can neither be proved nor disproved by the scriptures. So, Noah's doctrine of gathering into an ark—Lot's doctrine of fleeing out of Sodom—Christ's doctrine to depart out of Jerusalem, and flee to the mountains to escape destruction, were all *true*, but neither of them could be proved or disproved by any scripture given to any of the former prophets. So likewise Mr. Smith's doctrine of the gathering of the Saints in the last days might be *true*, even though there should be no former scripture that predicted such an event; but in this case such a doctrine would be no evidence that Mr. Smith, who advocated it, was sent of God; but if such a doctrine can be proved to be a *scriptural* doctrine, that is, if the gathering of the Saints was predicted in ancient scriptures as an event to take place in a certain age, in a certain way, and through certain means, and Mr. Smith comes in *that age*, professing to have a message to gather the Saints in *such way*, and by *such means* as the scriptures have foretold, then the exact and perfect agreement between the professed message of Mr. Smith, and the scriptural predictions relating to such a message or work, would be a presumptive evidence of great weight in favor of his divine mission.

The doctrine of the gathering of the people of God, including Israel, is one so clearly predicted by the inspired writers, that it seems almost superfluous to refer to the numerous passages relating to it. The dispensation in which the people of God were to be gathered in one, is called by the apostle Paul, "*the dispensation of the fulness of times*;" which he represents as being an event then in the future. John, nearly one hundred years after the birth of our Saviour, saw the wonderful events and sceneries of unborn generations displayed in majestic and awful grandeur before him. He saw the churches of Asia, then under his own personal watch-care, lukewarm, corrupted, and about ready to be moved out of their place. He

saw the universal apostacy that was soon to succeed and hold dominion for ages over all kindreds and tongues, under the name of the mother of harlots—the great Babylon that should make all nations drunk with her wickedness. He saw that after the nations had been thus overwhelmed in thick darkness for ages, without the church of God, without apostles, without prophets, without the ministering of angels, without one cheering message from heaven, that there would be one more proclamation of mercy made to all people—one more dispensation of glad tidings from the heavens, to be ushered in by an angel restoring the everlasting gospel, which was to receive a universal proclamation to all the inhabitants of the earth, accompanied with a loud cry, that “*the hour of God’s judgment is come.*” He saw the universal proclamation of this warning message immediately followed by another angel, proclaiming the complete overthrow and downfall of Babylon. Between the interval of the flying of these two angels, he “heard another *voice from heaven*, saying, COME OUT OF HER, MY PEOPLE, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities.” Remember, that this voice, commanding the people to come out of Babylon, was to be a “*voice from heaven.*” It was not to be a cunningly devised plan of uninspired man, brought about by human ingenuity, but it was to be a voice from heaven—a message sent from God—a new revelation, commanding the Saints to come out of Babylon previous to its downfall. How came Mr. Smith, if an impostor, to get, not only all the other particulars which we have mentioned, perfectly exact, but also to discover that there must be a gathering of the Saints out of Babylon, and that that work must immediately follow the introduction of the gospel by an angel? Why did he not say, My doctrine is true, and if you will embrace it, you can be saved, and still remain where you are? It matters not how correct his doctrine might have been in all other points, if he had told his disciples to remain among the corrupt nations, and not gather together—this alone would have exposed the cloven foot, and proved him to be a deceiver. Swedenborg, Wesley, Irving, and a numerous host of others, during the last seventeen hundred years, have entirely neglected the gathering, which proves that they were without authority—that a dispensation of the gospel was never committed to them—that the voice from heaven to come out of Babylon had never saluted their ears. Previous to the restoration of the *gospel* by an angel, God had no people in Babylon, and therefore could not call them out. An unauthorised, uninspired priesthood, preaching a perverted gospel, never could raise up a people of God in Babylon; for they themselves are Babylon, and all their converts or children are begotten after their own likeness with Babylonish inscriptions upon their foreheads. It is only when the gospel, apostleship, and power are again restored in the way and manner predicted, that a people of God can be raised up among the nations. It is then, and not till then, that the voice is heard from heaven, calling that people out from among the nations. Mr. Smith did not forget this. It is marvellously strange, indeed, that he should be an impostor, and yet embrace in his system every particular that was to characterise the great dispensation of the latter times. It matters not how diverse the points of his doctrine were to the popular doctrines current among the great modern systems of religion. He seems to have introduced his system without paying the least regard as to what would be popular or unpopular—as to whether it would suit the learned or the unlearned—as to whether it would suit the temporal circumstances of man or not. He did not stop to make the enquiry whether the gathering of the Saints would be congenial to the feelings of those who occupied splendid mansions, upon fine farms, surrounded with every luxury of life. He did not stop to consider any of those things, but spoke as one having authority; saying, “*thus saith the Lord,*” upon every point of doctrine which he promulgated. Now, for a young man, inexperienced and illiterate, to profess to give the word of the Lord upon subjects of so great a moment—to reveal doctrines which were directly opposed, not only to his own traditions, but to the teachings and doctrines of the most popular, numerous, and powerful sects of the day, and at the same time have those doctrines exactly accord, not only with the ancient gospel, but with every minute prediction relative to the dispensation of the last days—is an evidence that carries TRUTH upon the face of it, and leaves a deep and lasting impression upon every reflecting mind,

and we can hardly refrain from assenting in our hearts, that surely *he must have been sent of God.*

Fifth.—What else besides the “everlasting gospel” does the Book of Mormon profess to contain? It professes to contain a brief but faithful history of a small branch of the *tribe of Joseph*, and the revelations given to them both before and after Christ, written by a succession of prophets who were the literal descendants of Joseph; hence it professes to be, in the full sense of the word, the *writings or records of the tribe of Joseph*. It contains numerous and pointed predictions, shewing expressly that the age in which their records should, by the power of God, be revealed to the nations, should also be the day in which Israel should be gathered; and that their records, in conjunction with the records of the Jews, should be the powerful instruments in the hands of the servants of God in bringing about that great work. Now, how does this accord with the word of the Lord to Ezekiel upon the same subject? Ezekiel was commanded to write upon two sticks, one for Judah, and the other for Joseph; after which he was commanded to join them together into one. And when the children of Israel should make enquiry what these two united writings of Judah and Joseph meant, he was to say unto them, that the Lord God would join the writings of Joseph with those of Judah; immediately after which he would take the children of Israel from among the heathen, whither they were gone, and would gather them on every side, and bring them into their own land: and that he would make them one nation in the land upon the mountains of Israel; and that one king should be king to them all; and that they should no more be two nations or kingdoms. Ezekiel testifies that the *writings of Joseph* should be joined with the *writings of Judah*. Mr. Smith presents this generation with a book, consisting of several hundred pages, professing to be the sacred writings of the inspired prophets of the tribe of Joseph, who anciently inhabited the great western hemisphere. Ezekiel testifies that Israel should be gathered, never again to be scattered, immediately after the union of these two records. The professed record of Joseph, brought to light by Mr. Smith, testifies, in the most positive language, that this is the age in which Israel shall be gathered through the instrumentality of the word and power of God, contained in the two records. Ezekiel uttered the prediction. Mr. Smith presents a professed fulfilment. This is another presumptive evidence in favor of the divine authority of his mission; for if the gathering of Israel had not been included in the mission of Mr. Smith, as an important part of the great work of the last dispensation, all would have had good reason for rejecting him without further inquiry. The ministering of an angel—the restoration of the gospel—the conferring of the apostleship—the setting up of the kingdom of God—the gathering of the Saints—the revelation of the record of Joseph, and its union with the Jewish record—and the restoration of all the house of Israel to their own lands—are the wonderful events to be fulfilled in the great “dispensation of the fulness of times.” Whatever person or persons are divinely commissioned to usher in that dispensation, must have the keys of authority to perform every work pertaining thereunto. If Joseph Smith had included all these remarkable events in his mission, *excepting one*; then that *one* exception would be sufficient to prove him to be acting without authority. But where, we ask, is there one exception? What particular event or circumstance pertaining to the dispensation, of which he professed to hold the keys, has he excluded from his system? Did John predict the restoration of the gospel by an angel? It is included in Mr. Smith’s system. Did John predict that the Saints should receive a message from heaven, commanding them to come out of Babylon? It also is included in the system of Joseph Smith, and the Saints are now obeying it. Did Ezekiel predict the final gathering of Israel as an immediate result of the union of the two records of Joseph and Judah? Mr. Smith also includes this in his system. The two records are already united in their testimony, and will soon accomplish the purpose for which they were sent forth. What then is lacking? Is there any of the prophets, or inspired writers of ancient times, who have pointed out some other way for the latter day dispensation to be brought about? Can any man show that the gospel will not be restored by an angel, or that the Saints will not be called out of Babylon by a message from heaven? or that the record of the tribe of Joseph will not be joined

with the Jewish record—the Bible? or that Israel will not be gathered to their own lands through the instrumentality of more revelation? or that the kingdom of God will not be set up in the latter days to break in pieces all other kingdoms? or that apostles and prophets will not be restored to the earth as in ancient times? If all these things are possible, probable, and scriptural—if all these events must come to pass in their time, and in the manner predicted—can any one show that this is not the time? that the Book of Mormon is not the record of Joseph, about which Ezekiel prophesied? Can any one show any cause why Joseph Smith should not receive the ministering of an angel? why he should not be ordained an apostle, or prophet, or receive revelations and commandments from God? If the gospel is to be restored by an angel, it must be restored at the first to some person. Why not that person be Mr. Smith? If the records of two different tribes are to be joined in one, why not the Book of Mormon and the Bible be the two records? and why not Mr. Smith be the instrument in the hands of God in fulfilling this prophecy? If these things are not the fulfilment of those ancient predictions, will the generation that lives when they do come to pass be any more believing than they are at present in this work? Will they be any more ready to receive new revelations, visions, angels, or ancient sacred records than they are now? When God sets up his kingdom, will mankind be any more willing to receive the apostles, prophets, and inspired officers of that kingdom, than they are now? One thing is certain; if the angel has not come—if the gospel is not restored—if the records of Joseph are not revealed—then there is no kingdom of God on the earth, no authority to preach or administer ordinances among men; all is gross darkness—all is uncertainty—and our only alternative is to wait till the voice of the angel is heard, till the great work of the last dispensation is ushered in. But will we then receive it? Will not our prejudices be as great then as they are now against Mr. Smith? Are there any qualifications that Mr. Smith should possess that he did not possess? Were there any doctrines which he advocated adverse to scriptural doctrine? Were there any principles connected with his system inconsistent with the prophecies? If then perfection characterizes every doctrine embraced in the great scheme of this modern prophet, who can say that he was not sent of God? Who dare oppose so great and perfect a system, without the least shadow of evidence to prove its falsity? Who so lost to every sense of reason and sound judgment, as not to perceive an overwhelming evidence flowing in from every quarter to establish the divine mission of Joseph Smith? Who that has examined his mission or system impartially, can bring even one evidence against it? Are we not bound then to yield, at least, our faith on the side of evidence? What excuse then can the learned, and great, and wise of the earth, render for opposing a work of so great importance with nought but ridicule, and slander, and vile reproaches? Let them bring forth their strong reasonings, or else let them hear, and say, it is TRUTH.

(To be continued.)

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## C O N F E R E N C E M I N U T E S .

### GENERAL CONFERENCE.

*Music Hall, Camp Field, Manchester, Sunday August 13th, 1848,*

Elder Orson Spencer called the Meeting to order, and

Elder Richard Cook read, and the vast congregation, amounting probably to 3000 people, sang the 1st hymn.

Elder John Banks offered up an appropriate prayer to the everlasting Father, full of gratitude for the great blessings, success, and increase of the kingdom of God.

Elder Spencer then named Elder G. D. Watt to act as Clerk, and to call to his assistance any one he felt to do—(he called Elder T. D. Brown to assist him.)

Elder Spencer then introduced Elder Orson Pratt, one of the Twelve, naming him to preside over this General Conference. This being seconded, was passed unanimously.

President O. Pratt then rose, and said: I arise, brothers, sisters, and friends, to express to you the gratitude of my heart for the manifestation of your feelings, and for your kindness to me at this time; I not only feel grateful to you, but I feel grateful also to my Father in heaven, for the privilege I now have of rising before so large a congregation of Saints, and of beholding your faces, and standing in your midst, and that we are met in the capacity of a General Conference. You have become a great people. In the course of a few years you have swelled your numbers to tens of thousands; and this calls for the utmost gratitude of the hearts of the servants of God; for he has opened the hearts and minds of the people in this land to receive the truth, and to obey the message which he has sent from heaven, and to receive the testimony of his servants. Although I feel to rejoice at this time with exceeding great joy, yet I feel as a little child; my heart is melted down with gratitude and thanksgiving to God. I feel my own insufficiency, so far as human wisdom is concerned, for the great and important duties that have been placed upon me, not only by the authorities of this Church on the American continent, but also by the authorities in this land. Were it not that I know that there is a God in Israel, and that his arm is sufficient—that this power has been promised, that his aid has always been given to his servants—I should feel at this time constrained to fall down in the dust, and exclaim, Who is sufficient for this work? Surely no person can be sufficient for a work of this nature, without the help and assistance of God. No human arm can guide a church of God, no human arm can administer proper counsel, or direct in all the affairs of the kingdom of God; but man at all times needs the inspiration of the Holy Ghost; he needs the light that shines from the eternal world, which is given to those who have confidence in God; his arm will be stretched out to assist such in this great work. I feel my own weakness as a man, and would earnestly request of the Church who are now present to support me by their prayers, that I may be a benefit to the Saints in this country. These are the desires of my heart; and I ask your prayers in the name of the Lord, that I may be enabled to give proper instructions in the very moment they are needed, according to the circumstances of the people; that by my administration the Saints throughout this island may be benefited. Having made these few remarks, and expressed the feelings of my heart, I now present to this Conference our beloved and much respected brother Orson Spencer. I here remark, that so far as we have been acquainted with the course of our beloved brother in this country, we are perfectly satisfied with him. The authorities in the land of America are well satisfied with brother Spencer; and we do verily believe, that he has exerted himself, to the utmost of his power, to do the work assigned to him. He has been an instrument in benefiting the people in this land, by the many great and inestimable truths he has published to the Saints in this country—truths that will shine in the presence of God in the great day when the redeemed shall be assembled before his throne—truths that shall stand for ever. I feel, brothers and sisters, upon this occasion, to call for the expression of this congregation on his behalf. I wish him to be one of my counsellors to the Saints in this land, through the pages of the Star, or in any other way, and that his counsel be esteemed as from the mouth of your unworthy servant, or as from the mouths of any of the authorities in America. If it be the feelings of the Conference, male and female, officer and member, that our beloved brother Orson Spencer occupy this station, you can manifest it by the uplifted hand.

[President O. Pratt then took a vote of confidence, sustenance, and approval, on behalf of Elder Orson Spencer, for his diligence and great success in the British Islands, and for his better health and future prosperity in the kingdom of God. Carried unanimously by a show of hands.]

Having made these remarks, I should be exceedingly well pleased to hear from brother Banks this morning, and others through the course of this day; and probably I may address the Saints in the evening; for we design to occupy this day in teachings and counsellings, as the Spirit of God may direct, leaving the business of the Conference till another day. With these remarks I close.

Elder Banks then spoke in a very interesting manner upon a variety of subjects.

At half-past two o'clock the afternoon meeting opened by Elder Crandell Dunn's

reading, and the congregation's singing a hymn. Elder Simeon Carter offered up prayer and thanksgiving to God. Two verses of a hymn were then sung.

President O. Pratt then spoke at some length from Isaiah xl. 9, "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!" His address, in substance, was as follows:—

This passage is one, among numerous others, relating to the great events which were to receive a fulfilment just previous to the second advent of our Lord, whose coming is clearly predicted in the following verses: "Behold the Lord God will come with a strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." We shall arrange the subjects contained in our text under three general heads, or questions.

First.—Who were to be the people whom the prophet here addresses as "Zion?"

Second.—What is the nature of the good tidings which Zion shall bring?

Third.—Why is Zion commanded to "get up into the high mountain?"

We have not time, at this general conference, to illustrate these several subjects to any great length; hence we shall only touch briefly upon some of the more prominent points connected with them.

First.—Who were to be the people whom the prophet here addresses as "Zion?"—They were to be a people raised up by the Lord himself, just before he "comes with a strong hand" to rule with his own arm. David says (Psalm cii.), "When the Lord shall build up Zion, he shall *appear* in his glory." The Zion mentioned in these passages could not have had reference to the Zion then existing at Jerusalem, but to a Zion that was to be built up and exist in the future. It could not have had reference to the church established under the administration of the ancient apostles; for the Lord did not "*appear* in his glory" to rule with a strong hand in that day. It could not have had reference to any people who have existed for the last seventeen centuries; for, according to their own testimony, the Lord has not spoken during that time, and therefore he has not called any of them Zion. Neither has he built up any city among them called Zion; for if he had, he would have appeared in his glory. But, as a preparatory work for his glorious appearing, both a people and a city called Zion are to be raised up. The people *now* have an existence. The city is yet to be built by them according to the pattern which the Lord shall give by new revelation. The "Latter-day Saints"—the "*pure in heart*"—have already been acknowledged by the Lord to be Zion. (Doctrine and Covenants page 243.) The nations of the earth will not be at a loss to know when the Lord builds Zion; for each dwelling in Zion will have an appendage to it different from what has ever been seen in any of the cities of the nations. Isaiah says, that "the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night. This peculiar appendage will distinguish the assemblies and dwelling places of Zion from the assemblies and dwelling places of all other cities. We think that this appendage will not be easily counterfeited. It will be a new order of architecture, that will puzzle the wise men of Babylon. Gas lights and artificial illuminations will rather get out of fashion in those days, especially in Zion. When the great men of the earth find that they can neither buy nor steal the patent for thus illuminating their cities, they will no doubt feel anxious to emigrate. Hence Isaiah says, "the Gentiles shall come to thy light, and kings to the brightness of thy rising." But some of the kings will get awfully frightened as they draw near the city, and behold a flame of fire over every habitation. They will find out that a city of such splendor is no place for them, and they will haste away as fast as possible. David illustrates this beautifully in the 48th Psalm; he says, "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge. For, lo, the kings were assembled, they passed by together. They saw it, and so they marvelled; they were troubled, and hasted away. Fear took



hold upon them there, and pain, as of a woman in travail." It seems, then, that God will build up a city before he appears in his glory, that will strike sudden terror to the hearts of kings, as they assemble to see it. They will have something else to think of then besides catechisms, creeds, and doctrines of uninspired men. Their imaginary "God without body, parts, or passions," will, for a while, be forgotten, as they look upon the dazzling glory of Zion. Such is the city, and such are the people, whom Isaiah in our text calls Zion, and to whom he addresses his prophetic message.

Second.—What is the nature of the "*good tidings*" which this people, called Zion, were to bring? The "*everlasting gospel*" no doubt was to form the principal part of this message of "*good tidings*." The Lord could not raise up a people called Zion, without restoring to the earth the gospel as predicted by John in his prophecy. That *gospel*, when restored, must produce the same blessings among the children of Zion as were enjoyed in ancient times, namely, visions, dreams, new revelations, prophecies, healings, and, in fine, all the miraculous gifts promised to believers. Now this, indeed, would be "*good tidings*" to the nations, who, for a great many centuries had been destitute of such blessings. The gospel containing such tidings is nothing more nor less than the "*everlasting gospel*," that is, a gospel that is unchangeably and everlastingly the same, producing in all ages, among all nations, and at all times the same fruits, the same blessings, the same miraculous powers and gifts, whenever and wherever it is preached by those sent of God, and received and obeyed in faith. Such a gospel had not been preached by one having authority on this eastern hemisphere for the last seventeen hundred years, until it was of late restored by an angel from heaven. But now it is preached with power and authority for the last time, and those who receive it are the children of Zion, and they are gathering out by thousands from among the nations, that in the Lord's due time they may build the city of Zion according to the prophets. This people then are the people who are carrying "*good tidings*" to the nations. Never were there better tidings revealed to man than are contained in the present message. O, ye inhabitants of the British isles, rejoice, for Zion hath sent unto you "*good tidings*" of great joy. She hath sent to you the messengers of peace, holding the great seal of authority from her king. If you will hear their voice, and receive their good tidings, you shall become the king's favourites, and assist in building him a beautiful city, and he will come and dwell in your midst, and you shall go in and out in his presence, and his glory shall be upon you and upon your children, and upon all your assemblies, and upon every dwelling place of the city, and it shall be called "*the perfection of beauty*," and the great king shall honor it with his presence. Let the poor in the isles rejoice in the tidings, for the day of their deliverance is near at hand; for they shall be gathered to Zion, and flourish in the rich vallies of Ephraim. Let the rich rejoice also, for they shall have the privilege of bringing their gold and their silver with them to beautify the place of the name of the Lord of Hosts—the mount Zion. Let the kings of the earth rejoice, for they shall come to the light of Zion, and shall be taught a perfect system of government; for a perfect law shall go forth of Zion, from which kings and many nations shall learn wisdom. Let all the inhabitants of the world rejoice, for a feast of fat things is preparing, and all that will come, may come and partake freely. Behold, we publish "*good tidings*" to all nations and kingdoms, peoples and tongues, that the preparatory glory of the second coming of our Lord is about to be revealed. Blessed are they who shall take oil in their lamps and gather out from among the nations—from the midst of great Babylon, and go forth to meet the Bridegroom—to the place appointed, and there build unto him a city and sanctuary that the place of his feet may be made glorious; for, recollect, the Bridegroom will not come until "*he builds up Zion*." Blessed are they who shall receive these good tidings, and shall seek with all their hearts to build up Zion, for they shall be filled with the gift and power of Holy Ghost, and shall perform miracles, signs, and wonders in the name of the Lord God of Israel, and shall receive their inheritance among the mighty ones of Zion. Zion is now sounding her "*good tidings*" in the ears of the present generation.

Third.—Why is Zion commanded to "*get up into the high mountain?*" Why did he exclaim so emphatically, "O Zion, that bringest good tidings, get thee up

into the high mountain?" Surely he must have seen some cause of an important nature, why Zion should go into a high mountain, or he never would have uttered a commandment to take effect nearly 3000 years in the future. One of the principal causes why Zion should be required to "get up into a high mountain" is, that they might build a house of God there, in fulfilment of prophecy. Micah (chap. 4) says, "But in the *last days* it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills: and people shall flow unto it. And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine, and under his fig tree; and none shall make them afraid: for the mouth of the Lord of Hosts hath spoken it." All this was to take place in the *LAST DAYS*. We can see the propriety then of Isaiah's calling upon the people of the latter-day Zion to "*get up into the high mountain.*" For it is there that the "house of the God of Jacob is to be built." It is from the *mountains* that Zion shall send forth her perfect law to teach the kings of the earth wisdom, and the nations afar off a perfect order of government. It is in the house of God, which shall be in the *mountains*, that "*many nations*" shall be taught in the ways of the Lord, and be instructed to "*walk in his paths.*" There must be something connected with the house of God in the mountains which is very peculiar, or it would never excite the attention of many nations. There are many thousands of houses built up at the present day, professing to be the houses of God. Scores of them are to be seen in almost every city in America and Europe; yet there does not appear any thing very striking in any of them. There is not one house among the whole of them that has excited the attention of even *one* nation. There is a very good reason for this: for all nations have been entirely destitute of a "*house of God*" for more than seventeen hundred years. Indeed, the house of God was not to be built again until in the *LAST DAYS*; and, when it was built, it should be built in the *mountains*, and not in several hundred places among the nations. The "house of God" could not be built without new revelation to give the pattern of its various apartments. Without new revelation Zion would not know the precise time to "get up into the high mountain,"—they would not know the precise mountain where God would have his house to be built. The "house of God" never was in any past age, and never can be in any future age, built without express commandments or new revelations being given to the people who build it. When the house of God shall be built in the right time, and in the right place, and according to the right pattern, and by the right people, then it will be acknowledged by the God of Jacob—then his glory shall rest upon it, and his presence shall come into it. Then "he shall sit between the cherubims," and reign in the midst of Zion. Then the wicked shall tremble, and the inhabitants of the earth shall be moved. Then "*many nations*" shall say, Come, let us go up to Zion, for God is there; his house is there; his people is there; his law is there; his glory and power are there; the "perfection of beauty" is there; whatsoever is great, and good, and noble is there! Come, then, let us go up, "for he will teach us of his ways, and we will walk in his paths;" and we will no more lift up our swords against nations, but convert them into the peaceful implements of husbandry, and henceforth dwell with the people of God. It is to accomplish this great, this marvellous, this wonderful work, that Zion in the *last days* is commanded to "*get up into the high mountain.*" Thousands of her noble enterprising sons have already traversed the widely-extended plains of North America, and have ascended the great central range of mountains that form, as it were, the back-bone of that continent; and among its deep, retired, and lonely recesses they have "*sought out*" a resting place for the children of Zion. In the spring of 1847 eight of the quorum of the Twelve, in company with 135 others, left Council Bluffs on the Missouri river, as pioneers, to explore the great interior of the continent, and find a place suitable for the location of the Saints. We

prepared ourselves with astronomical and other scientific instruments of English construction, viz., one circle of reflection, two sextants, one quadrant, two artificial horizons, one large refracting telescope, several smaller ones, two barometers, several thermometers, besides nautical almanacks, books, maps, &c. We also invented a simple machinery, attached to a waggon wheel, by which the whole distance, as well as distances from place to place, were accurately measured. By the aid of these instruments, the latitudes and longitudes of the most prominent places upon our rout were obtained, as also their elevations above the sea. Meteorological and geological observations were also taken throughout the whole journey. Geographical descriptions of the streams, rivers, lakes, plains, deserts, mountains, and vales, will also be found interspersed throughout the numerous journals kept by us. Botanical and Zoological observations were not forgotten by the scientific among us; and, indeed, the whole journey was rendered intensely interesting to the lovers of nature. New sceneries, grand and sublime beyond description, were constantly exhibiting themselves to our delighted vision. Mineral springs, hot springs, mineral tar springs, caves, and numerous other natural curiosities, were found in abundance which constantly excited the analyzing and cause-seeking powers of our chemists and natural philosophers.

In the latter part of July we arrived in the valley, called by us the "*Valley of the Great Salt Lake*;" here we located a site for a city, called by us, the "*Great Salt Lake City*." In this city we reserved a block for the building of a "house unto the God of Jacob"—this we called the "TEMPLE BLOCK." The latitude of the northern boundary of this block, as ascertained by a meridian observation of the sun with a sextant, is 40 deg. 45 min. 44 sec. Its longitude, as ascertained from the mean of the calculations of three lunar distances, taken by the sextant and circle, is 111 deg. 26 min. 34 sec. west of Greenwich. Its altitude above the level of the sea, as determined by taking the mean of a number of barometrical observations upon different days, is 4300 feet. The variation of the magnetic needle at the same place was 15 deg. 47 min. 23 sec., as determined on the 30th of July, A.D. 1847, by the mean of several observations and calculations of the sun's azimuth and altitudes. This valley is almost shut up by high and lofty ranges of mountains on the east, west, and south, and by the Great Salt Lake on the north. Two of the highest peaks of the range of mountains on the east are elevated about  $1\frac{1}{2}$  miles above the level of the valley, and are capped with perpetual snow, which, glistening in the sunbeams, gives to the scenery the picture of eternal winter, wedded in sweet unison with the gentle, mild, varied, and refreshing seasons of the valley beneath. The mountain scenery of this whole region presents a beautiful picturesque appearance, awfully grand and imposing. The impress of the power of Divinity seems to be enstamped in majestic silence on every rugged brow. One would think that SUBLIMITY itself had hewn out an everlasting habitation in these wild romantic mountains.

It will be perceived that the site for the city is in the same latitude as the city of New York. And it is highly probable that all the variety of grains and fruit, so abundant in New York, can be raised in the valley. The average temperature during the month of August, in the heat of the day, was about 96° of Fahrenheit's scale, which is about the same as in the same latitude on the eastern coast of that continent. The nights are cool and refreshing. The mountain breezes gentle, generally changing their directions with the sun, so that in twenty-four hours a pure, exhilarating, reviving breeze is experienced from every point of the compass. The winters mild and pleasant; the grass remaining green the year round. Cattle sheep, horses, mules, &c., graze at all seasons. The cutting and laying up of hay is unnecessary. It will be necessary to irrigate the soil, as there is not much rain that descends into the valley. The showers of rain, and hail, and snow generally fall upon the lofty ranges of mountains, where the vapor is condensed by coming in the neighbourhood of large masses of snow, and immediately precipitates itself upon surrounding hills and forests, beautifully illustrating the prediction of Isaiah (chap. xxxii.), who prophesies that the calamities of Israel should continue "until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of

righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceful habitation, and in sure dwellings, and in quiet resting places; *When it shall hail, coming down on the forest; and the city shall be low in a low place.*" To stand upon the site of our city, and cast our eyes up to the elevated regions above us, and see the showers of *hail* and snow descending upon the dark forests of the mountains, we could exclaim with the ancient prophet, that surely "*the city is LOW in a LOW place!*"—the mountain storms do not affect her!—the "*hail*" of the high forests does not disturb her "*quiet resting-places!*"

If ever a city was *low* in a *low* place, when compared with the mountains in its immediate neighbourhood, it is the "Great Salt Lake City." Or if ever a city was *high* in a *high* place, when compared with the general surface of the earth or with the sea level, it is the Salt Lake City. Well might the ancient prophets speak of Zion going up into the high mountain, and of the house of the God of Jacob being built in the mountains, when it is ascertained that the "TEMPLE BLOCK" is 4300 feet above the level of the ocean. It cannot, for a moment, be supposed that Zion would go up to the top of some mountain peak, and undertake to build a city and a Temple upon its snowy summit. But the word mountain, in those passages, doubtless means some high elevated portions of the earth, and yet not so high as to be rendered sterile by eternal frosts and snows, for this would unfit it for the residence of man. Isaiah (in the lxii. chap.) says, "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, SOUGHT OUT, *A city not forsaken.*" By this passage it seems that the daughter of Zion was not only to "get up into the high mountain," but was to locate a city in a place "SOUGHT OUT." From this we learn, also, that the latter-day Zion was not to be built where Zion anciently stood, that is, in Jerusalem, the place of which has been well known for ages; but in the "*high mountain,*" in a place unknown, that should be "*Sought out;*" and there they should be called, "*The holy people,*"—"The redeemed of the Lord"—"*A city not forsaken.*" This was something, too, that was to take place in connexion with the great preparatory work for the coming of the Lord; for it will be seen in the above passage that the "end of the world" was about this time to hear a proclamation concerning his coming, "his reward being with him, and his work before him." "How beautiful upon the MOUNTAINS are the feet of those who are publishing" "good tidings"—that are saying unto Zion, "Behold, thy God reigneth." Let the servants of the Lord cry aloud to the children of Zion scattered abroad, saying, Go ye "up into the high mountain," and build yourselves a city, and the God of Jacob a house; for "he will suddenly come to his Temple," and "reign in *mount Zion,* and in Jerusalem, and before his ancients gloriously."

At half-past six p.m., Elder Gibson, of Edinburgh, addressed the audience, giving a very cheering account of the spread of the gospel in Scotland. He stated that the work was of late rapidly increasing in that country. He was followed by Captain Dan Jones, from Wales, whose remarks were received with many expressions of joy by the audience.

After which President O. Pratt gave some very appropriate remarks to the Elders and Officers concerning their teaching, and the necessity of confining themselves mostly to first principles, and that such Elders would do the most good in the world.

The Conference then adjourned till ten o'clock the following morning, a statement of the proceedings of which appeared in the last STAR.

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#### CHELTHENHAM.

In consequence of the repeated disturbances at the meetings in Gloucester, the Saints thought proper, to abate as far as prudence on their part demanded, the raging spirit of persecution that existed against them there; and having resigned the room in which they previously held their meetings, at the last quarterly conference they availed themselves of the opportunity that offered of occupying a splendid

room in Cheltenham, over the Medical Hall, Pitville-street, where, on the 11th June, 1848, the conference was held.

On the morning of that day, the meeting was opened as usual, and considerable interest was evinced by all. The cheerful countenances, the songs of praise, and the immediate assent to every measure proposed, evidently told with what pleasure and fervour they engaged in the business of the church of God.

Elder Johnson was unanimously called to preside, and Elder Bullenger to act as clerk.

There were present, 22 elders, 8 priests, 3 teachers, and 1 deacon.—The representations were as follows:—

BRANCHES.	MEM.	ELD.	PRS.	TEA.	DEA.	BAP.	RCVD.	REM.	C. OFF	DEAD.	EMIG.	SUSPD
Cheltenham .....	120	6	8	2	3	4	2	2	1	1	0	0
Norton .....	31	3	1	1	1	0	3	0	2	0	0	0
Frogmarsh .....	26	1	2	1	0	0	0	0	0	0	0	0
Apperly .....	24	1	1	0	0	0	0	0	0	0	0	0
Brangreen .....	18	1	2	1	0	2	0	0	0	0	0	0
Puncill .....	28	2	4	1	1	0	1	1	0	0	1	0
Edgehill .....	26	2	2	1	1	1	0	0	0	0	0	1
Woodside .....	18	2	2	1	1	1	0	0	0	0	0	1
Vineyhill .....	27	2	1	0	1	2	0	0	0	0	0	0
Kingswood .....	11	0	1	0	0	0	0	0	0	0	0	0
Cam .....	16	1	0	0	0	0	0	0	0	0	0	0
Tetbury.....	35	2	2	2	2	1	0	0	4	0	0	0
Avening .....	24	1	1	2	2	0	0	0	0	0	0	0
Chalford-hill .....	33	3	3	2	1	1	0	0	0	0	1	0
Cawdlegreen .....	38	2	4	1	0	2	0	0	0	1	0	0
Compton .....	8	1	2	0	0	0	0	0	1	0	0	0
Gloucester .....	25	3	2	1	1	1	0	5	0	0	0	0
Cirencester .....	5	1	0	1	0	1	0	0	0	0	0	0
Total .....	507	34	38	17	14	16	6	8	8	2	2	2

The President having asked the presidents to state the general condition of the branches they represented, they were found, with few exceptions, to be in good standing.

The following resolutions were then agreed to:—That in consequence of Elder Russell, of Tetbury, desiring to give up the presidency of the Avening branch, brother Edmond Merchant do take the charge of it. That brother Thomas Jones, of Ruesdean Hill, be ordained a priest. And that brother Thomas Lovsey, of Compton, be ordained an elder, to take charge of the Compton branch.

The President next called upon all present who felt a desire for the progress of the work of the Lord, and a determination to engage in helping it forward, and who held themselves in readiness to be used to that end, to stand up; when nearly all obeyed the mandate, without waiting for the conclusion of the sentence. The scene was most pleasing—all seemed of one mind; in fact, many sisters stood up, as much as to say, we will do our best in feeding, clothing, cleaning, &c., our self-denying brethren, who make such sacrifices to obey their divine master.

The President then moved that brother Mark Holbrow, in the Cam branch, who had recently obeyed the gospel after being *twenty years a professed infidel*, be ordained a priest. Elder Webb seconded the motion, which was carried unanimously.

The following resolutions were then passed:—First, that we, as Latter-day Saints, sustain the first Quorum of the Presidency of the whole Church of Christ on earth. Secondly, that we sustain the Twelve as Travelling Council. Thirdly, that we sustain all the several Quorums of this Church. Fourthly, that we sustain the Presidency of the Church in the British Isles.

Resolved, that we sustain Elder Johnson as President of this Conference.

Resolved, on motion of the President, that we sustain Elder Webb as his First Counsellor, so long as they both remain in this conference, or Elder Johnson continue President.

Resolved that we sustain Elder Salter as Second Counsellor.

Resolved that we sustain Elder Edmond Robbins as Counsellor in the Cheltenham Branch.

Resolved, that Elder Arkwell preside over the Edgehill branch, and that a branch be organised at Ruer Deanshill, and that Evan Sleeman preside over it.

Resolved, that we sustain the Presidents of the various branches of this conference with their Counsellors.

Resolved, that we sustain all the officers—Elders, Priests, Teachers, and Deacons.

Resolved, that as Elder Webb had resigned the Gloucester branch to Elder Hayes, he be relieved of that responsibility.

Resolved, that Elder Webb still superintend the branches in the Forest of Dean, as well as endeavour to push on the work in the region of Cirencester.

Resolved, that our next Conference be held in Cheltenham, and that the moneys from the branches for defraying the expenses therewith connected, be paid to the Cheltenham committee. The President also urged the importance of every branch keeping a minute account of all things connected with it, such as baptisms, confirmations, births, &c., &c., and recommended all to record passing events.

The morning service then closed by singing and prayer:

At half-past two the meeting again opened, and the Sacrament administered to a very numerous company of Saints. The President spoke with great energy, and reminded us of the prediction, "*the tongue of the stammerer shall be ready to speak plainly.*" Elder Webb spoke on the nature and use of the ordinances.

Many respectable persons in the congregation appeared deeply affected, and showed plainly they felt the mightiness of truth. A solemn yet pleasant feeling rested on Saints and sinners, and strict decorum and holy solemnity prevailed throughout.

In the evening, after singing and prayer, brother Lovsey was ordained an Elder, brother Stubbins a Priest, and a sister confirmed by Elders Webb and Salter.

Elders Salter, Johnson, and Webb, then addressed the meeting successively. The day closed midst solemn rejoicing and shouts of praise, *for there were present instrumental as well as vocal performers.*

Elder J. JOHNSON, President.

Elder J. BULLENGER Clerk.

P. S.—A most interesting tea party was held on the morrow in the Saints meeting room, in Cheltenham. A much larger company sat down to tea than we ever remember in this region before. We had a most delightful time of it, and cannot express the pleasure we realised, but it was so great we still retain the remembrance and long for a renewal.

The Saints here are evidently possessed of the true spirit of Mormonism. We mean to be up and doing. May the great God abundantly bless his people, and by our united labours aid us in rolling on his marvellous work.

Our continual prayers for you, dear brother, are that your dear children may be protected and supplied—your health and that of your dear consort established—and that you may be mightily empowered of God for the great work assigned you by our heavenly father.

#### LIVERPOOL.

This conference was held in the Music Hall, Bold-street, on Sunday, June 25th, 1848. The meeting was opened at half-past ten, a. m., by singing the hymn on the 223 page.

After prayer, &c., it was proposed that High Priest Simeon Carter preside, and that J. S. Cantwell act as clerk. These propositions being carried,

The President said, the Lord is merciful and kind for bringing us together this morning. I rejoice that we have come together to transact business for the Lord; this being the great salvation of our God, for the wicked will not heed until they sink down to destruction. I rejoice in the prosperity of the work of God in this conference. I am glad to see you prospering in the ministry in preaching this gospel. The Saints have reason to rejoice, for ere long their Redeemer will come, for salvation is on their side, so let us be faithful and rejoice always. He then sat down.—The representations being called for, were as follows:—

BRANCHES.	REPRESENTED BY	MEM.	H. P.	ELD.	PRS.	TEA.	DEA.	BAP.	REM.	CO.	DED
Liverpool .....	James M'Guffy .....	501	1	31	37	11	5	47	3	2	3
North Wales .....	Caleb Parry .....	124	0	5	5	6	1	15	0	1	0
Newton .....	William Lovatt.....	58	0	4	7	2	1	7	1	3	1
Prescot, &c. ....	William Frodsham	37	0	2	3	1	2	0	0	0	0
Birkenhead .....	As last quarter .....	34	0	2	1	2	0	0	0	0	0
Shrewsbury .....	By Letter .....	30	0	1	2	1	2	11	1	0	0
Warrington .....	John Evans .....	16	0	2	1	1	1	0	0	1	0
	Total .....	800	1	47	56	24	12	80	5	7	4

The representations being ended, the following brethren were proposed to be ordained to various offices:—

Liverpool branch—That Thomas Dodd, Priest, be ordained an Elder; that Thomas Quirk, Deacon, be ordained a Priest; that Edward Sanders be ordained a Priest, and Samuel Reed be ordained a Teacher.

Prescot and St. Helens branches—That John Webster, John Bradshaw, and John Moore, be ordained Elders; that John Ashcroft and Joseph Birchall be ordained Priests; that William Foster and William Houghton be ordained Teachers; and that Lewis Tarbock and Thomas Partington be ordained Deacons.

After a few excellent and heart-cheering remarks from President Spencer, on the great salvation, and on the way and manner that the Lord visits this earth, and tries the nobility of his kingdom, and proves his Saints (the true seed) at times when they were little aware of it. It brought to our minds Paul's saying, "be careful to entertain strangers, for some have entertained angels unawares." It wrought a powerful conviction in our minds of the necessity of being faithful in *all* things, and watchful also, according to his voice in these last days.

In the afternoon those nominated were ordained under the hands of Elders Carter and M'Guffy, and the conference business being over, it was proposed that we adjourn the conference until the last Sunday in August.

SIMEON CARTER, President.

J. S. CANTWELL, Clerk.

## The Latter-day Saints' Millennial Star.

SEPTEMBER 1, 1848.

WE announce to the Saints the arrival of our beloved brother Elder Kelsey, from Council Bluffs. He has been sent by the authorities of the Church to take part with the servants of God in this land, to preach repentance and remission of sins, and help them roll on the great wheel of the kingdom. We have appointed him for the time being to preside over the Glasgow Conference. Elder Graham Douglas, who has presided over that Conference up to this time, has our confidence as a faithful servant of God, and we hope that he will render all the assistance in the ministry that he can to Elder Kelsey; and we anticipate, that through the united labours of all the officers throughout that great conference, that many hundreds will speedily be added to the church, and the Saints be greatly refreshed. We believe in the policy of occasionally changing the presiding officers of conferences, that the Saints may be edified by the differences of gifts; and we hope that none of our good brethren who have presided with all faithfulness and diligence, will feel to murmur at this policy, for it is all right, and in due time, if they faint not, they shall receive the reward of their diligence.

EMIGRATION.—The ship "*Erin's Queen*" will sail on the fifth instant from this port for New Orleans. She carries about 220 of the Saints. Her full compliment of passengers was made up as early as the 24th of August. They all secured berths by sending in their deposits in time.

Many more of the Saints have since sent in their £1 deposit; but they must wait patiently until another ship can be procured. We shall, as soon as we procure a sufficient number of names, charter another vessel, after which we shall give notice of the time of sailing by letter or otherwise.

The spirit of emigration has seized upon the Saints, and we are glad to see it. How true are the words of the prophet Isaiah; he informs us that "in that day" not only the "deaf shall hear the words of the book," but that the poor among men shall rejoice in the Holy One of Israel." If the poor of England can by any means

get sufficient means to emigrate to a land of plenty, they will greatly better their condition. We verily believe that the Lord will open a door in due time, that the poor, as well as all others, may emigrate. Will they not rejoice then in the Holy One of Israel? Their temporal condition will be incalculably better than in this country, to say nothing of their spiritual condition. We hope to see a nation of English Saints formed in the great interior of North America—all under the government of a celestial law. We hope to see the poor riding in their fine carriages in the high places of the earth. We hope to hear the mountains, and the hills, and the valleys reverberating with their songs of joy. And we hope soon to see kings and queens take a deep interest in this the greatest of all dispensations, and assist in bringing about righteousness upon the earth.

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#### DESTRUCTION OF THE OCEAN MONARCH PACKET SHIP BY FIRE.

It is our painful duty to lay before our readers the particulars of one of the most melancholy casualties which ever occurred within the limits of the port of Liverpool; namely the total destruction by fire of the splendid American ship Ocean Monarch, of 1300 tons burthen, belonging to Train's line of Boston packets. The Ocean Monarch left the Mersey early on Thursday morning, the 24th of August, with about 390 persons on board, including the crew and emigrants, and at one o'clock on Friday morning, the ill-fated vessel, which had burned to the water edge, sank into the bosom of the deep. It has not been correctly ascertained how the fire originated. One report says, that it arose from one of the steerage passengers kindling a fire in a wood ventilator; but in the captain's published statement, he denies that such could be the case, as there was not a wood ventilator on board. His opinion is, that it had its origin in a reprehensive practice of smoking below deck; and states that on the previous evening he had ordered the pipes to be taken from a number who were thus indulging themselves. One of the passengers saved, gives it as his opinion that the fire originated in the spirit room, as there was a strong smell of burning spirits at the first discovery that the ship was on fire. However originated, certain it is that the progress was rapid, as within five minutes after the first alarm, the whole of the after part of the ship was in flames.

It appears that the fire broke out about twelve o'clock. The captain (Murdoch) received the first intimation from the steward, who came to him and said there was a great deal of heat coming up the ventilator. He added that he believed one of the passengers had made a fire in a wooden ventilator on the third deck. The captain immediately gave orders for the extinguishing the fire, but it was, alas! too late. The flames had begun to spread. The captain attempted to put the ship up to the wind, so as to keep, if possible, the fire abaft, but he found he could not accomplish this, and he immediately let go the two anchors. The scene was now frightful, and all control over the passengers was gone. Mr. Littledale, the commodore of the Royal Mersey Yatch Club, was the first to render assistance, in his yacht the Queen of the Ocean; and in about an hour and a half after the Brazilian steam frigate Affonso, out on a trial trip came up, and anchored immediately to windward, close to the burning vessel. She got a rope made fast to the Ocean Monarch, by which her boats were enabled to go backwards and forwards to the burning vessel, by which means a large number of lives were saved. The Prince of Wales steamer, hence to Bangor, and the New World packet-ship, bound for New York, sent boats to the rescue of the passengers, and were the means of saving a large number. The loss of lives is greater than at first supposed.

The sufferers consist principally of emigrants from the south of Ireland. They have lost their luggage, clothes, and every thing which they possessed. One person lost £800, and his wife and child.

From the confusion that necessarily prevails amongst the survivors, it is difficult to ascertain the exact particulars, and many misstatements are current. Amongst



others, that the captain and chief mate abandoned the ship, leaving the poor passengers to shift for themselves. It is however now ascertained that the mate stuck to the ship to the last; and we trust that the captain will be able to explain satisfactorily the reports of his unseamanlike conduct.

NUMBER ON BOARD.		SAVED.	
Steerage .....	322	Per Queen of the Ocean yacht .....	32
Second cabin.....	22	„ Affonso, Brazilian steam-frigate	162
First cabin.....	6	„ Smack .....	16
Crew .....	47	„ Prince of Wales steamer .....	17
Surgeon.....	1		<hr/> 225
Total .....	398	Supposed to be lost .....	173

We subjoin another account.

About twenty minutes to twelve, smoke was seen to issue from the after part of the ship, behind the steering wheel, under the captain's cabin. The alarm was first given by the passengers in the second cabin, who ran upon deck crying out "Fire, fire!" A rush was immediately made to the deck, and men, women, and children ran about in state of frenzy, crying, wringing their hands, and supplicating for help. Water was called for by the captain, and a few buckets were thrown whence the fire appeared to proceed, but without producing any visible effect.

The flames then advanced rapidly to the after part of the ship, and the man left the wheel, and then it appeared almost hopeless to make any attempt to subdue the flames. The fire progressed at a fearful rate, and all those on board then went to the fore-part of the ship—some of them got upon the bowsprit, the jib-booms, into the rigging, or any place, in fact, that presented the least chance of escape. Many, it is said, driven to despair, jumped overboard and committed themselves to the deep; they floated for a short time and then sank to rise no more. It is said that the captain left the vessel soon after the fire broke out, and was not seen again. The sight at this time was truly appalling.

Mr. Littledale's yacht, the Queen of the Ocean, was the first to come up, and those who were on board of her immediately rendered all the aid in their power to save the sufferers. She was followed by the frigate Affonso, and a number of the unfortunate people who had escaped from the burning vessel were picked up, and taken on board. Many lowered themselves down by means of ropes, and others attached themselves to pieces of wood, spars, and anything which promised relief.

All the sufferers, the greater portion of whom were emigrants from the south of Ireland, have lost their luggage, clothes, and everything which they possessed. Many of them when landed were nearly naked, and had borrowed coats, jackets, and other articles of wearing apparel, in order to protect them temporarily from the effects of the cold.

The greater part of those who were lost consisted of women and children, who, of course, were less able than the men to avail themselves of the means of escape. It is said that the majority of the crew left at an early period of the catastrophe, and many of the sufferers complain that they did not exert themselves for the safety of the passengers to the extent they ought to have done. Of course, we do not vouch for the accuracy of this statement; all we can say is, that some of the sufferers made a complaint to that effect.

The sufferers consisted chiefly of young men and women, many of them going over to America to join their relatives and friends. Those in the second cabin were principally English.

Many of the sufferers, when they came on shore, were provided with soup and other necessaries by the kindness of Mr. Lynn, of the Waterloo Hotel, who was on board the Affonso, acting as caterer for the distinguished party. We need scarcely say that, from all quarters, the unfortunate people received the greatest kindness.

A number of policemen's top coats, and other articles of wearing apparel, were sent from the Dock police-office, for the use of the unfortunate people, as they were landed at the pier-head from the different vessels which conveyed them into port.

—*Liverpool Mail.*

## LINES

ADDRESSED TO FATHER JOHN SMITH, A PATRIARCH IN ZION.

BY MISS E. R. SNOW.

Great glory awaits thee, thou father in Israel,  
 To reward all thy toil and thy labors of love ;  
 The angels that guard thee—that watch o'er thy pathway—  
 Are proud to report thee in councils above.  
 The pathway that leads to the mansions of glory,  
 Where freedom and justice eternally reign,  
 The Lord God of Jacob has chose for thy footsteps,  
 To bring thee to dwell in his presence again.

Thou art greatly beloved by the Saints that surround thee ;  
 They have tasted thy blessings, and greatly rejoice :  
 The power of the Priesthood is felt through thy presence—  
 The weak become strong, at the sound of thy voice.  
 Thou art greatly beloved by the councils of heaven,  
 Where once thou wast seated, and where still thy name  
 Is spoken with honor, and held in remembrance,  
 Until thou shalt return to their sittings again.

I have oft felt the power of thy blessing upon me,  
 And my heart feels to bless thee, thou servant of God ;  
 And say, thou 'lt be hid in the chambers of Israel,  
 While the great indignation is raging abroad.  
 For He that appointeth the times and the seasons,  
 Allotted thy calling and work on the earth ;  
 And here in his sight will thy life be held precious,  
 Till thou hast fulfilled the design of thy birth.

When thou shalt have finished thy toils and thy labors,  
 Thou wilt rest for awhile for thy present reward ;  
 Thou wilt join with the spirits of just men made perfect,  
 And enter with triumph the joy of thy Lord ;  
 And then in the morn of the first resurrection  
 Thou 'lt come forth to reign with the Saviour on earth ;  
 Made holy and pure through the regeneration,  
 The Gods will rejoice in thy glorious birth.

## LIST OF MONIES RECEIVED FROM THE 17TH TO THE 25TH OF AUGUST.

George P. Waugh .....	£2 0 0	Brought forward.....	£7 19 10
John Fidoe .....	1 4 10	Philip Roberts.....	1 3 0
William Hulme .....	1 0 0	Robert Holt .....	1 2 6
Thomas Smith, Leamington .....	1 15 0	James Bond.....	1 3 0
G. A. Mort .....	2 0 0	James Bowman .....	0 3 2
Carried forward .....	£7 19 10		£11 11 6

## NOTICES.

The address of Elder John Banks is 16, Hastings Street, Burton Crescent, New Road, London.  
 The tract, "DIVINE AUTHORITY," or the question, "Was Joseph Smith sent of God?" will be enlarged to sixteen solid pages of the same size as the MILLENNIAL STAR, and will in a few days be for sale at this office at 10s. per 100, or £4 10s. per 1000. Our Book agents will do well to supply themselves liberally with this tract, for it seems to be the all-important question among the great mass of mankind. Please send immediately how many you will want, as I wish to form a rough estimate how many thousand to print before the type is taken down.

## CONTENTS.

Was Joseph Smith sent of God? .....	257	Poetry .....	272
General Conference Minutes .....	260	List of Monies Received .....	272
Editorial .....	269	Notices .....	272
Destruction of the "Ocean Monarch" by fire .....	270		

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The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

No. 18.

SEPTEMBER 15, 1848.

VOL. X.

WAS JOSEPH SMITH SENT OF GOD?

Sixth.—The perfect agreement between the prediction of Isaiah (chap. xxix.) and Mr. Smith's account of the finding and translation of the Book of Mormon, is another collateral proof that he was divinely commissioned. Mr. Smith testifies that the plates from which that book was translated were taken *out of the ground*, from where they were originally deposited by the prophet Moroni; that the box containing them was composed of stone, so constructed as to exclude, in a great degree, the moisture of the soil; that with the plates he discovered a Urim and Thummim, through the aid of which he afterwards was enabled to translate the book into the English language. Soon after obtaining the plates, a quantity of the characters were correctly transcribed, and sent to some of the most learned individuals in the United States, to see if they could translate them. Among the rest, they were presented to Professor Anthon, of New York city. But no man was found able to read them by his own learning or wisdom. Mr. Smith, though an unlearned man, testifies that he was commanded to translate them, through the inspiration of the Holy Ghost, by the aid of the Urim and Thummim, and that the "Book of Mormon" is that translation. Now, Isaiah says to Israel, "*Thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.*"

Who cannot perceive the perfect harmony between Isaiah's prediction and Mr. Smith's testimony? Isaiah, as if to impress it upon the minds of those who should live in future generations, gives no less than four repetitions of the same prediction in the same passage, informing us, in the most definite language, that after Israel should be brought down, they should speak in a very familiar manner "*out of the ground*," and whisper "*low out of the dust*." Mr. Smith has been an instrument in the hands of God of fulfilling this prediction to the very letter. He has taken "*out of the ground*" the ancient history of one half of our globe—the sacred records of a great nation of Israel—the writings of a remnant of the tribe of Joseph, who once flourished as a powerful and great nation on the Western hemisphere. The mouldering ruins of their ancient forts, and towers, and cities proclaim their former greatness, in mournful contrast with their present sad condition. They have been brought down like all the rest of Israel; but the words of their ancient prophets "*speak out of the ground*," and "*whisper out of the dust*" to the ears of the present generation, revealing in a very "*familiar*" manner the history of ancient America, which before was entirely unknown to the nations. Isaiah says, that Israel should "*speak out of the ground*." Mr. Smith says, that he obtained the writings of Joseph from "*out of the ground*." Now, if Mr. Smith had professed that he had got his book as Swedenborg obtained his, or as the Shakers obtained theirs; that is, if he had professed to have obtained this

book to usher in this last dispensation in any other way but "*out of the ground,*" we should have had reason to suppose him a deceiver, like Swedenborg and thousands of others. Again, Isaiah says, that "the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men: Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." All this was fulfilled before Mr. Smith was aware that it had been so clearly predicted by Isaiah. He sent the "*WORDS of a book*" which he found, as before stated, to Professor Anthon. But it was a sealed writing to the learned professor—the aboriginal language of ancient America could not be deciphered by him. He was as much puzzled as the wise men of Babylon were to interpret the unknown writing upon the wall. Human wisdom and learning, in this case, were altogether insufficient. It required another Daniel, which was found in the person of Mr. Smith. What a marvellous work! What a wonder! How the wisdom of the wise and learned was made to perish by the gift of interpretation given to the unlearned! If the "*Book of Mormon*" is what it professes to be—a sacred record—then it must be the very book mentioned in Isaiah's prediction; for the prophet Nephi, one of the writers of the "*Book of Mormon,*" who lived upwards of 2400 years ago, informs us that their writings should be brought to light in the last days in fulfilment of Isaiah's prediction; he also delivers a prophecy in relation to the same book, and predicts many events in connexion therewith, which are not mentioned by Isaiah. We here give an extract from his prediction, as also his quotations from Isaiah:—

Behold, in the last days, or in the days of the Gentiles; yea, behold all the nations of the Gentiles, and also the Jews, both those who shall come upon this land, and those who shall be upon other lands; yea, even upon all the lands of the earth; behold, they will be drunk with iniquity, and all manner of abominations; and when that day shall come, they shall be visited of the Lord of Hosts, with thunder and with earthquake, and with a great noise, and with storm and with tempest, and with the flame of devouring fire; and all the nations that fight against Zion, and that distress her, shall be as a dream of a night vision; yea, it shall be unto them, even as unto a hungry man, which dreameth, and behold he eateth, but he awaketh and his soul is empty; or like unto a thirsty man, which dreameth, and behold he drinketh, but he awaketh, and behold he is faint, and his soul hath appetite: yea, even so shall the multitude of all the nations be that fight against mount Zion: for behold, all ye that do iniquity, stay yourselves and wonder, for ye shall cry out, and cry, yea, ye shall be drunken, but not with wine; ye shall stagger, but not with strong drink: for behold, the Lord hath poured out upon you, the spirit of deep sleep. For behold, ye have closed your eyes, and ye have rejected the prophets, and your rulers, and the seers hath he covered because of your iniquity.

And it shall come to pass, that the Lord God shall bring forth unto you the words of a book, and they shall be the words of them which have slumbered. And behold the book shall be sealed: and in the book shall be a revelation from God, from the beginning of the world to the ending thereof. Wherefore, because of the things which are sealed up, the things which are sealed shall not be delivered in the day of the wickedness and abominations of the people. Wherefore the book shall be kept from them. But the book shall be delivered unto a man, and he shall deliver the words of the book, which are the words of those who have slumbered in the dust; and he shall deliver these words unto another; but the words which are sealed, he shall not deliver, neither shall he deliver the book. For the book shall be sealed by the power of God, and the revelation which was sealed, shall be kept in the book until the own due time of the Lord, that they may come forth: for, behold, they reveal all things from the foundation of the world unto the end thereof. And the day cometh that the words of the book which were sealed, shall be read upon the house-tops; and they shall be read by the power of Christ: and all things shall be revealed unto the children of men which ever have been among the children of men, and which ever will be, even unto the end of the earth. Wherefore, at that day when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world, that the eyes of none shall behold it, save it be that three witnesses shall behold

it, by the power of God, besides him to whom the book shall be delivered; and they shall testify to the truth of the book, and the things therein. And there is none other which shall view it, save it be a few, according to the will of God, to bear testimony of his word unto the children of men: for the Lord God hath said, that the words of the faithful should speak as if it were from the dead. Wherefore, the Lord God will proceed to bring forth the words of the book; and in the mouth of as many witnesses as seemeth him good, will he establish his word; and wo be unto him that rejecteth the word of God.

But behold, it shall come to pass that the Lord God shall say unto him to whom he shall deliver the book, take these words which are not sealed, and deliver them to another, that he may shew them unto the learned, saying: read this, I pray thee. And the learned shall say, bring hither the book, and I will read them: and now, because of the glory of the world, and to get gain, will they say this, and not for the glory of God. And the man shall say, I cannot bring the book, for it is sealed. Then shall the learned say, I cannot read it. Wherefore it shall come pass, that the Lord God will deliver again the book and the words thereof, to him that is not learned; and the man that is not learned, shall say, I am not learned. Then shall the Lord God say unto him, the learned shall not read them, for they have rejected them, and I am able to do mine own work; wherefore, thou shalt read the words which I shall give unto thee. Touch not the things which are sealed, for I will bring them forth in mine own due time: for I will shew unto the children of men, that I am able to do mine own work. Wherefore, when thou hast read the words which I have commanded thee, and obtained the witnesses which I have promised unto thee, then shalt thou seal up the book again, and hide it up unto me, that I may preserve the words which thou hast not read, until I shall see fit in mine own wisdom, to reveal all things unto the children of men. For behold, I am God; and I am a God of miracles; and I will shew unto the world that I am the same yesterday, to day, and for ever; and I work not among the children of men, save it be according to their faith.

And again it shall come to pass, that the Lord shall say unto him that shall read the words that shall be delivered him, forasmuch as this people draw near unto me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear towards me is taught by the precepts of men, therefore, I will proceed to do a marvellous work among this people; yea, a marvellous work and a wonder: for the wisdom of their wise and learned shall perish, and the understanding of their prudent shall be hid. And wo unto them that seek deep to hide their counsel from the Lord. And their works are in the dark; and they say, who seeth us; and who knoweth us? And they also say, surely, your turning of things upside down, shall be esteemed as the potter's clay. But behold, I will shew unto them, saith the Lord of hosts, that I know all their works. For shall the work say of him that made it, he made me not? Or shall the thing framed say of him that framed it, he had no understanding? But behold, saith the Lord of Hosts, I will shew unto the children of men, that it is not yet a very little while, and Lebanon shall be turned into a fruitful field; and the fruitful field shall be esteemed as a forest. And in that day shall the deaf hear the words of the book; and the eyes of the blind shall see out of obscurity and out of darkness; and the meek also shall increase, and their joy shall be in the Lord; and the poor among men shall rejoice in the Holy One of Israel. For assuredly as the Lord liveth, they shall see that the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off; and they that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought. Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of my hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

Here it will at once be perceived that the "Book of Mormon" is actually the book predicted by Isaiah, or else it must be an imposture. The book mentioned by Isaiah was to have every characteristic which seems to accompany the "Book of Mormon." Did Isaiah predict that the "deaf should hear the words of the book, and the eyes of the blind see out of obscurity, and out of darkness?" It has been fulfilled by the coming forth of the "Book of Mormon." Did Isaiah say that in the day his predicted book should speak out of the ground, then those who "erred in spirit should come to understanding, and they that murmured should learn doctrine?" It has been fulfilled to the very letter through the instrumentality of the "Book of Mormon." Tens of thousands of honest men, who erred in spirit because of the doctrines and precepts of men, have come to understanding. Many points of doctrine which had been in controversy for ages are made perfectly plain

in the "Book of Mormon;" hence those who have murmured because of the darkness and obscurity thrown over the scriptures by human wisdom and learning, have "*learned doctrine.*" Did Isaiah prophecy that when the predicted book should make its appearance, that then "the house of Jacob should no longer be made ashamed, neither should the face of Jacob any more wax pale?" The Book of Mormon has come, declaring that the time is at hand for the gathering of the house of Jacob, no more to be scattered. Did Isaiah predict that in the day of the revelation of a certain book, "the terrible one should be brought to nought, the scorner be consumed, and all that watch for iniquity be cut off;" and finally that "all the nations who should fight against Mount Zion, should pass away as the dream of a night vision, and be destroyed by earthquake and the flame of devouring fire?" The Book of Mormon comes testifying that the hour of these judgments is at hand. And finally there is no circumstance mentioned by Isaiah, connected with the revelation and translation of the book he mentions, but what is connected with the "Book of Mormon." If Joseph Smith was an impostor and wished to palm himself off upon the world as the great prophet who was to usher in the preparatory dispensation for the coming of the Lord, how came he to discover all these minute particulars contained in Isaiah's prophecy, so as to so exactly and perfectly incorporate in his great scheme of imposture each and every one of them? If this illiterate youth was a deceiver, he has far outstretched all the learned divines or impostors of the last eighteen hundred years—he has made his great and extended scheme to harmonize in every particular not only with the ancient gospel but with the ancient prophecies, and this, too, so perfectly, that no one can detect the delusion. Reader, does not such a scheme savour very strongly of the truth? Does it not require a greater effort of mind to disbelieve such a scheme than it does to believe it? If such a scheme can not be credited, where is there a scheme or system in the whole world that can be credited? Can you find a scheme more perfect than the one introduced by Mr. Smith? Can you find one equal to it in perfection? Can you find one that contains the one-twentieth part of the truth which his system contains? If, then, you doubt the authority of Mr. Smith, how much more ought you to doubt the authority of every other man now on the earth? If Mr. Smith's perfect scheme should be rejected, surely all other schemes or doctrines, which can be shown to be ten times more imperfect, should also be rejected. If any are to be received, surely that one should be received which seems to contain all the elements of a true doctrine, and in which there cannot be detected the least evidence of imposture. To invent a scheme apparently every way suited to the last dispensation, or preparatory work for the second advent of our Lord—to have that scheme agree in every minute particular with the endless circumstances and numberless events predicted by the ancient prophets, bespeaks a wisdom far superior to that of man: it bespeaks the wisdom of God. This endless train of circumstances, all harmonizing—all combining—all concentrating, as it were, into one focus, carries with it such irresistible evidence of truth that it is almost impossible for the careful investigator to reject the divinity of Joseph Smith's mission. Like investigating the works of nature, the more he examines the more he perceives the wisdom of the Deity enstamped upon every sentence.

Seventh.—According to the "Book of Mormon," all of the great western continent, with all the valleys, hills, and mountains, riches and resources pertaining thereunto, was given to the remnant of Joseph, as their "*land of promise.*" The Almighty sealed this covenant and promise by an oath, saying that the land should be given unto them for ever. The western world, including both North and South America, is the "*land of promise*" to the remnant of Joseph, in the same sense that the land of Palestine is a promised land unto the twelve tribes of Israel. Now this testimony of the "Book of Mormon" agrees most perfectly with the prophetic blessing placed upon the head of Joseph by the Patriarch Jacob; who, just previous to his death, called together his sons, and predicted upon each what should befall them or their tribes "*in the last days.*" The blessing upon the tribe of Joseph is as follows:—(Genesis xlix chap.) "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of

Jacob; (from thence is the shepherd, the stone of Israel:) even by the God of thy father, who shall help thee; and by the Almighty who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb: *the blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bound of the everlasting hills*: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." In the preceeding chapter, when blessing the two sons of Joseph, he says, "let them grow into a multitude in the midst of the earth." And again, "his seed shall become a multitude of nations." From these predictions it will be perceived that Jacob prevailed with God, and obtained a greater blessing in behalf of the tribe of Joseph than what Abraham and Isaac, his progenitors, had obtained. While the blessing of Jacob's progenitors was limited to the land of Palestine, Joseph had confirmed upon him a blessing or country above, or far greater, than Palestine—a country at a distance, represented by "*the utmost bounds of the everlasting hills*." Some of the "*branches*" of the "*fruitful bough*" of Joseph were to spread far abroad from the parent tree—they were to "*run over the wall*" of the mighty ocean—they were to "*become a multitude of nations in the midst of the earth*." There, among the "*everlasting hills*," they were to be "*made strong by the hands of the mighty God of Jacob*." It was to be there, among the "*multitude of nations*" of the posterity of Joseph, that the "*Shepherd—the Stone of Israel*" was to establish a kingdom, which should break in pieces all other kingdoms, and "*fill the whole earth*."

In America there is a "*multitude of nations*," called by us "*Indians*." These Indians evidently sprang from the same source as is indicated by their color, features, customs, dialects, traditions, &c.; that they are of Israelitish origin is also evident from their religious ceremonies—their language, their traditions, and the discovery of Hebrew inscriptions, &c. If America is not the land given to a branch of Joseph, where, or in what part of the globe shall that tribe receive the fulfilment of Jacob's prediction? where, if not in America, has a land been peopled by a multitude of the nations of Joseph? Can a multitude of the nations of Joseph be found in Europe, Asia, or Africa, or in any of the adjoining islands? If not, then America seems to be the only place where that great prediction could receive its accomplishment. The "*Book of Mormon*" testifies that America is "*the land of Joseph*," given to them by promise. Is not this an additional evidence that *Mr. Smith was sent of God*? If Mr. Smith was an impostor, how came he to discover that the tribe of Joseph was to be favored so much above all the other tribes of Israel? Perhaps it may be replied, that it was easy to discover *that* from the scriptures; but, we ask, why did not Swedenborg, Wesley, Irving, or some of the other impostors of former times make this scriptural discovery, and incorporate it in their pretended dispensations? It would be, at first thought, far more natural to suppose the American Indians to be the ten lost tribes of Israel; indeed, this is the opinion of many of the learned at the present day. Why did not this modern prophet, if a deceiver, form his deceptive scheme more in accordance with the opinions of the learned? or why should he choose a remnant of the tribe of Joseph to people ancient America? Out of the twelve tribes of Israel why did he select only a branch of one tribe to people that vast continent? All can now perceive why the "*Book of Mormon*" should profess to be the history of a remnant of one tribe, instead of being the history of the ten tribes. All can see, why America should be represented as a promised land to Joseph, instead of being given to Reuben, Simeon, or any of the other tribes. All can now see, though it was not seen at the first, that if the "*Book of Mormon*" was different from what it now is; that is, if it professed to contain a history of the ten lost tribes; or if it had given the great western continent to any other people or to any other tribe than that of Joseph, that it would have proved itself false—it would not have been the book or record which the prophets predicted should come forth to usher in the great work of the last days. An impostor would be obliged to take into consideration all these minute circumstances, many of which are in direct opposition to the established traditions of the day; yet none of them could be neglected, without proving fatal to his scheme. But Mr. Smith, with all the accuracy of a profound mathematician, has combined all the minute elements of both doctrine and prophecy in his grand and

wonderful scheme—nothing is wanting. Whatever department of his system is examined it will be found invulnerable. What an invaluable amount of evidence to establish the *divine mission of Joseph Smith!*

(*To be continued.*)

## CONFERENCE MINUTES.

### CARLISLE.

This conference was held at Newcastle-upon-Tyne on the 18th of June.—The meeting was opened by singing the first hymn, after which Elder Speakman engaged in prayer. It was then proposed, seconded, and carried, that Elder Speakman preside over this conference, and Elder Ebenezer Gillies act as clerk.

The President then made a few remarks upon the cheering prospect that lay before them, as a great work was being done about Newcastle, inasmuch as they laboured with faithfulness and diligence; for he thought, as there were now about half a dozen elders given up to the work in this region of country, they would surely do some good. He then called for the representation of the branches, which were as follows:—

*Newcastle Branch*—Represented by Elder Wanless, consists of 49 members, including 3 Elders, 4 Priests, 1 Teacher, and 1 Deacon. Baptized since last conference 10. All in good standing with the exception of three or four.

*Sunderland Branch*—Represented by Elder Lenox, consists of 53 members, including 2 Elders, 4 Priests, 1 Teacher, and 1 Deacon. Baptized since last conference 15. All in good standing.

*North Shields Branch*—Represented by Elder Robert Gillies, consists of 10 members, including 1 Elder, 1 Priest, and 1 Teacher. Baptized since last conference three. All in good standing.

*Throphill Branch*—Represented by Elder George Robinson, consists of 8 members, including 1 Elder and 1 Priest. All in good standing.

*Allerton*—Represented by Elder Thomas Child, consists of 22 members, including 4 Elders, 2 Priests, and 1 Deacon. Three cut off since last conference and one dead. In good standing.

*Brampton Branch*—Represented by Elder Child, consists of 25 members, including 1 Elder, 2 Priests, and 1 Teacher. One dead. One half of the branch in indifferent standing.

*Carlisle Branch*—Represented by Elder Child, consists of 79 members, including 4 Elders, 7 Priests, 5 Teachers, and 1 Deacon. Three removed, three received, and one dead. Out of these 16 are scattered and about thirty in indifferent standing.

*Dalston Branch*—Represented by Elder Child, consists of 24 members, including 1 Elder, 1 Priest, 1 Teacher, and 1 Deacon. One dead. Eight baptized since last conference. In very good standing.

Scattered Members at Thornley Colliery, seven. Total number of Members, including officers, 277.

The alterations necessary in the priesthood were next attended to. It was moved that Alexander Murray, John Gillies, and Andrew Walton, Priests, be ordained Elders, together with brothers Scott and Soulsby for the Newcastle branch. Seconded and carried unanimously.

For the Sunderland branch it was moved and seconded that brother Gales and Robert Hawkie be ordained Priests. Carried unanimously.

For Throphill branch it was moved that brother John Rawlinson be ordained Elder; brother Joseph Robinson, Priest; and brother Thomas Robinson, Teacher. Carried unanimously.

Moved by the President, and seconded by Elder Child, that Priest Graham of Carlisle branch be ordained Elder, and that he preside over the streets of Maryport. Carried unanimously.

The President then made a few remarks on the very large and extensive fields that lay before them, and closed the meeting by prayer.

The afternoon service commenced at two o'clock. After the sacrament was ad-



ministered, it was moved that the Saints at Thornley Colliery be organized into a branch, and be called the Thornley Colliery branch, and be added to the Carlisle conference. Seconded and carried unanimously.

It was moved that brother William Hornsley, of Thornley Colliery, be ordained to the office of Priest, and that he labour as Elder Carmichael direct. Seconded and unanimously carried.

Moved that we, as a conference, receive Elders Child and Carmichael with gratitude, to labour in our midst under the direction of Elder Speakman. Seconded and unanimously agreed to.

The brethren proposed were then ordained under the hands of Elders Speakman, Bainbridge, and Carmichael. We then listened to the statements of brother Bainbridge with reference to a large field of labour that he is opening northward from this place; also to the remarks of brother John Gilling, who is labouring at South Shields, with much apparent success; and to brother Graham, with delight, about Maryport; all of whom gave cheering hopes with reference to the future rolling on of the great work of God, which caused the hearts of all present to rejoice in the Holy One of Israel.

It was then moved, seconded, and carried, that the Conference meeting be adjourned until the 17th of September next, to be held in Newcastle-upon-Tyne.

The meeting was then dismissed with prayer by Elder Bainbridge.

At six o'clock the Saints again assembled, and all appeared highly satisfied with some general remarks on the fulness of the gospel which were delivered by Elders Child and Carmichael; the satisfaction was manifest by joy beaming on the countenances of those assembled.

WILLIAM SPEAKMAN, President.  
EBENEZER GILLIES, Clerk.

CLITHEROE.

This conference was held in the Temperance Hotel, Clitheroe, on Sunday, June 11th, 1848, and the meeting being opened by singing, and prayer by President Cottam, it was moved that Elder Cottam preside, which being seconded was carried. On the motion of Elder Cottam, Elder Wolstenholme was appointed to act as clerk.

The President then made a few remarks upon the necessity of union, and desired the Saints to take an interest in the proceedings and business that might come before them.

The number of officers present were 11 elders, 10 priests, 9 teachers, and 3 deacons.

The president then called for the representation of the branches, which were given as follows:—

BRANCHES.	REPRESENTED BY	MEM.	ELD	PRS.	TEA	DEA	BAP.	C. O.	REC	REM	DED	EMI.	SCA
Clitheroe.....	Battersby .....	47	3	4	3	2	2	1	0	0	0	1	0
Blackburn .....	Fulstone .....	86	4	4	2	2	2	0	1	1	1	1	0
Burnley .....	Wolstenholme ...	69	3	7	1	1	8	4	0	0	0	0	0
Accrington.....	Wright .....	35	3	5	1	0	0	0	0	0	0	0	0
Waddington .....	Ormrod .....	32	2	2	1	0	7	1	0	0	0	0	0
Chadburn .....	Veevers .....	46	1	4	3	0	0	1	0	0	0	0	2
Barley .....	Brown .....	8	0	1	1	0	0	0	0	0	0	0	0
Ribchester .....	Watson .....	19	1	2	2	0	0	0	0	0	0	0	0
Settle .....		14	1	1	1	0	0	0	0	0	0	0	0
Total .....		356	18	30	15	5	19	7	1	1	1	2	2

All represented in good standing except Settle branch, which sent no representative, and we were under the necessity of taking the numbers from the last representation.

The nominations to the priesthood was next called for by the President, when the following motions were agreed to:— That Roger Dewhurst be ordained Elder that James Wilson and Thomas Williams be ordained to the office of Priest—that William Eatough and James Dewhurst be ordained to the office of Teacher—that John Shorrocks, Thomas Duxbury, James Backhouse, and James Houldsworth be ordained to the office of Deacon.

The President moved that we uphold and sustain Brigham Young and his Counsellors as head of the church on earth; that we sustain the Quorum of the Twelve Apostles; that we uphold Orson Spencer as President of the churches in Britain;

and that we uphold Dan Jones, by our faith and prayers, in his laborious efforts in Wales for the spread of the gospel.

Moved by Elder Battersby, that we sustain Elder Cottam as president over this conference. Seconded and carried.—The meeting was then closed by singing and prayer.

At two o'clock the service was again opened by singing, and Elder Parker engaged in prayer. A child was blessed by Elders Parker and Wolstenholme, and the sacrament was then administered.

President Cottam then moved that William Brown be ordained Elder, that William Nutter be ordained Priest; and that William Thornber Brown be ordained Deacon.

The President then called upon the presiding Elders to speak their feelings, and the prospects they had in their respective branches.

The brethren nominated were afterwards ordained under the hands of Elders Cottam, Parker, Wolstenholme and Dacer, and the meeting concluded by singing and prayer.

In the evening a crowded assembly was addressed by Elder Robert Parker upon immediate revelation, which he proved clearly to be the testimony of holy men in all ages, and that without it the church could not exist.

JOHN COTTAM, President.  
W. WOLSTENHOLME, Clerk.

#### STAFFORDSHIRE.

This conference met, according to previous announcement, in the Temperance Hall, Pitt Street, Burslem, on Sunday June 25th, 1848.

The meeting was called to order at about half-past ten o'clock, a. m., when it was moved by Elder Lockett, and seconded by Elder Simpson, that Elder L. O. Littlefield take the presidency of this day's proceedings. Carried unanimously.

Moved and carried that Elder Leese act as clerk.

The meeting being opened with prayer by the President, a representation of the branches was called for and given as follows:—

BRANCHES.	REPRESENTED BY	MEM.	ELD.	PRS.	TEA.	DEA.	BAP.	REC	EMI.	DED	D. S.
Burslem .....	Lockett .....	90	18	6	3	4	6	3	3	1	0
Hanley .....	Littlefield .....	72	4	5	3	2	16	2	0	0	1
Knutton Heath .....	Sutton .....	21	2	3	1	1	1	1	0	1	5
Badley Edge .....	Adams .....	21	3	1	2	1	0	1	0	1	0
Lane End .....	Symmonds .....	36	4	4	2	1	5	0	0	0	0
Coxbank .....	Simpson .....	26	3	4	1	0	2	0	0	0	0
Prees .....	Do. ....	18	2	1	0	1	0	0	0	0	2
Hassell Green .....	From Book.....	6	1	1	1	1	0	0	0	0	0
Newport .....	Boult .....	13	1	3	0	0	5	0	0	0	0
Leek .....	From Book.....	39	2	5	0	2	0	0	0	0	48
Scattered Members..		5	0	0	0	0	0	0	0	0	0
Total .....		347	40	33	13	13	35	7	3	3	56

The President then made some remarks relative to his leaving England for the Camp of Israel. He said that Elder Spencer had informed him that he expected a more permanent President would be sent here after the General Conference; at the same time instructing him to appoint some good man to preside for a few weeks.

Moved, seconded, and carried, that Wellington, Duneaton, Gnosal, and Wood-eaton be called the Newport branch.

The meeting was then adjourned until half-past two o'clock.

The afternoon meeting was opened in the usual manner, when it was resolved that we approve of the present organization of the church, with a first presidency at the head, as organized at the conference held last winter at the Council Bluffs. Also that we uphold President Brigham Young as the President of the Church of Jesus Christ; and Heber C. Kimball and Willard Richards as his Counsellors.

Resolved that we uphold and sustain Elder O. Spencer as the President of the Church of Jesus Christ in this land.

Moved and carried that we approve of, and are satisfied with the course that our president, L. O. Littlefield, has pursued since he came among us.

Moved and carried, that we accept the labours of Elder Simpson in the southern part of this conference.

Moved by Elder Littlefield that Elder J. Lockett take the presidency of this conference until there is another appointed by Brother Spencer. Seconded and carried.

The following motions were then unanimously agreed to, viz.—that brother C. Brindley, of Burslem, be ordained to the office of Elder; that J. Mollett of Hanley, brother Swettenham of Penkhall, Wesley Mee of Lane End, A. Front, Richard Harris, and John Bate of Newport, be ordained to the office of Priests; that G. Mollett of Hanley, be ordained to the office of Teacher; and that brother William Eardley of Lane End, be ordained to the office of Deacon.

Moved and carried, that our STAR Agent give an account of his stewardship, and how he stands, in a pecuniary point of view, with the office at Liverpool, every conference.

The officers present were then numbered as follows:—High Priests, 1; Seventies, 1; Elders, 21; Priests, 14; Teachers, 10; Deacons, 4.

The meeting was then dismissed in the usual form until half-past six o'clock in the evening, when, after the meeting was opened, the President addressed the congregation on the necessity of being gathered to the land of Zion, as that is the place where we may get an understanding of the mysteries, glories, and power of the kingdom of God, and make our calling and election sure, &c., &c.

The conference adjourned for three months.

L. O. LITTLEFIELD, President.  
WILLIAM LEESE, Clerk.

## The Latter-day Saints' Millennial Star.

SEPTEMBER 15, 1848.

THE Ship "Erin's Queen" sailed from Liverpool for New Orleans on the seventh day of September, having on board 232 second cabin passengers, including infants; all of these, with the exception of two or three persons, were Saints. The people of Liverpool were astonished to see the order and regularity among them. While large companies of emigrants upon other ships have cursing and swearing, and finding fault one with another, songs of praise and prayer are ascending up to heaven from the "Erin's Queen." Elder Simeon Carter, who has been labouring in this country two or three years, sailed on this ship for America. He was appointed the president of the company; and we trust that peace and prosperity will attend him until he shall again meet with his brethren in the Land of Joseph. We are sorry to say that, notwithstanding the caution we gave to emigrating brethren in 16th No. of the Star, there are several of them who have not been on their guard, but have suffered themselves to be robbed of their money, goods, &c. One brother put his chest upon a cart at the railway station and directed the carrier to take it to the ship—that was the last he heard of his chest. Another brother fell in company with one of those Liverpool sharpers, who made him think he was a Latter-day Saint, but, after traveling a short distance, he found his supposed Latter-day Saint missing, and several pounds in money extracted from his pocket. Another one of the Saints had £15 taken from him by another Liverpool sharper. Experience is a hard schoolmaster sometimes; and when the Saints will not hearken to counsel and be on their guard against these pious hypocritical robbers, they may have the consolation of an empty pocket to soothe them in their distress; more frequently, however, they cut out pocket, purse, and all. Will the Saints take warning? or will they suppose that every man they meet who professes to be their friend, is an honest

man? Well did the Saviour say, "the children of this world are wiser in their generation than the children of light."

Our second ship, the "Sailor Prince," will sail for New Orleans with a load of Saints on the 22nd day of September. All those who have paid in their £1 deposit are requested to be in Liverpool on the 19th of September, without fail, so as to have time to procure their passage tickets, and make all other necessary arrangements for the voyage. The fare will be, for adults, £3 12 6; for children under fourteen years, and over one year, £2 12 6; infants under one year, free. In the above fare will be included about one pound of bread-stuff per day, and ten pounds of pork during the voyage. But this will not be quite sufficient: you will want some extra provisions besides. The following list contains about the amount of the extra articles which each adult, or every two children, should have, and also the prices which I shall charge them for each article, viz:—

10 lbs. of the best Biscuits, at 3d. per lb. ....	£0	2	6
2 lbs. of Rice, at 3d. per lb.....	0	0	6
4 lbs. of Sugar, at 3½d. per lb. ....	0	1	2
¼ lb. of Tea, at 2s. 0d. per lb. ....	0	0	6
2 lbs. of Coffee, at 6d. per lb. ....	0	1	0
4 lbs. of Treacle, at 2½d. per lb. ....	0	0	10
4 lbs. of Raisins or Currants, at 4½d. per lb.....	0	1	6
3 lbs. of Butter, at 1s. 0d. per lb. ....	0	3	0
3 lbs. of Cheese, at 8d. per lb. ....	0	2	0
	<hr/>		
	£0	13	0

The Saints, of course, can please themselves as to the amount which they wish to purchase: they can either get more or less, as they feel disposed. The Saints can lodge on board the ship from the 19th with their luggage; they will find the ship in the Waterloo dock. The "Sailor Prince" is a fine, large, commodious ship; she carried a company of the Saints last spring, under the presidency of Elder Moses Martin. Her lawful number of passengers is 290. Let all the emigrating Saints lay in a good store of *patience*, for it is an article that will be much needed throughout the whole journey; many may suffer for the want of it. A large amount of the Spirit of God will be absolutely essential to their well-being, and every person should have a great supply. Kindness and forbearance one towards another, are two articles indispensably necessary, without which no Saint should venture across the great deep. A list of many other essential articles will also be found among the revelations and commandments of God; and we hope that the Saints will be particularly cautious not to omit taking with them every thing therein recommended.

**A WORD OF COUNSEL.**—We hope that all the presiding Elders will embrace every opportunity to send forth the gospel into new neighbourhoods, that churches may be organized upon new ground. Recollect that this is to be a short work upon the earth, and the Elders must not spend too much of their time in preaching to the Saints, but break forth upon the right and left, and preach and baptize, and build up branches, and exhort them to make every arrangement for gathering up for Zion; and when this is done, go forth again where the gospel has not been heard, and cry repentance with a loud voice, and remember that it is "a day of warning, and not a day of many words." Remember also, that this gospel must be preached to all nations, and every man should endeavour to do his part towards accomplishing so desirable an object. A great deal can be done by an extensive circulation of our books, pamphlets, &c. Again, live so faithful and humble before God, that you may have power to heal the sick in the name of the Lord, which may also be the means of calling the attention of many honest persons, who may, by these means be led to

a careful inquiry into our doctrine, and discover its beauty and glory, and embrace it, and thus obtain the salvation of their souls.

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**THE POWER OF FAITH.**—Since our general conference, our beloved brother, President Orson Spencer has been very sick. His constitution seems to be broken down and worn out. He earnestly requests the Saints throughout this country to remember him in their prayers, that he may be raised up from his severe affliction, and restored to soundness of health again. We feel a great anxiety for the recovery of brother Spencer, and we hope that the Lord will be entreated in his behalf. Recollect that faith in God will prevail with him *now* as in ancient times. If faith, like a grain of mustard seed, could remove mountains when Christ was on earth, it has not lost its power by his ascension into heaven. The effects of faith must be the same in all ages! God has never said that the time should come when faith should no longer produce miraculous effects among the children of men. Whenever miraculous effects cease from the earth, faith ceases also. If faith translated Enoch to life and immortality, that he should not taste of death, the same faith can and will translate men in the last days; hence the apostle says, that all the Saints will not sleep, but some will be at a certain time, “changed in the twinkling of an eye.” If faith smote the land of Egypt with great plagues in early times, so in the last days the earth shall be smitten with great plagues through the faith of the servants of God. If faith shut up the heavens that it rained not for several years in the days of Elijah, so the faith of the two witnesses or prophets in the latter times will close up the heavens that it will not rain during the days of their prophesy. If faith divided the waters in ancient days, and permitted thousands to walk through the sea on dry ground, so the faith of Israel, when they are gathered from among the nations, will cause them to pass through rivers and seas dry shod. If the faith of Moses and Solomon called down a pillar of fire and cloud of glory upon Israel, and upon the tabernacle and temple, so the faith of the children of Zion in the last days will call down “a cloud and smoke by day, and the shining of a flaming fire by night upon every assembly and dwelling place” of their city. If the faith of the three Hebrews saved them from the fiery furnace, so the faith of the Latter-day Saints will save them from that devouring element, when the wicked shall burn as stubble, and the elements shall melt with fervent heat. If the faith of Daniel stopped the mouths of lions, so the faith of the Millennial Saints will have power, not only over lions but over bears, wolves, leopards, cockatrices, and serpents, so much so that little children shall lead those animals and play with them. The dispensation of “the fulness of times” is to be a dispensation of greater faith and greater miracles than any former dispensation. It is the day of the Lord’s power—the day for the revelation of his glory; his almighty arm is to be made bare in glorious majesty, in signs, in wonders, and in mighty deeds, before the eyes of all the nations, far surpassing all the signs, wonders, and miracles of former ages. Then shall the combined faith of all former dispensations be united and concentrated in one; then the powers in heaven above shall be revealed and united with the powers of the Saints on earth, and the heavens shall shake with gladness, and the earth shall tremble with joy.

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LETTERS TO THE EDITOR.

*Bradford, August 31st, 1848.*

Dear President,—I take the liberty of asking some counsel in addition to that contained in the General Epistle of the Twelve, and also in your late Epistle, upon the subject of the emigration of the *poor* Saints.

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Dear President,—I take the liberty of asking some counsel in addition to that contained in the General Epistle of the Twelve, and also in your late Epistle, upon the subject of the emigration of the *poor* Saints.

There are some hundreds of brethren in this conference, who, when they have full employment do not earn more than *eight shillings* per week—some even earn less than this, and some a little more, but eight shillings is the average. It is quite common for the wives of the brethren thus situated to labour as well their husbands, and their wages are rather more; besides, the sisters can more readily obtain employment. There are quite a number of good brethren who have nothing to do, and their wives have to support both them and their children. Under these circumstances, would it not be wise for the brethren to go to Zion, and leave their families until they can obtain means to send them there?

In cases where the wives are not in the church, and have been in a state of rebellion against God and their husbands for years, are such men *prohibited* by the council of the church from leaving their wives and going to Zion?

Is it right for Elders who have never been to Zion, to encourage the wives of other men, who are in the church, to leave their husbands and go to Zion with them?

There are many cases such as those alluded to in the first question, and two or three that my second has reference to, and one to which my third question is applicable.—The above interrogations have frequently been urged upon me, and I know that some five years ago, many brethren left their wives and labored on the Temple and Nauvoo House, and the council of the church sent orders to the emigration agent here to send their families out, while others labored at their private business and sent money for their families; but circumstances have changed, and I do not feel qualified to give counsel upon the above topics, until I receive counsel from proper authority.

An early reply to the above will greatly oblige, your servant in the gospel,

JAMES MARSDEN.

To Mr. Orson Pratt.

ANSWER TO THE QUESTIONS IN THE FOREGOING LETTER.

*Answer to question first.*—There may be circumstances that would require a separation for a short season between husband and wife; such for instance, as the sending forth of elders upon foreign missions, and various other important duties devolving upon the servants of God. But it would not at present be wisdom for any of the persons described in the first question to leave his wife and children and go over the Rocky Mountains with an expectation of getting means there to send for his family. In the first place, gold and silver do not grow on every bush in those wild interior regions; in the second place, if a man has not means enough to take himself and family across the Atlantic, he has not means sufficient to take himself alone to the Salt Lake, without stopping a few months in the States to labor. It would require at least two years before such a man would find himself safely and comfortably situated in the great valley; and then if he could have the good fortune of picking up money in the streets, it would still be two or three years more before he could remit it to his family and get them safely moored by his side. Therefore this policy at present is not a good one. But where the husband cannot get work, after using all due diligence, and the wife is obliged to support him as well as herself and children, and there is no prospect of any future opening for labor, then let them lay their situation before the presiding Elder of the conference, and if he finds that the wife is voluntarily willing for her husband to cross the Atlantic, and labor in the States, and that they are mutually agreed to be separated for a short season; then if the presiding elder, after carefully considering all the circumstances, discovers no cause why he should still remain in this land, he may give him a permit to cross the Atlantic and labor in the States, providing that he will faithfully promise to use every lawful exertion to procure means, and either bring or remit the same to his family, that they may as speedily as possible be united with him in a land of plenty, and providing also that he furnish himself with his own passage money. But let no such man think of going over the Rocky Mountains, and leave his family to labor and toil in Babylon. And any man that obtains such a permit, and shall afterwards neglect to use all diligence in behalf of his family, is not worthy of a family, neither is he worthy of a name among the people of God, and the wife in that case would be far better off without such a husband than she would be with him.

*Answer to question second.*—The believing husband should use patience and long-suffering towards his unbelieving wife, and endeavour, by acts of kindness and love, to convert her to the truth, and, if possible, to persuade her to accompany him to Zion; but if she will not be persuaded to accompany him, the sin will be upon her own head. The man being the head of every well-regulated family, wherever he feels disposed to emigrate, they are required to go with him; and if they will not, they are the transgressors. A woman in that case separates from the man, and not the man from the woman. It is the duty of every brother to take his unbelieving wife if she will go with him; but if not, it is still his duty to gather with the Saints of God.

*Answer to question third.*—All Elders or members, whether they have been to Zion or not, who shall use any influence whatever to persuade a woman to leave her husband, who is in the church, should be dealt with strictly according to the laws of God, and if they repent not, they should be cut off from the church.

*Glasgow, September 6th, 1848.*

President Orson Pratt,—Dear Brother,—Agreeably to my promise that I made in the hasty note I sent you from Girvan, enclosing two letters for the United States, I embrace a few moments of spare time to inform you of the state of affairs (as far as I have become acquainted with them) in this Conference. I arrived at Glasgow on Friday the 25th ult. I found the Saints in Glasgow under the happy influences of the Spirit of the Lord: all being at peace, and governed by the spirit of love and unity, except a few individuals in the council; but I feel confident that all will be settled soon to the satisfaction of all parties concerned. I preached in Glasgow thrice on the first Sabbath after my arrival. On Monday at four o'clock, p.m., I started for Ayr, to meet brother Douglas, who was absent from Glasgow when I arrived. We passed each other on the road, not knowing it: he to Glasgow to see me, and I to Ayr in search of him. I preached to the Saints in Ayr on Tuesday evening, and passed on to Cross Hill on Wednesday, in company with Elder M'Naughton who is travelling in Ayrshire; he has raised a branch in Cross Hill of 14 members since the General Conference. I preached in Cross Hill, Girvan, &c., and returned to Glasgow on Monday the 4th inst. to see brother Douglas. I find him all I could have wished; faithful, energetic, and obedient to counsel. I have urged upon the Saints, wherever I have been, the duty of family prayer, and of keeping up weekly prayer meetings, &c. I am endeavouring to get a fund raised in every branch of the Church for the purpose of purchasing the various pamphlets issued from the office, viz., Brother Spencer's Letters, Gospel Witness, Was Joseph Smith sent of God? &c.; and having the sisters distribute them as follows,—divide the city, town, or country into districts, a sister being appointed in each to distribute pamphlets; let each take ten of No. 1 of brother Spencer's Letters, and leave them at as many houses, with a polite request that they will peruse it, to be called for in one week; at which time lift No. 1, leave No. 2 as before, and carry No. 1 farther on; leave it again, and so continue till the gospel is brought to every man's door in the Glasgow conference. I am also endeavouring to raise a general conference fund of, say two or three pounds, to be laid out in the same way, (in pamphlets) to be divided among the travelling elders, who will distribute them by sale, returning the proceeds as soon as sold, to be again invested in books. If the above meets with your approbation, or if you wish to suggest any improvement on the plan, please inform me as soon as possible, and direct to No. 34, St. Andrew Street, Glasgow. I shall probably change my address after awhile; until I do so direct as above. If you approve of the plan you may expect a mighty call for the PRINTED WORD.

Brother Douglas and myself will start to-day to visit some ten or twelve branches west of Glasgow. Give my love to brother Spencer and family, sister Pratt, brother James Bond, &c. Brother Douglas sends his love to all.

May the Lord bless you is the prayer of your affectionate brother in the bond of the everlasting covenant,

ELI B. KELSEY.



*Middleton Park near Manchester, September 5th, 1848.*

Dear President Pratt,—I know you are pleased to hear of the prosperity of the work, therefore I have enclosed a letter which I received a short time ago from a brother in Newry, or within a few miles of the town of Newry, Ireland. The brother who has sent me this letter is a good, humble, and faithful man; when I was labouring in Ireland I ordained him. When I was last in that portion of country in which he resides, there was only himself and wife members of our Church; since then, according to his letter, as you will see, he has baptized seven more. This brother is able to support an elder himself, having a good situation as master miller; he is an Englishman and went from Liverpool. Now an elder, without any incumbrance, might do a great deal of good in that land. I would, if it had met with your approbation, have accepted the invitation, but I am differently situated now from what I was then, having a wife and child to look to. I am sure there are more members in Ireland than what was represented in No. 12 of the present volume of the STAR. Allow me to make a few remarks relative to Ireland, the Irish, and what sort of an elder would be most suitable for that country. The general aspect of the external is a bold manifesto at once (perfectly and definitely) of its inhabitants country's wealth, viz., POVERTY. The Irish are much better educated than the English, very shrewd, and can easily comprehend any thing you talk about to them. They are in their way more religious than the English, consequently more priest-ridden; and it takes a man with a depth of intellect to converse with them, about religious matters, especially when the views of the parties differ. To my own personal knowledge there is not a country in Europe, wherein I have been, where religious controversy prevails so much as in Ireland; and this, to my mind, supports the idea that if an elder with depth of intellect, and a fruitful imagination, along with a diversity of movement in his operations, could be sent there, many—very many—would ere long be added to our church. It is the greatest ambition of my heart to see the church prosper. Dear brother, I do not always depend upon an arm of flesh for increase, but a sound mind I apprehend at all times is necessary for the rolling forth of the purposes of God in these last days. Forgive me, dear brother, for thus troubling you, but I feel anxious some one should go to labour in Ireland. I believe there are those who would take it as a great honour to be sent there.

Your obedient servant,

PAUL HARRISON.

[We are rejoiced to see some of our brethren taking an interest in the spiritual welfare of Ireland. We hope that some good faithful elder, who has no family, will volunteer his services, and enter the door of labour which seems to be now opening near Newry. There are thousands of honest warm-hearted people in Ireland who, if they could but hear the truth, would receive it with great joy. Shall we not see some volunteers for "Erin's" land?—ED.]

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#### A PROPHECY;

OR AN EXTRACT FROM THE WORD OF THE LORD CONCERNING NEW YORK, ALBANY, AND BOSTON, GIVEN ON THE 23rd DAY OF SEPTEMBER, 1832.

"Let the bishop" (Newel K. Whitney) "go into the city of New York, and also to the city of Albany, and also to the city of Boston, and warn the people of those cities with the sound of the gospel, with a loud voice, of the desolation and utter abolishment which awaits them if they do reject these things; for if they do reject these things the hour of their judgment is nigh, and their house shall be left unto them desolate."

#### ALBANY VISITED BY A DESTRUCTIVE FIRE.

"We scarcely know how to describe the fearful calamity that has befallen our doomed city. It is beyond adequate description—beyond, at the time we write, intelligible detail. Soon after a fire was checked that broke out in Quackenbush-street, just before noon, the alarm was again sounded, and fire broke out in a smal

stable adjoining the Albion-house, between Broadway and the pier, in Herkimer-street, and occupied by John G. White. Of its origin we know nothing; but it burst forth at a most unlucky moment. The fire department was weary, scattered, and disorganized. Some of the machines were disabled, and, in consequence of a shameful fight, one of them—No. 9, we believe—was lodged in City Hall yard, and unmanned in the moment of danger. The heat was intense, the mercury ranging at 91 in the shade, the city as dry as tinder in consequence of the drought, and a gale of wind blowing from the south. Everything conspired against us, and the destroying element immediately getting the upper hand raged awfully and unchecked for hours, sweeping away full 600 buildings, many of them new and of great value, destroying about 2,000,000 dollars worth of property, and rendering hundreds of families houseless and homeless. At one time it seemed as if the destruction of our fair city was inevitable. The wind blew fiercely, the flames spread on all sides, the devouring element advanced from block to block and from street to street, buildings were taking fire in several parts of the city—all was terror, confusion, and dismay, and the efforts of man seemed utterly powerless. At this fearful moment the wind lulled, heavy clouds arose in the north-west, and a deluge of rain—grateful, needed, God-sent rain—poured from the surcharged clouds, and checked the progress of the conflagration. The fury and spread of flames exceeded anything ever seen. The fire ran, leaped, flew from building to building with the spread of the hurricane that bore it on its course of destruction. And as it advanced, and grew more and more threatening, the bells resounded the alarm, and the people looked on with terror and almost with despair. There were many narrow escapes from death, and some serious personal injuries sustained. Albany has never before, in her 200 years history, suffered so dreadful a local calamity as this. The loss of household goods of all kinds is immense. Great quantities that were strewed in the streets were ruined by rain. Carts, waggons, drays—every thing on wheels—were in constant requisition, but could not accomplish a tenth part of the work required. Five ten and twenty dollars were offered for carrying a single load. Numbers of persons were rendered powerless by heat, fatigue, and cold water. A number of buildings were blown up under the direction of the authorities. It is impossible at the time we write, to get at any correct estimate of the loss sustained, or the condition of the insurance companies. It will be a long time before Albany will recover from this awful calamity. Seventeen whole blocks, the pier, the Columbia-street market, two bridges, and near 100 boats are destroyed. Most of the boats were heavily laden. Some 8000 or 10,000 barrels of flour were burnt on the pier. The loss of property is roughly estimated at 2,000,000 dollars. Several lives were lost. Hundreds of our business men are utterly ruined. We fear our local insurance companies are overwhelmed. The property on the pier was insured abroad. The Swiftshure and Eckford tow boat lines loose tremendously. At midnight, the fire was burning in forty places, but is now completely under control. There is no wind, but the rain has ceased.”—*Extracted from the Albany Express of August 17.*

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#### MEMENTO.

*Lines of Consolation, addressed to Brother and Sister Watson, in consequence of the bereavement of their son John Kerr, who died at Glasgow on the 15th of March, 1845, aged three years and five months. Also, of their second son William, who died on the 31st March, 1846, aged one year and two months.*

My dearest friends, for you I've culled a wreath from mem'ry's bower,  
 Perfumed with RUE, Forget-me-not, and Eden's lovely flower;  
 That while you travel life's rough road, this posey ever green,  
 May tell of flowers that never fade beyond this fleeting scene.

But oh! 'tis sad to touch the lyre, when bent too tight with wo,  
 For then the chords of feeling spring where griefs dull numbers flow;  
 Yet, sadder far, when sick'ning pain, no words nor tears impart  
 One soothing feeling o'er the mind, to ease the aching heart.

So, now my friends, the task be mine to touch a thrilling strain,  
And cheer you with revealings of Messiah's glorious reign!  
Old hoary Time, with *outspreed wings, cross bones, and sand glass run,*  
Are *emblems of mortality* the fearful world would shun;

But more divinely blest are you, with Truth's inspiring lay,  
To *know* your heavenly *origin!* to *claim* your *hindred clay!*  
See! yonder flowery garden *sown,* fit semblance of the *tomb,*  
No passing stranger there can tell what seeds may spring and bloom.

But they to whom the charge is given, to watch our *sleeping dust,*  
Will they not know the *sacred spot* that holds their treasured trust?  
Oh, happy day! when we shall *greet* the *loved ones* we revere,  
Who only lived, to breath in life, to gain a *soul-made sphere.*

Yes, soon that blessed day will come, the brightest and the best,  
When each fond mother's infant child *will rise* and call her blest,  
And round the peaceful home will group their loved ones, parted long,  
To tell how joyous they have been, 'rapt in seraphic song!

Then TIME and DEATH, so fraught with pain, remembered will endear  
The sweets of Zion's paradise, without distracting fear;  
*Sealed* by the PRIESTHOOD's *saving power,* our offspring still shall rise,  
To gain *perfection's godlike height!* the Saints *immortal prize.*

Then dry the burning tear of grief, exult with heartfelt joy!  
To know that DEATH nor *Hell* can hurt, nor yet their peace destroy;  
And while affection's tendrils twine around the absent fair,  
Look up to *Heaven,* RUN TO OBTAIN, you'll find your treasure *there.*

Kilmarnock.

LYON.

## LIST OF MONIES RECEIVED FROM THE 25TH OF AUGUST, TO THE 8TH OF SEPTEMBER.

Francis Jackson .....	£1 0 0	Brought forward.....	£36 1 4
Isaac Dacer .....	0 15 6	John Preece.....	3 0 0
Crandel Dunn .....	5 10 0	William Frodsham.....	0 2 2
Thomas Smith, Leamington .....	3 5 0	G. A. Mort .....	1 7 1
William Hawkins .....	1 10 0	James Bond.....	1 13 0
John Johnson .....	2 7 6	Charles Miller.....	1 15 2
William West .....	11 0 0	Thomas Thomas .....	1 0 0
George Kendall .....	1 5 0	John Godsall .....	5 0 0
George P. Waugh .....	6 0 0	William Cartwright .....	3 10 0
William Hulme .....	2 0 0	William A. M'Master .....	0 15 0
John Parkinson .....	1 8 4		
Carried forward .....	£36 1 4		£54 3 9

William Broomhead is credited with £3 0 0, which ought to have been inserted in No. 16 Star.

## NOTICES.

The address of Elder Richard Cook, is, Park Buildings, Radcliffe Hall, near Bury.

The tract, "DIVINE AUTHORITY," or the question, "Was Joseph Smith sent of God?" will be enlarged to sixteen solid pages of the same size as the MILLENNIAL STAR, and will in a few days be for sale at this office at 10s. per 100, or £4 10s. per 1000. Our Book agents will do well to supply themselves liberally with this tract, for it seems to be the all-important question among the great mass of mankind. Please send immediately how many you will want, as I wish to form a rough estimate how many thousand to print before the type is taken down.

## CONTENTS.

Was Joseph Smith sent of God? .....	273	A Prophecy .....	286
Conference Minutes .....	278	Poetry .....	287
Editorial .....	281	List of Monies Received .....	288
Letters to the Editor.....	283	Notices .....	288

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The Latter-Day Saints'

# MILLENNIAL STAR.

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HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

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No. 19.

OCTOBER 1, 1848.

VOL. X.

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## WAS JOSEPH SMITH SENT OF GOD?

Eighth.—In the Book of Mormon are given the names and locations of numerous cities of great magnitude, which once flourished among the ancient nations of America. The northern portions of South America, and also Central America, were the most densely populated. Splendid edifices, palaces, towers, forts, and cities were reared in all directions. A careful reader of that interesting book, can trace the relative bearings and distances of many of these cities from each other; and, if acquainted with the present geographical features of the country, he can, by the descriptions given in that book, determine, very nearly, the precise spot of ground they once occupied. Now, since that invaluable book made its appearance in print, it is a remarkable fact, that the mouldering ruins of many splendid edifices, and towers, and magnificent cities of great extent, have been discovered by Catherwood and Stephens in the interior wilds of Central America, in the very region where the ancient cities described in the Book of Mormon were said to exist. Here then, is a *certain and indisputable evidence* that this illiterate youth—the translator of the Book of Mormon, was inspired of God. Mr. Smith's translation describes the region of country where great and populous cities anciently existed, together with their relative bearings and approximate distances from each other. Years after, Messrs. Catherwood and Stephens discover the ruins of forty-four of these very cities, and in the very place described. What, but the power of God, could have revealed beforehand this unknown fact, demonstrated years after by actual discovery?

Ninth.—The fulfilment of a vast number of prophecies delivered by Mr. Smith is another infallible evidence of his divine mission. Out of the many hundreds of fulfilled predictions uttered by him, we select the following as examples.

1. Soon after Mr. Smith found the plates, he commenced translating them. He had not proceeded far before he discovered from his own translation of the prophecy of Nephi, as before quoted, that "THREE WITNESSES," besides himself, should behold the book by the power of God, and should know and testify of its truth. Some length of time after this, or in the month of June, A.D. 1829, the Lord gave a revelation, through Mr. Smith, to Oliver Cowdery, David Whitmer, and Martin Harris, promising them that if they would exercise faith, they should have a view of the plates, and also of the Urim and Thummim. This prediction was afterwards fulfilled; and these three persons send forth their written testimony, in connexion with the Book of Mormon, to all nations, kindreds, tongues, and people, declaring that an angel of God descended from heaven, and took the plates and exhibited them before their eyes; and that, at the same time, the voice of the Lord from the heavens testified to them of the truth contained in Mr. Smith's translation of these records. Now an impostor might indeed predict the raising up of "THREE WITNESSES," but he could never call down an angel from heaven, in the presence of these "WITNESSES," to fulfil his prediction.

2. Before the "Church of Jesus Christ of Latter-day Saints" had any existence upon the earth, the prophecy of Moroni was translated and printed in the Book of Mormon. It is expressly predicted in this prophecy, that in the day that that book should be revealed, "*the blood of the Saints should cry unto the Lord from the ground*" because of the wickedness of the people, and that the "*time should soon come when,*" because of the cries and mourning of "*widows and orphans,*" whose husbands and fathers should be slain by wicked hands, "*the Lord should avenge the blood of his Saints.*" And again, in August, 1831, the word of the Lord came to Mr. Smith, saying that "*the Saints should be scourged from city to city, and from synagogue to synagogue,*" and that but "**FEW**" of those then in the church should "*stand to receive an inheritance.*"—(See Book of Doctrine and Covenants, page 151.) The blood of many hundreds of Saints who have been slain and martyred in this church, is an incontrovertible evidence of the truth of the prediction. Surely Mr. Smith must have been a prophet of God to have foreseen not only the rise of the church of the Saints, but that their blood should cry aloud from the ground for vengeance upon the nation who should perpetrate these bloody deeds. No human foresight could have seen the bloody sceneries that were to take place after the rise of the church. All natural appearances in the United States were against the fulfilment of this dreadful prediction. Every religious society throughout the whole country was strongly guarded against persecution and religious intolerance by the strong arm of the civil law. The glorious constitution of that great and free people proclaimed religious freedom to every son and daughter of Columbia's soil: yet, in the midst of that boasted land of freedom and religious rights, where universal peace seemed to have selected her quiet dwelling place, the voice of a great prophet is heard predicting the rise of the Latter-day Church, and the bloody persecutions that should follow her "from city to city, and from synagogue to synagogue." Never were there any prophecies more literally and palpably fulfilled since the creation of the earth. If the foretelling of future events that could not possibly have been foreseen by human wisdom—events, too, that to all outward appearances were very unlikely to come to pass: if the predicting of such events and their subsequent fulfilment constitutes a true prophet, then Joseph Smith must have been a true prophet, and, if a true prophet, *he must have been sent of God.*

Tenth.—There are many thousands of living witnesses who testify that God has *revealed* unto them the truth of the Book of Mormon, by dreams, by visions, by the revelations of the Holy Ghost, by the ministering of angels, and by his own voice. Now, if Mr. Smith is an impostor, all these witnesses must be impostors also. Perhaps it may be said, that these witnesses are not impostors, but are deceived themselves. But, we ask, can any man testify that he **KNOWS** a false doctrine to be true, and still not be an impostor? Men frequently are deceived when they testify their *opinions*, but never deceived when they testify they have a *knowledge*. Such must either be impostors, or else their doctrine must be true. Now would it not be marvellously strange indeed, if even three or four men who were entirely disconnected, being strangers to each other, should all undertake to deceive mankind by testifying that an angel of God had descended before them, or that an heavenly vision had been shown to them, or that God had in some other marvellous way manifested to them the divine authenticity of the Book of Mormon? If the testimony of three or four impostors would appear marvellous, how infinitely more marvellous would appear the testimony of tens of thousands of impostors in different countries, widely separated from each other, and who never saw each others faces, and yet all endeavouring to palm upon the world the same great imposition! If many thousands of witnesses do testify boldly, with words of soberness, that God has revealed to them that this is his church or kingdom that was to be set up in the last days, then we have an overwhelming flood of collateral evidences to establish the divine mission of Joseph Smith.

Eleventh.—The miracles wrought by Joseph Smith are evidences of no small moment to establish his divine authority. In the name of the Lord he cast out devils, healed the sick, spoke with new tongues, interpreted ancient languages, and predicted future events. Many of these miracles were wrought before numerous multitudes of both believers and unbelievers, and upon persons not connected with

our church. And again, the numerous miracles wrought through the instrumentality of thousands of the officers and members of this church, are additional evidences that the man who was instrumental in founding the church *must have been sent of God*. The thousands of sick that have been miraculously healed in all parts of the world where this gospel is preached, give forth a strong and almost irresistible testimony that Mr. Smith's authority is "*from heaven*." Although the great majority of mankind consider miracles to be an *infallible* evidence in favor of the divine authority of the one who performs them, yet we do most distinctly dissent from this idea. If miracles be admitted as an *infallible* evidence, then all that have ever wrought miracles must have been sent of God. The magicians of Egypt wrought some splendid miracles before that nation; they created serpents and frogs, and turned rivers of water into blood. If miraculous evidence is *infallible*, the Egyptians were bound to receive the contradictory messages of both Moses and the magicians as of divine authority. According to this idea, the witch of Endor must have established her divine mission beyond all controversy by calling forth a dead man from the grave in the presence of Saul, king of Israel. A certain wicked power described by John (Rev. xiii chap.) was to do "*great wonders*" and "*miracles*," and cause "*fire to come down from heaven on the earth in the sight of men*." If miracles are infallible evidences, surely no one should reject the divine authority of John's beast. Again (in Rev. xvi. chap.) John "*saw three unclean spirits like frogs*," which he expressly says, "*are the SPIRITS OF DEVILS WORKING MIRACLES, which go forth unto the kings of the earth, and of the whole world to gather them to the battle of the great day of God Almighty*." The learned divines and clergy of the nineteenth century boldly declare that "*miracles are an INFALLIBLE evidence of the divine mission of the one who performs them*." If so, who can blame the "*the kings of the earth*," and these learned divines, and all their followers for embracing the message of these divinely inspired devils? For according to their argument, they should in no wise reject them, for they prove their mission by evidences which they say are infallible. We shall expect in a few years, to see an innumerable host of sectarian ministers as well as kings, taking up their line of march for the great valley of "*Armageddon*," near Jerusalem, and thus prove by their works that they do really believe in the *infallibility of miraculous evidence*. Devils can work miracles as well as God, and as they have already persuaded the religious world that miracles are infallible evidences of divine authority, they will not have much difficulty among the followers of modern christianity in establishing the divinity of their mission. But the "*Latter-day Saints*" do not believe in the infallibility of miraculous evidence. We believe that miraculous gifts are absolutely necessary in the church of Christ, without which it cannot exist on the earth. Miracles, when taken in connexion with a pure, holy, and perfect doctrine, reasonable and scriptural, is a very strong collateral evidence in favour of that doctrine, and of the divine authority of those who preach it. But abstract miracles alone, unconnected with other evidences, instead of being *infallible* proofs are no proofs at all: they are as likely to be *false* as true. So baptism "*for the remission of sins*" is essential in the church of Christ, and when taken in connexion with all other points of doctrine embraced in the gospel, is a presumptive evidence for the divine authority of the person who preaches it. But baptism "*for the remission of sins*," unconnected with other parts of the doctrine of Christ, would be no evidence either for or against the divine authority of any man. The many thousands of miracles wrought in this church, being connected as they are with an infallible doctrine, and with a vast number of other proofs, have carried an almost irresistible conviction to the minds of vast multitudes, who have, in consequence, yielded obedience to the message, and become in their turn the happy recipients of the same power of God, by which they themselves can also heal the sick and work by faith in the name of the Lord; thus demonstrating to themselves the truth of the Saviour's promise, viz:—that certain miraculous "*signs should follow them that believe*."—(See Mark, chap. xvi.)

There is one thing connected with Joseph Smith's message which will at once prove him to be an impostor or else a true prophet. It is a certain promise contained in a revelation which was given through him to the apostles of this church in the year 1832. It reads as follows: "Go ye into all the world, and whatsoever

place ye cannot go into, ye shall send, that the testimony may go from you into all the world unto every creature. And as I said unto mine apostles, even so I say unto you, for you are mine apostles, even God's high priests; ye are they whom my Father hath given me—ye are my friends; therefore, as I said unto mine apostles, I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost. And these signs shall follow them that believe. In my name they shall do many wonderful works; in my name they shall cast out devils; in my name they shall heal the sick; in my name they shall open the eyes of the blind, and unstop the ears of the deaf; and the tongue of the dumb shall speak; and if any man shall administer poison unto them, it shall not hurt them; and the poison of the serpent shall not have power to harm them. \* \* \* Verily, verily, I say unto you, they who believe not on your words, and are not baptized in water in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom, where my Father and I am. And this revelation unto you, and commandment, is in force from this very hour upon all the world." (Doctrine and Covenants, page 86.) Here, then, this great modern prophet has presented himself before the whole world with a bold unequivocal promise to every soul who would believe on his message—a promise, too, that no impostor would dare to make with the most distant hope of success. An impostor might indeed make such a promise to his followers, but they never would realize a fulfilment of it. If these miraculous signs have not followed according to the above promise, then the tens of thousands who have complied with the conditions would know Joseph Smith to be an impostor, and with one accord would turn away, and that would be the end of the imposition. But the very fact that vast multitudes are annually being added to the church, and continue therein year after year, is a demonstrative evidence that the promise is fulfilled—that the Holy Ghost is given, and the miraculous signs also. Dare any other societies in all the world make such a promise unto the believers in their respective systems? No, they dare not; they know full well that it would be the speedy downfall and utter overthrow of their vain, unauthorized, and powerless religions. O, what a wide and marked difference between the religion of Joseph Smith and that of Protestant and Catholic religion—between his authority and that of sectarian divines! The one promises all the miraculous gifts of the Holy Ghost to his followers, the other is as powerless as the dry stubble prepared for the burning. While the followers of this great prophet cast out devils, speak with new tongues, heal the sick, open the eyes of the blind, cause the lame to walk, obtain heavenly visions, and converse with angels, the followers of those unauthorized, deluded, and crafty sects not only deny these great and glorious gifts, or impute them in these days to the power of the devil, but they grasp the sword, and fire-arms, and deadly weapons, to kill off the Saints, and drive them from the face of what they call civilized society. While the one class are suffering martyrdom by scores for their testimony, the other class are rolling in all the luxuries and splendors of Great Babylon, with fat salaries of from ten to twenty and twenty-seven thousand pounds sterling per annum.

As we have briefly examined into the nature of the evidences in favour of Joseph Smith's divine mission, it may be well at the close of this number to give a short summary of the proofs and arguments contained in the foregoing.

1. Joseph Smith's doctrine is reasonable, scriptural, perfect, and infallible in all its precepts, commands, ordinances, promises, blessings and gifts. In his organization of the church, no officer mentioned in the New Testament organization is omitted. Inspired apostles and prophets are considered as necessary as pastors, teachers, or any other officer.

2. Joseph Smith's account of the restoration of the gospel by an angel—of his taking out of the ground the sacred records of the tribe of Joseph—of their subsequent translation by the gift of God—and of the great western continent's being given to a remnant of Joseph, where they have grown into a multitude of nations, are all events clearly predicted by the ancient Jewish apostles and prophets, together with the minute circumstances connected therewith. The times and seasons in which these events should transpire, and the purposes which they should accomplish are also all plainly foretold. Joseph Smith presents the world with the fulfilment at the predicted

time—in the predicted manner—and for the predicted purpose as anciently specified.  
 3. Joseph Smith incorporates in his mission the gathering of the Saints out of Babylon, and every other predicted event that was to characterise the great preparatory dispensation for the second advent of our Lord.

4. The revelation in the Book of Mormon, pointing out the location of many ancient cities, the ruins of which were subsequently discovered by Catherwood and Stephens—the direct and palpable fulfilment of many of the prophecies of Joseph Smith, which no human sagacity could have foreseen, all natural appearances and circumstances being entirely against their expected fulfilment—the raising up of numerous other witnesses who also testify to the ministering of angels and the manifestations of the power of God confirmatory of this message—the performance of many splendid miracles by Mr. Smith and his followers, and the bold unequivocal promise of the miraculous gifts to all who should believe and embrace this message, are all evidences such as no impostor ever has given, or ever can give. They are evidences such as will prove the salvation of every creature that receives the message, and the damnation of every soul who rejects it. O. PRATT.

15, Wilton Street, Liverpool, September 30th, 1848.

C O N F E R E N C E M I N U T E S .

EDINBURGH.

This conference of the Church of Jesus Christ of Latter-day Saints was held on Sunday, the 18th June, 1848, at the usual hour of worship, in the Hall, No. 1, Drummond-street.

The meeting was called to order by Elder Gibson, when a hymn was sung; after which Elder Douglas, president of the Glasgow conference, opened the meeting by prayer. It was thereafter unanimously resolved, on the motion of Elders Waugh and M'Master, That Elder Gibson, president of this conference, conduct the business to come before this meeting.

It was also resolved, on the motion of the president and brother Peter Macomie, That Elder Waugh, clerk of the conference, minute the day's proceedings.

The President, after introducing our American brother, Elder Crandell Dunn, the president of Sheffield conference, to the notice of the Saints assembled, hastened to shew that the work of the Lord in these last days continued to progress in this region; noting that in February, 1847, the conference was upwards of five hundred less than at the present time, notwithstanding so many had removed; and called for the representation of the various branches in the following order:—

BRANCH.	REPRESENTED BY	H. P.	ELD	PRS.	TEA	DEA	MEM	TTL.	BAP.	REC	RMV	C. O.	DED	SCT.
Aberdeen .....	Elder Findlay .....	0	2	1	0	1	9	13	4	1	0	0	0	0
Biggar .....	„ Waugh.....	0	0	1	0	0	4	5	0	0	0	0	0	0
Black Braes .....	„ Tomkinson.....	0	0	2	1	1	27	31	17	0	0	0	0	0
Bowness, &c. ....	„ Tomkinson.....	0	1	1	1	0	28	31	6	18	8	0	0	0
Clackmannan .....	„ Sharp .....	0	2	1	3	2	102	110	19	8	14	1	0	0
Crofthead .....	„ Deans .....	0	2	4	2	3	63	74	19	2	1	0	0	2
Dundee .....	„ Findlay.....	0	1	3	2	2	52	60	12	1	0	1	0	2
Dunfermline .....	„ M'Master .....	0	1	1	4	1	59	66	24	1	71	4	2	2
East Wemyss .....	„ Cook.....	0	0	1	1	0	18	20	0	0	0	0	0	0
Edinburgh .....	„ Menzies .....	1	7	7	5	1	158	179	16	4	5	0	0	22
Falkirk .....	„ Calder .....	0	2	1	0	1	21	25	0	2	0	0	0	2
Greenlaw .....	„ M'Ewan .....	0	0	0	1	0	5	6	0	0	11	0	0	0
Hunterfield .....	„ Nibley... ..	0	2	5	3	2	62	74	21	2	2	1	0	0
Lochgelly .....	„ Watson .....	0	1	3	2	0	27	33	3	11	7	0	0	0
Oakley .....	„ Brown .....	0	2	1	1	1	44	49	4	0	8	0	0	0
Pathhead .....	„ Currie .....	0	3	3	4	1	72	83	4	1	3	0	0	3
Perth .....	„ Findlay.....	0	0	2	1	0	9	12	2	0	0	0	0	1
Slamannan.....	„ Tomkinson.....	0	0	0	0	0	9	9	0	2	0	0	0	0
Stirling .....	„ Waugh.....	0	0	1	0	1	15	17	0	0	0	2	0	0
Scattered Saints ...	„ Waugh.....	0	0	0	0	0	34	34	0	0	0	0	0	0
Travelling Elders.	„ Waugh.....	0	4	1	0	0	0	5	0	0	0	0	0	0
West Wemyss .....	„ Crookstone.....	0	1	1	0	0	11	13	0	0	0	0	0	0
	Total .....	1	31	40	31	17	829	949	151	53	130	9	2	34

The above branches are chiefly in good condition, and 151 baptized during the last Quarter. The officers present:—2 high priests, 18 Elders, 11 priests, 8 teachers, and 3 deacons.



Resolved, That travelling Elder Tomkinson take charge of Black Braes, Bowness, Linlithgow, and Slamannan.

Resolved, That travelling Elder Findlay, take charge of Perth, Aberdeen, and vicinities; and that priest Robert Russell, at present labouring with him, be ordained to the Melchizedek Priesthood.

Resolved, That Elder Cook be sustained over East Wemyss locality.

Resolved, on the motion of brothers Gibson and M'Ewan, that we sustain brother Brigham Young and his Counsellors, as the First Presidency of the Church of Jesus Christ.

Resolved, in like manner, That we sustain the twelve apostles, as the travelling high counsel of the said Church, in all the world.

Resolved, as above, That we sustain our worthy brother Orson Spencer, during his presidency over the European conferences.

Resolved, as carried in the delegates' meeting, That we sustain brother Gibson over this conference.

Resolved, as above, That we sustain all the branch presidents in this conference.

Resolved, on the delegate's motion, That the following ordinations take place, that is; for Clackmannan branch, brother Robert Breingan be priest; for Crofthead, priest Robert Archibald to be elder, in Hearthill, to be organized into a branch. For Dundee, brother Alan Findlay to be priest; for Dunfermline, teachers William Strong and William Ross, to be priests, and brother John Duncan to be teacher. For Hunterfield, brother Thomas Mc. Neil to be teacher; for Lochgelly, priest Thomas Nicol to be elder, and brother John Simpson to be deacon; for Oakley, brother Andrew Patterson and William Morgan to be priests, and brothers Andrew Burt, Thomas Morgan, and Thomas Campbell to be teachers. All those elected to office, not now present, to be ordained in their respective branches.

The conference adjourned at one o'clock and resumed its sitting at two, p.m. And after commencing with the ordinance of the Supper, George, infant son of George Reid, jun., received a blessing, by the administration of president Gibson, and three confirmations of baptized candidates for the Kingdom of God, and several ordinations to the Priesthood took place. The interval was occupied by Elders Dunn and Douglas, when the conference adjourned till the last Sunday, save one, in September next; the delegates to convene the evening previous.

The visiting presidents, above notified, addressed the evening audience on the principles of election, God's foreknowledge and free salvation; highly illustrative of man's free agency to receive or reject the gospel law of adoption into the kingdom of God, and exhibited it in a manner so convincing, that even sceptics had no room to gainsay nor reject.

The president having received from the clerk the returns for this quarter, laid the same before the meeting. Baptized this quarter, 151. Total number of Saints in the Edinburgh Conference, 949.

WILLIAM GIBSON, President.

GEORGE P. WAUGH, Clerk.

#### THE SOUTH CONFERENCE,

This conference held its first session at Bread-street Chapel, Bristol, on Sunday, July 29th, 1848, and by adjournment at Middle Rank Chapel, Trowbridge, on Sunday, August 6th, commencing at ten o'clock, a.m.

The meeting being called to order, and opened in the usual manner, Elder George Halliday moved that president John Halliday be requested to preside over this conference meeting. Seconded by Elder Westwood and carried unanimously.

Moved, seconded, and carried, that Elder P. M. Westwood be appointed clerk to the conference.

The President observed, that he rejoiced to meet with his brethren under so prosperous circumstances and pleasing prospects. We are happy to meet as the servants of the great God to do his business. I recognize you as the ambassadors of heaven, sent down to this lower world to be the saviours of men. The true position of the servants of God has not been properly estimated. They have been considered as some under-menials, whose greatest power and province was to preach and pray; but the world will have to learn that they hold the powers of endless life. The

theme of the religious world has been death, death! but the cry of the servants of Jehovah is life, eternal life! unto all who will lay hold on it. Many have strove to do so, but did not know the way. They have endeavoured to *feel* righteous; but John says, "he that doth righteousness is righteous," and they have not known what righteousness is. The Lord reveals his will to his servant whom he has chosen for the purpose, and he is then responsible for making it known to the people, and the people are responsible for the use they make of it. Let all then learn this principle, and look up to President Brigham Young—he is the *man*. But we cannot come to him, only through the other orders of ministering servants that stand between; let every man therefore be sought after and respected in his office. Do not try to leap over a presiding elder's head to get to the President of the Conference, it cannot be. No man can come to God unless he respects and reveres every being appointed to minister, from a deacon or a teacher on earth, to Jesus Christ, the great High Priest, in heaven."

Elder G. Halliday made some excellent remarks on the same subject, after which the representation of the conference was given, which stood as below:—

BRANCHES.	DELEGATES.	MEM.	ELD.	PRS.	TEA.	DEA.	BAP.
Bristol .....	Halliday.....	116	2	8	3	4	66
Bridport .....	Kendall .....	157	3	6	7	6	155
Bath .....	Marchant .....	88	1	5	1	2	19
Downhead.....	Ditto .....	10	1	1	0	0	1
Trowbridge .....	Dunford.....	101	2	6	3	2	38
Road .....	Tucker .....	9	0	1	0	1	0
West Lavington .....	J. Chapman .....	23	1	0	1	0	7
Easterton .....	W. Chapman .....	14	0	1	0	0	1
Melksham .....	Westwood.....	18	1	2	1	0	17
Upton Noble .....	Hanham.....	11	1	1	0	0	10
Salisbury .....	Shipway.....	10	0	1	0	0	9
Scattered Members .....	Archard.....	11	0	2	0	0	4
Total.....		568	12	34	16	15	326

The representation produced great joy on the part of those assembled. The Lord had blessed the labours of his servants, and a goodly number had been added since the last representation, and all things appeared pretty clear for a good start; for these are but the beginning of things in the South.

In reference to the Bristol branch, Elder Halliday observed that, however in times past this branch had been represented as cold and almost dead, he was happy to say it was now in good condition and full of life. The Saints were good, all good and obedient, and if he talked all day he could only say the same.

Elder Rawle wished to move a vote of thanks to, and confidence in Elder J. Halliday, on the part of the Bristol Saints. He had given them a good character, and if they were good, it was Elder Halliday's teachings which had made them so. The motion was carried.

Elder Kendall gave a cheering account of the Bridport branch, to which the president bore testimony. Elder Kendall had laboured there, in peril and mob-war, alone, for a considerable time; now he had another in the field continually with him, and a good prospect presented itself for the further spread of the work.

The other branches were represented to be in a good state generally; love, union, zeal and faithfulness characterized the Saints throughout, except in a few instances.

Several brethren were called to different offices in the priesthood, and the ordinations of some who had been ordained as circumstances called for them in various branches, were also ratified by the conference.

It being shewn that brother John Harding of Trowbridge, had not magnified his office for some time past, nor manifested any intention to do so, it was resolved that his office be withdrawn from him, he being considered unworthy of it.

Moved, seconded and carried, That brother George Dunford preside over the Trowbridge branch.

Also, That Crewkerne, in Dorset, be organized as a branch, and that Elder John Ostler preside over the same.

That Salisbury be organized into a branch, to be called the Sarum branch; under the presidency of brother Jephthah Shipway.

That brother Samuel Gentle of Bristol, be appointed to go to Glastonbury, and introduce the gospel into that town.

That brother W. Chapman preside over Easterton branch.

The book agents presented their accounts to be audited, which were found to be in a satisfactory state.

Meeting adjourned until half-past two o'clock.

Afternoon: Meeting opened by singing, and prayer by Elder Westwood. The sacrament was administered; Elder George Halliday making some excellent observations on the same, shewing the physical and moral blessings which flowed through that ordinance, when worthily received; giving both health to the body and vigour to the spirit. He gave some valuable hints on the proper administration of the ordinance.

Moved by Elder Kendall, That this conference unite to uphold and sustain, by every means in our power, our worthy president, Elder John Halliday, who has laboured so long and so faithfully among us. This proposition was rapturously and joyously responded to. The President, in thanking the brethren for the confidence they had reposed in him, remarked, that whatever had been his talents or success, he knew well his object had been the welfare of the conference, which he had studied day and night.

Moved, seconded, and carried, That this conference uphold and sustain Elders George Halliday and Philip M. Westwood, as counsellors to the President.

Also, That we promise to sustain and respect every presiding elder, all elders, priests, teachers, and deacons, in their respective offices as now appointed.

And, That we all unite to express our perfect and entire faith in, and approbation of, the first Presidency of the whole Church; also of the quorum of the Twelve Apostles; and likewise of President Orson Spencer, as president of the churches in these lands.

The meeting was now given into the hands of the Saints (the business being finished), that they might express the feelings of their hearts one to another, as the time would allow. The privilege was joyfully embraced, and many cheering and valuable testimonies were borne to the truth by Elders Marchant, Kendall, Ostler, Henshaw, of Wales, and many Saints, whose artless and yet pleasing manner of expressing themselves produced a happy and lively feeling in the assembly, which extended to the strangers present, as well as to the Saints. These were interspersed with hints and instructions from the presidency, which fell like drops of dew upon a grateful soil, and were treasured up as precious jewels.

In the evening, meeting being opened by Elder Kendall, President John Halliday preached a most eloquent and instructive discourse on the "parable of the sheep-fold, (John chap. x.) setting forth clearly the door of the kingdom of God.

Elder G. Halliday preached at Trowbridge an edifying discourse on the destiny of Israel and the Gentiles, showing the principle whereby those who are faithful and patient inherit the promises.

Thus passed the first meeting of the South Conference. It will be long remembered by all present, as a good time of refreshing and building up in our most holy and soul-saving religion.

Officers present; one quorum of seventies, ten elders, eighteen priests, six teachers, and seven deacons.

JOHN HALLIDAY, President.  
P. M. WESTWOOD, Clerk.

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## The Latter-day Saints' Millennial Star.

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OCTOBER 1, 1848.

OUR second ship, the "SAILOR PRINCE," sailed from Liverpool for New Orleans on the 24th ult., carrying 311 passengers, including infants. An American Elder, L. D. Butler was appointed their president. It is remarkable to see the regularity and order prevailing among the emigrating Saints; although coming from different parts of the British Isles, under the influence of different habits and customs, yet when they meet,

they harmonize together like the stones of Solomon's temple. What is the cause of this? It is because they have all been born of the same spirit, and have been made partakers of the same blessings; and, filled with love towards one another, they feel for each other's welfare, and seek each other's happiness. This is the reason why peace prevails among our emigrating companies. Huddled together in such great numbers on board of a vessel, and tossed upon the rolling billows of the great deep, and afflicted with sea-sickness, are circumstances that are calculated to try the patience of the most patient. None but Saints can keep very good natured, and even they, if they are not constantly on their guard, will find old nature occasionally rising up, and now and then one will boil over; but when they find that their more patient brother or sister does not applaud or approbate their momentary ebullition, and that the Holy Spirit is grieved, they cool down again into their sober senses, and a calm reflection for a few moments shows them that it is better to suffer wrong than do wrong. A contentious impatient spirit is very unpopular among the Saints. If there are any of the Saints who cannot govern and control their passions, we would advise such to embark alone by themselves, and then they will not make any one miserable but themselves. But thanks be to God, we have not as yet discovered any such spirits among the Saints. The greatest peace and quietness have characterized all their acts while under our observation. And may the God of peace go with them in all their journies, until they shall be established in a land of peace, and crowned with blessings in their everlasting home.

“WHEN WILL THE THIRD SHIP SAIL?”—This is a question which many of the Saints are very anxious to have answered; but it is rather a difficult question to answer definitely. If those who wish to emigrate would strictly observe the 7th rule on emigration, published in our General Epistle, in the 16th number of the STAR, they would be relieved from some anxiety upon this subject. They would there learn that ships will be chartered when a sufficient number of names and deposits shall have been sent in to warrant us in procuring a vessel. We think that some of the Saints must have forgotten that rule, or they would not ask when they shall send their deposits. Ships will sail with loads of Saints just as often as they desire, if it be one every day, provided the numbers are such as to require it. Send a sufficiency of *names, ages,* and *deposits,* and there shall be no lack of ships. All who secure their passage as above named, will be duly notified by letter of the time of our next ship's sailing. Let none of the Saints give up their employment and throw themselves out of business, until they are certain of the time when they can go; for in so doing they might bring upon themselves unnecessary expense. Some have made enquiries as to the probable amount of tin ware which each adult passenger would need. We would recommend them to get a gallon water bottle, pint tin, plate, knife, fork, spoon, wash basin, coffee boiler or kettle, and frying pan, all of which will cost about 5s. or 6s.

We would caution the Saints when they arrive in Liverpool against buying watches, jewelry, and thousands of other articles, under the delusive expectation of finding a ready sale for such articles in America. Generally speaking you would meet with heavy losses on most of such merchandize. We hope the Saints will be wise in these matters; they will find that their gold will buy cattle, horses, waggon, &c., better than anything else.

The Saints have also inquired whether they should take their feather beds. We reply that feathers are much cheaper in America than here; ticks, filled with straw instead of feathers, is also said to be more healthy in crossing the ocean. Let the Saints act their own pleasure in relation to this matter.

The question is often asked, “What will be the fare from New Orleans to St. Louis?” We reply that it will vary from 10s. to 20s., depending upon the number of steam-boats running in opposition, and other circumstances. The fare from St. Louis to the Bluffs will be a trifle more. Those Saints who have means and feel disposed to assist the poor to emigrate with them, will do well to assist good industrious mechanics, and such persons as would be of the most benefit to emigrants establishing a new colony. Others of the poor will come in remembrance in due time. Let the

presiding Elders of conferences give counsel upon this matter according to the wisdom of the spirit which shall be given them.

**PAY YOUR DEBTS.**—We are sorry to be under the necessity of counselling the Saints upon a subject of so great importance, and which we had thought every child of God fully understood. But it seems that there have been some professing to be Saints who dishonourably left this country, for America, without paying their just debts; such have brought a lasting stigma upon their characters, and have proved to the Saints and to the world, that they thought more about a few pounds, shillings, and pence than they did of the prosperity of the great work of God. Such persons cannot prosper, neither can they have the fellowship of the authorities of this Church, either in this land or in America. There are some men in this generation who would sell their souls for a sixpence, and to save a penny they would bring persecution upon hundreds of innocent men, women, and children. Unless such characters repent, they shall be cursed with vexation, disappointment, and distress; and the hand of the Lord shall be against them for evil, and poverty and wretchedness shall dwell in their habitations. Let no person professing the name of Latter-day Saint leave this land in a dishonourable manner, but seek to pay every honest debt, and wrong no person, and by so doing a savory influence will be left behind you, and thousands will exclaim, Surely those Latter-day Saints are an honourable people! Let us join ourselves to them. Where they go let us go also. Brethren is it not much better to have such an influence left behind you than it is to have an everlasting disgrace upon your characters? The presiding elders and officers throughout this country, are hereby requested to use every exertion to search out all dishonesty of every description, and root it out from amongst the Saints. Let us have no fellowship for the works of darkness. I once heard a poor ignorant person who thought himself a Saint, advocating the idea of cheating the Gentiles the same as the Israelites cheated the Egyptians. The poor simpleton thought that because God commanded the Israelites to borrow the ear rings and jewels of their cruel task masters and to flee out of the country with them, that he had the right to do the same. He never once thought that that commandment was only binding upon Israel at that particular time. Tens of thousands of commandments were given in ancient times that have no bearing upon the present generation. A man would be esteemed a simpleton indeed who should argue that because God commanded Noah to build an ark, he must build one too; or that because God commanded Israel to blow upon rams' horns, he must blow upon a ram's horn too; or that because the ancient patriarchs and prophets had a plurality of wives, that he must have a plurality of wives too. Ancient Israel were commanded to slay men, women, and children, but that does not authorize any man in our day to kill and destroy. That man who thinks himself under obligations to obey all the commands given to the ancients will find his hands full. Indeed many of the commands given to the ancients could not now be complied with. Woe unto that man who undertakes to kill because the Lord sanctioned Moses killing the Egyptian. Woe unto that man who takes to himself several wives because the Lord gave David several. Woe unto that man who cheats and defrauds his neighbour because Israel ran away with the riches of the Egyptians. We are living under the law and commands given to us, and not under commands of former dispensations. Blessed are they who shall obey the commands given in our day, and shall seek diligently to obtain the mind and will of God concerning themselves. Thank the Lord we are not under the necessity of going back to ancient times to learn the will of God; for we can learn our duties by direct revelations in these days as well as the ancient prophets could in their day; and our duty as made known in this day, is to do unto others as we would have others do unto us; to seek diligently to pay all debts which we have honourably contracted; to deal justly with all men; to render good for evil, and rather suffer wrong than do wrong, and thus manifest to the whole world that we are the children of our Father who is in heaven.

**ARRIVAL OF AMERICAN ELDERS.**—We take pleasure in announcing to the Saints, the arrival of three good faithful servants of God, from Council Bluffs, namely, William Moss, a high priest; Harrison Burgess, one of the presidents of the second quorum of

seventies; and brother Clements, one of the seventies. They bring cheering news from the West—all was prospering up to the 27th of June. About seven hundred and fifty waggons, with a proportional number of Saints have left the Bluffs this season, for the Great Salt Lake Valley. The city of "WINTER QUARTERS," on the Omaha lands has been entirely vacated. Those who have not gone West have recrossed the Missouri River and settled with the main body of the Church, on the Pottawattomie lands. Elder O. Hyde has lately visited Washington city and Philadelphia, and was expecting to return to the Bluffs, the fore part of September. Elder Wilford Woodruff arrived in Boston a few weeks since, with his family; he has the presidency of all the churches in the Eastern and Middle States, and the Canadas.

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WE verily believe that the time is come for a new impulse to be given to the great work of God. Surely all things seem to be tending to that point. The establishment of a great people in the mountains—the Saints' providential possession of the Pottawattomie country—the flood-gate of emigration that is now opened—the vast numbers constantly embracing the work, and a great variety of other events are all indications of a great and mighty revolution at hand. We shall soon expect to see the attention of nations excited, and the kings of the earth enquiring after the glory of Zion. Zion must increase in beauty, in strength, in power, in glory, and in dominion, until she become the praise and joy of the whole earth.

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SCOTLAND is doing wonders; upwards of 400 baptized during the last quarter. Brother Kelsey intimates in his letter published in this number of the STAR, that 15,000 pamphlets will be sent for, by the book agent of Glasgow, in a few days. Such a vast circulation of truth must stir up thousands to investigation. We should not much wonder if Glasgow should yet carry the prize. We hope to see thousands of her enterprising noble sons come forward as valiant men in this great and triumphant work of this last dispensation. Scotland shall be as the strong man armed for battle; her terrible ones shall make the nations tremble. And in the heat of the day they shall not faint, for in the Lord God of hosts shall be their strength. Who shall turn them back or make them afraid? Let Scotland then hear, and she shall prevail.

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#### APPOINTMENTS.

Brother Crook, a high priest, has been appointed to preside over Ireland. Three other Elders from the Glasgow conference have volunteered to preach the gospel in the north of Ireland. If Ireland receive this gospel, judgment shall be turned away from their land, and the earth shall bring forth in its strength, and plenty shall crown their labors, and the Lord shall show favour unto them. But if they reject the fulness of the gospel, and the great message now offered to them, the hand of the Lord shall be against them until they are wasted away in sorrow and wretchedness. O Ireland, incline thine ear, for the servants of God are now sent unto thee. Receive the message and live, that your name may not be blotted out from under heaven—for this is a short work.

Brother Thomas Smith, late president of the Warwickshire conference, is appointed to preside over the Bedfordshire conference.

Brother Jeter Clinton, from America, one of the seventies, and late president over the Bedfordshire conference, is appointed to preside over the Birmingham conference. Our beloved brother Thomas Perks has presided over the Birmingham conference to the general satisfaction of all, so far as we are acquainted. The Lord shall reward him for his faithfulness. Brother Perks is requested to act as Brother Clinton's counsellor. We expect to see a great work performed in that conference under the administration of two such valiant men.

Brother William Moss, a high priest from America, is appointed to preside over the Clitheroe conference.

Brother Joseph Clements, one of the seventies, just arrived from Council Bluffs, is appointed to go to the Staffordshire conference, and assist Brother Ross, who is still

to retain the presidency of that conference. Brother Clements desires to break up new ground, and build up new branches. May the Lord greatly prosper him.

Brother Harrison Burgess, one of the presidents of the second quorum of seventies, late from Council Bluffs, is appointed to visit Manchester conference, and strengthen the Saints throughout that region, and to give such counsel and instruction to the president and officers of that conference as the Spirit shall dictate. Let Brother Burgess labor in that conference until he shall be further counselled. If the Saints will give diligent heed to Brother Burgess's instructions, they will be greatly benefited, and the Lord shall bless them, and many shall be added to their numbers.

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LETTER FROM L. N. SCOVIL TO ELDER DUNN.

*Opposite Winter Quarters, July 19th, 1848.*

Dear Brother Dunn,—I received your letter bearing date April 14th, yesterday, and was glad to hear from you, and of the prosperity of the conference where I have laboured in a far distant land from this. Brother George A. Smith took the letter from the office, and gave it to me. He was highly pleased, as well as myself; and as an opportunity offered for me to write a little in Brother H. Emery's letter, I thought I would improve it. I returned to head quarters, from a mission to New Orleans, the 20th of May, and brought with me about 250 Saints, in good spirits (almost without an exception). Part of them have gone on to the Valley, and the rest have settled on the Pottawattomie lands, where the most of them have got houses of their own, and are in a fair way to raise their own provisions, as every one can have as much land as he wants free, in a fertile part of the earth, preserved for the benefit of the Saints.

There has left here for the Valley nearly eight hundred waggons, in two companies. The first was conducted by Presidents B. Young and H. C. Kimball: they left about the 10th of June. The second company, led by Presidents W. Richards and Amasa Lyman: they left the 5th of July. We have had no intelligence from them since they left the Elk Horn (a distance of 28 miles). I went as far as there to see them off, and all was well; and truly it was a majestic scene to see five hundred waggons at their encampment, with their thousands of head of horses, mules, oxen, cows, young cattle, sheep, and goats; and still more pleasing to see my brethren and sisters, and their little ones, *all* as happy as larks, singing the songs of Zion as they were hastening to the place where the pure in heart will see eye to eye, where the house of God will be erected in the tops of the mountains, where the servants of God will receive the ordinances for the living and the dead, where they can worship God according to the dictates of their own consciences, and none to molest them or make them afraid.

We have had no authentic information from the Valley this spring, but are expecting it soon. I shall start (if the Lord will) in a few weeks for the south country, and expect to reach New Orleans the 1st of November next, as my mission is continued until next spring. I am enjoying good health, and likewise all my family. I shall try to write to the conference as soon as I can. Tell them to be of good cheer and gather up for Zion as fast as circumstances will permit, as I shall expect to see many next spring. My family join with me in sending our best love to you and your wife, and all good Saints. May God bless you all.—Your brother in the covenant,

LUCIUS N. SCOVIL.

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LETTERS TO THE EDITOR.

*Glasgow, September 25th 1848.*

President Orson Pratt,—Dear Brother,—I have again to ask permission of you for two more of our faithful elders to go to Ireland; namely, Brother James M'Naughton, (who has been travelling in Ayreshire,) and Samuel M'Clatchey; the latter is an Irishman; they are both well calculated for the mission. Your permission for them to go will give them great pleasure. Our conference came off yesterday; we had a good time, the spirit of love and unity pervading the whole. The number baptized in

the last quarter is, 197. You may expect an order through our agent, in a day or two, for about 15,000 of the various pamphlets, and the money will follow the order in a few days.—I can say that all is peace in the Glasgow Conference.

I remain, your brother, in the bonds of the Everlasting Covenant,  
ELI B. KELSEY.

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*Kane, Pottawattomie County, Iowa, July, 4th, 1848.*

To brother O. Spencer, or O. Pratt, presidency of the Church of Jesus Christ of Latter-day Saints, in the British Islands.—I wish to say that Elder L. N. Scovil has been continued in his mission of forwarding the gathering of the European brethren, and will be in New Orleans about the 1st of November next. You will please encourage the embarkation of the Saints to that port, as early in the season as is consistent with their health, and inform Elder Scovil immediately, on the sailing of any vessel (*per mail steamers*), of the name of such vessel, the time of sailing, number of emigrants, &c., as by so doing, Elder Scovil will receive the information in time to be prepared for their reception; and inasmuch as he will be in communication with the presidency of the Pottawattamie lands, the Saints will be blessed in heeding his counsel.

Yours, &c.,  
WILLARD RICHARDS.

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*Stroxton, near Grantham, Lincolnshire, September 22nd, 1848.*

Dear President Orson Pratt,—The work in these parts is rolling on slowly. I have baptized six since conference—four last Sunday, the 17th instant, and one of the four was a baptist minister out of Nottinghamshire. I ordained him; and I believe he will do a great work. I saw him as I came to the conference, and had an interview with him, and he has never rested since. He came last Sunday over thirty miles to be baptized. I have been here eight months, and I am led to think as though it had been in vain; but when I come to look round I can see a great work has been done. The news has spread far and wide, and though there is only 81 baptized, the news has gone forth and they cannot get clear of it; it condemns them, and if they will not obey, it will condemn them, and where God is they will never come. O that men would be wise and seek to know themselves, that they might find out the beginning and end of their creation. But I have other business to communicate to you. I feel as though I could write volumes, in my simple way. I am one of the least of all.

W. C. MITCHELL.

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*Liverpool, Sunday, 10th September, 1848.*

Beloved President, Orson Pratt,—I have this day spent an hour at the bedside of our afflicted brother, Orson Spencer, and at this moment feel moved to suggest, if you approve, that the British Saints testify by their works as they do by their *faithful prayers*, that they love him indeed and of a truth, for his labour and works for the kingdom of God among them.

I am sure I express but faintly the feelings of my brethren and sisters in these lands, when I say *we do love him*, and feel so grateful to him, that we wish him to carry to the "heights of Zion," some lasting token of our affection, to cheer his own soul, and in a measure to reward his young and numerous family for their valour in permitting him so long to absent himself from them, and that too so soon after the death of their loving mother.

If *one penny* from each of the 17,000 Saints in these lands would scarcely be felt, even by the poorest. How much good would this do to Elder Spencer and his family? And if this would do so much good, surely sixpence from those who felt so and could spare it would do more. As there are but three months to do this small but good work, I leave the *modus operandi* with you to suggest to the conferences.

THOMAS D. BROWN.

The suggestions in the foregoing letter meet my approbation, and if they meet the approbation of the conferences, they can appoint their agents to receive collections for our beloved brother Spencer. These agents can forward the amounts, by Post Office Orders or otherwise, as they shall please. In blessing brother Spencer they shall be blessed.—ED.



## A MORMON CONVENTICLE.

BY JOHN G. WHITTIER.

Passing up Merrimack-street the other day, my attention was arrested by a loud earnest voice, apparently engaged in preaching, or rather "holding forth," in the second story of the building opposite. I was in the mood to welcome anything of a novel character, and following the sound, I passed up a flight of steps leading to a long narrow and somewhat shabby room, dignified by the appellation of Classic Hall.

Seating myself, I looked about me. There were from fifty to one hundred persons in the audience, in which nearly all classes of this heterogenous community seemed pretty fairly represented, all listening with more or less attention to the speaker.

He was a young man with dark enthusiast complexion, black eyes and hair; with his collar thrown back, and his coat cuffs turned over, revealing a somewhat undue quantity of "fine linen," bending over his coarse board pulpit, and gesticulating with the vehemence of Hamlet's player, "tearing his passion to rags." A band of mourning crape, fluttering with the spasmodic action of his left arm, and an allusion to "our late beloved brother Joseph Smith," sufficiently indicated the sect of the speaker. He was a *Mormon*—a Saint of the Latter-days.

His theme was the power of faith. Although evidently unlearned and innocent enough of dealing in such "abominable matters as a verb or a noun, which no Christian ear can endure," to have satisfied Jack Cade himself, there was a straight forward vehemence and intense earnestness in his manner, which at once disarmed any criticism. He spoke of Adam, in Paradise, as the lord of this lower world—"For," said he, "water couldn't drown him, fire couldn't burn him, cold couldn't freeze him—nothing could harm him, for he had all the elements under his feet. And what, my hearers, was the secret of this power? His faith in God; that was it. Well, the devil wanted this power. He behaved in a mean, *ungentlemanly* way, and deceived Eve, and lied to her, he did. And so Adam lost his faith. And all this power over the elements that Adam had, the devil got and has it now. He is the prince and the power of the air, *consequently*, he is master of the elements, and lord of this world. He has filled it with unbelief, and robbed man of his birthright, and will do so, until the hour of the power of darkness is ended, and the mighty angel comes down with the chain in his hand to bind the old serpent and dragon."

Another speaker, a stout black-browed "son of thunder," gave an interesting account of his experience. He had been one of the apostles of the Mormon Evangel, and had visited Europe. He went in faith. He had "but three cents in his pocket" when he reached England. He went to the high professors of all sects, and they would not receive him; they pronounced him "damned already." He was reduced to great poverty and hunger; alone in a strange land; with no one to bid him welcome. He was on the very verge of starvation. "Then," said he, "I knelt down and prayed in earnest faith, 'Lord, give me this day my daily bread.' O, I tell ye, I *prayed with a good appetite*; and I rose up, and was moved to go to a house at hand. I knocked at the door, and when the owner came, I said to him, 'I am a minister of the Lord Jesus Christ, from America. I am starving will you give me some food?' 'Why, bless you, yes,' said the man, 'sit down and eat as much as you please.' And I did sit down at his table, blessed be God: but my hearers, he was not a professor; he was not a Christian, but was one of Robert Owen's infidels. The Lord reward him for his kindness."

In listening to these modern prophets, I discovered, as I think, the great secret of their success in making converts. They speak to a common feeling; they minister to a universal want. They contrast strongly the miraculous power of the Gospel in the apostolic time with the present state of our nominal Christianity. They ask for the signs of divine power; the faith, overcoming all things, which opened the prison doors of the apostles, gave them power over the elements, which rebuked dis-

ease and death itself, and made visible to all the presence of the Living God. They ask for any declaration in the Scriptures that this miraculous power of faith was to be confined to the first confessors of Christianity. They speak a language of hope and promise to weak, weary hearts, tossed and troubled, who have wandered from sect to sect, seeking in vain for the primal manifestations of the divine power.

In speaking of Mormonism as a delusion, I refer more particularly to the apocryphal Book of Mormon. That the great majority of the "Latter-day Saints" are honest and sincere fanatics, I have no reason to doubt. They have made great sacrifices and endured severe and protracted persecution for their faith. The reports circulated against them by their unprincipled enemies in the west, are in the main destitute of foundation. I place no dependence upon charges made against them by the ruffian mob of the Mississippi valley, and the reckless slave-drivers, who, at the point of the bayonet and the bowie-knife, expelled them from Missouri, and signalized their Christian crusade against unbelievers by murdering old men, and violating their innocent wives and daughters. It is natural that the wrong-doers should hate those whom they have so foully injured.

The prophet himself, the master spirit of this extraordinary religious movement, is no more. He died by the hands of wicked and barbarous men, a martyr—unwilling, doubtless, but still a martyr,—of his faith. For, after all, Joe Smith could not have been wholly insincere. Or if so in the outset, it is more than probable that his extraordinary success, his wonderful power over the minds of men, caused him to seem a miracle and a marvel to himself; and like Mahommed and Napoleon, to consider himself a chosen instrument of the Eternal Power.

In the "Narrative of an Eye-witness of the Mormon Massacre," published in a Western paper, I was a good deal impressed by the writers account of the departure of the prophet from "the holy city" to deliver himself up to the state authorities at Warsaw. It was well understood that in so doing, he was about to subject himself to extreme hazard. The whole country round about was swarming with armed men, eager to imbrue their hands in his blood. The city was in a fearful state of alarm and excitement. The great Nauvoo legion, with its two thousand strong of armed fanatics, was drawn up in the principal square. A word from the prophet would have converted that dark silent mass into desperate and unsparing defenders of their leader, and the holy places of their faith. Mounted on his favourite black horse, he rode through the glittering files, and with words of cheer and encouragement, exhorted them to obey the laws of the state, and give their enemies no excuse for persecution and outrage. "Well," said he, as he left them, "they are good boys if I never see them again." Taking leave of his family, and his more intimate friends, he turned his horse and rode up in front of the great temple, as if to take a final look at the proudest trophy of his power. After contemplating it for awhile in silence, he put spurs to his horse, in company with his brother, who, it will be recollected, shared his fate in the prison, dashed away towards Warsaw, and the prairie horizon shut down between him and the City of the Saints for the last time.

Once in the world's history we were to have a Yankee prophet, and we have had him in Joe Smith. For good or for evil, he has left his track on the great pathway of life; or, to use the words of Horne, "knocked out for himself a window in the wall of the nineteenth century," whence his rude, bold, good-humoured face will peer out upon the generations to come. But, the prophet has not trusted his fame merely to the keeping of the spiritual. He has incorporated himself with the enduring stone of the great Nauvoo temple, which, when completed, will be the most splendid and imposing architectural monument in the New World. With its huge walls of hewn stone—its thirty gigantic pillars, loftier than those of Baalbec—their massive caps carved into the likeness of enormous human faces, themselves resting upon crescent moons, with a gigantic profile of a face within the curve,—it stands upon the highest elevation of the most beautiful city site of the West, overlooking the "Father of Waters;"—a temple unique and wonderful as the faith of the builder, embodying in its singular and mysterious architecture, the Titan idea of the Pyramids, and the solemn and awe-inspiring thought which speaks from the Gothic piles of the middle ages.—*Howitt's Journal.*

A WISH.

Where the voice of friendship 's heard,  
Sounding like the sweet-toned bird;  
Where the holy notes inspire  
With devotion's pure desire;  
Where fond actions speak the soul;  
Where true love finds no control;  
Where the sons of God agree—  
*There may all the faithful be.*

Where the weary find a home,  
Where the wild deer fearless roam,  
Where the mellow fruit tree grows,  
Where the golden harvest flows,  
Where the *bee*, the *grape*, and *KINE*  
Yield their *honey*, *milk*, and *wine*,  
Where the *curse* from *earth* shall *flee*—  
*There may all the faithful be.*

Where the Temple-block is laid,  
Where no *FOE* shall e'er *invade*,  
Where the priesthood's power shall *claim*  
All that heaven and earth *can name*,  
Where the judge by justice rules,  
Where the counsellors are not fools,  
Where the poor shall *judgment see*—  
*There may all the faithful be.*

Where the dew-distilling *HILLS*  
Drop their *fatness* in the rills,  
Where the *river*, *lake*, and *STREAM*  
With their *finny* myriads *teem*,  
Where the shade trees round the fold  
*Shields* from *heat* and winter's *cold*,  
Where all nature sings with glee—  
*There may all the faithful be.*

Kilmarnock.

LYON.

LIST OF MONIES RECEIVED FROM THE 8TH TO THE 28TH OF SEPTEMBER.

George P. Waugh .....	£9 0 0	Brought forward.....	£63 12 2
Thomas Smith, Norwich .....	1 15 0	Thomas Smith, Leamington .....	3 0 0
William Broomhead .....	5 9 6	John Fidoe.....	1 9 8
G. A. Mort.....	0 15 0	John Johnson .....	1 17 6
George Kendall .....	1 0 0	W. C. Mitchell.....	3 5 9
William West .....	6 10 0	Philip Lewis .....	1 0 0
James Marsden .....	5 0 0	John Bradshaw.....	0 7 10
Wm. McKeachie .....	5 16 0	John Morris .....	1 0 0
James Bond .....	1 2 6	John Parkinson .....	1 9 5
James Walker .....	8 0 0	John Hackwell .....	1 10 0
Crandell Dunn .....	8 0 0	James Lockett .....	4 0 0
J. Halliday .....	5 0 0	Wm. W. Smith .....	0 10 0
Wm. Speakman .....	3 0 0	Robert Holt .....	2 10 0
Caleb Parry .....	3 4 2	William Hawkins .....	2 10 0
Carried forward .....	£63 12 2		£88 2 4

NOTICE.

Those wishing to write to their friends in the Pottawattomie country, should address them as follows :  
—Kane, Pottawattomie County, Iowa, U. S. A. (via St. Joseph, Missouri).

CONTENTS.

Was Joseph Smith sent of God? .....	289	Letters to the Editor.....	300
Conference Minutes .....	293	A Mormon Conventicle .....	302
Editorial .....	296	Poetry .....	304
Appointments .....	299	List of Monies Received .....	304
Letter from L. N. Scovil.....	300	Notice .....	304

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The Latter-Day Saints'

# MILLENNIAL STAR.

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HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev. ii. 7.*

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No. 20.

OCTOBER 15, 1848.

VOL. X.

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## THE KINGDOM OF GOD.

The kingdom of God is an order of government established by divine authority. It is the only legal government that can exist in any part of the universe. All other governments are illegal and unauthorized. God, having made all beings and worlds, has the supreme right to govern them by his own laws, and by officers of his own appointment. Any people attempting to govern themselves by laws of their own making, and by officers of their own appointment, are in direct rebellion against the kingdom of God. The antediluvians were overthrown by a flood, because they rejected the government of the Almighty, and instituted their own governments in its stead. Noah and his family were the only loyal and obedient subjects to the legal power: they alone were saved. The universal desolation and utter abolishment of all the unauthorized man-made governments of the old world, should have been an everlasting warning to all future generations to avoid the same rebellion, and to establish no governments on the earth of human origin. But, alas! the posterity of Noah soon revolted from the only legal, rightful power, and set up for themselves forms of governments of their own inventions. The rebellion soon became so general, that all the inhabitants of the earth, except Melchizedek, Abraham, Lot, and a very few others, engaged themselves in it, supporting and upholding kings and other officers in their usurped authority, and suffering themselves to be governed by human laws, instead of revealed laws from God. From that time until the present, empires, kingdoms, principalities, republics, and numerous other corrupt, illegal, unauthorized powers, have multiplied themselves in the four quarters of the globe. At various times, during the last four thousand years, God has asserted his rights, and endeavoured to establish his own authority, his own laws, and his own government among the children of men. But so great was the opposition manifested by those illegal, rebellious powers, that his government while on earth was exceedingly limited in numbers. The vast majority of mankind made war against it—overcame, killed, and destroyed its officers and loyal subjects, until not a vestige of it was left remaining on the earth. For seventeen hundred years the nations upon the eastern hemisphere have been entirely destitute of the "*kingdom of God*"—entirely destitute of a true and legal government—entirely destitute of officers legally authorized to rule and govern. All the emperors, kings, princes, presidents, lords, nobles, and rulers, during that long night of darkness, have acted without authority. Not one of them was called or anointed a king or prince by the God of heaven—not one of them received their office or appointment by him—not one of them has received revelations or laws from him—not one of them has received any communication whatsoever from the rightful sovereign, the Great King. Their authority is all assumed—it originated in man. Their laws are not from the Great Lawgiver, but the productions of their own false governments. Their very foundations were laid in rebellion, and the whole superstructure, from first to last,

is a heterogeneous mass of discordant elements, in direct opposition to the kingdom of God, which is the only true government which should be recognized on earth or in heaven.

The kingdom of God is a theocracy. And as it is the only form of government which will redeem and save mankind, it is necessary that every soul should be rightly and thoroughly instructed in regard to its nature and general characteristics. The beauty, glory, power, wisdom, and order of the kingdom of God may be more fully understood by a careful examination of the following subjects.

First.—*The nature and character of the King.*

Second.—*The character and requisite qualifications of the subordinate officers.*

Third.—*The nature and character of the laws of adoption, or the invariable rule by which aliens are admitted into the kingdom as citizens.*

Fourth.—*The nature and character of the laws given for the government of all adopted citizens.*

Fifth.—*The character, disposition, and qualifications necessary for every citizen to possess.*

Sixth.—*The rights, privileges, and blessings enjoyed by the subjects in this life.*

Seventh.—*The rights, privileges, and blessings promised to the faithful, obedient subjects in a future life.*

Dear reader, your future well-being in all time to come, depends upon your rightly understanding these seven subjects. Read, therefore, with serious attention, and your mind shall be opened to see things that you never saw before; things too of infinite importance, without which you can in no wise be saved. Let us begin by examining—

First.—*The nature and character of the King.* God is the King. In him exists all legal authority. He alone has the right of originating a system of government on the earth. He claims this right by virtue of his having made man and the earth he inhabits. Man, therefore, is indebted to God for his own formation and for the formation of the planet on which he dwells. He also claims the right of establishing his government among men, by virtue of his superior wisdom and power. If God had sufficient wisdom and power to construct such a beautiful world as this, with all the infinite varieties of vegetables and animals appended to it; if he could form such an intricate and complicated piece of machinery as the human tabernacle as a dwelling-place for the human spirit, then we must admit that his wisdom and power are immeasurably greater than that of man, and hence he is qualified to reign as king. An order of government, established by such an all-wise, powerful being, must be good and perfect, and must be calculated to promote the permanent peace, happiness, and well-being of all his subjects. The Great King is a very amiable being, full of benevolence and goodness, and never turns any person away empty, that comes requesting a favor which he sees would be for his benefit.

The King occasionally visited his subjects in ancient times, and once tarried with them for several years; but he received such cruel abuse from many of the people that he left them, and went to some other part of his dominions. Where the King is gone the people cannot tell. They have not heard one word from him for upwards of seventeen hundred years. He has been absent so long, that some of the people have doubted even his existence. They have argued that if he did exist, that some one would very likely have heard something from him in the course of so many centuries. Many millions however have some idea that he exists, and are constantly sending all kinds of petitions to him; but for some reason he sends no word back. No messengers are despatched to the petitioners to give them any counsel upon any subject. It has become a very popular thing to send daily petitions to the King, and to appropriate one day out of seven for the especial purpose of sending in their petitions. The same petitions are frequently sent a great number of times. It is very unpopular however for any one to expect the King to make any reply to any petition sent in. Any one pretending to have received a reply would be counted a base impostor; for, say they, the King has spoken to no one for the last seventeen hundred years; no one has heard from him since he conversed with his servant John on the Isle of Patmos. The King conversed very freely with his subjects in the early and middle ages; and some think it very strange that he has been silent so long. They have expended millions in building many costly and magnificent

churches in honor of his name; but yet he has not deigned to grace one of them with a visit, neither has he condescended to send any tidings to them by messenger or otherwise. He has not informed them whether he was pleased or displeased with their splendid edifices. His profound silence for so many centuries has caused many to think that he was, for some reason, very angry with the people; yet they could not see why he should be angry when the people were doing so much to honor him—when they were expending millions to hire learned men to preach and write in such an eloquent manner about him.

Reader, can you tell why the King should be so distant? Why he holds no communication with any of the people? Why he has not sent one sentence of consolation or counsel to them? Why he has suffered some fifteen thousand millions of the human race to fall into their graves, in the latter ages, without condescending to speak one word to any of them? There must be some cause for all this. There must be something wrong. The King never formerly served his people in this manner; and when he went away, he left word that if any of his people lacked wisdom or knowledge on any subject, they should send in their petitions unto him, and he would liberally send them the requisite information.

I will now tell you the reason why the King has kept silence so long. It is because he has had no subjects to converse with; all have turned away from him and advocated other governments as being the rightful and legal authority. They killed off and utterly destroyed every true subject of his kingdom, and left not a vestige of it upon the earth; and, to add to their guilt and wickedness, they have introduced idolatry in its worst forms, and utterly turned away from the true and living God. They have introduced a "*God without BODY, PARTS or PASSIONS.*" They have had the audacity to call this newly-invented god by the same name as the God of the ancient Saints, although there is not the least resemblance between them. Indeed there could be no resemblance between them; for a bodiless god, without "*parts or passions,*" could resemble nothing in heaven, on earth, or in hell. This imaginary modern god has become exceedingly popular. It is to him that a vast number of churches have been erected. It is not to the true and living God that they send forth petitions, but it is to this imaginary being. No wonder that they have received no communication from him! no wonder that he has not honored them with a visit. As he has no "*PARTS,*" he could neither be felt nor seen if he should visit them. Such a being could not speak, for he has no "*parts*" to speak with.

There have been various species of idolatry in different ages of the world. The sun, moon, stars, beasts, crocodiles, frightful serpents, images of wood, of stone, and of brass, have been erected into gods and worshipped by innumerable multitudes. But the system of idolatry invented by modern christianity far surpasses in absurdity any thing that we have ever heard of. One of the celebrated worshippers of this newly-discovered god, in his "*Physical Theory of Another Life,*" says, "*A disembodied spirit, or, we should rather say, an unembodied spirit, or sheer mind, is NO WHERE.* Place is a relation belonging to extension; and extension is a property of matter: but that which is wholly abstracted from matter, and in speaking of which we deny that it has any property in common therewith, can in itself be subject to none of its conditions; and we might as well say of a pure spirit that it is hard, heavy, or red, or that it is a cubic foot in dimensions, as say that it is *here* or *there.*" It is only in a popular and improper sense that any such affirmation is made concerning the Infinite Spirit, or that we speak of God as *every where* present. God is in every place in a sense altogether incomprehensible by finite minds, inasmuch as his relation to space and extension is peculiar to infinitude. Using the terms as we use them of ourselves, God is not *here* or *there*, any more than he exists *now* and *then.*" This species of idolatry, according to the foregoing quotations, approaches so near to Atheism, that no one can tell the difference. Reader, can you see the difference? A god "*without a body!*" A god "*without parts!*" A god that cannot be "*here or there!*" A god that is "*NO WHERE!*" A god that cannot exist "*NOW and THEN!*" A god that exists in *NO TIME!* A god that has no *extension*—no "*parts*"—no conceivable relation to *time or space!* O, blush for modern christianity!—a pious name for Atheism! Some perhaps may think that I have not sufficient charity. But why should I have charity for a god that has no "*parts*"—no relation to space? Let him first have charity for himself.

But this would be impossible; for he is a god "*without passions.*" He can have no charity nor love for himself nor any one else. There is no danger of offending him; for a passionless god is not capable of anger. One of the persons of this imaginary god is said to have been crucified. But this must be a sad mistake; for it would be impossible to crucify a portion of something that had no "*parts.*" The reason, then, why the people have not received any word from the Great King, is because they have petitioned the wrong god. Would you expect her majesty, the queen of England, to answer your petition if it was directed to some African prince? Would you expect the God of heaven to answer a petition that was addressed to a Hindoo god? If, then, your petitions are addressed to the bodiless, passionless god of modern christianity, you must not be surprised if the true God does not pay any attention to it. You need not expect that the true God will make any reply to petitions offered to any other being.

The true God exists both in time and in space, and has as much relation to them as man or any other being. He has extension, and form, and dimensions, as well as man. He occupies space; has a body, parts, and passions; can go from place to place—can eat, drink, and talk, as well as man. Man resembles him in the features and form of his body, and he does not differ materially in size. When he has been seen among men, he has been pronounced, even by the wicked, as one of their own species. So much did he look like man, that some supposed him to be the carpenter's son. Like man, he had a Father; and he was the "*express image of the person of the Father.*" The two persons were as much alike in form, in size, and in every other respect as fathers and sons are of the human race; indeed the human race are "*his offspring,*" made in his likeness and image, not after his moral image, but after the image of his person. There is no such thing as moral image. Such an image cannot exist. Morality is a property of some being or substance. A property without a substance or being to which it appertains is inconceivable. A property can never have figure, shape, or image of any kind. Hence, a moral image never had an existence except in the brains of modern idolators.

The Godhead consists of the Father, the Son, and the Holy Spirit. The Father is a material being. The substance of which he is composed is wholly material. It is a substance widely different in some respects from the various substances with which we are more immediately acquainted. In other respects it is precisely like all other materials. The substance of his person occupies space the same as other matter. It has solidity, length, breadth, and thickness, like all other matter. The elementary materials of his body are not susceptible of occupying, at the same time, the same identical space with other matter. The substance of his person, like other matter, cannot be in two places at the same instant. It also requires *time* for him to transport himself from place to place. It matters not how great the velocity of his movements, *time* is an essential ingredient to all motion, whether rapid or slow. It differs from other matter in the superiority of its powers, being intelligent, all-wise, and possessing the power of self-motion to a far greater extent than the coarser materials of nature. "*God is a spirit.*" But that does not make him an immaterial being—a being that has no properties in common with matter. The expression, "*an immaterial being,*" is a contradiction in terms. Immateriality is only another name for nothing. It is the negative of all existence. A "*spirit*" is as much *matter* as oxygen or hydrogen. It has many properties in common with all other matter. Chemists have discovered between fifty and sixty kinds of matter; and each kind has some properties in common with all other matter, and some properties peculiar to itself which the others do not inherit. Now, no chemist in classifying his substances would presume to say, This substance is material, but that one is immaterial, because it differs in some respects from the first. He would call them all material, though they in some respects differed widely. So the substance called spirit is material, though it differs in a remarkable degree from other substances. It is only the addition of another element of a more powerful nature than any yet discovered. He is not a being "*without parts,*" as modern idolators teach; for every whole is made up of parts. The whole person of the Father consists of innumerable parts; and each part is so situated as to bear certain relations of distance to every other part. There must also be, to a certain

degree, a freedom of motion among these parts, which is an essential condition to the movement of his limbs, without which he could only move as a whole.

All the foregoing reasonings in relation to the person of the Father, are equally applicable to the person of the Son.

The Holy Spirit being one part of the Godhead, is also a material substance, of the same nature and properties in many respects, as the spirits of the Father and Son. It exists in vast immeasurable quantities in connexion with all material worlds. This is called God in the scriptures, as well as the Father and Son. God the Father and God the Son cannot be everywhere present; indeed they can not be even in two places at the same instant: but God the Holy Spirit is omnipresent—it extends through all space, intermingling with all other matter, yet no one atom of the Holy Spirit can be in two places at the same instant, which in all cases is an absolute impossibility. It must exist in inexhaustible quantities, which is the only possible way for any substance to be omnipresent. All the innumerable phenomena of universal nature are produced in their origin by the actual presence of this intelligent, all-wise, and all-powerful material substance called the Holy Spirit. It is the most active matter in the universe, producing all its operations according to fixed and definite laws enacted by itself, in conjunction with the Father and Son. What are called the laws of nature are nothing more nor less than the fixed method by which this spiritual matter operates. Each atom of the Holy Spirit is intelligent, and like all other matter has solidity, form, and size, and occupies space. Two atoms of this Spirit cannot occupy the same space at the same time, neither can one atom, as before stated, occupy two separate spaces at the same time. In all these respects it does not differ in the least from all other matter. Its distinguishing characteristics from other matter are its almighty powers and infinite wisdom, and many other glorious attributes which other materials do not possess. If several of the atoms of this Spirit should unite themselves together into the form of a person, then this person of the Holy Spirit would be subject to the same necessity as the other two persons of the Godhead, that is, it could not be every where present. No finite number of atoms can be omnipresent. An infinite number of atoms is requisite to be *every where* in infinite space. Two persons receiving the gift of the Holy Spirit, do not each receive at the same time the same identical particles, though they each receive a substance exactly similar in kind. It would be as impossible for each to receive the same identical atoms at the same instant, as it would be for two men at the same time to drink the same identical pint of water. It is these three all-powerful substances that stand at the head of all legal government. All governments not established by these three will be ere long overthrown. They hold the supreme authority and power in heaven, and in the heaven of heavens, and throughout the wide expanse of universal nature. All principalities, powers, and kingdoms, whether in heaven or on earth, must yield to be instructed and controlled by the supreme power, or they cannot stand.

(To be continued.)

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## C O N F E R E N C E   M I N U T E S .

### B E D F O R D .

This conference of the Church of Jesus Christ of Latter-day Saints, took place on Sunday Morning, September 3d, 1848, in the usual place of meeting, Mill-street, Bedford, under President Jeter Clinton, from America; when the service of the morning was commenced by singing the hymn on page 195, and prayer by Elder Clinton.

Elder Martin then proposed that Elder Clinton preside over the meeting this day. Elder Clinton proposed that Elder Martin preside with him this day, over this meeting; and also that brother Pembroke act as clerk to this meeting and conference. Carried unanimously.

Elder Clinton then called for the officers of the Church to come forward, which being done, the elders were called on to represent the various branches.



BRANCHES.	DELEGATES.	MEM.	ELD.	PRST.	TEA.	DEA.	C. O.	REM.	D.
Bedford.....	Pembroke.....	49	3	3	1	1	1	1	1
Wellingborough.....	Sheffield .....	50	5	7	2	1	0	0	0
Whadden .....	Linford .....	47	4	2	1	0	0	0	0
Gravelly .....		29	2	2	1	0	0	0	0
Thorncoat .....	Foxley .....	36	2	4	1	0	0	0	0
Wyboston.....	Joyce .....	29	3	2	1	1	0	0	0
Newport Pagnell .....	W. S. Reid .....	16	2	2	0	1	0	0	0
Stoke Brewern .....	W. S. Reid .....	21	1	0	1	1	0	0	0
Northampton .....		7	1	0	0	0	0	0	0
Evershott.....	Sinfield .....	12	2	1	1	0	0	0	0
Scattered Members .....		3	0	0	0	0	0	0	0
Total.....		299	25	23	9	5	1	1	1

The representation was given by those present, in the absence of the elders of the branches, who, from distance and circumstances, did not attend; after which Elder Clinton proposed that Elder William W. Smith, be made presiding elder of the Bedford branch of the Church, and also that he be appointed book agent for the Bedford conference. Seconded and carried unanimously.

Elder Clinton spoke at some length on the organization of the Church, and of the necessity of union among the Saints for the moving on of the great work of the dispensation of the fulness of times, and encouraged the Saints to look forward for a realization of the promised blessings, and spoke as to the good-feeling and willingness he found in the Saints in their desires to uphold and sustain the president, Brigham Young, and Heber C. Kimball and Willard Richards as his counsellors, and also the twelve apostles, by their faith and prayers. And that they uphold and sustain by faith and prayer, Orson Pratt, as president of the Church in the British Isles.

Elder Martin then rose and proposed that the conference uphold, sustain, and support, by our faith and good works, Elder Clinton, as the president of this conference. Elder Clinton rose and proposed that the conference do shew their gratitude, respect, and esteem, by a vote of thanks to Orson Spencer, for his able and useful services as our late president, in the British Isles. Seconded and carried unanimously. The time having expired, the assembly of the Saints were then regaled with a plentiful supply of bread, butter, tea and cakes, with which there was every apparent satisfaction.

The afternoon service was commenced by singing the hymn on page 100, and prayer by Elder Martin; when Elder Clinton arose and addressed the Saints, recommending them to be diligent in the work in which they were engaged, and of the necessity of meeting often together; and also that we establish a Sunday School, for the instruction and bringing up of our children in the faith of the Saints of the Most High God, believing in the beneficial results of these things of which he had spoken when put into practice.

Elder Martin then rose, expressing the pleasure he felt in having another opportunity of addressing the Saints from that place from which he had often addressed them before, but he should not intrude on their time, as he himself was desirous to hear Elder Clinton speak of the western part of America.

Elder Clinton rose and proposed that brother James Burbridge be ordained an elder, and brother William Cook be ordained a priest, and brother William Cook be ordained a teacher. Each seconded and carried unanimously. He then spoke as to what the Saints had done by building up Nauvoo, and on the trials and sufferings they had undergone, and of the difficulties that would await the Saints until they were gathered out, and of the prospects and blessings that await the Saints in the future, when they should get out to the Salt Lake Valley; describing the situation of that land, with the various blessings that therein abound, and continued for some time to interest and instruct the Saints in the kingdom of God. He then thanked them for the manner in which they had received him as their president, and concluded by wishing them every blessing in the name of Jesus Christ. Amen.

After a collection being made to defray some ordinary expenses, a vote of thanks was given to Elder Martin for the visit he had paid us; and that on his return he should have the prayers and blessings of the Saints.

Elder Martin rose to return the Saints his thanks for the proof of kindness they had manifested, and prayed God that every blessing might rest upon them. It was

proposed and seconded that a vote of thanks be given to Elder Martin for his past services. Carried unanimously. After which the meeting separated, and a spirit of good feeling prevailed, each one appeared to have enjoyed a happy day, and parted in love with each, hoping still in the future.

JETER CLINTON, President,  
JAMES PEMBOKE, Clerk.

EDINBURGH.

This conference of the Church of Jesus Christ of Latter-day Saints, was held in the hall, No. 1, Drummond Street, on Sunday, September the 17th, 1848, at the usual hour of worship.

The meeting was called to order by Elder Gibson, and after singing the first hymn, Elder Graham Douglas, of Glasgow, opened the meeting with prayer. It was thereafter unanimously resolved, on the motion of Elders Waugh and M'Master, that our beloved brother Gibson preside both over this meeting and conference.

It was also resolved, on the motion of Elders Gibson and McFarland, That Father Waugh be clerk of this day's procedure and of conference.

The President having, by way of introduction, elicited, that through the blessing of God attending the united efforts of the brethren in the priesthood in this conference, 205 members had been added by baptism during the previous quarter. He exhorted the delegates, on their return, to stimulate their brethren in the various branches to double their diligence during the ensuing quarter, inasmuch as their labour shall not be in vain, "for in due time ye shall reap if ye faint not, nor weary in well-doing;" for when the Lord of the harvest shall shorten his work in righteousness, he shall reward the just and faithful servants of his household, and the apostates and hypocritical confessors shall be cut off; for the meek shall inherit the earth, and then the Saints or children of Zion shall rejoice in their King. He then called for the number of officers present, when there appeared 1 high priest, 19 elders, 11 priests, 7 teachers, and 4 deacons.

The branches were then represented in the following order:—

BRANCH.	REPRESENTED BY	H. P.	ELD	PRS.	TEA	DEA	MEM	TTL.	BAP.	REC	RMV	EM.	CT	D.	SC.
Aberdeen	Letter	0	2	1	0	1	17	21	8	0	0	0	0	0	0
Biggar	Elder Waugh	0	0	1	0	0	4	5	0	0	1	0	0	0	0
Black Braes	" Tomkinson	0	1	1	2	1	46	51	15	0	0	0	0	0	0
Bowness, &c.	" Tomkinson	0	0	1	1	1	25	28	3	0	2	0	4	0	0
Clackmannan	" John Russell	0	2	1	2	2	147	154	44	2	1	35	3	0	0
Crofthead	" Archibald	0	3	2	1	2	63	71	22	6	30	0	0	1	2
Dundee	" R. Russell	0	3	3	2	2	63	73	18	0	0	0	0	0	8
Dunfermline	" M'Master	0	1	3	3	1	64	72	13	4	4	0	0	0	2
East Wemyss	" Cook	0	0	1	1	0	19	21	1	0	0	0	1	0	0
Edinburgh	" Menzies	1	7	7	5	2	157	179	26	5	1	7	0	0	22
Falkirk	" Calder	0	2	1	0	0	22	25	2	0	0	0	1	0	0
Greenlaw	" M'Ewan	0	0	1	0	0	7	8	0	0	0	0	0	0	1
Hearthill	" Archibald	0	1	1	1	0	17	20	5	0	0	0	0	0	0
Hunterfield	Brother Young	0	2	6	5	2	63	78	10	9	0	10	0	0	0
Lochgelly	Elder Watson	0	2	2	2	1	53	60	19	9	0	0	1	0	1
Oakley	" Brown	0	2	1	2	1	33	39	8	4	13	4	3	1	0
Pathhead	" McFarland	0	3	3	4	1	76	87	6	1	0	0	1	0	2
Scattered Saints	" Waugh	0	1	0	0	0	38	39	0	0	0	0	0	0	0
Stirling	Brother Low	0	0	1	0	1	14	16	0	0	0	0	0	0	0
Perth	" Hill	0	0	2	1	1	12	16	5	0	0	0	0	0	0
Tranent	To be re-organized	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Travelling Elders	Elder Waugh	0	4	1	0	0	0	5	0	0	0	0	0	0	1
West Wemyss	" Crookstone	0	1	1	0	0	11	13	0	0	0	0	0	0	0
Total		1	37	41	32	19	951	1081	205	40	56	-52	14	2	39

The above are generally in good standing, and the prospects portentously bright.

The following brethren being duly nominated in the delegates counsel meeting, were unanimously chosen by vote of conference to be ordained for the priesthood in the annexed branches:—

Clackmannan—Brothers David Russell and Burt to be ordained Teachers. Dundee—Presiding Priest William Aitkin and Allan Adamson to be exalted to the Elders office. Dunfermline—Brother Henry Drysdale to be ordained Teacher. Edinburgh—Brother William Reid to be ordained Priest. Hearthill—Brother James Kinghorn to be Priest, and James Easton to be Teacher. Lochgelly—Brother William Simpson to be Teacher. Oakley—Brother Andrew Burt to be Priest, and David Morgan to be Teacher. Perth—Priest Robert Hill to be or-

dained Elder and preside there. West Wemyss—Brother Andrew Penman to be ordained Priest.

Priest James Low of Stirling, having tendered his services to labour for God in this conference, it was resolved that he be placed under the counsel of Elder Tomkinson.

Resolved on the motion of Elders Gibson and Menzies, that we uphold and sustain by our faith and prayers, our beloved President Brigham Young and his counsellors in the land of Zion.

Resolved as above, That we in like manner sustain the Twelve Apostles as traveling high counsel of the Church of Jesus Christ of Latter-day Saints in all the world.

Resolved as above, That we sustain our beloved brother Orson Pratt, as president over the European conferences, with Orson Spencer as his counsellor in the British Isles.

Resolved as above, That we also sustain in office all the branch presidents and their counsels within the region of the Edinburgh conference.

Voted on a resolution carried in the delegates council, last evening, that *one* STAR be paid in advance to our branch agents, to facilitate the adjustment of the MILLENNIAL STAR and other publications, through the medium of our conference agent, to the office in Liverpool.

The President instructed the branch presidents to pay attention to the due insertion in their records of ages, nativities, baptisms, and confirmations; and to send in those registers by their delegates at each quarterly conference, to regulate the general record by; presidents being responsible that all casualties are duly marked off.

The President directed, that for the future no letters of recommendation be given to brethren and sisters removing, without having obtained a previous vote of their fellowship and standing in their respective branches.

Several confirmations of baptized brethren, as also several ordinations to the priesthood were administered at the close of the celebrated memorials of our Lord's broken body and shed blood; the presidents of branches being empowered to ordain those above appointed (who could not attend here) in the branches to which they severally belong.

The conference stands adjourned till the last Sabbath save one in December, 1848. The delegates to meet at No. 8, Pleasance, at seven p.m. the day previous.

WILLIAM GIBSON, President.

GEORGE P. WAUGH, Clerk.

## The Latter-day Saints' Millennial Star.

OCTOBER 15, 1848.

ARRIVAL OF AMERICAN ELDERS.—We hail the arrival of two more of the servants of the living God, namely, Alfred Cordon, a high priest, and Lewis Robbins, one of the presidents of the second quorum of seventies. Brother Cordon was formerly from England; many of the Saints in this country are acquainted with him. His former persevering labors in many parts of England will, by many, never be forgotten; and we trust that thousands of his former acquaintances will greet him with great joy.

Brother Cordon is appointed to preside over the Warwickshire conference. Elder Robbins will accompany him, and labor as one the seventies within the precincts of that conference. Elder Robbins has had a long experience in this church, and we trust the Saints will be greatly benefited by his instructions and counsels. We hope that the Saints throughout that conference will use every exertion to assist brother Robbins to spread the gospel into neighbourhoods where it has never been heard; and we anticipate that the time is near, when many new branches will be added to that conference.

Ye elders of Israel, and servants of the Most High God, throughout the British dominions, let your hearts be encouraged, and slack not your labors, for now is the time for the gathering of much wheat—it is a favourable time. Never were the prospects more cheering of an abundant harvest—the faithful laborer shall be laden with many sheaves. Thousands of England's sons and daughters, who now groan in poverty and distress, shall receive the glorious message, and shall be wafted by the gentle breezes of heaven to a land of deliverance and plenty.

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TWO MORE OF THE SEVENTIES JUST ARRIVED.—Just arrived from America, William L. Cutler, one of the presidents of the eleventh quorum of seventies, and James H. Flanigan, also one of the seventies. They had twenty-eight days' passage from New York, arriving in Liverpool on the 4th inst. These brethren are in good health and spirits, and will soon enter the great harvest field, and we pray the Lord of the harvest to crown their labours with success, and bless them also with many sheaves. England shall be thoroughly warned, and the ears of their learned and mighty ones shall yet tingle with the tidings. O England, this is the day of thy visitation—the Lord's messengers are now in thy midst—incline thine ear and be not stubborn, that the Lord may shew favor unto thee. This is a visitation of mercy; if rejected, judgment will soon follow. The work will be speedy and decisive. O England, hear and live!

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CHEERING NEWS FROM THE GREAT SALT LAKE VALLEY.—Letters have been received, giving news of the most cheering kind from the Great Salt Lake Colony. The spring crops look well and bid fair for an abundant harvest. All was peace and quietness up to June 9th; and plenty of rain in the valley up to that time. The first emigration company, for this season, were 419 miles west of Council Bluffs, consisting of 623 waggons, and 1829 persons. The last company were about 100 miles in the rear. Their journey so far has been very prosperous. Rejoice, ye Saints, for the work is rolling on, and it will gather strength and power as it rolls, until the name of the Lord God of Israel shall become great among his people, and the nations afar off shall hear of his fame.

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#### LETTERS FROM THE CAMP OF ISRAEL.

*Camp of Israel, north side of Platte, 400 miles from Winter Quarters,  
July 10, 1848.*

Dear brother Levi,—This is the first opportunity for me to write a letter to any of my friends, and as you are now my attorney and counsellor in England, I think it right to remember you the first; and as it may be interesting for you and the Saints in England to know a little of our progress, I cheerfully commence the task of communicating.

You are aware that those Saints who had been diligent in accumulating means for their removal from the sound of those who had been their oppressors, and who had driven them from their homes, their city, their temple, their all, had commenced a gathering on the west bank of the Elk Horn, 27 miles from Winter Quarters; to organize, preparatory to their journey into the wilderness, over those immense prairies, barren sage plains, sterile lands, and Rocky Mountains: that they might gather into that valley, which is hidden up in the bosom of the mountains, on the tops of the everlasting hills, and rear a temple to the Lord God of Israel, where they may hear the word of the Lord, and know His will concerning us.

On the last day of May, our beloved President, Brigham Young, commenced organizing the people into 100's, 50's, and 10's; appointing the officers necessary to

manage so large a body of people, and afterwards I succeeded in obtaining the following census of the people and their stock.

	Waggons	Souls	Horses	Mules	Oxen	Cows	Loose Cattle	Sheep	Pigs	Chickens	Cats	Dogs	Goats	Geese	Bee Hives	Doves	Squirrels	Ducks
Allen Taylor's..... 100	190	597	30	16	615	316	63	134	66	282	19	31	3	8	0	6	0	0
Lorenzo Snow's ..... 100	99	321	20	3	308	188	38	139	25	158	10	26	0	0	0	2	0	0
Wm. G. Perkin's ..... 100	57	155	14	0	191	99	34	97	28	94	3	12	0	0	2	0	0	0
Zera Pulsipher's..... 100	51	156	10	0	161	96	49	41	22	71	5	13	0	2	0	0	0	0
Total .....	397	1229	74	19	1275	699	184	411	141	605	37	82	3	10	2	8	0	0
President Heber C. Kimball also leads a company of 226 Waggons, with a similar proportion of animals—afterwards found	226	662	57	25	737	284	150	243	96	299	17	52	0	0	3	3	1	5
Total .....	623	1891	131	44	2012	983	334	654	237	904	54	134	3	10	5	11	1	5

President Willard Richards and Amasa Lyman will also lead another large company to the mountains.

Thus you see the seed of the gathering has been sown, and three of the reapers are gathering their sheaves into the store-house of the Lord, to be hidden up; while the overflowing scourge of the Almighty sweeps the earth of wickedness, and those that forget God.

On the 1st day of June, Lorenzo Snow's company moved off the ground to the Liberty Pole on the Platte, in order to make room for other waggons that came pouring in from Winter Quarters. If any person enquire, "Is Mormonism down?" he ought to have been in the neighbourhood of the Elk Horn this day, and he would have seen such a host of waggons that would have satisfied him in an instant, that it lives and flourishes like a tree by a fountain of waters; he would have seen merry faces, and heard the song of rejoicing, that the day of deliverance had surely come.

On the 2nd day of June, Pulsipher's camp followed on the trail, and we received a visit from Elders Hyde, Woodruff, Benson, and others; by them we learnt that the Pawnees and Otoe Indians had a fight in the rear of Winter Quarters, several killed.

3rd. Perkins's camp moves on their journey. Brother Hyde and others return to Winter Quarters.

4th. Meeting at President Young and Kimball's Carrells.

Monday, June 5. President Young's company take up their line of march. Lucy, wife of Elisha H. Groves, ran over by her waggon, which broke her leg. Camp continues its journey to the Liberty Pole on the Platte, travel 12 miles.

6th. Pass an Indian battle ground. At night, camp on the banks of the river, 13½ miles. At night, the captains of Tens met with the Presidency, to complete the organization of the camp, and appoint the guard to watch both day and night.

We continued our journey without any thing particular occurring day by day. Came in sight of buffalo on the 29th June, for the first time this season.

Since leaving the Elk Horn, we have travelled 27 days, averaging 14 miles per day; and have rested 10 days, which brings us this day (12th July,) to Crab Creek, 409½ miles from Winter Quarters; we purpose travelling about 12 miles to good feed this day.

Last night, at half-past 10, brothers John Y. Green, Isaac Burnham, Joseph W. Young, and Rufus Allen arrived at our camp from the valley, bringing us the news up to 18th of May last, the day they started; all is well there. The wheat looks well, corn up about 6 inches; of this they cannot say much at present, as there had been scarce any time to form an opinion.

Since they came in, a mail of a few letters has arrived, the latest date is June 9, 1848, from which we learn "The health of our place is good, and has been ever since we have been here." "There has been a large amount of spring crops put in, and they were doing well till within a few days; the crickets have done considerable damage both to wheat and corn." "The sea gulls have come in large flocks from the lake, and sweep the crickets as they go; it seems the hand of the

Lord is in our favor." "O. P. Rockwell has arrived from California, in company with Capt. Davis and his company."

In a letter from Elder John Taylor, he writes, "We have been busy since our arrival in building, ploughing, planting, and sowing, and we expect ere you arrive to be enjoyed in the more pleasant work of reaping. I never saw the Saints more diligent than they have been in this valley; enterprise and industry seem to be written on every man's forehead." "Barley, oats, rye, buck-wheat, and other grains look well; flax, and especially peas, look very promising." He sent a sample of peas, a carrot, and an ear of rye, gathered 22nd May, as a specimen of the first fruits of the valley for the year 1848.

The accounts given by the brethren all confirm the above—all are cheering for the honest-hearted Saint, but very disheartening to hypocrites, and those who go to speculate and oppress his neighbour—their reign is at an end; as the Poet saith,

"We go where hypocrites will fear,  
And tremble at the word  
Of him, who is appointed here  
To wield the two edg'd sword."

In proof of the health of the place, there have been about 15 graves dug, namely: one child drowned; one carried there dead; one died entering the valley, killed by a log falling; one by eating poison roots; two consumption; one liver complaint; one imprudent exposure while in perspiration; children three; and there may be perhaps three more. To balance this, in one row of eight houses adjoining, in one week there was seven births, and the brethren suppose about 120 births in the 12 months. I will endeavour to send an accurate account hereafter.

There is one grist mill in operation—two in progress. Two saw mills running, and three in progress.

They have also nearly completed 12 miles of fencing, enclosing all the farming land in one field.

Elder P. P. Pratt and family are well, and farming largely in comparison to his help.

Daniel Spencer's family are all well, and doing well; live in five log houses, and have 100 acres of grain in the ground, looking well; their fall wheat is up good; spring wheat is also up, and 12 acres of corn looks pretty.

Ellen Spencer and James Bullock have visited my office a few minutes since; they are all well in health, and in good spirits; they have had no accident either with themselves, their cattle, or their property, and are going on well. Her cousin Charles has brought a waggon and two yoke of oxen, and is going to assist them to the valley. They send their love to their father, and anxiously enquire if they may expect to see him next summer.

You will please remember me to Elders Pratt, Spencer, Clinton, Cummings, Spiers, Whitehead, Robbins, and the rest of the elders who are now on a mission to my native country. May the Lord bless you, from your brother in the gospel of Jesus Christ,

THOMAS BULLOCK, Clerk of Camp of Israel.

*Ancient Ruins, Bluffs, 419 Miles from Winter Quarters, July 13, 1848.*

Dear Brother Orson Spencer,—I write a few lines at this time, to say that I am perfectly satisfied with the course you have taken while you have been in the British Island; that you have done the best you possibly could; and I pray you to accept of my warmest thanks and congratulations for the success of your labors; you are also informed that on the arrival of Elders Orson Pratt and Levi Richards, you are perfectly at liberty to do as you please, either to return this fall and visit your friends in the Eastern States during the fall and winter, or tarry in England until the beginning of February, then come by the way of New Orleans to Council Bluffs, and continue your journey to the valley next summer, or remain in England; whichever way you feel will be most conducive to your health, you are at perfect liberty to take, and as you and the brethren shall deem best in council.

But while you tarry in England, I wish you would exert yourself to gather up as much tithing as you possibly can, and bring it with you, in order to prepare for glass, nails, paints, and such other articles as will be needed to bring from the

States to assist in building up the Temple of the Lord in the valley of the Great Salt Lake. And I earnestly desire Elders Orson Pratt and Levi Richards will use all their energies on this subject, and assist you in gathering in the tithing until the time of your departure, and bring it to the valley, unless you hear further news from us.

May the peace of our Lord Jesus Christ be with you, rest down in mighty power upon you, prosper you on the remainder of your mission, give you a safe passage over the mighty deep and toilsome journey, and once more bring you to the bosom of the Church and your family,—is the prayer of your affectionate brother in the gospel of Jesus Christ,

BRIGHAM YOUNG.

LETTER FROM ELDER W. WOODRUFF TO ELDER O. SPENCER.

*Boston, August 21, 1848.*

Dear Sir,—Having once more arrived in the Eastern States, and entered upon the field of my labours, I feel assured that I shall have a little time once more allotted me to open a correspondence with my friends who are labouring abroad in the vineyard; which blessing has almost been denied us for the last two years, in consequence of our journeys in the wilderness and travels to the mountains, separating us in a degree from the means of corresponding with our friends abroad. I received a letter from you last winter, and sent you one in return, containing also one to Capt. Dan Jones, which I hope you obtained, but do not know that they reached you. I have not heard anything definite from Elder O. Pratt since he left Council Bluffs, but rumour says that he has sailed for Liverpool. I saw your family frequently before I left the Bluffs; the last I saw of them was at the Horn, with Presidents Young and Kimball, with 600 waggons. They were all well and in good spirits, and I think comfortably fitted out for the journey to the mountains. That company started from the Horn about the 1st of June; Elders W. Richards and A. Lyman left about the 25th of June with about 300 waggons more, making a little rising of 900 waggons in all during this season's emigration. We entirely evacuated Winter Quarters, which is truly desolate. Elder O. Hyde was with me at Mount Pisgah, Nauvoo, Keokuck, and St. Louis. We there parted; he went to Washington and I to Boston. While we were at Nauvoo, there was some excitement from a report that O. Hyde would preach in the temple—neither of us had any such intention; I, however, preached to one man, and baptized, confirmed, and ordained him an elder, and he went out to preach the gospel. I was with Elder Hyde at St. Louis, as I said above, which is the last I have heard from him. I have seen many elders since I came to Boston, among whom are N. H. Felt, A. P. Rockwood, D. Carter, J. C. Little, Dudley, and others who are on missions in the Eastern States; also brothers Robbins and Cordon, who will go to England on missions, and will probably deliver this letter to you.

I have had a pleasant interview with Capt. Joseph Russell, of Miramichi. As to news in this country, I have not much to communicate at this time. I have not had time as yet to form much of an opinion how our cause is through the Eastern States; but as far as I do know, they are quite as favourable as I expected to find them. As to national affairs they present to the discerning mind signs of keeping pace with other nations of the earth in causing their fig trees to bear. No congress ever broke up with greater excitement than the last—feelings of the deepest hatred are seated in the hearts of Northern and Southern statesmen against each other. Senator Butler sent a challenge to Benton of Mo, for a duel, but were prevented carrying out their designs by being taken into custody by the officers of government. Political parties are breaking to pieces and new ones forming. M. Van Buren has deserted the democrat ranks, and is a candidate for the presidency by a combination of parties, including Abolitionist, Van Burens, &c., with the son of John Q. Adams as vice president. There is no doubt in my mind but that the North and South, will, before many years, be arrayed in hostile warfare against each other. Mobs, riots, fires, and pestilence are on the increase in this country. At the last election in Illinois there was quite a fight between the Germans and old

citizens. The Germans drove the others out of town, some were killed. Among the many fires in this land, last week about one quarter of Albany, N. Y., was laid in ashes, and their house left unto them desolate—loss from 3 to 5,000,000 dollars; the most business part of the city is burnt; and while the destroyer is slaying its thousands upon our waters by wind, fire, and steam, death is doubling its ravages throughout the land by almost every species of disease; and while the potatoes in this land smell, look, and taste as though they had the cholera, the clams on our sea coast have the plague, and kill those who eat them; eels are dying by thousands. The Mexican war is ended, peace ratified, New Mexico and California ceded to the U. S. A., but the North and South could not agree sufficiently to give either of those places a territorial government. Oregon has a government and an Indian war on her back, which is now presenting a serious aspect to the inhabitants of that country. The Oregon emigration is falling off fast: last year there were about 1500 waggons, and this year only 400 for Oregon.

I am now with my family in brother A. Badlam's house, in Cambridge Port, near Boston. He got a letter a few days since from brother Samuel S. Brannan, from San Francisco Bay; the letter contained no news, only that they were well and doing well. Our eyes are turned towards you and the country you inhabit for news of every kind. Truly the whole European world is in a convulsed state, which has come upon them in an instant. The anxiety is very great through this country to get the news as soon as it arrives from England. The present state of Ireland is creating great interest through this country; meetings are held through all the cities, and tens of thousands of dollars are collected to send to their assistance. But while these things are going on, I feel more interested in the progress of the cause of the Latter-day Saints under your presidency throughout that land; and as I am now located in this land, I hope brother Spencer will forward me the STARS as they come out, and inform me what I must do in return, and I will endeavour to perform it. I feel very anxious to know how the work is advancing throughout your field of labour. I realize the Lord is doing a great work in the British Isles.

Probably brother Pratt will arrive to take the charge of affairs before my letter. If so, please remember me to him, and I would like to open a correspondence with him and yourself. I wish to be remembered to brother and sister Hall, and all that I was acquainted with in that land that enquire after me. I wish you would do me the favor to forward the letters I send with this to Capt. Jones, of Wales, brother Enion, &c. I spent some time with the brothers Richard on their return, and they gave me a cheering account of the work in that land. They have all gone on to the valley, I am informed. Brother Levi Richards, I suppose, is also with you, who will give you all the news concerning the last camp. Remember me to him and all the American elders with you. I look for a rich harvest from the labours of those who have gone to your assistance, and I expect they will be all needed and probably more if you had them. I shall look for a letter from you as soon as you get this, and every item of news will be interesting to me. My address will be Boston, Massachussets. Any papers or letters sent to me here I shall obtain. Mrs. Woodruff wishes to be remembered to you and lady.

Yours respectfully,

W. WOODRUFF.

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#### TO THE SAINTS SCATTERED ABROAD—GREETING:

Beloved Brethren and Friends:—After so long a time, we have heard direct from Elder Lyman Wight, and have learned his whereabouts. He is in Texas, and I think on one of tributaries of the Colorado river, about seventy-five miles from the city of Austin. He has addressed a pamphlet of sixteen pages to the Latter-day Saints, scattered abroad, and to every body else, containing his appeals to them, and the cogitations of his own mind.

If the Lord had inspired him to write his appeal, it would have been received with respect and cordiality. But it would seem that his inspiration came from no higher source than George Miller. He speaks much about being put out of his place, and some one also called to fill it. If this had been contemplated, and even



carried into effect, the Council of the Church would not have gone beyond their power and right, if they had thought it necessary to be done: But to reproach the person supposed to occupy his place with the appellation of "A LONG-EARED JACK ASS," is but to reproach the Council by whom he was appointed, if appointed at all. The spirit of alienation and jealousy is too apparent in his writings. No person has been suggested to fill his place, to my knowledge; and if he had been dictated by the spirit of the Lord, he would have written a confidential letter to the Council of his brethren, and inquired into all these matters, before venturing to throw out such a volley of most extravagant and uncalled for language as his pamphlet contains. But it seems that he has taken Bishop Miller for his prompter, who lost the spirit of the Lord by his over anxiety to run forward to Grand Island, to Punkand, and to "*Bullyhuck*," that he might show himself a little *smarter* man than any other in the camp: and when the spirit of the Lord had left him, he learned that the Twelve were not right, and resolved to follow them no longer, when the truth was, he never would follow, but always run ahead. He left the body of the Church without counsel and without the fellowship of the Saints.

If brother Wight had been as anxious to keep up a friendly intercourse and correspondence with the Church and Council, and maintain a permanent union and alliance with them, as he now is to sow the seeds of dissension, by scattering his pamphlets among the OUTER BRANCHES of the church, could he not long ago have sent a messenger to hunt us up, as well as to send one now to distribute his pamphlets, the products of his own misguided zeal, breathing manifestly the spirit of separation from the Church and Council? If we were broken up and gone from Nauvoo, we were not gone out of the world. The very spirit of his apology for not writing to us, clearly shows that he lacked more the inclination to write than the opportunity of sending a letter. This is in accordance with some expressions of his concerning his desire to be accounted as one of the Twelve on his leaving Nauvoo. It may be proper, at some time, to note them.

He appeals to those of like ordination with himself, to know if they have any power or authority given them to remove him from his station. For one, I can say that I have been ordained to all the power and authority that brother Wight ever was, and I can inform him that he is not yet so high that the voice of the Council cannot reach him and bring him down, and even put another in his place if they deem it necessary. Sidney Rigdon was ordained to all that brother Wight ever was, and rather more, but the arm and voice of God's Council brought him down, and dried up the fountain of his spirits. Lucifer was even higher than brother Wight, yet he was thrust down by those with whom he stood connected: and be it known, and known to all, that the Council has power to expel any member of its body from the same, when that member ceases to act pursuant to its dictates. If this be not a true doctrine, Lucifer could have stood his ground in heaven, and bid as loudly defiance to the powers there, as brother Wight has in his pamphlet to all the powers of the world, the Church, Angels, and men. But the former was cast down, and the Council at the Salt Lake city, with the Quorum of the Twelve Apostles, must determine the portion of the latter after having canvassed his pamphlet, and considered it in connexion with this circular.

Why does brother Wight teach and enforce a doctrine that Joseph Smith never did, nor never would, sanction? Namely: a community of goods, or property thrown in together as common stock. Though this doctrine has sometimes been practised by good men, but the original purpose and design of God was to make men accountable for their stewardship, and therefore, "to one he gave five talents, to another two, and to another one; and to every man according to his *several ability*." The whole course and order of nature—the constitutional organization of man—the voice of the martyred prophet of the last days, and the eternal purpose of God, all stand opposed to brother Wight's "common stock" principles; and no people can prosper that enforce this as a law among themselves. I call not upon heaven and earth, angels and men, for my "*indemnity*," but let my communications be yea, yea, and nay, nay; and leave the remainder to brother Lyman.

With regard to keys and priesthood, brother Wight is just as lame as he is about the power not existing to displace him, and one day it will meet him in the face; and though I am a fool, there ARE men in this Church that can measure his bushel

in their peck without shaking down or pressing it together. Men have done something here besides wearing fine clothes, and have learned something better and more generous than to throw out any such low insinuations.

When men get a mission according to their own hearts' desire, in answer to long and repeated importunities, they ought not to murmur or complain at their hardships, if they even have "*to sell their last coat for food.*" It was a work craved, because of an apparent unwillingness to remain with the Council and fare as they did, receive the chastisements and corrections which they did, and thus become perfected in the midst of counsel. Israel once received a king, because of their great murmurings and importunities, but was he a blessing or a curse to them? It is said not to be the nature of "*the wild ram of the mountains*" to herd in the domestic fold, and if it does not yet appear that Joseph Smith gave to Lyman Wight his great mission with a similar motive to that with which the Lord gave a Saul to Israel, I will confess my mistake.

The Churches are exhorted to continue their emigration, and in the discharge of their various duties, as counselled and directed in the late General Epistle of the Twelve, and pay no attention to brother Wight's call until it is sanctioned by the First Presidency of the Church, at the Salt Lake city, and also by the Quorum of the Twelve Apostles. Brother Wight may collect around him the whole phalanx of wild, disaffected, and independent spirits, even from the "*Pagan Prophet*" down to the "*Brewster Seer.*" But these combustible materials, gathered together, render explosion more certain, and its consequences more destructive. None of us are at war with brother Wight's mission, but with his boasting and defying spirit.

The next circular that I issue, I hope may come from our own press at Council Bluffs, under the head of the "*FRONTIER GUARDIAN.*"

Now, brethren, farewell! May the blessing of Him who died and rose again from the dead, be with you always, and keep you steadfast and immovable in the truth, and guide your steps to the celestial city where the Saints meet in peace.

With great respect, I have the honor to be, your brother in the bonds of the covenant,

ORSON HYDE.

## LETTERS TO THE EDITOR.

*Edinburgh, September 19th, 1848.*

Dear Brother Pratt,—Our quarterly conference was held on last Sabbath. All goes on well; 205 have been added by baptism this last quarter, in this conference. That is about 100 since I was at the general conference. All is union and love, and the prospects are almost everywhere good. I know this will cause you to rejoice, as from your labours here, the Saints look upon you as their father in the work of God. I will send you the minutes of conference as soon as father Waugh has them ready. With love to brother Spencer, and all, I remain your brother and servant in the cause of truth,

WILLIAM GIBSON.

*Glasgow, September 29th, 1848.*

President Orson Pratt.—Dear Brother,—I received your letters of the 26th and 27th inst. Your letter of the 26th rejoiced me very much. I felt glad to hear, that you, too, were sanguine in your expectations with regard to the prosperity of the work in Scotland. My feelings have been on the high pressure principle, and your letter has given another impetus to them.

I was rejoicing to hear of the safe arrival of our brethren; give them my love. I sent you an order yesterday for 8,000 pamphlets; we received 1,000 of the *Divine Authority* last night. I am very sorry to hear that you have not any more of the *Gospel Witness*, or *Brother Spencer's Letters*. If you would print several thousands of each I am confident there would be sale for them. Brother Gibson was at our conference, and I think he will adopt the same plan that we have for the spread of the printed word. Send us 1,000 more of the *Divine Authority* (which will make 2,000 in all), also send us 2,000 of the *Gospel Witness*, and if you will print *Brother*

*Spencer's Letters* we will take 1,000 of each. Then our order (to be filled yet) would be as follows :—

1,000 each of Brother Spencer's Letters.....	12,000
1,000 Divine Authority.....	1,000
2,000 Gospel Witness .....	2,000
	15,000

And you may look for the money for the whole within one month from the receipt of them. I intend that this conference shall be out of debt; and while we are assisting with our might in the spread of the truth, we will hold up your hands by paying you promptly. If you will fill the above order soon, you will rejoice our hearts.

We had a glorious conference—such unity, as you say—I feel like shouting when I think of it. May the Lord bless us with wisdom through a mighty out-pouring of his Spirit upon us.

The brethren going to Ireland will take several hundreds of the *Gospel Witness* and *Divine Authority* with them.

We will send up the minutes of our last conference, in a day or two, and if you would publish them for us by the 15th of October, we would be thankful. Write to me as soon as you receive this, and oblige your affectionate brother in the bonds of the covenant.

ELI B. KELSEY.

#### APPOINTMENTS.

Elder W. L. Cutler is appointed to labour in the Herefordshire conference, in conjunction with Elder John Spires. If brother Spires's health will permit, he is to retain the presidency of that conference. Let the Saints sustain and uphold these two brethren, and give diligent heed to their counsel and they shall be blessed.

Elder J. H. Flanigan is appointed to labour in the Bedfordshire conference, to counsel and instruct the Saints, and build up new branches of the Church wherever doors shall be opened in that region. Brother Thomas Smith to retain the presidency there for the time being. Brother Smith will probably emigrate towards the latter part of winter, if so, brother Flanigan will then probably succeed him in the presidency.

#### LIST OF MONIES RECEIVED FROM THE 28TH OF SEPT. TO THE 6TH OF OCT.

William Broadhead .....	£1 2 6	Brought forward.....	£5 17 6
William Hulme.....	2 0 0	Wm. McKeachie .....	8 0 0
James Bond .....	1 10 0	Thomas Smith, Norwich .....	2 5 5
Isaac Dacer .....	1 5 0	George Kendall .....	1 0 0
Carried forward .....	£5 17 6		£17 2 11

The address of Eli B. Kelsey is, Scotstown, New London Road, Glasgow.

#### CONTENTS.

The Kingdom of God .....	305	To the Saints scattered abroad .....	317
Conference Minutes .....	309	Letters to the Editor.....	319
Editorial .....	312	Appointments .....	320
Letters from the Camp of Israel .....	313	List of Monies Received .....	320
Letter from Elder Woodruff.....	316	Notice .....	320

#### LIVERPOOL:

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The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 21.

NOVEMBER 1, 1848.

VOL. X.

## THE KINGDOM OF GOD.

Second.—*The character and requisite qualifications of the subordinate officers in the kingdom of God* are now to be considered. As the persons of the Father and Son cannot be every where present, it is therefore impossible for them to attend in person to all the multiplied affairs of government among intelligent beings; therefore, God, in establishing a government among such beings, has always called persons of their own number to officiate in his name. The character of these persons, previously to their calling and appointment, has generally been that of honesty and sincerity; otherwise they have not differed materially from other men.

The various officers, called of God to administer the affairs of his government, are apostles, prophets, bishops, evangelists, elders, pastors, teachers, and deacons. God has only one way of calling these different officers, and that is by *new revelation*. No person was ever authorized to act in the name of the Lord unless called by *new revelation*. Paul says (Heb. v. 4), "*No man taketh this honour unto himself, but he that is called of God as was Aaron.*" Among the vast number of national governments now upon the earth, where is there one that even professes to be the kingdom of God, or that its officers were called of God as was Aaron? Human authority and human calling are the only powers which any nation professes to have. But there are certain petty governments, called churches, organized within these national governments, which claim divine authority, and consider their officers authorized to act in the name of the Lord. But the great question is, Have any of them been called as Aaron was? By *new revelation* Aaron was called. By *new revelation* the duties of his calling were made known. Have any of the Roman Catholic or Protestant officers been called by *new revelation*? Has God said one word to any of them? Do they not, with very few exceptions, declare that "There is no later revelation than the *New Testament*?" If the revelations contained in the *New Testament* are the last ones given, then the persons to whom they were given, were the last ones called of God. When *new revelation* ceases to be given, officers cease to be called of God. When the calling of officers cease, the kingdom of God ceases to be perpetuated upon the earth. Nothing is more certain than that the church of God ceased to exist on the earth when new revelation ceased to be given. All the modern christian churches, who deny new revelation, have no more authority to preach, baptize, or administer any other ordinance of the gospel than the idolatrous Hindoos have; indeed, all their administrations are worse than in vain—they are a solemn mockery in the sight of God. It is a grievous sin in the sight of God for any man to presume to baptize, unless God has authorized him by new revelation to baptize in his name. Saul, the king of Israel, lost his kingdom because he assumed the authority that did not belong to him. (1 Sam. xiii. 8—15.) Another king of Israel was smote with leprosy until the day of his death, because he attempted to administer an ordinance without being called and authorized. (2 Chron. xxvi. 16—22.) So all the baptisms and sacraments admin-

istered by modern christian churches who have done away new revelation, are an abomination in the sight of God. All persons who shall suffer themselves to be baptized, or partake of these ordinances through the administration of these illegal unauthorized persons, after having been duly warned of the evil thereof, will bring themselves under great condemnation before God, and unless they repent of that sin they can in no wise be saved. The twelve apostles were called by new revelation, but that did not authorize Paul, Barnabas, Timothy, nor any other person. Each one had to receive a separate call by new revelation for himself. No one could lawfully act under a commission given to some other person. All the commissions recorded in the New Testament were given to individuals then living, and not to any individuals who should live in some future age. If any person would have authority, let them obtain a new commission from God as his servants always did in ancient times, and if they officiate without such new commission, then know assuredly that they are impostors.

The subordinate officers in the kingdom of God must not only be called of God, but qualified to act in their respective offices. The first qualification absolutely necessary for every officer in the kingdom is, *the gift of the Holy Spirit*. This is the most important qualification of all others. No man, without this qualification, can attain to an office in the kingdom of God; it matters not how great his other attainments are; though he has studied the scriptures from a child, and committed them all to memory—though he has carefully learned the original languages in which they were written—though he has made himself master of all sciences—grasped with a comprehensive mind all the arguments set forth in theological works, yet none of these attainments will qualify him for even the least office in the kingdom of God. The unlearned youth, who had not the knowledge of the English alphabet, if he were called of God, and qualified by the gift of the Holy Spirit, would have more power and authority, and could do more towards saving men, than all the theologians and doctors of divinity that the world affords, unless they also were called of God, and endowed with the gift of the Holy Ghost. No other qualifications whatsoever can be substituted in the stead of the Holy Spirit. The Holy Spirit is the great distinguishing characteristic between the officers of the kingdom of God and impostors. Every officer sent of God has a qualification that no impostor ever had or ever can have.

The first officers placed in the kingdom of God are apostles. Let us enquire how in ancient times this office was conferred on man. Jesus said to his ancient apostles (John xv. 16) "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." Paul informs us (Heb. iii. 1.) that Jesus himself was an apostle. Holding the office himself, he had the most perfect right to confer the same calling upon others; hence he first *chose* them, and then "*ordained*" them; after this he sent them forth to preach (Matthew x.) "and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans, enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Although these apostles were chosen, ordained, and sent forth on a particular mission to the cities of Israel, with power to work mighty miracles, yet there was an essential qualification which they had not yet received. They had received power sufficient to qualify them to preach that the "*kingdom of heaven was at hand*." But they had not yet received power sufficient to fully organize and build up that kingdom on the earth. They lacked one very important qualification, without which they could never establish the kingdom which they had already predicted "*was at hand*." What was this further qualification which these apostles had not yet received? It was the gift of the Holy Ghost, or the other Comforter which Jesus promised them. It is very remarkable that these apostles should have such great power, and yet not have the Holy Ghost. But hear what the scripture saith, (John vii. 37, 38, 39) "In the last day, that great day of the feast, Jesus stood, and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: *for the Holy Ghost was not yet given; because that Jesus was not*

yet glorified).” Mark the expression, “*the Holy Ghost was not yet given.*” This agrees with another saying of Jesus to his apostles (John xvi. 7), “Nevertheless, I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you.” Jesus calls this Comforter the Holy Ghost (John xiv. 26). After the resurrection of Jesus, and as he was about to be taken up into heaven, he said to his apostles (Luke xxiv. 49), “Behold I send the promise of my Father upon you” (alluding to the Comforter or the Holy Ghost which he promised several days before should be sent unto them from the Father after his glorification); “but,” said he, “tarry ye in the city of Jerusalem, until ye be endued with power from on high.” Thus you see, dear reader, that these apostles had power to “heal the sick, cleanse the lepers, raise the dead, and cast out devils,” although the Holy Ghost was not yet given to them. A certain power was yet lacking. Jesus had commanded them saying, “Go ye into all the world and preach the gospel to every creature.” But he would not suffer them to commence this mission until the promise of the Father—the Holy Ghost—was given them. They already had power to work mighty miracles, but had not the power to build up the kingdom of God. This power they were to tarry for in Jerusalem, and when they should receive it, they were then to commence the duties of their mission, first, in the city of Jerusalem, and afterwards extend their labours to all nations. The power to work miracles is entirely a different thing from the power to build up the kingdom of God; the latter power, however, always includes the former, but the former power does not always include the latter.

We now ask, Where is there a man among all the churches of modern times, who has been called to the office of an apostle by *new revelation*? Where is there a man among all the millions of modern christians who has been ordained to the office of an apostle, under the hands of an apostle, as the Twelve were anciently? Where is there a man to be found among all the Catholics or Protestants who has been endowed with even the power of working miracles, to say nothing of the still greater power communicated in the gift of the Holy Ghost? If the apostles in ancient days could not build up the kingdom of God, without being endowed with these two degrees of power, surely no one since their day could be authorized to build the church of God with any less qualification.

One of the important duties, required of an apostle is to ADMINISTER THE SPIRIT. In 2 Cor. iii. 6, we read that both Paul and Timothy were made “*able ministers*” “*of the Spirit.*” The ordinance through which the Spirit is ministered, is THE LAYING ON OF HANDS. (Acts viii. and xix. Heb. vi.) To the apostles were entrusted three very important administrations for the salvation of man:—

First.—*The administration of the word.*

Second.—*The administration of the baptism of water.*

And Third.—*The administration of the baptism of the Spirit.*

While Jesus was with his apostles in person, they had power to minister the *word* and *water*, but not the *Spirit*, for they themselves had not yet been baptized with the Spirit; and they could not administer that which they were not in possession of. It was necessary that they should first receive the gift themselves, before they could confer it upon others. Hence we can perceive the propriety of Jesus commanding them to wait “at Jerusalem until they should be endued with power from on high;” for without this additional power they could neither save themselves nor others. Many persons have flattered themselves, that they can be saved without the assistance of a minister sent of God. But this is a vain delusive hope; for Jesus hath expressly said, “Except a man be born of water and of the Spirit, he *cannot* enter into the kingdom of God.” Now as no man can be saved out of the kingdom, it is necessary that he should be “born” into the kingdom; and this would be impossible without an administrator sent of God; for the birth or baptism of water, and the birth or baptism of the Spirit, require some one legally authorized to officiate in behalf of the candidate.

Reader, have you ever received the Holy Ghost through the laying on of the hands of one sent of God? If not, you are not yet born of the spirit. You are not yet a child of the kingdom. Know assuredly, that unless you find some man who has been sent by the command of God as was Aaron, and get him to remit your sins through your faith, repentance, and baptism, and have him to minister to

you the Holy Ghost, as did the ancient apostles—you need not flatter yourself that you can be saved. Do not deceive yourself upon this all important subject. Do not suffer any man to baptize or administer unto you unless God has spoken unto him by the voice of his servants, and authorized him to administer in his name. Do you enquire how you are to know an authorized man of God from one who has no authority? I will tell you how to discern the difference. A true servant of God will never teach a false doctrine. He will never deny new revelation. He never will tell you that the canon of scripture is full, or that the New Testament is the last revelation ever intended to be given to man. He never will tell you, that miraculous gifts are no longer necessary in the church of God. He never will tell you, that inspired apostles, prophets, and other officers are not requisite in the church now. He never will tell you, that the "*ministration of the spirit*" by "the laying on of hands," is done away by God's appointment. But he will tell you, that if you will receive his message, and be baptized by one having authority, that your "*sins shall be remitted,*" and that you shall be filled with the Holy Ghost by the laying on of hands; and that you shall know, by the teachings thereof, that his doctrine is true and of God. In this respect he will differ from all impostors; for an impostor never had power to "*minister this spirit.*" An impostor dare not promise you that you shall be filled with the Holy Ghost by the laying on of his hands; for he knows that such a promise would not be fulfilled—he knows that you would detect him to be a false teacher by complying with his conditions, and failing to receive his promise. An impostor, knowing that he has no power to give the Holy Ghost as the ancient apostles had, will endeavour to persuade you that such power is not necessary now. He knows very well, that if he cannot get the people to believe that such power is not necessary in these days, that his own unauthorized pretensions will be at once detected.

An impostor, like Simon Magus, may deceive ignorant people by witchcraft and sorcery, but he can never deceive them by pretending to give the Holy Ghost through prayer and laying on of hands. This is a power that none but a true minister of God possesses; it cannot be counterfeited by the devil. The devil can counterfeit the miracles of Christ, but he cannot counterfeit the gift of the Holy Ghost. None but the lawful ministers of Christ can minister the spirit. This then is an infallible sign by which to distinguish true apostles from false ones. But does this infallible sign exist either among the Papists or Protestants? Can any of their ministers give the Holy Ghost by the laying on of their hands? If not, they are not the church of God, and their ministers are unauthorized—all their administrations are illegal and an abomination in the sight of God—salvation is not among them. Not one person among all their societies has been legally baptized. Reader, are you a member of any of these societies? if so, haste to withdraw yourself from them, that you partake not of their plagues, *for the hour of their judgment is come.* If you would be saved, seek after the apostles and prophets of the kingdom of God, and receive their administrations, and you shall be filled with the Holy Ghost, and obtain eternal life.

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#### ADDRESS TO THE SAINTS.

*Great Salt Lake City, Great Basin, North America, Dec. 7th, 1847.*

Beloved Brethren,—As an opportunity now presents of addressing a few lines to you, I gladly embrace it. I have just had an interview with Capt. Grant, one of the Hudson Bay company's agents, who resides at Fort Hall, a distance of about 200 miles north of this, who has come on a visit to our new city on business, and who has kindly offered to forward through their private mail, any communications that I might wish to send, and as he leaves early in the morning, my remarks will necessarily have to be brief.

In my last letter to you from Winter Quarters, I gave you an account of our safe arrival at that place—of the general health of my family, and the families of Elders Hyde and Pratt—of our interview with the Twelve on the evening previous to their departure—and of the number of the pioneers who started with them to find a location for the Saints. Since that time, Elder Pratt and myself started with a large company to follow in their footsteps. Elder Hyde remained in Winter

Quarters. The company that left Winter Quarters with us, consisted of upwards of two thousand souls; they were divided into companies of hundreds, of fifties, and tens, with their several captains at their heads, under the direction of the Twelve. There were about 560 wagons, drawn generally by oxen from four to eight to a wagon. We travelled generally at the rate of from ten to fifteen miles per day, and our cattle fed solely upon the grass that we met with on our route, which generally was very abundant; and although the journey was tedious, our waggons were mostly fitted up in a commodious manner for travelling, which rendered our circumstances much more comfortable than could be anticipated on so tedious a route. We travelled in companies of one hundred waggons, when circumstances made it practicable, and when on account of scarcity of grass or bad roads we found it inconvenient for such large companies to travel together, we divided in fifties and sometimes into tens. Four hundred miles from here we received by express from the pioneers, the pleasing intelligence of their arrival in this place, which they had selected as a home for the Saints. On our arrival at the South Pass of the Rocky Mountains, the hundred that I was with met the pioneers on their return to Winter Quarters, in company with a number of the battalion who had been engaged in the service of the United States. We felt as though it was a time to rejoice, our hearts were gladdened, and we prepared a feast for them, and spread a table in the wilderness, on the tops of the mountains, of which 130 of them sat down to partake. We mutually felt edified and rejoiced; we praised the Lord, and blessed one another; and in the morning we separated—they to pursue their weary course to Winter Quarters, and us to come to our present location. We arrived here on the 5th of October, generally enjoying good health. I have never, in all my experience, known so little sickness and so few deaths among so many people in the same space of time: there has been some six or seven deaths—two or three were infants, and the remainder were mostly, if not all, seriously indisposed before they started.

The valley in which we reside lays between the Great Salt and the Utah lakes, in latitude  $41^{\circ}$  longitude  $112^{\circ}$ . It is from 60 to 70 miles long and from 20 to 30 wide; there is a range of mountains running on each side of the valley north and south, the tops of which are perpetually covered with snow; at the south end is the Utah lake, and at the north end about twenty miles from here is the Great Salt lake; a river which we have called the Western Jordan, and which flows within two miles of our city, forms an outlet for the Utah lake, and empties itself into the Salt lake. Besides this there are many small limpid streams flowing out of the mountains, and emptying into the Jordan, which will prove very valuable for the watering of stock, for water power, and the irrigation of land if necessary. There are also an abundance of springs, among those we have close to the city a warm spring, which is impregnated with sulphur and other minerals possessing great medicinal properties, and flowing in sufficient quantities to turn a mill. A saw mill is now being erected near its mouth, leaving the spring for bathing purposes; besides this there is a hot spring about three miles north, which throws out a great volume of boiling water. The land is generally rich and fertile, perhaps as much so as any in the world, and our best agriculturists believe that it will yield an abundant increase of every kind of grain, not excepting rice; there are various opinions as to its adaptation to the culture of cotton and some other southern products, the validity of which can only be tested by time. [ We have ploughed and sown, since our arrival here about 2000 acres of wheat, and great numbers of ploughs are incessantly going, and are only prevented by the inclemency of the weather, which occasionally is too severe.

The climate, so far as we have become acquainted with it, is beautiful; until the 1st of November, the thermometer ranged from thirty to forty degrees Fahrenheit, in the mornings, and from sixty to eighty at midday. From the 1st. of November, for about a fortnight we had some cold weather accompanied with snow, since which time the snow has disappeared, and the thermometer has ranged from twenty five to forty degrees.

Timber in the immediate vicinity is not very abundant, but we have found sufficient for building and fuel for some time to come; we also anticipate finding coal; but although there is every reasonable prospect both of finding coal and iron, yet, as respects these and other minerals, we can at present give no definite infor-



mation. Salt can be procured in great abundance at the Salt Lake; and there is a kind of clay equal to the best lime.

Since our arrival, we have put in about 2,000 bushels of wheat, all of which has been drawn a distance of from 13 to 1500 miles; we expect to put in, in the spring, about 3,000 acres of corn and other grain, and we have with us almost every variety of seeds of vegetables, as well as of shrubs, fruits, and flowers. There is sufficient feed for our cattle, sheep, and horses, without cutting any hay, during the winter; our cattle are fattening all the time, living alone on the grass they get, which is highly nutritious, and equal if not superior to most of our tame grasses. The fresh grass is now beginning to grow, and is in some places from 4 to 6 inches high; we anticipate a very early spring.

We have built our houses for the present in the shape of a large fort; but expect as soon as practicable to build our houses on out lots in the city; the houses now erected and in progress amount to about 700, and are built some of logs, some of sawed timber, and some of *a des bois*, or sun-dried brick.

The city plot is about two miles square, it is laid out in blocks of ten acres, and the streets are eight rods wide, and cross each other at right angles; the lots for each individual are an acre and a quarter, those that are worthy receive them freely as their inheritance together with what land they can till. We have no land to sell, neither can any other person speculate on their inheritance, for it is the Lord's, and while the Lord gives us free possession like the gifts of air, light, water, and life, it is free. There is a lot set apart for the erection of a temple, containing ten acres, laid out on the bank of a beautiful creek that runs through the centre of the city.

When the pioneers arrived here, they went forward and were baptized near the temple lot, and thus renewed their covenant before the Lord, since then we have followed their example.

I find that I have extended this communication longer than I anticipated, but as I thought many of those things would be interesting on the other side of this continent and the great Atlantic, I feel as if I was amply repaid for losing a little rest. And now beloved brethren, although I have been writing in a great measure on temporal things, yet my mind dwells not so much on hills, vales, brooks, lakes, houses, and lands, as it does on the things pertaining to the kingdom of God—the building up of Zion—the gathering together of God's elect—the fulfilment of the prophecies—the blessing, glory, and exaltation of his Saints, and that I may fulfil with dignity and honor the office to which God has called me; and obtain an exaltation in the kingdom of God, for which I claim an interest in your prayers. And I can say, brethren, that although continent and ocean roll between us, yet when I bow the knee before my heavenly Father, I do not forget to remember the brethren on the British Isles before the Throne of Grace; and as when I was with you, so now while absent, I pray God the eternal Father so to influence the hearts of men in authority, that your way may be opened to gather with the Saints of the Most High, that you may partake of the ordinances of the Lord's house, and finally be counted worthy to possess thrones, principalities, powers, and dominions in the Eternal World.

I might talk of trials, afflictions, and so forth, but what avails it? they are the common lot of man—they are momentary and pass away, and are not to be compared to the glory that is and shall be revealed, and I have not time to think, speak, or write about them. Concerning your duties, I have nothing further to add, either to officers or members, than when I was present with you. The doctrines that we taught follow them, and they will lead you into eternal life.

To the authorities, elders and teachers, I would say, feed the flock of Christ; preach not yourselves, but Jesus and the principles of truth; seek not your own exaltation, but the welfare of Zion, and in due time you shall be exalted. Should Elder Spencer yet be in England, will he accept the kindest epistolary love of an old friend; and if blessings can reach from here to all the American elders, they have my blessings; and shall I stop here? No. God bless the British elders, priests, teachers, deacons and members, even all that are honest in heart, in time and in all eternity, worlds without end, amen, is the prayer of your friend in Jesus,

JOHN TAYLOR.

P.S. Will the editor be so kind as to furnish me with newspapers from time to time, when the Saints are coming.

C O N F E R E N C E M I N U T E S .

WORCESTER.

This conference met, according to appointment, in Reynold's Academy, Worcester, on the 10th of September, 1848.

Morning service was opened by singing the hymn commencing on the 195th page, and prayer by Elder Hawkins.

Elder Butler then rose and said, he was glad to see so many present, notwithstanding the unfavourable state of the weather. The Saints present had no doubt become acquainted with the appointment of Elder Robert Martin to the presidency of this conference: he should therefore move that Elder Martin preside. Carried.

Proposed and carried, that Wm. Hawkins, jun., act as clerk.

The President then called for a representation of the branches, which was as follows:—

BRANCHES.	REPRESENTED BY	MEM.	ELD.	PRS.	TEA.	DEA.	BAP.	C. O.	RC.	R.
Earlscommon .....	Wheeler .....	42	3	6	0	0	0	6	1	0
Pinvin .....	Ruff .....	26	1	2	1	1	0	1	0	4
Flyford .....	Robbins.....	25	1	2	0	1	2	3	3	1
Uckinhall .....	Wilkshire .....	24	2	1	1	1	0	0	0	0
Purcil Green and Wich Bowl	Knight .....	36	1	3	0	1	9	2	0	0
Crossway Green.....	Hawkins, sen. ....	60	1	3	1	1	5	2	0	0
Kidderminster.....	G. Knight .....	28	2	0	0	1	4	0	0	0
Bromsgrove.....	Westwood .....	12	1	3	0	0	0	2	0	0
Shatterford .....	Hawkins, jun. ....	19	0	3	1	1	0	0	0	0
Worcester .....	Williams .....	35	2	4	0	1	2	0	0	0
Bridgnorth .....	Hawkins, jun. ....	8	0	0	0	0	8	0	0	0
Total.....		315	14	27	4	8	30	16	4	5

The conference was represented as in general good standing.

Elder Butler proposed, that the Saints at Bromsgrove be joined with those at Wich Bowl, and called the Wich Bowl branch; and that Elder Westwood, of Bromsgrove, preside over the same. Carried unanimously.

Proposed, by Elder Butler, and carried, That, in consequence of Elder Hawkins being about to emigrate, Elder George Knight take the presidency of the Crossway Green branch.

Proposed, and carried, That priest Wm. Probert be ordained to the office of an elder, and that he preside over the Shatterford branch.

Elder Williams being about to emigrate, it was proposed and carried, That priest Beard be ordained to the office of elder, and that he preside over the Worcester branch.

Elder Hawkins, jun., stated, that, in company with Elder Butler, he had gone to Bridgnorth, and proclaimed the gospel there, and had succeeded in bringing to a knowledge of the truth some of the inhabitants, with good prospects of going a-head. Elder Butler proposed, That Bridgenorth be organized into a branch; and that Wm. Weale be ordained to the office of priest; Edward Vaughn Williams to the office of teacher; and brother George Collier to the office of deacon for that branch. Carried unanimously.

Proposed, That when the Saints about to emigrate have left Uckinhall, those remaining be united to the Worcester branch. Carried.

Proposed, That priest Davies be ordained to the office of elder, and preside over the Pinvin branch, in the room of Elder Ruff, who is about to emigrate. Carried.

Proposed, That Elder John Smith, take the presidency of the Earlscommon branch in the room of Elder Wheeler, who is about to emigrate. Carried.

Proposed that Wm. James, now teacher, be ordained to the office of priest, and G. Waters to the office of deacon, for the Pinvin branch; J. Clerk to the office of priest, and J. Jones to the office of deacon, for the Crossway Green branch; J. Godfrey to the office of teacher, and F. Evans to the office of deacon, for the Wich Bowl branch; and C. Hawkins to the office of priest for the Kidderminster branch. Carried unanimously.

Proposed, and carried, That brother John Arch, of Kidderminster, succeed

Elder Hawkins in the STAR agency for the Worcester conference, and that the said conference be responsible for his agency.

After singing, and prayer by Elder Butler, the meeting adjourned until 3 o'clock.

The afternoon meeting opened by singing the hymn on the 152nd page, and prayer by Elder Hawkins.

The Lord's Supper was then administered by Elder Martin; and Elder Butler exhorted the young Saints to persevere, and strive with all their might to obtain the means to go to Zion; and to fill up their spare hours in perusing the Scriptures and other good books calculated to enlighten their minds; and he hoped that they would encourage the circulation of the Millennial Star, and show, by their walk and conduct, that they are the children of God. He also exhorted those about to emigrate, to leave this land in such a manner that they need not be ashamed to show their faces here again, should it ever be their lot to return.

The ordinations were then attended to by elders Martin, Butler, and Hawkins.

Elder Martin proposed that the Saints of this conference tender unto our beloved brother Lorenzo D. Butler the best feelings of our hearts for his praiseworthy labours since he has been amongst us; feeling assured that his labours have been blessed and owned by the God of heaven; and that we will ever pray for his safety. Carried without a dissentient voice.

Elder Butler expressed the feelings of his heart in a very affecting manner, and thanked the Saints for their good feelings towards him, and for their acceptance of his labours. He was only sorry that he could not take us all with him.

Elder Martin then addressed the Saints in a most pleasing manner upon the subject of gathering; and called upon the elders about to emigrate to speak their feelings before the Saints, it being probably the last time they would have the opportunity of doing so in that place. They complied in a very entertaining manner.

The meeting closed by singing, "When shall we all meet again," and prayer by Elder Butler.

Elder ROBERT MARTIN, President.  
WM. HAWKINS, jun., Clerk.

#### STAFFORDSHIRE.

This conference met, according to previous announcement, in the Temperance Hall, Pitt Street, Burslem, on Sunday, September 17th, 1848.

The meeting was called to order by Elder Lockett's reading, and the congregation's singing the first hymn; after which, it was moved and carried, that Elder J. D. Ross preside over the conference, and that Elder W. Leese act as clerk.

The president then opened the meeting with prayer, and after the Saints had sung the 223rd hymn, he delivered a discourse on the restoration of the priesthood in these last days, showing the responsibility resting on those who have received it. The meeting was then adjourned until half-past two o'clock.

Afternoon meeting resumed according to adjournment, and was opened with singing and prayer. The sacrament was administered by Elders G. Simpson and J. Mason, junr.

The president then called for the representation of the branches, which were given as follows:—

*Burslem Branch.*—Represented by Elder Lockett, consists of 96 members, including 21 elders, 5 priests, 3 teachers, and 4 deacons. Four emigrated since last conference, and three cut off. In good standing.

*Hanley Branch.*—Represented by Elder Shaw, consists of 77 members, including 4 elders, 6 priests, 4 teachers, and 2 deacons. Five baptized since last conference. All in good standing.

*Knutton Heath Branch.*—Represented by Elder Sutton, consists of 21 members, including 3 elders, 3 priests, 1 teacher, and 1 deacon. All in good standing with the exception of 4 or 5.

*Badley Edge Branch.*—Represented by Elder Adams, consists of 17 members, 2 elders, 2 priests, and 2 teachers. Two cut off since last conference and one removed. The officers are united but the members are not in very good standing.

*Lane End Branch.*—Represented by Elder Joseph Symmonds, consists of 29 members, including 4 elders, 4 priests, 1 teacher, and 2 deacons. One cut off since last conference. All in good standing except 2.

*Coxbank Branch.*—Represented by Elder Mulliner, consists of 16 members, including 3 elders, 1 teacher, and 1 deacon. All in good standing.

*Prees Branch.*—Represented by letter, consists of 19 members, 2 elders, 2 priests, and 1 deacon. In good standing.

*Hassall Green Branch.*—Represented from book, consists of 6 members, including 1 elder, 1 priest, 1 teacher, and 1 deacon.

*Newport Branch.*—Represented by Elder Simpson, consists of 11 members, including 1 elder, and 3 priests. One baptized since last conference, and 3 removed. All young in the faith, but have a great desire to see the work roll on. There has been two preaching rooms opened, but the church of England has succeeded in closing both of them.

*Leek Branch.*—Consists of 6 members, including 2 elders.

*Drayton Branch.*—Represented by Elder Simpson, consists of 11 members, including 1 elder, 1 teacher, and 1 deacon. All in very good standing except 2. Scattered members, 8. Total number of members including officers, 317.

Resolved, that we sustain Elder Lockett as president of the branch at Burslem.

Resolved, that Elder A. Wright preside over the branch at Hanley.

Resolved, that we sustain Elder Green as president of Knutton Heath branch.

Resolved, that we sustain Elder Adams as president of Badley Edge branch.

Resolved, that we sustain Elder Symmonds as president of Lane End branch.

Resolved, that we sustain Elder Billington as president of Coxbank branch.

Resolved, that we sustain Elder Holding as president of Prees branch.

Resolved, that we sustain Elder Wilkinson as president of Hassall Green branch.

Resolved, that we sustain Elder Boulton as president of Newport branch.

Resolved, that we sustain Elder Haywood as president of Drayton branch.

Resolved, that we sustain Elder Gibson as president of Leek branch.

Resolved, that we receive Elder J. D. Ross as president of this conference.

The president here remarked that he wished every branch to stand on its own bottom, having its own councils, &c. He also gave some excellent instruction to the elders and priests, relative to preaching the first principles of the gospel, and interfering with other sects and parties.

Resolved, that Elder Lockett be sustained as counsellor to Elder Ross.

Resolved, that Elder Simpson be sustained as travelling elder in this conference, and counsellor to the president.

Resolved, that we sustain Elder Brigham Young as president of the church of Jesus Christ, and Heber C. Kimball and Willard Richards as his counsellors.

Resolved, that we sustain Elder O. Pratt as president of the church in this land; and Elder O. Spencer as his counsellor.

Elders Sutton and Vernon being about to emigrate to the land of Zion, it was moved and carried that this conference furnish them with a good recommendation.

The officers present were then numbered as follows:—high priests, 2; elders 19; priests, 15; teachers, 6; deacons, 4.

The meeting then adjourned until half-past six o'clock.

The evening meeting was opened by singing the hymn upon the 219th page, and prayer by Elder Simpson.

Elder Lockett, our STAR agent, then gave a very satisfactory account of his stewardship, and it was moved and carried that he continue STAR agent for this conference, and that we are responsible in pounds, shillings, and pence, to the office at Liverpool. The president then addressed the congregation upon the location and building up of Zion, and the absolute necessity of the gathering.

It was then moved and carried that this conference adjourn until this day three months. A good spirit prevailed throughout the day; not one dissenting voice or discontented spirit was manifested on the occasion, but all seemed determined to roll on the work of God. God speed our efforts, Amen.

J. D. ROSS, President.

W. LEESE, Clerk.

## The Latter-day Saints' Millennial Star.

NOVEMBER 1, 1848.

SALT LAKE.—Our latest news from the Salt Lake is July 8th. The wheat harvest had commenced: they had enough and some to spare. The Indian corn was then waist high, some being in the tassel; there was a prospect of a very heavy crop. Garden sauce and vegetables in abundance. Health, good spirits, and prosperity prevailed universally among all the Saints in the valley. The battalion of Saints who enlisted in the service of the States, in the late Mexican war, had nearly all returned from the Pacific coast, and joined with their brethren and families in the valley. All the young sisters in Brannan's company, who sailed from New York around Cape Horn and settled in western California, have married the young brethren of the battalion. The discovery of gold on the branches of the Sacramento river seems to be confirmed by many witnesses. It is found in pieces of different sizes, from that of small dust to quantities as heavy as an ounce. From 10 to 100 dollars per day is the amount frequently collected. It is reported that this discovery was made by the Mormons, probably by Brannan's company, who were, we believe, the only settlers in the gold country. This valuable metal is reported to be extended over a large tract of country; it had already been traced over 100 miles. Let not the Saints be astonished, for the Lord, speaking by the mouth of Isaiah concerning the riches and glory of the Latter-day Zion, says, "*For brass I will bring gold.*" (Isaiah lx. 16.)

About the 1st of August President Young's company were in the Black Hills, on the east side of the South Pass in the Rocky Mountains. Those who left Winter Quarters sick had recovered their health, and the whole camp were moving on in fine spirits. President Richards' camp were at Cedar Bluffs, about 170 miles east of Fort Laramie; they were pursuing their journey in peace and quietness.

POTTAWATOMIE COUNTRY.—George A. Smith, one of the Twelve, writes under date of August 22nd. He informs us that the crops in that country are remarkably good, and in vast abundance. The emigrating Saints who shall arrive in that country, can be supplied with any amount of provisions for almost nothing. It had been very healthy there up to the date of writing. (That country is said to be far more healthy than any former location occupied by the Saints for many years.) All was peace and quietness there.

TITHING.—The Saints throughout Great Britain are requested to hunt up the 16th No. of Vol. X. of the STAR, and examine what is said in our general epistle upon tithing; and then ask themselves these questions—Have I complied with this law according to the instructions in this epistle? If not, can I be justified before God? Some of the officers have been too negligent upon this subject. They should have urged the necessity of obedience, that the Saints might be blessed. Let the Saints of whom tithing is required remember that this law is just as binding upon them as the law of baptism, or any other law of God. Our beloved brother Orson Spencer has again recovered his health in some measure, and is now on a visit to some of the conferences for the purpose of collecting the tithing. Let the Saints be ready to pay their tenth to him when they shall see him. Or if they do not expect to see him, let them send the amount to me through the post-office, or some other way. Brethren, will you hearken to this second call? We want to send every farthing of tithing that can be collected to President Young, by the hands of Brother Spencer, who expects to go over the mountains next season. The faithful will obey this counsel, and will not be negligent. The unfaithful will try to excuse themselves.

**ARRIVAL.**—James W. Cummings, one of the presidents of the seventh quorum of seventies, has just arrived from the Bluffs. He is appointed to preside over the Cheltenham conference, and our beloved and faithful brother Thomas H. Clark will act as his counsellor. Brother Cummings, being a faithful, persevering, energetic man of God, is recommended to the Saints in that conference; and they are requested to uphold him, and also brother Clark, by their faith and prayers. We desire brother Cummings and the Saints generally to use every exertion to spread the gospel in new places. We anticipate a great work in that region.

**EMIGRATION.**—We desire all the Saints who wish to emigrate to read the articles on emigration contained in our general epistle published in the 16th number of the present volume of the STAR,—especially the 7th article. I would also inform the Saints, that I have obtained a license from the government, as a passage broker, and have full authority to transact all business in relation to sending passengers to any place in North America. All the Saints throughout Great Britain are hereby counselled to send their deposits to me, and to no other person; and I will endeavor to procure them passages as cheap and comfortable as possible. Our next ship load of Saints will not probably sail before January. Those who wish to secure a passage on the first vessel would do well to send in their deposits soon. Should any of the Saints wish to sail sooner than January, they can send word about what time they would wish to go, and we will engage their passage, and inform them by letter what day to be in Liverpool. But beware of Liverpool sharpers! Have nothing to do with them. Any persons not belonging to our church who wish to emigrate, and will comply with our rules of emigration, shall be dealt with honorably; and we will endeavour to send them as cheap, if not cheaper, than they can obtain elsewhere.

**BOOK AGENTS.**—Since our arrival in this land, and since we were appointed to take charge of the printing department, we have issued six numbers of the STAR, without saying anything to the conferences in relation to their *book agents*. We had fondly hoped that the powerful and urgent appeal of our beloved brother Spencer at the general conference, would have had a tendency to stir up the conferences to see that their book agents were more punctual in their remittances. This did have the desired effect in some conferences, but there are others that have been too dilatory upon this subject. Some have drawn every two weeks their full quota of books and STARS, and yet have made no remittances for more than three months. Our book agents will recollect the counsel at the general conference, was for them to make their remittances every two weeks, in such sums as would be convenient, and as would nearly or quite balance their accounts; and be sure, at the end of every quarter to have a full and complete balance, and then begin anew. There are several hundred pounds sterling now due the office, and in the course of about three months, we shall be obliged to pay the printer and bookbinder some six or seven hundred pounds. Will the conferences remember this, and see that their book agents are punctual to balance up their accounts. Let the sub-agents, or the agents of branches, use every exertion to settle their accounts with the general agents of their respective conferences; and these again with the office. In this way there will be no disappointments nor lingering of accounts.

We shall send with this number of the STAR, a balance sheet to our general agents, or the sum total which each is now indebted to the office. If there are any errors to be corrected, let our agents notify us and we will make the necessary corrections or send them a bill of particulars. Some of our agents occasionally send us balance sheets; but we pay no attention to them, as the books are our guide; if there be any errors in our books, we would be happy at any time to be notified of them, and will endeavour to make them right; but we have no time to read or attend to balance sheets from our agents, unless they wish to make some corrections of errors.

We would recommend to the conferences to persue the course of the Glasgow conference for the spread of truth; and we are persuaded that it will have a good effect. Something like 30 have been baptized within a few days in the Glasgow branch alone. The printed word can preach and do much good. If the con-

ferences should generally adopt that plan, that is, raise a tract fund among all the branches, and purchase large quantities of tracts, they would no doubt find much good resulting from it. Let the sisters and others circulate these tracts, (after binding them to prevent them from getting soiled and worn out,) and every week go round and take up the first and leave the second. By this means, thousands may be warned who perhaps never would otherwise hear. If an invitation be circulated with them to attend your places of public worship, many would, no doubt, by this means, be brought into the church.

I have commenced publishing a series of pamphlets upon various subjects, all of which will be useful to circulate.

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“FOR BRASS I WILL BRING GOLD”—A letter from the bay of San Francisco of June 1st, contained in the *New York Morning Herald* of Sept. 27th, gives the following gold-story excitement:—“The whole of this part of California is in the highest state of excitement (and the southern part will soon become so) relative to the Placera, or gold regions, recently discovered on the branches of the Sacramento river. Three-fourths of the houses in San Francisco are actually vacated; even lawyers have closed their books, and taken passage, with a spade and wooden dish, to make fortunes by washing out gold from the sands on the Sacramento. Cooks and stewards have refused fifty dollars a month to remain under their former employers. Clerks’ wages have risen to a thousand a year. Carpenters, blacksmiths, and teamsters, who in April received three dollars a day, now refuse ten; a few still remain, making shovels, spades, and pick-axes, and turning wooden bowls, who are making upwards of twenty dollars a day. I am informed that one blacksmith makes ten to fifteen small picks, and sells them as a favour at six dollars each. English spades and shovels will command ten dollars each, and by taking them to the gold regions, yield a heavy profit by selling again. There is not in town one new shovel for sale, perhaps not a tin cup or pan. A boat requires four days to go from here to Sutter’s Fort. The fare has risen from four to twelve dollars, each passenger carrying his own provisions. Wooden bowls, worth in New York ten to fifteen cents, will sell here now for five dollars.

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#### GENERAL REFLECTIONS ON ETERNAL EXISTENCE.

Eternal existence does not admit of reason or cause for such existence. It is entirely independent of all cause. Existence dependent on a cause cannot be eternal. Causes may be eternal, but *effects* never. It is impossible to conceive of the non-existence of duration and space; but it is not impossible to conceive of space entirely void of all substance. Space and duration are necessarily eternal; but we cannot perceive the same *necessity* for space to contain substance. Empty space is as conceivable as occupied space. Space and duration, though necessarily eternal, are yet powerless, and can never originate substance. If space is *now* empty, it *must have always* been empty, and *must forever* continue empty. If space *now* contains substance, it must have *always* contained it, and must *forever* continue to contain it. That space *now* contains substance, is a truth that no one, with a sane mind, will for a moment dispute. But is it a necessary truth? Can it, with the same assurance, be said that, *space must contain something*, as that *there must be space*? The latter truth is one of necessity that could not possibly be different, while the former seems to be a circumstantial truth, existing only by chance, and, for aught we know, might have been otherwise.

There seems to be no cause nor reason why space should contain substance, or if it contains substance, why it should contain one quantity rather than another. If the existence of the omnipresent substance of the Deity, or of that quantity of substance which every one knows to have been eternal, be assumed as a *chance* truth, or one that might not have existed, or that some other condition was equally possible, then there would be an endless number of equally possible circumstances from that of non-existence, through every degree of quantity to infinity, either of which, so far as we can perceive, might have existed to the exclusion of all the rest. If this assumption be granted, there would be an *infinite*

*degree of probability* in favour of the eternal existence of *something* in space to where there would be *one* against it, as may be more clearly seen by the following illustration:—Let ten separate cards or small pieces of paper, respectively containing the figures 0, 1, 2, 3, 4, 5, 6, 7, 8, 9, represent ten different though equally possible circumstances, one of which *must* exist to the exclusion of the other nine; as for instance, let 0 represent empty space—let the nine digits respectively represent nine different proportional quantities of matter, either one of which, it is supposed, *might* have always existed to the exclusion of the others. Let any one of these numbers, as for instance, 4, represent the arbitrary quantity that *has* always existed. Now suppose these cards placed in a box, and shaken together in every variety of position, it is evident, that in drawing one at random, there would be nine chances against drawing the representative of *empty space* to one in favour of it; so likewise the chances would be nine to one against drawing 4, or any other given number. Now if the above series of numbers were increased to infinity, each one representing a proportional quantity of matter which might have always existed, it is also evident, that in drawing a figure at random, the chances would be infinite in favour of obtaining a representative of *some* quantity; that is, there would be an infinite degree of probability in favour of the eternal existence of *something* rather than *nothing*. This is a necessary conclusion if the foregoing premises are granted. But would it not be more consistent to assume *existence* as a *necessary* truth, that could not possibly have been different? In this case, the infinite number of imaginary circumstances, which, under the former assumption were supposed as possible, together with the reasonings and conclusions founded upon them, at once—vanishes as impossible.

From the fact that *something* now exists, it is universally admitted that *something* has *always* existed. All classes, whether atheists or theists, materialists or immaterialists, agree in this one point, namely, that as something *now* exists, something must have *always* existed. The dispute between these opposite classes of persons is not in relation to the eternal existence of something, but it is upon the question, “*Whether all substance is eternal?*” One class admits the eternal existence of but one substance called God; the other class believe in the eternity of all substance. The former assume that one eternal substance created all other substances from nothing; the latter reject the assumption of the creation of substances from nothing as absurd.

Generations of ancient times almost universally believed all substance to be eternal. The conjecture that one eternal substance created all others is of modern date. Modern christianity originated the idea. The assumption of this vague hypothesis has become very popular; millions have adopted it as a genuine doctrine, without the least reason for so doing. The idea is wholly founded upon wild conjecture.

Some ignorant persons have supposed that the doctrine of the creation of matter is contained in divine revelation; but if the sacred writings are examined upon this subject, it will be found that there is not the most distant intimation of any such event. The creation of the heavens and the earth, the making of the sun, moon, and stars, and the framing of worlds are very clearly and distinctly revealed; but there are no allusions whatsoever to the creation of the materials. God made the earth about six thousand years ago; and it is supposed that he then created all the materials of universal nature out of nothing. But this is mere assumption, without the least shadow of evidence; indeed, the discoveries of modern times clearly exposes the falacy of this assumption; for it is almost universally admitted by the most enlightened Christian astronomers, that, through the aid of the telescope, vast numbers of luminous bodies have been discovered, situated at such immense distances in the depths of space, that it would require their light, though flying with the inconceivable velocity of two hundred thousand miles per second, thirty thousand years to reach our eyes; hence the light by which they are now rendered visible, must have been radiated from them, at least twenty-four thousand years before the creation of the earth, and therefore matter, as well as worlds, must have existed thousands of years anterior to the organization of our system. And we again say, with all due respect to those who may think otherwise, that the doctrine of the creation of matter from nothing, is nowhere contained in divine revelation.

Another supposition is, that it is possible for God by his almighty power to create



something from nothing. If this assumption were granted, there would still be no evidence that he ever exercised such power. Many things are possible with God, which it is highly probable never will be accomplished. It is possible for him to reverse the diurnal and annual motions of all the planets, yet it is not probable that he will ever produce these phenomena. It is possible for him to perform an innumerable variety of other operations in the universe which he never will perform; and if it were possible for him to give origin to matter, we have no reason to believe that he ever has, or ever will exercise such power. But although we admit the attribute of power in the Supreme Being to be co-equal and co-extensive with his wisdom, knowledge, and goodness, and with all his other attributes, yet we do not admit that either or any of these attributes can be exercised independently of matter. All the goodness, wisdom, knowledge and power of the Deity must be limited within the pale of the material universe. It is there, and there only, that his goodness so beneficently abounds. It is there, and upon the already existing materials, that his almighty power is exercised with such magnificent and inconceivable grandeur. If matter did not exist, these attributes could not operate; for there would be nothing to operate upon. And where the attribute of power cannot operate, there can be no creation of matter nor any other effect. Therefore we believe it to be impossible for the Almighty to originate something from nothing. Many things are impossible with God. Indeed all things are impossible with him which are inconsistent with the perfections and laws of his nature. It is impossible for him to deprive himself of the attribute of goodness, or any of his other attributes, and still continue to be God. Hence we are informed by the sacred writings that "It is impossible for him to lie." It is also impossible with God to make the square of one side of a right-angled triangle equal to the square of its hypotenuse; or to make the diameter of a circle equal to its circumference; or to make two parallel lines intersect each other; or to make a part greater than the whole; or to cause duration to cease; or to enlarge the dimensions of universal space; or to cause solid matter to be originated therein. All these things, with numerous others, are impossible with God.

That matter is eternal was the theory, as has been already mentioned, almost universally believed in ancient times. Many distinguished writers of modern times have opposed this theory upon the supposition that the eternal self-existence of two independent substances—God and matter, involved an absurdity. But we cannot perceive the least absurdity in admitting the co-eternal self-existence of any number of independent substances. All admit that the substance of the Deity eternally existed, being neither originated nor kept in existence by a *cause*. If then, one substance eternally existed, independently of a *cause*, there is no absurdity in the theory of the eternal independent existence of all others. If no exertion of power is required to maintain one in existence, why should an exertion of power be thought necessary to maintain in existence the others? Why require a *cause* to give being to one substance, but not to another? If by any evidence it could be proved that the operation of a constant power is necessary for the *continuation* of the existence of matter, or that if such power should be withdrawn, matter would be annihilated; then it would be reasonable to suppose that such power gave origin to matter. But we have no evidence that the *continued* existence of matter is dependent on any *cause* or *power* whatsoever. And as there is no evidence in favor of its creation, *analogy* would say, that if the substance of the Deity must be eternal, all others are eternal also.—ED.

## LETTER TO THE EDITOR.

Merthyr, October 9th, 1848.

My very dear brother Pratt,—I just find time to report my safe arrival home here, and my dear wife, since Saturday night last. I cannot say that my health improves very rapidly, although I am sometimes better and more free from pain.

I am happy to say that the condition of the churches I found to be cheering and flourishing. I visited the churches through Carmarthenshire, &c., before I returned here, and was hailed everywhere with good news, and great welcome. All enquired after President Pratt, a thousand questions, and above all, "When does he intend to come and see us?" The Saints here have prayed much for your success,

as well as your humble servant. The great topic, though, is, universally, "When shall we go to Zion?" The prospect now is so cheering, that I am afraid there is no ship afloat large enough to carry off the first company of Welsh Saints! This is no joke, but please inform me what is the greatest number of emigrants that can go on any one ship? But more on this subject anon.

I found the Saints in one town, busy at building a chapel. They had written to me about it before; I had stipulated the conditions, with which they complied. This is one of the many topics which escaped my memory to counsel with you on at Liverpool. This I considered indispensably necessary to their interest as they could not rent a place there to worship in, there being about 200 Saints, nearly all baptized this last year. Many other things come to my mind now, which I should like your counsel on, which would be too tedious to mention here.

Myself and wife have not done grieving yet that we should have been constrained by time, to leave your house, without the pleasure of seeing you and your kind family, after all the kindness and marked hospitality which we received from you and dear Sister Pratt and family. Although actions speak louder than words, yet allow me to assure you, dear brother and sister, that you have laid us under obligations thereby, that we shall ever study to repay. The Saints here shower blessings on your head when I relate to them your kindness to me; and all of them desire much to see you both in Wales, and hope they shall be gratified. My wife joins me in kind love to you, to dear Sister Pratt, and your interesting family, and pray the Lord to bless you all abundantly. Please give our kind love to brother and sister Spencer, hoping that brother Spencer is recovering fast. I lay his case before every branch where I have been, and they pray for him fervently, and so does your affectionate brother. Excuse my haste,

D. JONES.

#### A PRAYER,

IN BEHALF OF BROTHER ORSON SPENCER.

Ramsey, Isle of Man, October 9, 1848.

Dear Brother Pratt,—I send you the following prayer for insertion in the STAR, if it meet your approbation; and I assure you, whatever be its merits or demerits, as a metrical composition, that it breaths the real and sincere sentiments of my heart, and of *thousands* more. Will you have the kindness to give my love to brother Spencer? (Years before I saw him, I loved him on account of his great advocacy of the truth; and I feel that he possesses the *spirit of God*, and a *highly intelligent mind*.) By so doing, you will oblige yours, in the renewed covenant,

W. G. MILLS.

Eternal Father! by whose skill  
Our mortal frames from dust were made;  
Who speak'st, and at thy sovereign will,  
We in the dust again are laid!  
Who dare arrest thy mighty hand  
That rules among the hosts above?  
And on the earth at thy command  
We have our being, live, and move!  
We own thy power with humble hearts,  
And bow submissive to thy throne,  
Yet claim the gift thy grace imparts,  
We can approach thee through thy Son.  
In Jesus' name our prayers ascend  
To Thee, who do'st our sorrows know;  
For brother Spencer's health contend—  
Beloved by Saints and Angels too.  
A noble champion in thy cause,  
Preserve him for the sons of men;  
A lover of thy holy laws,  
Restore him to our midst again.

Send down thy spirit's cleansing aid  
 To guide the motions of his heart ;  
 Let it his system now pervade,  
 To heal in each diseased part.

Oh! seal on his devoted head  
 The gift of health, we do implore ;  
 And raise him from his weary bed,  
 To tread again his native shore.

Far as the east is from the west  
 Bid the afflicting power remove :  
 Oh ! let our fervent, pure request  
 In his behalf effectual prove.

As when of old the prophet pray'd,  
 The vapoury clouds withheld their rain ;  
 So when he sought thy promis'd aid  
 They pour'd their cheering draughts again.

As when the sick and feeble felt  
 Thy Son his healing spirit pour ;  
 So we believe, that if thou wilt,  
 Thou canst our brother now restore.

Thy promises are gracious, Lord,  
 "Whate'er ye ask, I will supply,"  
 And we believe the unerring word—  
 Thou art a God that canst not lie.

We leave him in thy care, with faith,  
 That thou wilt heal his suff'ring frame ;  
 Preserve him yet awhile from death,  
 We humbly ask, in Jesus' name.

*Ramsey, Isle of Man.*

W. G. MILLS.

LIST OF MONIES RECEIVED FROM THE 6TH TO THE 26TH OF OCTOBER.

John Godsall .....	£7 14 9	Brought forward.....	£57 1 2
Liverpool Tract Society .....	1 0 6	George P. Waugh .....	4 0 0
William Stewart .....	1 16 5	James Bond .....	1 3 0
James Marsden .....	5 0 0	W. A. McMaster .....	0 8 0
C. Dunn .....	8 0 0	Robert Reader .....	4 0 0
John Johnson .....	2 0 2	John Bradshaw.....	0 10 0
Dan Jones .....	5 0 0	John Halliday .....	3 3 0
William West .....	10 10 0	John Fidoe.....	3 9 3
James Walker .....	10 0 0	Benjamin Wright .....	1 11 0
Caleb Parry .....	1 3 10	Thomas H. Clark .....	1 12 6
Richard Ashworth .....	0 15 6	Wm. McKeachie .....	9 12 6
William Broomhead .....	4 0 0	William Cartwright .....	3 0 0
Carried forward .....	£57 1 2		£89 10 5

Just published, twenty thousand of the tract entitled "THE KINGDOM OF GOD," half the size of the MILLENNIAL STAR. Price 5s. per hundred; £2 5s. per thousand; £10 per five thousand. This is PART FIRST of a series of tracts on the same subject.

Another edition of the Hymn Book will be out in a few days. We can furnish the demands of our Book Agents for Hymn Books with the next No. of the STAR.

Soon to be republished, a tract entitled "REMARKABLE VISIONS," containing facts in relation to the late discovery of ANCIENT AMERICAN RECORDS, with a Sketch of the Rise, Faith, and Doctrine of the Church of Jesus Christ of Latter-day Saints.

PART SECOND of the "KINGDOM OF GOD" will soon be issued from the press.

CONTENTS.

The Kingdom of God .....	321	General Reflections on Eternal Existence.....	332
Address to the Saints .....	324	Letter to the Editor .....	334
Conference Minutes .....	327	Poetry .....	335
Editorial .....	330	List of Monies Received .....	336

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838

The Latter-Day Saints'

# MILLENNIAL STAR.

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HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev. ii. 7.*

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No. 22.

NOVEMBER 15, 1848.

VOL. X.

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T. D. BROWN'S LETTER TO W. CUNNINGHAM, Esq.,  
OF LAINSHAW, AYRSHIRE,

*Author of various Works on the Writings of the Jewish Prophets, the Millennium, &c.*

“I cannot give you the right hand of fellowship. You have departed from the Lord.”  
—*W. Cunningham's Address to T. D. Brown, at Harrowgate, Sept., 1848.*

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Respected Sir,—While I have been writing a portion of the conversation that took place between us, as recorded above, when we accidentally met and so abruptly parted, many wise sayings have presented themselves to my mind: viz. “He was *despised and rejected of men*, a man of sorrows and acquainted with grief”—“He that judgeth a matter before he heareth it, is not wise”—“Thou art weighed in the balance, and found wanting,” &c. Whether these apply to the writer of this letter or to you, let the sequel and the public decide.

Before I proceed further, I would remark that I do not write this letter under the influence of any contentious or retaliatory spirit, neither do I spend so much of my time upon it because you are a rich man, nor to attract public notice, but that you may, *if possible*, come to the knowledge of THE TRUTH and the obedience of Faith, and that all who read this may be warned, for this is God's *hour* of warning. I say, *if possible*, because our Lord said, “It is hard for a rich man to enter the kingdom of God;” but, though hard, it is not impossible. “*The poor* have the gospel preached unto them,” and “the poor amongst men shall rejoice, whilst the rich are sent empty away.”

Some five years ago, when I called upon you at a hotel in Liverpool, to ask your opinion of the Latter-day Saints, or MORMONS, as they are called, and of the doctrines they taught, you frankly confessed to me “you knew little or nothing of them; you had never read any of their works; and you did not mean to read them, unless they came into your more immediate neighbourhood.” At the same time you warned me, “neither to receive them into my house, nor bid them God speed.”

Whether you thus warned me from having had a revelation from God, or discernment by his spirit as to the character of this people, or from the partial accounts and tales you might have read in the newspapers, I shall not stop here to enquire.

I had been taught by you, both in the Sabbath school and church you established many years ago, when I was yet a little boy, “to prove ALL things, and hold fast that which is good,” and “to the law and testimony, and whatsoever is not according to these is not of God.” I applied these rules in earnest, searched the scriptures diligently, and asked God fervently and faithfully to guide me into *the* truth, and save me from all error. And what was the result? Soon after I felt persuaded, and *believed* that “this people, *every where* spoken against,” were a good people, and that the doctrines they taught, were the doctrines of Jesus Christ, and according to the scriptures. I then resolved to prove the truth contained in this

promise of Jesus, reiterated by them—"If any man will do the will of my Father in heaven, he shall know whether the doctrines I teach be of God."

What doctrines did Jesus teach? One is—that all nations were to be taught—and they that believed what the Apostles taught, and WERE BAPTIZED FOR THE REMISSION OF THEIR SINS, should be saved. So also did they teach. Another was, that "he would send the Comforter—even the Spirit from on high—to lead the faithful and obedient into ALL truth, and shew them things to come." I was obedient to the commands of Jesus and of his servants, and soon did I KNOW that what I had *believed* was true. And I do now *know*, most assuredly, that "*in vain ye call Lord, Lord, and do not the things which Jesus commands.*"

Before I proceed, allow me to ask you a few plain questions, which, I trust, for the sake of truth and for the salvation of men, you will condescend to answer, either from your pulpit or through the press.

Is it righteous, or like Jesus, to withhold the right hand of fellowship from any man who is sincerely seeking to know the will of God, that he may do it?

You say I have departed from the Lord: will you tell us how you *know* it? I do not ask what you *believe* about me and my brethren, but what evidence you have that you KNOW I have "*departed from the Lord?*" and by what measure did you mete? Was it by a scriptural standard—by the spirit of God (if you have received it)—or by newspaper stories? (Herein we have been frequently and most scandalously misrepresented.) Would it be just to judge and condemn me and the Saints of God, because the papers or the "*christian public!*" say we are not a good people, and our doctrines are *strange*? I think not. Is it not rather more just to say, these are the servants of the Most High God, the brethren of Jesus, and they hold the Truth? Did not the *christian or religious public*, in the days of Jesus, say all manner of evil against him and the apostles—that he was a wine-bibber—a gluttonous man—a friend of publicans and sinners, and that the superior power he so often made manifest for salvation was of the devil? Yes; and he said, "wo be unto those of whom all men speak well."

Another of the doctrines which Jesus taught was, "He that believeth, *and is baptized*, shall be saved; he that believeth not (and consequently is not baptized) shall be damned. And these signs shall *follow* them that believe; In my name they shall 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."

Does not Jesus here plainly teach that Baptism, as well as Faith, was necessary for salvation? Has *he* ever any where said that this ordinance should be *changed* or done away, because no longer needed? or, has he ever countenanced the opinions of men, and the now too fashionable *doctrine of devils*, that "the signs were only given and required in the first ages of christianity, to confirm them in the faith, but are now no longer needed?"

Isaiah, by the spirit of God, saw that a certain "*ordinance*" should be *changed* by man, and he tells us in the first six verses of the 24th chapter, the sad and fatal consequences thereof. And Paul also speaks of a *falling away*—a departing from the faith—when men would not *endure* sound doctrine, but would *heap* to themselves teachers, having—or because they had—itching ears—they would turn from the truth and receive old wives' fables instead.

What ordinance, doctrine, or command of Jesus have men neglected, turned away from, and *changed*? That which stands most prominently forward is the ordinance of *Baptism*. In this the change is almost complete. The *mode*—the *administrators*—the *subjects* to whom administered, and the *end* or *object* of this ordinance men have changed; and because that which is well known requires no proof, I shall only say upon man's *mode* of baptising, it is as various as are men's opinions—dropping, sprinkling, crossing, pouring, dipping face forward three times, plunging, or just as you please. Is this not so? It is. And the *administrators* may be Catholics, or, as they are sometimes called, Papists—or Protestants of any or every grade, from the Puseyite Church of England Archbishop, down to the Methodists of a hundred different names and shades of opinion—Ranters, Shakers, Primitives, Aitkinites, Kilhamites, or Presbyterians, Independents, Relief, Seceders, Burghers, and Anties; in short,

“ Any thing that has an ——— on,  
Dipped in black to make a parson,”

that has said—whether he has felt it or not—“Wo be to me if I preach not THE (?) gospel.”

And the *subjects* are children generally, but adults occasionally, or at any age if required. The *end* or *object*—“to conform to a long established practice, and in the place of circumcision,” or to manifest by an “*outward and visible sign an inward work.*” Oh, how easy and accommodating the forms of man—not so the law of God. And here I boldly assert, because I have no fear of successful contradiction—if the scriptures be the book of reference—children *never* were baptized, either by our Lord, his apostles, or their immediate successors—they took them in their arms and blessed them; and only *one* priesthood ever did or ever can administer acceptably before God in this or any other matter pertaining to man's salvation in the kingdom of God, even such as have been called, ordained, and sent as was Aaron—by the revelation and spirit of God. The end or object of Baptism anciently was “Salvation,” or “*For the remission of sins.*” Jesus says, “He that believeth, and is baptized, SHALL be SAVED;” and Peter, “Repent and be baptized *every one* of you for the remission of your sins, and ye shall receive the gift of the Holy Ghost;” and the laying on of hands was for conferring the gift of the Holy Ghost and for healing; and these ordinances in the economy and kingdom of God are like God himself, unchangeable. Proof.—In all the examples of baptism recorded in the bible, children are not mentioned. I know that because “Lydia and *her household*”—“the jailor and all his house”—and “Cornelius and his household were baptized,” it is inferred there must have been children therein, and if so, as the household were baptized, these necessarily would also. This is not so, for the following reasons:—1st. Children are in the kingdom of God, because of the atonement of Jesus Christ; for just as much as they lost by the disobedience and fall of Adam, they gained by the obedience and atonement of Christ. 2nd. Jesus commanded his apostles to go and *teach* all nations, and he that *believeth* and is baptized shall be saved.” Would they *teach* children? if so, which of Christ's doctrines or parables, even the simplest, could infants understand or *believe*? Oh, how easily man doth wander into error, when in the dark and uninspired! Surely “darkness hath long covered the earth, and gross darkness the people.”

Now it must be clear, even if there had been infants in these households referred to, the servants of God would neither have taught nor baptized them, because they had no sins to be remitted—baptism being for the remission of sins—because they believed not, being incapable, even if they had been taught, either of understanding or believing; and only those were to be baptized who believed what they were taught, and thus only could such obtain a remission of their sins; but we have already shown infants had no sins, therefore infants never were baptized.

What was the usual mode of baptism?

Paul's sins were washed away. Jesus and John, Philip and the Eunuch *went down into* the water, and came up out of the water in this ordinance; and we are “*to be buried* with Christ in baptism, that like as he rose, we also should rise and walk in newness of life,”—we are to be “*born of water.*” From these it is evident men and women went down into the water—they were hid in the element as the child before the birth—they were laid as Christ was buried, not on his face or any how; they arose as Christ arose, and walked as in new life, living no longer after the law of carnal commandments—after the flesh, but after the spirit; and to them there was “*now no condemnation.*” So much for the *object* and *mode* or manner of baptism.

Then as to its *necessity*, we may reply to a question that is very often asked, Can a man not be saved without baptism? or is a man safe if unbaptized? Jesus says, “He that believeth *and is baptized* shall be saved;” and I have no authority to say he that believeth and is NOT baptized shall be saved, but the contrary. May we not infer, and that correctly too, that the prayers, faith, alms, and piety of Cornelius could not save him, from the fact that Peter, who was to tell him “words whereby he should be saved,” commanded that he should be baptized. I admit his prayers were heard, and his alms had in remembrance. In a word—he was a good man. He had good faith and good works, and received the ministration of an angel; but he yet needed *salvation*, and had a revelation from heaven, instructing him how to

proceed that he might obtain it, viz., "send for Peter," who tells him how to enter the kingdom of God, even by baptism—"Can any man forbid water?"

And you, sir, have long admitted that *faith alone* cannot save a man—it is *dead*; neither can works alone. There is a beauty in God's plan and order. Faith comes by *hearing* the word of God spoken by one that is *sent*. "How can we hear without a preacher, and how can he preach unless he be sent?" Peter said to them who *believed* his preaching and teaching, "*Repent* and be *baptized* every one of you FOR the remission of your sins."—(Acts ii.) And Paul, in Heb. vi., says he would not again go over the principles or first parts of "the doctrine of Christ;" he would give them stronger meat, that they might go on to perfection, "not laying again the *foundation of repentance* from dead works, and of *faith* towards God, of the doctrine of *baptisms* and of *laying on of hands*," &c. These were part of the first principles of the doctrine of Christ. But, alas! the doctrines of men how different. Many of Christ's doctrines are not looked at, and what remains of the form is without the power; indeed most sectarians altogether deny the *power*.

Do you ask what power? I reply, the power of God delegated to man—the **PRIESTHOOD**—the spirit of God—the gifts of the Holy Ghost—the faith that is of the operation of God. Those that deny this power, say "it is no longer needed." Indeed! Jesus said, "they shall lay hands on the sick and they **SHALL** recover; in my name shall they cast out devils." And James says, "Let the sick send for the elders, who shall anoint them with oil and pray over them—lay hands on them, and the prayer of faith *shall* save the sick, and the Lord **WILL** raise them up; and if they have committed sins they shall be forgiven." Is this power no longer needed? No more devils and foul spirits to cast out? No more sickness in the church? Alas! alas! how many deny the power, whereas we contend for it, and for the *faith* once delivered to the saints, which was, and is, a principle of power, as Paul shows in his 11th chap. to the Hebrews; and Jesus said, "if a man has even a grain of it, he can say to the mountains be thou removed," &c. And has Jesus ever said all these are done away, or any of them, for they are no longer needed? No; and yet, sir, for receiving, obeying, and contending for these doctrines, gifts, blessings, faith, and powers, the *religious* withdraw "the right hand of fellowship from us, and tell us we have departed from the Lord!"

The holy men of old, who wrote and spake as they were moved upon by the spirit of God, have not left us ignorant as to how long God purposed these gifts, blessings, and powers should continue in the church, even apostles, prophets, *teachers*; miracles, helps, governments, diversities of tongues, interpretation: the words of wisdom—of knowledge; faith, prophecy, discerning of spirits, &c. These were to continue in Christ's church, "till that which is *perfect* is come"—"until we **ALL** come into the unity of the faith," &c.—See 1 Cor. 12th chap. They were for the strengthening, healing, and comforting of the members of Christ's body, that there might be "*no schism*." Need we wonder now at the abounding schisms? No; for these officers, gifts, powers, and blessings have almost all been rejected and long since withdrawn, indeed are denied; and "denying the power" is pointed out as a prominent part of the *apostacy* of the last days.

The gospel of Jesus Christ has in it, and is, the **POWER OF GOD** unto salvation; and wherever we meet with a church that has not this power, or denies it, saying it is not now needed, the gospel of Jesus and the salvation of God are not there. Here then is a true test, and easily applied.

We are often asked, how are the gifts, blessings, priesthood, and power of God received? We reply, by the laying on of hands. The Lord commanded Moses to lay a measure or portion of his *honor* upon Joshua, and to *ordain* Aaron and his sons; and Jethro, his father-in-law, counselled Moses also to choose able men of Israel to assist him in the government; and no doubt he ordained them, and ordination implies setting apart by the laying on of hands, and communicating intelligence and powers. Jesus ordained his apostles, and the seventies were sent out, having participated of the like power by the same ordinance. Phillip, the deacon, sends to Jerusalem, and the *higher* priesthood, Peter and John, go down to Samaria, "and when they had come, they laid hands on them, and they received the Holy Ghost," which produced the same fruits—peace, power, and intelligence. And when Paul had come to Ephesus, he found certain who had been baptized—See Acts xix.—but

it was not into Christ; "*hearing* Paul, they believed," and "were baptized in the name of the Lord Jesus; and when Paul had *laid his hands on them*, the Holy Ghost came upon them, and they spake with tongues, and prophesied." I am aware it is urged that the laying on of hands of the Presbytery for ordination, and of the *Bishop* for confirmation, are still attended to; but tell it, you who know, is it not the form destitute of the power? How else can it be? Can any one impart what he has not received? and are they not of those who deny the power, and say it is no longer needed?

May not any one baptize, seeing that any one can now preach, and if zealous is sure to get many hearers? That many run who are neither called, ordained, chosen, nor sent, and that men are willingly "heaping to themselves teachers" of all sorts, I admit and have already shown; but they are not the sent of God—they neither obey the gospel nor give heed to the commands and doctrines of Jesus; nay more, they exert themselves to prevent them that would, and they shall have their reward. Any man might assume the magisterial power, that he might obtain the fee, and, in form, administer the oath of allegiance to a stranger and alien, and that, too, in the name of the monarch; but would this formal naturalization or citizenship be recognized at head quarters? No; "Depart, I never knew you nor him who introduced you into our kingdom; he has no measure of our authority, we know him not," the monarch would justly say. Of what avail would it be to say, "Why, he observed the proper form, had the proper books, I paid him the usual fee, and he did it in your majesty's name." "We know him not, nor you." So is it in the kingdom of God. Those who administer lawfully in the name of Christ, being the called of God, the sent and ordained, will be recognized in heaven, and their works, as if Jesus himself had done it; but not so with those who assume the power.

So then we see that the doctrines and commandments of men, their belief—faith and creeds, can neither satisfy nor save. No more could the penal code of Moses; it was as a schoolmaster to bring to Christ. Only he, his doctrines, ordinances, officers, or priesthood and spirit, can save, heal, restore, bless, and exalt.

(*To be continued.*)

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#### MORE EVIDENCE TO ESTABLISH THE DIVINE AUTHENTICITY OF THE BOOK OF MORMON.

*From the Edinburgh Evening Courant, October 16, 1848.*

##### DISCOVERIES IN AMERICA.

"The papers received from the United States by the last mail, contain several very curious and important matters deserving particular notice. Amongst these we notice, first, the pointed and remarkable account given, that at Durango, the capital of the province of that name, in Mexico (say lat 24 deg. 30 min., and long. 103 deg. 35 min. W.), caverns have been discovered and entered, containing hundreds of thousands of mummies, similar to those of ancient Egypt. This is a most remarkable point and fact in the history of man, and the further development of these ancient remains will be awaited with impatience by ourselves and an inquiring public. In the mean time the discovery clearly points out these remains to be of Egyptian or Phœnician extraction, or, more properly, of both. There are many reasons, from recent discoveries, to believe that the continent of America was known to the nations of the ancient world; and a nation who, like the Egyptian, circumnavigated Africa, as the Egyptians certainly did, may readily be supposed to have crossed the Atlantic, and got to America. At any rate, if once they got to the southward, and clear of land, within the sphere of the trade wind, they had no alternative but to run before it to the western world. The Red Charibs of the Windward Islands, Grenada, and St. Vincent (now, we believe, extinct) were most certainly, from their manner, customs, and religion of the Phœnician and Carthaginian race, but from the discovery above alluded to, and those some time ago made in Central America, by Stephens, it would appear that all the western portion of the American continent had been discovered and peopled by Eastern Asiatic nations. It would



exceed our limits to quote references to shew this fact. We shall here simply remark, that whoever looks at the able drawings in Stephens's book on Central America will perceive them to be covered with Egyptian hieroglyphics and Hamyarctic letters, such as those lately discovered in Southern Arabia, and at once perceive that the figures and linaments are those of superior civilized Asiatic nations, in which portion of the world vast civilized empires were found in very ancient times, as also in Egypt, one of the most ancient and powerful of the whole, and which, though strictly speaking, an African power, yet her sway extended both in Africa and in Asia; and, above all, was, in the African portion, comprehended in what was called the Land of Cush or Ethiopia, in its early and most extended sense, including both Arabia and Africa, from the Red Sea to the banks of the Nile throughout its course.

“In corroboration of what we have stated regarding America, in its western parts, being discovered and peopled from the Eastern world, we may state that we had lately the pleasure of conversing with a very intelligent gentleman, long resident in the Sandwich Islands (Hinolulu), who states that it is not unusual for vessels from Japan to be driven by the western winds upon, or to be picked by the whaling ships off, these islands, and landed in them, he himself having been the means of relieving and sending back some of their crews to their own country through the Russian settlement at Kamskatscka. The prevalence of strong south-west winds from all the coasts of Eastern Asia beyond the northern tropic will just as certainly drive vessels, when blown off the coast, before them to the coast of America, as the trade wind on the Atlantic would carry vessels from Africa to America. But what is more important, and to the point, he told us that the natives of the Sandwich Islands are daily in the habit of rehearsing, in songs, the traditions of the exploits of their ancestors, and tracing these back through a period of 180 reigns or kings (at 12 years to a reign, this would give 2160 years); they describe them as issuing in swarms, by fleets, from the southern points of Eastern Asia, mentioning especially the Malay coast, and thence coming along by the southern points of Japan, giving the very names of the headlands as stated by the earliest Dutch navigators, till they gained the coast of America on the Oregon or Columbian territory; thence descending the western coast of America into the tropical division thereof, they returned home through the islands in the North Pacific Ocean, giving to some of them the names as known at the present day. From this we perceive how America could be peopled from Asia, and also how Asiatic manners, and a people like Asiatics could be found in it. The Anglo-Saxon race having now got a firm footing and power in the more central portions of the American continent, may speedily prepare us for learning other important discoveries, which will go to connect the ancient inhabitants of the Old World with those of the New.

“Amongst the important discoveries made in California, coal has been found on the borders of the Bay of San Francisco. This will greatly facilitate the proposed steam communication between that port and China, to which latter country a good steamer may go from San Francisco in a little more than three weeks. It will also be of great service to the line of steamers determined on by the American Government, to run from Panama to the Columbia River. A short time also will, we doubt not, see a railroad made from the more western borders of the United States, as known before the peace with Mexico, across the Rocky Mountains to the Pacific at San Francisco. That active officer, Colonel Fremont, has already set out on a journey to explore a route for the purpose, and should he find, as he most probably will find, a practicable passage through the Rocky Mountain chain, about the head-waters of the Arkansas, which runs into the Mississippi, and the Green River, a great and head branch of the Colorado, which runs into the Gulph of California, or in lat. 41 deg. by the Platte or Kansas rivers, which run into the Missouri, then a communication by steam on the eastern rivers and by rail to the Pacific, will speedily be effected. The head-waters of the Arkansas, the Kansas, the Platte, and the Colorado come very near to, in fact almost interlock with each other, and there is every probability that a railroad may be found practicable, keeping to the north of the Colorado, and to the south of the connecting range, which runs from the Rocky Mountains to the Sierra Nevada, or, more properly speaking, the eastern wing of that chain, and running along by the foot of the most southern point of that last named chain, in about the lat. 34 30 N., and lon. 117 30 W., and thence running N.W.

into the Rio Joaquim, and along it to the Bay of San Francisco. This effected would complete a very rapid line of commercial communication between the Atlantic and the Pacific, and add prodigiously to the wealth, power, and influence of the United States. We are confident a few years will see such a communication completed."

The speculations of the learned have at last come to a focus. Stephens's late discovery in Central America of Egyptian hieroglyphics, great numbers of which he has given in his drawings, and published in his able book of that curious region, and the still later discovery of many thousands of mummies in the caverns of Mexico, similar to those of Ancient Egypt, are evidences so pointed, that Ancient America must have been peopled from the highly civilized nations of Asia, that the learned are at last convinced of the fact. The unlearned, however, have got the start of the learned in this instance, for they found it out about nineteen years ago, through the medium of the Book of Mormon. Moroni, who lived over fourteen centuries ago, in closing up the history of his nation says, (page 580), "Now, behold, we have written this record, according to our knowledge, in the characters which are called among us the *reformed Egyptian*, being handed down and altered by us, according to our manner of speech." Joseph Smith has given us the history of ancient America, translated from *Egyptian hieroglyphics*, showing that America was peopled by colonies from one of the most enlightened nations of Asia, even from Jerusalem, a nation of Israelites, who were well acquainted with Egyptian hieroglyphics, embalming mummies, &c. ; for their forefathers had dwelt in Egypt upwards of 400 years, and at a period too, when the art of embalming was known—Jacob and his son Joseph both being embalmed. No wonder, then, that they should introduce these Egyptian arts into America. But the learned antiquarians will speculate on their new discoveries, and try to find some clue as to the origin of the ancient nations of that continent, while the unlearned will have them in derision, and laugh at their folly for not believing in the plain and pointed history contained in the Book of Mormon, and published years ago. Let them alone; they cannot make any discoveries but what will establish the divine authenticity of that excellent and most precious record.—ED.

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#### C O N F E R E N C E M I N U T E S .

[As the conferences are getting more numerous, we find it impracticable to publish the entire minutes of each conference, without occupying too much room in the STAR; and as we find the minutes accumulating on our hands, we have concluded to give abstracts of the most important items in each. To publish them entire would occupy six or seven pages in each number, rendering it dry and uninteresting to the generality of our readers.—ED.]

#### NEWCASTLE-UPON-TYNE.

Held September 17th, 1848.—Represented 9 branches, consisting of 312 members, 24 elders, 22 priests, 9 teachers, and 4 deacons. Baptized during the last quarter 35; 4 removed; 8 received; 1 dead; and 1 cut off from the church. The most of the branches, but not all, in good standing. One new branch, called the Blyth branch, consisting of 7 members, was admitted into the conference. One elder, 2 priests, 4 teachers, and 3 deacons were ordained.

WILLIAM SPEAKMAN, President.  
THOMAS GREENER, Clerk.

#### SHEFFIELD.

This conference was held on the 24th of September, 1848, at which were represented 22 branches, consisting of 1080 members, 1 high priest, 47 elders, 66 priests, 36 teachers, and 17 deacons; 121 having been baptized since the last quarterly conference; 22 excommunicated, 20 removed, 15 received, 3 died, 27 emigrated to

America, and 7 scattered. One elder, 4 priests, 4 teachers, and 2 deacons were ordained. Union and prosperity generally prevailed among the branches.

CRANDELL DUNN, President.

HEZEKIAH MITCHELL, Clerk.

GLASGOW.

Held on the 24th of September 1848.—At this conference were represented 23 branches, consisting of 1501 members, including 64 elders, 53 priests, 61 teachers, and 35 deacons. Since the last quarterly conference there have been 197 baptized; 2 have died, 26 excommunicated, 50 received from other conferences, 37 who have removed, and 25 who have emigrated to the land of Joseph, or America. Ordained at the conference, 6 elders, 8 priests, 3 teachers, and 2 deacons.

It was moved, seconded, and unanimously voted, that all the branches in this conference get up a fund of their own amongst themselves, for the purpose of purchasing the various pamphlets issued from the STAR office, for distribution amongst our neighbours. The President spoke at some length upon this, urging the necessity of it, in order that we might spread the truth and warn our neighbours, as we had no access to a great many in this land in any other way.

It was moved, seconded, and unanimously voted, that a collection be raised the first Sunday in every month in all the branches, for the defraying of the conference debt, and support of the travelling elders.

The sacrament of the Lord's Supper was dispensed in our afternoon meeting. A great deal of instruction was given throughout the day from the president. Truly he spoke assisted by the good spirit, and taught the Saints heavenly truths. The Saints felt the force of his arguments while exhorting them to diligence, and laying before them the work or plan of redemption, and what they had yet to do for those who had gone before them, for themselves, and those who should come after them. The conference was adjourned until the last Sunday in December.

The Saints were well entertained in the evening by brothers Kelsey, Gibson, Lyon, M'Naughton, and Douglas. The work has a new feature here; and there never has been a time in this conference when the officers were as much determined to roll on the work as they are at present. May God grant that they may be successful. Amen.

ELI B. KELSEY, President.

JOHN M'LAWS, } Clerks.  
ROBERT WATSON, }

BIRMINGHAM.

Held October 2nd, 1848.—This conference represented 17 branches, consisting of 1294 members, 60 elders, 78 priests, 39 teachers, and 32 deacons. Baptized 118 during the last quarter. The total increase since last January is 434, of which the Birmingham branch alone has baptized 190.

JETER CLINTON, President.

J. BROOK, Clerk.

BRADFORD.

Held October 8th, 1848.—Represented 19 branches, consisting of 655 members, mostly in good standing, 24 elders, 70 priests, 20 teachers, and 8 deacons. Baptized during the last quarter, 55; cut off from the church, 4; and received, 100. 19 have removed, 16 emigrated, and 1 has died. Ordained 1 priest, 1 teacher, and 1 deacon. The conference voted to carry out the law of tithing according to the counsels of President Orson Pratt in his general epistle.

JAMES MARSDEN, President.

JAMES BEECROFT, Clerk.

POINTON—LINCOLNSHIRE.

Held October 8th, 1848.—This conference represented seven branches, containing 209 members, in good standing. Baptized 10 since the general conference. Three more came forward for baptism at the close of the meeting.

W. C. MITCHELL, President.

Elder LONG, Clerk.

HULL.

Held October 15th, 1848.—Represented 5 branches containing 169 members, including 1 high priest, 13 elders, 12 priests, 7 teachers, and five deacons. Baptized 13 during last quarter. Nine emigrated, 3 received, and 2 removed. Ordained, 1 elder, 2 priests, and 1 teacher. Four more were baptized on Tuesday evening the 17th.

JAMES URE, President.

CHARLES BARNES, Clerk.

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The above mentioned conferences all appear to be in a prosperous condition. They all passed unanimous resolutions to sustain and uphold the First Presidency and the Twelve, and all other general authorities of the church. The gifts and blessings of the Holy Spirit are manifested among them, and they seem anxious to strictly follow the counsels of the servants of God. And we ask our Father in Heaven, in the name of his dear son, to bless the conferences with faith, and wisdom, and power; with virtue and holiness—with means to gather to a land of peace and plenty—with patience to endure tribulation—and with every blessing and qualification to inherit eternal life. *Amen.*

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### The Latter-day Saints' Millennial Star.

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NOVEMBER 15, 1848.

“LOSS OF LIFE BY WAR.—It is estimated that *thirty thousand millions of human beings* have perished to satisfy the insatiable maw of war. Among the most disastrous of battles upon record, and the numbers slain, are Austerlitz, 20,000; Dresden, 30,000; Waterloo, 40,000; Eylau, 50,000; Borodina, 80,000; Isus, 110,000; Arbela, 300,000; in two of the battles of Cæsar, 700,000; in the siege of Jerusalem more than a million; and at the taking of Troy, more than two millions. The *New York Observer* says, that in the Russian campaign there perished, in six months, more than half a million; during twelve years of the recent wars in Europe, no less than 5,800,000! The army of Xerxes, probably more than 5,000,000, was reduced in less than two years to a few thousands. Jenghis Khan butchered in the single district of Herat 1,600,000, and in two cities, with their dependencies, 1,760,000; and the Chinese historians assure us, that during the last twenty-six years of his reign he massacred an average of half a million every year, and in the first fourteen years, no less than 18,000,000—31,500,000 in forty-one years by a single hand! Grecian wars sacrificed 15,000,000; those of the twelve Cæsars, 30,000,000; those of the Crusades, 40,000,000; those of the Saracens and the Turks, 60,000,000 each; those of the Tartars, 80,000,000!”

If we add to the above the unnumbered millions of the ancient nations of America, who fell in battle, the bloody catalogue will be swelled to nearly double the foregoing estimate. Two of the most numerous and powerful nations of the earth were blotted *en masse* from the page of existence by war. The history of Ancient America, first published in the year 1830, shows that the same spirit of bloody ambition universally swayed its terrific sceptre over both hemispheres of our globe. War, that fatal curse of fallen beings, has not yet ended its ravages. Not

many years hence it will break forth with redoubled fury, spreading desolation and ruin among all nations. The United States, now a flourishing and great nation, shall feel its direful ravages. The North and the South shall unsheath the glittering sword, and in the heat of their anger rush headlong into the opening vortex that has swallowed up nations and generations. While the nations of the Old World will catch the fatal spirit, and drench the soil of Europe with the blood of millions, Asia shall rise up and go forth to the valley of slaughter, where many nations and kings shall perish in one day. War, dreadful war, awaits all nations! Zion alone shall escape! There in her peaceful habitations shall the righteous dwell! War shall not disturb her quiet resting places.

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“YUCATAN.—Yucatan is the grave of a great nation that has mysteriously passed away and left behind no history. Every forest embosoms the majestic remains of vast temples, sculptured over with symbols of a lost creed, and noble cities, whose stately palaces and causeways attest in their mournful abandonment, the colossal grandeur of their builders. They are the gigantic tombs of an illustrious race, but they bear neither name nor epitaph. The conscience-stricken awe with which the Indian avoids them as he relates a confused tradition of a whole people extinguished in blood and fire, by his forefathers—a ferocious and cannibal race delighting in human sacrifices—are all that even conjecture can say of the manner in which the ancient occupants of Yucatan, were blotted, *en masse*, from the page of existence. The barbarous exterminators remained the masters of the country, and built them rude huts under the shadow of those immense edifices which are still the marvel and the mystery of Yucatan. On many of these singular edifices is stamped the blood-red impress of a human hand; a fit symbol of the rule of blood to which it has so constantly been the victim. This “bloody hand” was imprinted with evident purpose on the still yielding stucco of the new-built walls, and presents every line and curve in life-like distinctness, but the explanation of the symbol is unknown.”—*From the New York Sun, June 8th.*

The writer of the above article on “YUCATAN” is greatly mistaken. He says, “Yucatan is the grave of a great nation that has mysteriously passed away, and left behind no history.” This is not so. The first great nation that anciently inhabited Yucatan, passed away about 2,440 years ago; but their prophets *left a history*, an abridgment of which has been translated into the English language, called the “BOOK OF ETHER,” and tens of thousands of copies have been published in the Book of Mormon, and circulated both in America and in England for many years. The last great nation that inhabited that country and passed away, have also *left their history* which was discovered, translated, and published in the English language nearly 20 years ago by Mr. Joseph Smith, who has since fallen a martyr to the truth, instead of being rewarded by man for having unfolded the ancient history of one half of our globe from the earliest ages after the flood. This seems to be the common lot of the benefactors of the human race. They live and die neglected, or are persecuted to death by their cotemporaries, and their worth is not appreciated until they are gone, and not always then.

The writer, acknowledges the discovery of “*vast temples*,” “*noble cities*,” and “*stately palaces*,” embosomed in “*every forest*.” He then refers to a confused tradition of the Indians, who say that their “forefathers—a ferocious and cannibal race delighting in human sacrifices,”—exterminated a whole people by “*blood and fire*.” He supposes that this is “all that even conjecture can say of the manner in

which the ancient occupants of Yucatan, were blotted, *en masse*, from the page of existence."

How correctly this Indian tradition agrees with the history given in the Book of Mormon. Mr. Mormon says, that in the 367th year after Christ, "the Lamanites"—the forefathers of the American Indians—"took possession of the city of Desolation,"—which was in Central America, near to or in Yucatan—"and this because their number did exceed the number of the Nephites"—the Nephites being the Nation who inhabited the cities of Yucatan.—"And they"—the Lamanites—"did also march forward against the city of Teancum, and did drive the inhabitants forth out of her, and did take many prisoners, both women and children, and *did offer them up as sacrifices unto their idol gods.*" In the 375th year, large numbers of the Nephite women and children were taken prisoners, and were also sacrificed unto idols. (Book of Mormon, page 566 and 567.)

Mormon in one of his epistles to his son Moroni, shows their awful wickedness and cannibal-like dispositions. He says—

"The Lamanites have many prisoners which they took from the tower of Sherrizah; and there were men, women, and children. And the husbands and fathers of those women and children they have slain; and they feed the women upon the flesh of their husbands, and the children upon the flesh of their fathers; and no water, save a little, do they give unto them. And notwithstanding this great abomination of the Lamanites, it doth not exceed that of our people in Moriantum. For behold, many of the daughters of the Lamanites have they taken prisoners; and after depriving them of that which was most dear and precious above all things, which is chastity and virtue; and after they had done this thing, they did murder them in a most cruel manner, torturing their bodies even unto death; and after they have done this, they devour their flesh like unto wild beasts, because of the hardness of their hearts; and they do it for a token of bravery. O my beloved son, how can a people like this, that are without civilization: (and only a few years have passed away, and they were a civil and delightsome people;) but O my son, how can a people like this, whose delight is in so much abomination, how can we expect that God will stay his hand in judgment against us? Behold, my heart cries wo unto this people. Come out in judgment, O God, and hide their sins, and wickedness, and abominations from before thy face."

In the 384th year, the occupants of Yucatan and Central America, having been driven from their great and magnificent cities, were pursued by the Lamanites to the hill Cumorah in the interior of the state of New York, where the whole nation perished in battle. During the protracted wars which resulted in the overthrow of a great nation, many hundreds of towns, villages, and cities were burned by the conquerors. Desolation and ruin marked the footsteps of the contending millions. Though fourteen centuries have passed away, these historical facts are still recorded in the breast of the Indian. The cannibal acts of their forefathers—the extinguishing of a whole nation by "fire and blood," and the offering of thousands of prisoners—women and children as sacrifices to idol gods—are events in Indian tradition not easily forgotten. Well might the conquering nation imprint upon the stately edifices of their fallen foe—"the blood-red impress of a human hand!" This truly seems to be a fit symbol of the terrific wars which had drenched that land in the blood of millions. Were it not for the faithful record of Mormon, written in Egyptian hieroglyphics, the history of Ancient America would have remained an untold mystery to all future generations, until the slumbering millions of that vast

continent should burst their ancient tombs, and appear with all the assembled nations in judgment.

## LETTERS TO THE EDITOR.

[Just arrived from the invisible world, Marlon Pratt—a large, fat, noble boy. He was introduced into this world on the morning of the 13th of October, A.D., 1848. He has taken up his residence in a tabernacle of flesh and bones, and may be seen at 15, Wilton Street, Liverpool. He brings no news from his brother and sister spirits, whom he left in his native world, but if we were to judge from the following letter, the spirit of emigration among them must be greatly on the increase.]—ED.

*Trowbridge, October 24, 1848.*

Dear President Pratt,—Please to excuse my troubling you at this time, but I forgot to mention in my communication of yesterday, that sister White, wife of brother Eli White, was safely delivered on the 17th inst., of three children, two sons and a daughter, all of whom with the mother are doing well. Brother White is an officer in the Trowbridge branch.—Thinking that you might find room for it in a corner of the STAR, I therefore send it as a proof of Mormon prosperity.

I remain yours in the gospel,

JOHN HALLIDAY.

Success to the new comers. We hope that a change of worlds and new sceneries will be of great advantage to them, and be conducive to their future happiness in all time to come.—ED.

*1, Fox's Buildings, St. Mary-street, Southampton, September 14th, 1848.*

Dear President Pratt,—By the counsel of Elder Banks, I take my pen to inform you of a "wanderer" among the churches. A person calling himself Elder Crook has been at Jersey, since, at various branches of the SOUTH and LONDON conferences. He gave me a call in his perambulations, but being too minute in my enquiries, he made a quick and awkward exit. He carries with him a recommend, signed "John Sharpe, presiding elder, July 20th, 1848." He represented himself belonging to the popular branch, London (in Jersey and Bath.) When here, he belonged to the Holme branch, Preston conference. As he can suit his branch to his circumstances, he may as easily suit his name. I would then add, his stature is somewhat like six feet high, not of too delicate a composition, and withal not very attractive in appearance to a Saint of God. We have conceived this description necessary to stop his career.

Leaving the works of darkness, I am glad to say we are moving in good style here. The Spirit of God is much with us in our preaching; the Saints rejoice more and more in the "*glad tidings of great joy.*" Since conference, we have added other ten to our number, and I find *no man* has power to stand against the power and force of truth. We have been so strong lately, we have been a wonder in our eyes; and Elder Banks has come to give us a push a-head, so we anticipate coming it strong. We feel anxious to spare none, and consequently we shall be compelled to build a chapel, *and inhabit it*, as the ministers don't believe in giving us theirs just yet. Elder Banks, to-morrow, visits the Isle of Wight, and if he be not restrained it is to be feared he will carry the Mormon fever there too. "So mote it be."

Being hurried, excuse this scrawl, and in closing, with Elder Banks I join my kind regards to Elder Spencer, with yourself,

Subscribing myself your brother and servant,

T. B. H. STENHOUSE.

*Radcliffe, October 10th, 1848.*

Dear Brother Pratt.—Having about one hour of spare time, I have thought good to inform you of the prosperity of the work of God in this conference. I have now preached in every branch, and wherever I go I find a spirit of enquiry amongst the people. Our meeting rooms are generally too small to contain the numbers that

come out to hear myself, together with the elders of this conference, who are preaching every night, Saturdays not excepted, and our labours are not in vain. We are baptizing on every hand—the Lord works with us and confirms the word with signs following believers. Men and women enjoy the Holy Ghost as in days of old. Time and space would fail me to enumerate the many instances of healing witnessed and enjoyed by the Saints here; one instance, however, I will just mention, of a brother William Gribben, of Manchester, who had the misfortune to have near six pounds of boiling lead accidentally blown into his face, he was taken home blind, supposed to have lost his eyesight for ever; but he feeling himself to be an heir to the promises contained in the gospel, would be anointed and have hands laid on him, and through faith and prayer was healed, so that within five hours after the accident happened he was able to read the Bible. His eyesight is perfectly restored. Thus we realize that God has again renewed the covenant made with the apostles of old, namely, “These signs shall follow them that believe.”

Two or three branches have been laboring under very unfavorable circumstances, but thank God they are getting the better of it, and prejudice is giving way and we hope to reap a rich harvest of souls.

Do not forget us in your prayers. I thank you for sending brother Burgess to my assistance, his labors will be conducive of much good. He is a wise man—I take pleasure in his counsels.

With feelings of high esteem, I am, your humble brother in Christ,  
RICHARD COOK.

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“THE DEAF HEAR, THE DUMB SPEAK.”

*Merthyr, October 23, 1848.*

Dear Brother Pratt,—It is a pleasure to me to write to you, because it is so pleasing to anticipate, and much more so to realize, your replies. It is a pleasure also, because I never have but pleasing news to inform you of from Wales. The power of God is manifested among and in behalf of his Saints continually here. I might mention many instances of marvellous healings, such as broken bones, fevers, and various kinds of diseases, by faith through the ordinances. But the following instance of the deaf and dumb being healed instantaneously, has attracted more public notice from the world of late.

I send you the remarks which the editor of *The Merthyr* has been pleased to publish, being a witness of the fact, and deserving credit above his cotemporaries for his veracity and impartiality. Although some choose to give the glory to the “thunder and lightning,” rather than to the God of heaven, yet the children of God will give their Father the praise due. The miraculousness of the case, so far from diminishing by their alleged cause, appears to me far more miraculous; for the idea of the “electric fluid’s” waiting in anxious suspense, as it were, to watch this man’s course for eight years, in different parts of the world—waiting until he should have found out the Saints in Wales, believed their doctrines, gone down into the water, and waiting until the sacred ordinance was performed, before it would dare or please to confer the blessing, is marvellous indeed! A miracle without a parallel! Why not influence him five minutes, days, months, or years before? or why not wait longer after that unparalleled epoch in his existence? God has chosen to manifest his power in many instances to my knowledge through his ordinances; but in this instance our enemies admit him a God of miracles through the use of the “electric fluid,” which element none but God can control! Thus they make the case far more miraculous, in my estimation, by trying to deny it. But now, read the facts referred to:—

“EXTRAORDINARY OCCURRENCE.—During the night of Friday week, (Sept. 22, 1848,) between the hours of eleven and twelve, a very extraordinary occurrence took place in Newport. A young man named Reuben Brinkworth was, in 1840, at Bermuda, on board the *Terror*, Commodore Franklin, in the Arctic expedition, when, in the midst of a storm of thunder and lightning, he was suddenly deprived of both hearing and speech; and in this deplorable condition returned to Stroud, in England, of which place he was a native. He has since been residing with Mr. Naish, basket maker, Market-street, Newport, who, with several other persons, is



attached to the community of people known as 'Mormons.' Persons of this denomination have been able to communicate their doctrines to Brinkworth, by means of writing, signs, and the finger alphabet. His sad condition, they allege, excited their sympathy for his spiritual as well as temporal welfare; and their doctrines made very considerable impression upon him—perhaps, more especially, because their creed was, that God did perform miracles in these days as he did in the days of old, and a miracle might be wrought in his favour. On Friday night week, the young man was suddenly seized with a kind of fit, in which he continued some time; and on his recovery, he was called upon, by sight, to believe in the Saviour, that the healing power of God might be exercised in his behalf. He was, moreover, earnestly entreated to be baptized; but this was very strongly opposed by a person in the room. The deaf and dumb man, however, signified his acquiescence—he was taken to the canal and baptized in the name of our Saviour; and immediately on coming up out of the water, he cried out, 'Thank the Lord, I can speak and hear again, as well as any of you!' He now speaks fluently and hears distinctly; which marvellous circumstance is attributed to the power of Providence by the friends of the young man; who called at our office with him, and gave us the details. We have heard from another source that this happy change in the young man's condition is supposed to have been produced by the action upon him of the electric fluid during the thunder storm of Friday night. We shall not take upon ourselves to decide the matter."

The young man referred to has been ordained to the priesthood, and has been preaching with great success ever since. He hears as distinctly, and speaks as fluently as ever he did, and more so. In connexion with this "miracle" is another not less marvellous to me, that is, *that it has had a tendency to make many believe and obey the Gospel!* The reverse is the effect produced upon the human mind in general; but this instance has caused many to be baptized; proving that "there is no rule without some exception."

From your affectionate brother in Christ,  
D. JONES.

Scotstown, London Road, Glasgow, Nov. 4, 1848.

President Orson Pratt,—Dear Brother,—I embrace the present opportunity of informing you of the prospect in the Glasgow conference. We sent an order a few days since for 2000 of "The Kingdom of God." We have not yet received them. Hereafter send us 2500 of each number of the new series, as they come out: 2000 of them we will use for gratuitous circulation, and which we will pay you for as before promised; the remaining 500 (of each kind) we expect to distribute by sales, by sending a portion of them to each of the branches, to be sent out to be exposed for sale by the elders and priests wherever they go to preach or hold meetings of any kind. The presidencies and councils of the various branches have resolved that every elder and priest shall hold one or more meetings in different places around their respective branches during each week, consequently we may be said to have 80 travelling elders (an elder and priest always going together), in Glasgow conference each of these (80) elders, acting as agent for the sale of publications; by this method we expect to be able to put in circulation many thousand of pamphlets, independent of those we have in free circulation. We shall undoubtedly want many more for this purpose, than 500 of a kind, but as it is expected you will always have them on hand, we can get them as we need them.

I anticipate great things from the unity and faith of the Saints of this conference, and that through the unity of effort of both officers and members, many hundreds will be brought to the knowledge of the truth. There has been about 100 baptisms since last conference, and scores are anxiously enquiring after our principles. Please send as soon as possible 1000 "Divine Authority," and 500 more of "The Kingdom of God."

Give my love to your family, brother Spencer and family, brother Bond, and to as many of my American brethren as you have an opportunity of seeing soon.

I remain your affectionate brother in the bonds of the covenant,

ELI B. KELSEY.

## THE COPPER REGION.—SINGULAR DISCOVERY.

A correspondent of the *Buffalo Express*, writing under date June 14, from Ontonagon, Lake Superior, says :—“ Mr. Knapp, of the Vulcan Mining Company, has lately made some very singular discoveries here in working one of the veins, which he lately found. He worked into an old cave, which has been excavated centuries ago. This led them to look for further works of the same sort, and they have found a number of sinks in the earth, which they have traced a long distance. By digging into those sinks, they find them to have been made by the hand of man. It appears that the ancient miners went on a different principle from what they do at the present time. The greatest depth yet found in these holes is thirty feet; after getting down to a certain depth, they drifted along the vein making an open cut. These cuts have been filled nearly to a level by the accumulation of soil, and we find trees of the greatest growth standing in this gutter; and also find that trees of a very large growth have grown up and died, and decayed many years since; in the same places there are now standing trees of over three hundred years' growth. Last week, they dug down into a new place, and about twelve feet below the surface, found a mass of copper that will weigh from eight to ten tons. This mass was buried in ashes, and it appears that they could not handle it, and had no means of cutting it, and probably built fire to melt or separate the rock from it, which might be done by heating, and then dashing on cold water. This piece of copper is as pure and clean as a new cent, the upper surface has been pounded clear and smooth. It appears that this mass of copper was taken from the bottom of a shaft, at the depth of about thirty feet. In sinking this shaft from where the bottom now lies, they followed the course of the vein, which pitches considerably; this enabled them to raise it as far as the hole came up with a slant. At the bottom of the shaft, they found skids of black oak, from eight to twelve inches in diameter—these skids were charred through, as if burnt; they found large wooden wedges in the same situation. In this shaft they found a miner's gad and a narrow chisel made of copper. I do not know whether these copper tools are tempered or not, but their make displays good workmanship. They have taken out more than a ton of cobble stones, which have been used as mallets. These stones are nearly round, with a score cut round the centre, and looked as if this score was cut for the purpose of putting a withe round for a handle. The Chippewa Indians all say that this work was never done by Indians. This discovery will lead to a new method of finding veins in this country, and may be of great benefit to some. I suppose they will keep finding new wonders for sometime yet, as it is but a short time since they found the old mine. There is copper here in abundance, and I think people will begin to dig it in a few years. Mr. Knapp has found considerable silver during the past winter.—*Massachusetts Eagle*, August 11, 1848.

## ANSWER TO THE CAMP OF ISRAEL.

In woods and tents with thee to dwell,  
Thou much lov'd Camp of Israel!  
To Gentile bondage we'd prefer,  
For freedom bound, nought shall deter.

## CHORUS.

Though oppressed we are not daunted,  
Still we'll trust our God and King;  
Though by tyrants oft we're vaunted,  
Our thank offerings yet we'll bring.

Your tents with smoke, we'd rather share,  
To lose the Gentile yoke we wear;  
Our country leave without a sigh,  
Content with Saints to live or die.

Chorus.—Though oppressed, &c.

## LIST OF MONIES RECEIVED.

We'd gladly hail the Saints abode ;  
Approach the temple rais'd for God,  
With energy divine inspired,  
Bless those with heavenly ardour fired.

Chorus.—Though oppressed, &c.

Our homes, 'tis true we have held dear ;  
Our Maker, there, we still revere,  
But something whispers, haste away !  
Judgements await, make no delay !

Chorus.—Though oppressed, &c.

Distress and trial still increase,  
And party sects disturb our peace,  
The gospel fulness they despise  
And oft with furious anger rise.

Chorus.—Though oppressed, &c.

Expect us soon your ranks to swell ;  
We long with kindred souls to dwell ;  
The Lord Jehovah is our shield,  
To his divine commands we yield.

Chorus.—Though oppressed, &c.

M. Morton, August, 1st., 1848.

## LIST OF MONIES RECEIVED FROM THE 26TH OF OCTOBER TO THE 8TH OF NOV.

William Broomhead .....	£2 0 0	Brought forward.....	£29 8 4
J. Parkinson .....	1 11 4	Wm. Heap.....	0 7 6
George P. Waugh .....	7 0 0	Thomas Thomas .....	2 0 0
John Preece .....	3 0 0	Philip Lewis .....	1 0 0
W. W. Smith (Oct. 12th) .....	3 12 0	George Mort .....	2 3 6
Charles Layton.....	0 8 0	Henry Beecroft .....	5 0 0
James Marsden .....	5 0 0	John Fidoe.....	0 15 0
C. Dunn .....	4 10 0	William Cartwright .....	2 0 0
Isaac Dacer .....	0 14 6	J. H. Flanigan .....	0 3 6
Robert Holt .....	1 12 6		
			£42 17 10
Carried forward .....	£29 8 4		

Just published, twenty thousand of the tract entitled "THE KINGDOM OF GOD," half the size of the MILLENNIAL STAR. Price 5s. per hundred; £2 5s. per thousand; £10 per five thousand. This is PART FIRST of a series of tracts on the same subject.

Soon to be republished, a tract entitled "REMARKABLE VISIONS," containing facts in relation to the late discovery of ANCIENT AMERICAN RECORDS, with a Sketch of the Rise, Faith, and Doctrine of the Church of Jesus Christ of Latter-day Saints.

PART SECOND of the "KINGDOM OF GOD" will soon be issued from the press.

We were disappointed in sending our Hymn Books with this No. Our Agents may expect them with the next.

The "VOICE OF WARNING" will be sold, *for cash*, at the Office, till March next, at *One Shilling* per copy, *wholesale*, that thus the *written word* may be yet more extensively circulated, and a larger number sold during this period. This is accomplished by a laudable reduction of the profits and our charge for trouble here. The retail price, till then, will be 1s. 1d.; *after which*, in all probability, it will be fixed at 1s. 6d. We know of one tradesman, in Manchester, who does much good by *lending* one dozen of the "Voice of Warning," and as many of Spencer's Letters, among the richer classes: from house to house he thus ministers the words of life and salvation. His praiseworthy exertions have been commended highly to us by the Presidency there. Let those who have *the spirit* and means go and do likewise, and they shall be blessed.

## CONTENTS.

T. D. Brown's Letter to W. Cunningham, Esq. ....	337	Letters to the Editor.....	348
More Evidence to Establish the Divine Authenticity of the Book of Mormon .....	341	The Copper Region—Singular Discovery.....	351
Conference Minutes .....	343	Poetry .....	351
Editorial .....	345	List of Monies Received .....	352

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The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

No. 23.

DECEMBER 1, 1848.

VOL. X.

T. D. BROWN'S LETTER TO W. CUNNINGHAM, Esq..

(Concluded from the last number.)

Perhaps, sir, you too have heard that we have got a new Bible: we call the record that has been recently discovered, and which was dictated, hid up, brought forth, preserved and translated by the angels, and the spirit and power of God, the Book of Mormon, and believe and know it contains an interesting and true account of "a multitude of nations in the midst of the earth," who have long dwelt "in the fields of the wood," and have for their promised inheritance, even "to the utmost bounds of the everlasting hills"—of a people and country that were till but recently altogether unknown to christian Europe—even America, with its "*aborigines*" or Indians as they are called. It brings to light what Jesus meant when he said, "other *sheep* I have which are not of this fold; they, too, must hear my voice"—the appearance and doctrines of Jesus to them—the fulness of the everlasting gospel, also it contains many prophecies of the events of these last days, more fully amplified than we find them in the Bible, which is the "stick of Judah," and this we esteem "the stick of Ephraim in the hands of Joseph," and they agree, being dictated by the same spirit.

Many shut God up in the heavens, and will not let him come out and speak again to his offspring; they say the canon of scripture is full, for we find at the end of the Bible these words, "If any man will add to the prophecies or the sayings of this book, God shall add unto him the plagues that are written in this book," &c.; but surely, you, sir, know better than infer that God thereby forbids further revelations. Some say no, "Let God reveal as much as he pleases, but man is not to add, and your book is an addition by Joseph Smith—a *man*, he is not God." Every revelation of God has been given through man, for "holy men of God wrote and spake as they were moved upon by the Holy Ghost" in all ages, when God has had a people on the earth, and this was and is the Revelation of God; and if the inspired men that followed after Moses had so understood a similar expression in his writings (Deut. iv. 2, xii. 32,) "Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it," &c., there would have been no further revelations after that, consequently we should have had no revelations through Isaiah, Ezekiel, Peter, Paul, or John. John and Moses, led by the same spirit—the spirit of Truth and of God—forbad man, uninspired man, to add to or diminish their writings: how much have sectarian commentators to answer for, who have written volumes to try and prove that God did not mean what he said—that God, Zion, Heaven, the Second Coming of Christ, the Millennium, were *all spiritual*, and not to be understood as they are described, even by the spirit of God, but only as *they* explain it?

Is the work of the Lord finished on the earth? No. These are but the beginnings of the "times of the restitution of ALL things." And as all things are to be restored to pristine goodness, and even to greater glory, I am at a loss to account for the

mode of operation, unless God from time to time reveal his mind, purposes, and plans to man: he has always wrought through the agency of man, and I cannot see how the wicked are to be destroyed—the meek put in possession of the earth, and the Saints empowered to judge the world—unless God frequently reveal his will to man, and restore that order and those officers by whom the people can, as anciently, “enquire of the Lord”—unless his servants can say, “Thus saith the Lord”—then and only then will the righteous be satisfied. How little have the monied schemes and plans of man—missionary enterprises—evangelical alliances accomplished? As they advance, *schism* and divisions increase, and they go farther into the dark.

God has in every age, when he had a people on the earth, warned them of the judgments he was about to bring on the rebellious and disobedient. Did he not warn Noah, and prepare a salvation for him and all who should hear him and keep the commands of God? Yes; a great deliverance and a great salvation. And see how minute and particular God is in his revelations about the ark—the kind of wood, the length, breadth, size; in fact, he made Noah's course so plain and straight, that he had only to do what the Lord commanded him, and he would be saved with all who should hear him and do as he commanded them. Well, just “as it was in the days of Noah, so shall it be in the days of the coming of the Son of Man.” If Noah had said I *believe* it, Lord, would this have saved him? No; he knew better, and did what the Lord commanded. This was working out his own salvation, or giving heed to the revelations of God from heaven.

When the cities of the plain were to be destroyed, did the Lord conceal from Abraham or from Lot his purpose? No. He partook of Abraham's hospitality—talked with him, and heard the good old patriarch's reasonings and requests as to the possibility of saving these cities: he walked, talked, and ate with Abraham, and revealed to him certain matters that pertained to his family; and his companions lodged in Lot's house overnight! How different the God of the ancient Saints from the bodiless nonentity of modern sectarians! Yes, He was a God that could eat, talk, and reveal plans for the salvation of the faithful and obedient; and yet sectarians say their God is an unchangeable being. I admit it, for, if nothing ever was, then nothing still would be, and of course this would be unchangeable. The God of the Latter-day Saints is an unchangeable God, and Jesus Christ was made in his “*express image*,”—and if ever Abraham's God warned him of destruction, and showed Lot by revelation how he might be saved, he will assuredly do the same in these—the latter days—for as it was in the days of Lot and of Noah, *so shall it be* in the days of the coming of the Son of Man.

Who, or what is the God of pious modern sectarians? A Spirit, who dwells far away beyond the bounds of time and space, unto whom they are crying continually that they may not fall into the bottomless (?) pit; but he heareth them not, for he has no ears; but say they, he has eyes, for “His eyes are on the evil and the good;” although he dwells so far away he is “*every where present*,” that is, his centre is every where and his circumference no where. How can he stretch forth his *arms* to save, when he has neither arms nor hands? How can his fury rise and be manifest in his countenance when he has no face? How can he trample upon the wicked in his fury, and tread the wine press of his wrath alone, and his vesture be dipped in blood, when he has *no body, no parts, no passions*. How can he? Oh, very well; for to an impossible being—a nonentity—ALL things are possible! and a God without lungs and mouth could very easily breathe into the nostrils of man, and so constitute him a living soul!! How absurd.

Are there any other circumstances or features of resemblance between these last days and the days of Noah and Lot? Yes, many: Noah was a preacher of righteousness—told the people to do what was right for their own salvation; viz. to hear him and obey the revelations of God from heaven. Yet but few—very few—eight souls—were saved. So whenever God shall “come out of his hiding place to vex the nations in his sore displeasure,” and give a revelation of his purposes to any one or more, but few will hearken to it, and fewer still obey the commands of God thus revealed; but “few men shall be left:” even as it was in the days of Noah, so also was it in the days of Lot; he had two daughters that were married, and he had two that man had never known, when he had a revelation that Sodom or the

cities of the plain were to be destroyed, he went and warned his townsmen, more especially his sons-in-law: "Up, get you out of this place, for the Lord will destroy this city; but he seemed as one that mocked unto his sons-in-law; and when morning came, and he lingered, the heavenly messengers took him, his wife, and his two daughters that were there, and *led them* without the city." How few were saved! And why not his sons-in-law and his married daughters? For they rejected the truth—did not believe in this revelation from heaven—would not do what God commanded through his servants on the earth—would not accept of salvation and deliverance in God's way. And "as it was in the days of Lot, so shall it be in the days of the coming of the Son of man."

This leads me to dwell for a time on God's work in these last days; men want no more revelations from heaven; say they, "We have a Bible; it contains enough for our salvation; we want no more; besides if God were again to reveal his will to man, would he not choose some good christian Archbishop, Bishop, Rev. Dr. or more pious dissenting clergyman?" I reply, if he should *now* choose some such learned and popular divine, it would be out of his usual course; he has generally chosen the unlearned and weak, and rejected the learned and strong—preferring to "confound and bring to nought the things that are, by the things that are not." See the unlearned apostles and seventies of Christ's day; also his opinion of the great and lofty church dignitaries of those times—"Whited sepulchres," "Inwardly full of dead men's bones," "Ye scribes and pharisees, hypocrites," "Inwardly ravening wolves," "Would not go into the kingdom themselves, and prevented those that would," "Blind leaders of the blind," "Ye do always err not knowing the scriptures," "Going about to make proselytes, and making them two-fold more the children of hell." Is there any resemblance in the conduct of the hypocrites of these days—the "teachers for hire and diviners for money"—to that of the ancient sectarians as described by Jesus? They that have the light of heaven—the spirit of God—can see how striking the likeness. Men generally, and especially the man-made priesthood of former days, rejected what they considered unnecessary innovations; they wanted no ark, for there was no appearance of a flood, and God was merciful; yes, full of mercy. Their plan of salvation was best; they did not feel they wanted God's plan—they rejected revelation, so they did in Lot's day—they wanted no Zoar to flee to, for they did not believe in revelation, saw no appearance of a destruction by fire, neither did the people in the days of Jesus. "He came to his own, and they received him not." Truth never has been popular; and the first to reject God's truth or revelation have always been those who had an interest in propagating error; and if this be true, there is more hope, sir, that you may not reject this work from your being a disinterested enquirer after truth; nevertheless it is a true and faithful saying—"It is hard for a rich man to enter the kingdom of God." The very fact, that in the wisdom of God, under Jesus, Joseph Smith, a poor unlearned farmer's boy, is placed at the head of this the kingdom of God in these last days, and that what we have received of intelligence and power has been received from heaven, through such a channel, even through him, is a great trial for a *rich* and *learned* man to acknowledge and submit to.

Did not this apparent inferiority form part of the trial and hindrance in the days of Jesus? "Is not this the son of Joseph *the carpenter*? are not his brothers and sisters with us? and yet he calls himself the Son of God! and says he has revelations from heaven!" and what he saw his Father do that did he—"I and my Father are one." Rich and learned men dislike to acknowledge a poor illiterate head, even though of God's appointing; but, say you, here is the obstacle, "Convince me that Joseph Smith is sent of God." I may make a few additional remarks on this subject ere I conclude this letter, meantime I would here only add, that the above shows God's choice heretofore to have been of such as he, and if any man will do as Mr. Smith taught, he will *know* of the doctrines he taught—that they are the doctrines of Christ, and that the gifts, powers, and blessings promised by Jesus Christ and by him, follow the obedient believers in this day as in Christ's day.

I shall not dwell upon the image that Daniel saw in a vision, but would remark that we too, like you, believe that "in the days of *these kings*, the God of heaven will set up a kingdom." We may differ as to our expectation of the manner in which this kingdom will come. John sees an angel flying through the midst of

heaven, having the everlasting gospel to preach to men that dwell upon the earth." If, then, the gospel, or God's plan of salvation had been on the earth, what need to send it from heaven again? What was the condition of "*these kings?*" like the toes that represent them, they are partly weak and partly strong, and as iron and clay do not adhere, so there is no principle of union or strength among them; indeed it is esteemed the perfection of modern government and the palladium of their strength, to be nicely divided into parties—"the balance of power!" that is, one portion pulling one way, the other pulling as much in the opposite direction! stand-still governments, continually working, yet doing nothing and worse than nothing, fulfilling the prophecies of Samuel—see 1 Sam. viii. 10—18—ministering to the wants and whims of pampered kings and governors, who are not guided by the revelation of God's will from heaven; who think this altogether unnecessary, and being in the political world as parsons and priests are in the ecclesiastical, *interested parties*, they too, without doubt, will reject the THEOCRACY—the kingdom of God and the government thereof. Their conduct how unlike the *union* in the kingdom of God, which is power, all baptized into one body by one spirit, having one Lord, one faith, and one hope—all pulling one way, accomplishing God's purposes, and no "schism in the body."

I have no doubt but many who persecute the church of God in this day, do it ignorantly and from zealous motives, as Saul did, and verily *believe* they are doing God's service; this resemblance to one who is now called a persecutor is, in my mind, a great and important fact, although many see no parallel, and tauntingly say, "Saul persecuted the followers of Jesus the Son of God, we persecute the deluded followers of Joseph Smith, an impostor and a deceiver." Leave the men and look at the principles and doctrines of the Saints of former days and those of latter days—they are the same, they both teach the same doctrines, insist upon the necessity of attending to the same ordinances, "obeying the same gospel," receiving the same gifts, blessings, and powers by the laying on of hands—being led by the same spirit into *all* truth: and they are persecuted by the same spirit—a spirit of falsehood and opposition—by men who esteem themselves the servants of God, as Saul did, but who perhaps unconsciously are teaching the doctrines of devils, and are led by him who is the father of lies, the accuser of the brethren, and the opposing and rebellious spirit from the beginning.

And here I would show what some of the devil's doctrines are and ever have been.

## DOCTRINES OF GOD AND OF THE SAINTS.

"Thou shalt not eat, for thou shalt die in the day thou eatest."

"I know Job; he is a perfect and an upright man, and one that feareth God."

"Thou shalt worship the Lord thy God, and him only shalt thou serve."

"He that believeth and *is baptized*, shall be saved."

"Go ye into all the world, and *preach* the Gospel to every creature, he that believeth and is baptized shall be saved." Of course, infants cannot hear *preaching* nor *believe*, therefore, baptism to them is unnecessary.

"These signs shall follow them that believe,"—having been baptized.

"In my name they shall 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."

## DOCTRINES OF DEVILS AND OF SINNERS.

"Thou mayest eat, and thou shalt *not* die."

"Put forth thine hand, and touch all that Job hath, and he will curse thee to thy face."

"I will give thee all the kingdoms of the world, if thou wilt fall down and worship me."

"He that believeth shall be saved."—"baptism is a non-essential."

"Baptize infants—it is not necessary to preach to them, nor for them to believe—but if not baptized, they must go to hell, even though not a span long, for they are born in sin through Adam."

"No signs shall follow the believer—none are needed now."

"They cannot cast out devils, for there are none now to be cast out."

"There is no need for this gift—let them learn new tongues at colleges."

"They cannot take up serpents, and if they drink any deadly thing, it *shall* kill them."

"They may *not* lay hands on the sick, for they shall not recover."

"If any of you are sick, send for the Elders: they shall pray over you, and anoint you with oil, and the prayer of faith shall save the sick, and the Lord will raise them up, and if they have committed sins, these shall be forgiven."

"And the Lord said, write the *vision*, and make it plain upon tables."—"For the *vision* is yet for an appointed time, wait, for *at the end* it shall speak, and not lie—*it will surely come*."—"Thou shalt speak out of the ground—thy speech shall be low out of the dust." "Truth shall spring out of the earth."

"And the *vision* is as the words of a book that is sealed, which neither the learned nor unlearned can read,"—"and in that day shall the *deaf* hear the words of THE book."

"If any of you are sick, send for the doctors, and they shall give you medicines, minerals, drugs, poisons, &c., and you may or may not get better; you may pray, but anointing with oil and laying on of hands are unnecessary: go to the penitent form that you may get forgiveness of your sins."

"Truth comes from our colleges and pulpits, and the Lord *says nothing* now: we shall have none of your visions nor writings upon plates; this savors too much of the 'Book of Mormon.' No revelations will come *in the end*,—certainly not out of the ground, dust, or earth: no, the truth we believe in comes from the lofty head—our exalted seminaries and elevated pulpits."

"There are neither visions nor sealed books now, especially if written on plates: our learned men can read any language, and there is no need for the Lord to aid in translation—that the deaf may *hear the book* read." *Ergo, God and ALL the prophets are liars!!*

The Saints of the last days believe, receive, and abide in the above doctrines of God. "Who are the seduced—the deceivers and being deceived, that are teaching these doctrines of devils—that transgress and abide not in the doctrines of Christ, and therefore have neither the Father nor the Son?" Answer—"The enlightened Christians, the sectarians of the nineteenth century." Oh, sir, meditate upon these sayings, and let the 666 different sects now extant reflect and be warned. "If *any man*, or even an angel from heaven, preach any other gospel than what I have preached, let him be an accursed;" and they *will* be destroyed, as they now are cursed, unless they repent and acknowledge God, his kingdom and government, and that speedily. Even "*this generation* shall not pass away till all these things—and many more of great importance—be fulfilled."

I feel that for the present I have nearly completed my purpose. I might dwell upon many great—very important—matters that pertain to THE *gospel*, which have been revealed from the heavens and by the Spirit of God in these the last days: for this Spirit, which is received by the laying on of hands, takes of the things of God, and *reveals* them unto us; yea, the deep things—present, past, and *to come*. But, sir, I know a more certain way by which you can obtain this superior intelligence; viz., by *obeying the gospel*—"minding the same things"—receiving the same Spirit, by which you will be led into ALL truth. You will thus understand, even more perfectly than you do, the signs, times, and circumstances connected with Christ's second coming, and his *personal* reign on this earth—the removal of the curse therefrom—the gathering of the *dispersed* of Judah—the rebuilding of Jerusalem—the coming forth of the *outcasts* of Israel, even the ten tribes—and the establishing, building up, and glory of *Zion*, to which the first dominion shall come, and whence also shall come forth the *law* of the Lord, at the same time his *word* shall proceed from Jerusalem—of the *deliverance* that shall be provided *in Zion* and *in Jerusalem*, in the hour of God's judgments—of the *locality* of *Zion*, and the gathering of the *remnants* of Israel to *Zion*, to which "many nations shall say, Let us *go up*, that we may learn more perfectly the ways and the law of the Lord"—of what these *remnants* are composed, and how *we know* these things, even by REVELATIONS from the heavens *in our own days*; without which, and the *Priesthood*, "this gospel of the kingdom never could be preached to all nations before *the end*;" without which the *Saints* could not *judge the world*, be saved in the *perilous times* of the last days, overcome all things, even the powers of darkness, and bring to pass much *restitution*: by these officers, gifts, and powers will the THEOCRACY be made manifest, even this government of God on the earth, by apostles, prophets, faith, and *the power of God*; the "hills will be brought low, and the valleys be exalted; Satan and the powers of darkness be bound; this



earth be changed and elevated to celestial glory; where among the luminous worlds—without number or end—that *are* and *to be* in the immensity of space, it will for ever shine, having need neither of the sun nor moon to lighten it, God being the light thereof.”

I send you a small catalogue of the works which we receive, believe and recommend—written by “holy men of God, who are moved upon by the Spirit of God”—*inspired*—to write the things of God, as they are commanded in this our day, as the Saints of former days did. They may be had at “The MILLENNIAL STAR Office, 15, Wilton Street, Liverpool.” I would respectfully call your attention to these, because they contain intelligence, which is *true* and faithful, of the origin and records of the aborigines of America—of the priesthood, officers, revelations, and kingdom of God—of the curses and scattering, the blessings and gathering of Israel—of the call, endowments, persecution, sufferings, and murder of Joseph Smith and many more of the *Saints of the most High*, whom the wicked, now as formerly, think they shall *wear out*, but they cannot; for I bear testimony, “the kingdom *now* set up shall *not* be left to other people, and shall *never* have an end;” it is the kingdom of God spoken of by Daniel, and “the kingdoms and dominion under the whole heaven will Jesus *give* to THE SAINTS, and they shall *take* it, and possess it, even for ever and ever.” Amen.

There are hundreds of objections to this work and to these doctrines which have been so often met, that I shall here only notice one: “Why lay so much stress on BAPTISM *by immersion*?” Because God, the eternal Father, and Jesus do, and the apostles anciently did: “Marvel not that I said unto thee, Thou must be born again. Except *a man*—that is, *any, every man*—be *born of water* and of the Spirit, he can neither *see* nor *enter* the kingdom of God.” Although in the same discourse (John iii.) Jesus dwells upon *believing* and faith for eternal life and salvation as needful, Baptism is as essential; indeed faith without this ordinance *properly administered* is dead. And that sprinkling, or pouring, was not the plan of God, is yet further evident in this saying: “that John, Jesus and his disciples baptized at *Ænon*, for there was *much* water there.” (John iii. 22, 23.)

You, sir, *believe*; and I call upon you to *repent*, and be *baptized* by one having authority—received as Joshua and Aaron received theirs—FOR *the remission of your sins*, and you shall receive the Holy Ghost. If you *will*, you shall be yet more abundantly *blessed*; if not, you shall be condemned, and your blood shall not stain my garments. I have warned you as a father, as one whom I love, and to whom I am much indebted; and I would, in Christ’s stead, beseech you to be reconciled unto God in God’s way, and leave the ways of men to those who make men their stay. Search the scriptures, and pray simply, honestly, and earnestly to God for light and *the truth* in the name of Jesus, and you will *obey the gospel*, which is the sincere desire of, sir, your servant for Christ’s sake. Amen.

THOMAS D. BROWN.

Liverpool, 6th November, 1848.

#### EXTRACTS FROM CONFERENCE MINUTES.

##### LEICESTER.

*Held Oct. 22, 1848.*—There were represented at this conference 4 branches, 12 elders, 18 priests, 4 teachers, 3 deacons, and 166 members including officers. One had died, 15 had been cut off, and 8 baptized during the last quarter. Ordained 1 elder, and 1 deacon. The branches all in good standing.

JOHN FIDOE, President.

JOHN CLARKE, Clerk.

##### MACCLESFIELD.

*Held Nov. 5th, 1848.*—This conference represented 7 branches, 2 high priests, 14 elders, 25 priests, 10 teachers, 6 deacons, and 267 members. 15 baptized during the last quarter, 10 removed, 6 emigrated, 7 received, and 4 deaths. The branches generally in good standing. Ordained 1 Elder and 1 teacher.

CHARLES MILLER, President.

JOSEPH WALKER, Clerk.

## WARWICKSHIRE.

*Held Nov. 5th, 1848.*—This conference represented 12 branches, consisting of 533 members, 1 high priest, 1 of the presidents of the seventies, 24 elders, 48 priests, 14 teachers, and 10 deacons. 85 baptized during last quarter. Ordained 1 priest.

The testimony of the elders from the various branches, as regards the feeling of the Saints, and the prospects of the work were very cheering. After which it was resolved that we cheerfully coincide with the appointment by Elder O. Pratt of Elders A. Cordon and L. Robbins to this conference, and that we will uphold them by every lawful means in our power.

The President then made some remarks concerning the change made in this conference, and did not doubt but that it would be for the good of the Saints, inasmuch as it emanated from a good source; for by elders staying too long in one place, their testimony became unheeded; therefore when a change took place, fresh elders could come and bring forth fresh testimony, and back up that which had already been given, and thus build up the faith of the Saints and carry conviction to the honest in heart. He afterwards gave some excellent teachings regarding obedience to counsel, and that he also wished the president of every branch to select two counsellors; for himself he nominated Elders Lewis Robbins and Thomas Day, to stand as his counsellors in this conference, which was carried.

The President then made some remarks on the necessity of having a general book agent appointed for this conference, and also that an agent should be appointed in every branch, and that each branch should be responsible for the conduct of their agent, and that the whole conference be responsible for the conduct of the general agent. The meeting then adjourned until two o'clock.

The afternoon meeting opened by singing, and prayer by Elder Robbins, when it was resolved that Elder Lewis Robbins be appointed general book agent for this conference.

The President then exhorted the presidents of the various branches to arouse the attention of the Saints to the purchase of the publications issuing from the STAR office, and remarked that he wished to suggest a plan that would raise the Saints a little in the scale of society, namely, that a Tract Society should be formed in every branch, and that the Saints should circulate the publications from house to house, and thus lay the principles of eternal truth before the people.

After some remarks from the different Elders, it was resolved that a Tract Society be formed in every branch for the circulation of the truth; and it was further resolved that the Presidents of every branch devise means to raise money for the purchasing of Tracts, and forward it to the book agent as soon as possible.

ALFRED CORDON, President.

JOHN FREEMAN, } Clerks.  
WILLIAM SHIRWELL, }

## The Latter-day Saints' Millennial Star.

DECEMBER 1, 1848.

*Woolwich, Friday, Nov. 17th.*

"Dear President,—Several causes have contributed to detain my letter till now. I would like your counsel still further upon the subject of Tithing, if any thing occurs to you worthy of being said upon the subject. Some of the rich Saints may not come up to their privilege and duty. The question arises then, Shall those comparatively poor be permitted, and perhaps counselled, to contribute, from time to time, a portion of their substance and earnings to this object. The poor and those in moderate circumstances would be perfectly willing to lay by for the Temple, as God prospers them, a little, either weekly or monthly, and trust in God for the means to effect a timely deliverance from Babylon. The poor

generally have been the willing instruments to carry on this work to its present height of prosperity and triumph. Will not God bring his numerous people to Zion as soon, if they shall contribute a little to the building of the Temple, as if they laid by all their surplus means for passage money? You are fully aware that deliverance will come to the Saints, by means of building God a House, as much in this day as it was of securing blessings in Solomon's days. Of what use to us will be sealed houses and gathering to Zion, if the Lord has no house in which to reveal his will to all flesh, where ordinances may be ministered both to the living and for the dead. I am fully aware that your very liberal remarks, exempting the greatest part of the church from a present tithing, were designed to give the richer members of the church the privilege to do in this particular all that is *now* required of the British churches. Should they come up to their privileges, all would be well, and your mind would be satisfied, and the Lord pleased, and the House of God soon be in readiness for dispensing the richest blessings, without which many must go to their graves if it is not seasonably completed. But if deliverance does not come by those who have the first offer, may others have the privilege and blessing of forwarding the building of God's House. If the rich will not do their part to build the House of God, what the poor lack God can make up; yea, he can open the rich mines of the land of Joseph, and beautify his own House with gold and silver, &c., and transmit means abroad in order to bring his sons from afar, and his daughters from the ends of the earth. Surely, riches will eat as a canker those who suffer the Lord's House to lie waste, while their means are deposited knowingly in the houses, railways, and banks of Babylon. But still I have good hope that I shall be permitted to gather sufficient to gladden the hearts of those who are striving with all longsuffering and joyfulness to build a House, where all nations may go up and learn the ways of the God of Jacob.

"I receive the most unbounded kindness from the Saints in all places, for whom I am bound to invoke blessings for evermore. Most affectionately,

"ORSON SPENCER."

**TITHING.**—The suggestions of brother Spencer, in his excellent letter on tithing, should be carefully read, and understood, and digested by all the Saints in this land, especially the rich. How often have we reflected upon the saying of Jesus: "How hard it is for a rich man to enter into the kingdom of God." Riches are a great temptation, yet it is possible to resist the temptation, and do the will of God even with the riches which we may possess. There is one thing which the rich among the Saints should distinctly understand, namely, that they cannot be saved without obeying the law of the Lord. Will the first principles of the gospel plan save them if they neglect the law of the kingdom which they have entered? No; verily, no. What are riches compared with obeying the word of the Lord? They are as nothing, and vanity, or rather a curse, to the disobedient, who shall perish with their substance.

All the poor among the Saints have the privilege of paying tithing, if they desire; and in so doing they shall be blessed. Indeed, in America the poor as well as the rich pay tithing—a tenth being required of all Saints. But here the situation of the poor is very different from what it is in a land of plenty. Wisdom would seem to dictate that the poor should use every laudable exertion to extricate themselves from starvation, and, if possible, emigrate to the Pottawattomie country, where their temporal condition will be bettered at least a hundred fold; and where they can do more in two weeks in the form of tithing than they could in this country in a whole year. At the same time they could procure an abundance of the necessaries of life, and prepare themselves in all things for a still further emigration over the mountains. If those of whom tithing is required in this land refuse to comply, and thus reject the word of

the Lord, we shall, in due time, receive counsel from the proper source, what further shall be done; for the Lord will never be at a loss how to proceed to carry out and fulfil his purposes. In the meantime, let all the conferences wherever our faithful and worthy brother Spencer shall visit, hearken diligently to all his instructions and counsels, and with open, liberal hearts pay their tithing, and thus fulfil the law of God. The conferences which he cannot visit, can forward to me, through the post, or otherwise by any safe conveyance, whatever amount they wish to donate for the building of the House of God. Brother Spencer will probably sail in January, and will go with the spring emigration over the mountains. By him the funds will be forwarded to the First Presidency at the Salt Lake.

BOOK AGENTS.—The next number of the STAR will complete the present volume. Soon we shall commence a new volume and a new year. Will the conferences see that their book agents settle up all their accounts with our office, and commence the year a new? If this be done, we shall be able to meet all the demands now against us, and at the same time have something left to send by the hands of Elder Spencer, to gladden the hearts of the Saints in the mountains.

The conferences throughout this country are greatly on the increase. We anticipate extensive additions during the coming year. This will call for a corresponding increase of the STAR for the next volume. How do our book agents feel upon this subject? Have you faith to increase your subscription lists for the next volume? If you have, please send to us, *immediately*, how many you dare venture to take. We are anxious to commence Volume XI. with a sufficient number to supply all future demands for, at least, one or two years to come. We are already out of some of the Nos. of Volume X., and are unable to supply some of the demands of our agents. The agents will see the necessity of giving us immediate information if they intend to have their subscriptions increased. We now publish nearly four thousand,—shall we increase it to five thousand? It is for the agents to answer.

EMIGRATION.—Our first ship will sail after the 20th of January. Those who secure passages in her will be notified by letter what day they must be in Liverpool. If all the emigrants who intend sailing for New Orleans, during the season of emigration, would forward, as soon as convenient, their names, ages, and deposits, we should have more time, and be better prepared, to make all suitable arrangements for them. Will Captain Jones tell us, *in time*, how large a fleet he will require? And we will make ready for him. Three hundred large ships could scarcely carry the hosts of Saints who are now anxiously desiring to emigrate from this Island to their future home. O, what joy and gladness thrill through the bosom in contemplating the rising glory of Zion. The mountains, the hills, and the valleys of Zion will soon be covered with the numerous hosts of Israel!

O Lord, hasten thy work! Gather the children of Zion, and make them "*a strong nation!*" Let Zion bring forth her children speedily; for she hath travailed in pain these many years! Let "*a nation be born in a day!*"

## LETTERS TO THE EDITOR.

50, Burr Street, London Dock, London.

Dear President Pratt,—You will perceive by the above caption that I have at length reached the great city and pride of nations; and I have often said in my mind, I wish that you were here that I might enjoy the benefit of your personal observations and reflections upon this most splendid seat of modern Christendom.

the Lord, we shall, in due time, receive counsel from the proper source, what further shall be done; for the Lord will never be at a loss how to proceed to carry out and fulfil his purposes. In the meantime, let all the conferences wherever our faithful and worthy brother Spencer shall visit, hearken diligently to all his instructions and counsels, and with open, liberal hearts pay their tithing, and thus fulfil the law of God. The conferences which he cannot visit, can forward to me, through the post, or otherwise by any safe conveyance, whatever amount they wish to donate for the building of the House of God. Brother Spencer will probably sail in January, and will go with the spring emigration over the mountains. By him the funds will be forwarded to the First Presidency at the Salt Lake.

BOOK AGENTS.—The next number of the STAR will complete the present volume. Soon we shall commence a new volume and a new year. Will the conferences see that their book agents settle up all their accounts with our office, and commence the year a new? If this be done, we shall be able to meet all the demands now against us, and at the same time have something left to send by the hands of Elder Spencer, to gladden the hearts of the Saints in the mountains.

The conferences throughout this country are greatly on the increase. We anticipate extensive additions during the coming year. This will call for a corresponding increase of the STAR for the next volume. How do our book agents feel upon this subject? Have you faith to increase your subscription lists for the next volume? If you have, please send to us, *immediately*, how many you dare venture to take. We are anxious to commence Volume XI. with a sufficient number to supply all future demands for, at least, one or two years to come. We are already out of some of the Nos. of Volume X., and are unable to supply some of the demands of our agents. The agents will see the necessity of giving us immediate information if they intend to have their subscriptions increased. We now publish nearly four thousand,—shall we increase it to five thousand? It is for the agents to answer.

EMIGRATION.—Our first ship will sail after the 20th of January. Those who secure passages in her will be notified by letter what day they must be in Liverpool. If all the emigrants who intend sailing for New Orleans, during the season of emigration, would forward, as soon as convenient, their names, ages, and deposits, we should have more time, and be better prepared, to make all suitable arrangements for them. Will Captain Jones tell us, *in time*, how large a fleet he will require? And we will make ready for him. Three hundred large ships could scarcely carry the hosts of Saints who are now anxiously desiring to emigrate from this Island to their future home. O, what joy and gladness thrill through the bosom in contemplating the rising glory of Zion. The mountains, the hills, and the valleys of Zion will soon be covered with the numerous hosts of Israel!

O Lord, hasten thy work! Gather the children of Zion, and make them "*a strong nation!*" Let Zion bring forth her children speedily; for she hath travailed in pain these many years! Let "*a nation be born in a day!*"

## LETTERS TO THE EDITOR.

50, Burr Street, London Dock, London.

Dear President Pratt,—You will perceive by the above caption that I have at length reached the great city and pride of nations; and I have often said in my mind, I wish that you were here that I might enjoy the benefit of your personal observations and reflections upon this most splendid seat of modern Christendom.

Here is the world and modern christianity in beautiful miniature. Her Majesty, the acknowledged head of the Church of England, and empress of one of the mightiest nations of modern times, is surrounded with a galaxy of Lords, spiritual and temporal. Here the God of heaven has suffered modern christianity to put on her most splendid livery. Before the knell of time is sounded, he has suffered the tree of Protestant Christendom to come to maturity, and all nations to taste of its fruit. It ill becomes me to attempt a description of its fruit to *you*: you know its nature full well. Many nations have tasted it, and say positively that it is *bitter*. Even the heathen are reluctant to receive it in barter. The skin of the apple is not so objectionably ugly as its contents are bitter. Many that have tried it for a tonic, have found symptoms of dropsy, spasm, and delirium to follow. Under its influence many have set their mouths against the heavens, transgressing the laws, breaking the covenant, and denying the authority of the Lord that bought them, to send messengers to them in these days. But while there are many in this city that are like the heath in the desert, that knows not when good cometh, yet a goodly number are turning to the Lord, and enquiring after the "old paths." The work of the Lord is spreading in this conference in a manner praiseworthy not only to the president, whose ample qualifications richly fit him for this important post, but also to the other officers and members. The system of diffusing knowledge by individual and conversational efforts among the multitude, and by your enriching publications, is in happy progress in Sheffield and Birmingham conferences (where I have lately visited); and in London this system is vigorously urged, and a signal blessing has followed the effort to open many new places of worship. It appears to have a good effect in propagating truth, where there is a large branch of the Church and a very ordinary and small place of worship, for that branch to subdivide and obtain one or more other places to meet in, though the places are but small: the expense of rooms will rarely be burthensome when the Saints are diligent and faithful. The Saints generally are earnestly desirous to be useful in any way that you may counsel them; the greatest difficulty is in bringing the gospel distinctly to "every creature," so as to make it a witness and warning to all.

Conversational efforts, introducing publications, and diverting attention to public preaching, is a service that all Saints, male or female, may be qualified for. I think this species of labour meets your approbation. The Saints now have so much knowledge and assurance in the work, and the signs so manifestly follow, that much good may be anticipated through this medium.

The London Conference will meet next sabbath, and your presence is earnestly solicited; indeed, in all the conferences where I have visited there is a great desire to see you. If my health continues to improve it will give me pleasure to share in your labours, in order to give you a week or two at least among the churches before I leave in January. This conference is now enlarged to near 1200! Please to give me such instructions concerning my further visitation of the churches as you may think proper.

Most affectionately yours,

ORSON SPENCER.

17, Fellowes Street, Hackney Road, London, November 13, 1848.

Dear Elder Pratt,—I am informed that many are enquiring the result of your tract on "Divine Authority," in answer to my letter. In reference to myself, to my own unspeakable comfort, I am able to say that the result is, that I am now a member of the Church of Jesus Christ of Latter-day Saints. In obedience to the divine command I repented, humbly and earnestly;—I was baptized, and according to the unalterable ordinance of the unchanging and eternal Father, my sins were remitted, and my very being pervaded with peace, calmness, and tranquility, deep and enduring. I have repeatedly, when a sectarian, tried to believe myself saved, and when my feelings have reached a certain tone and intensity, I have concluded I was saved; but, with these efforts to be saved, what agitation and trepidation, apprehension and fluctuation ever stood connected! *Certainty* of being saved and *permanency* of peace, I never knew. *Now I know both!* Now I understand the difference! I am astonished that I should have overlooked portions of God's word so simple and yet so momentous; and surely those portions that refer to remission of sin must be of transcendent importance! And if infinite wisdom has linked

“remission of sin” with “baptism in the name of Jesus,” it must be infinite folly, and infinite presumption, to sever or to disobey a mandate so high. The hands of God’s elders were laid on my head—the invocation was accompanied by the Spirit in attestation of his own servants and ordinance. They “administered the Spirit” in thrilling energy; and I pray that I may be counted worthy to share in the perils and the toils, and to participate in the triumph and the glory that are destined to terminate the sorrows, the sufferings, and the labours of the Church of Jesus Christ of Latter-day Saints. Even so: amen.

I acknowledge my obligations of gratitude to my never-to-be-forgotten friend, Mr. C., whenever he called on me, it was to press these matters on my attention—to brother Spencer, for his admirable letters, so convincing to the judgment, and so pleasing to the imagination—to yourself, dear Elder Pratt, for your clear, cogent, and resistless Tract; to evade its conclusions and be honest, is in my opinion impossible; to see and admit the truth, so forcibly urged and transparently shown in your Tract, and not to obey it, is to incur guilt of a frightful magnitude—to Elder Banks, that brother of a mind so illuminated, and a heart so loving and so generous in its yearnings and throbbings for humanity—and to others of the London brethren, who seem to find their own happiness in promoting that of their fellow-men. The only regret I feel in connexion with all this, arises from the thought that my friend, Mr. C. should thus, as it were, introduce me into safety and remission, and be still in peril and unsaved himself!

I remain, dear brother, your brother in the Lord,

JOHN HYDE.

*Scotstown, London Road, Glasgow, Nov. 18, 1848.*

President O. Pratt,—Beloved brother,—I wish to ask you a question or two concerning the duties and obligations resting on a man who holds the priesthood, and of the power vested in the presidency and counsel of a branch of the church to bring to trial, suspend, silence, or cut off a member of that counsel for neglect of duty, disobedience to counsel, immoral conduct, &c.

1. What is to be done with a man holding the priesthood, who lives in the wilful neglect of all the duties of his office?

2. Can the presidency and counsel of a branch of the church bring to trial, suspend, or cut off an elder, priest, teacher, or deacon for disobedience to counsel or immoral conduct.

Your answer to the above, through the columns of the STAR, will gratify some and instruct others.

The work of the Lord is going on in Glasgow Conference. 150 have been baptized since last quarterly conference—70 of them in Glasgow alone—and a fair prospect of a still greater increase the remaining part of the quarter.

I remain your affectionate brother in the bonds of the everlasting covenant,

ELI B. KELSEY.

ANSWERS TO THE QUESTIONS IN THE FOREGOING LETTER.

*Answer to question first.*—“Wherefore now let every man learn his duty, and to act in the office to which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty, and shows himself not approved, shall not be accounted worthy to stand. Even so. Amen. (See Book of Doctrine and Covenants, section 3, paragraph 44.)

*Answer to question second.*—“And if any man or woman shall commit adultery, he or she shall be tried before *two elders* of the church, or *more*, and every word shall be established against him or her by two witnesses of the church, and not of the enemy; but if there are more than two witnesses it is better. But he or she shall be condemned by the mouth of two witnesses, and the elders shall lay the case before the church, and the church shall lift up their hands against him or her, that they may be dealt with according to the law of God. \* \* \* *And thus ye shall do in all cases which shall come before you.*” (See Doctrine and Covenants, section 13, paragraph 22.)

The presidency and council of a branch, that is, the officers of a branch, when convened “*in a meeting, not before the world,*” have a right to bring to trial, sus-

pend, silence, or cut off any one or more of their own number, or any other person belonging to the branch. They should, as soon as convenient after having passed their own decision, lay the case before the branch, that the church may also decide. This will be calculated to preserve a union of action and of feeling among both officers and members. Let the officers be careful in plucking up the tares, that they do not injure the wheat. The spirit giveth wisdom, and wisdom is profitable to direct in all things. Blessed is that servant who followeth the wisdom of the spirit, and is not deceived; for he shall rule in righteousness, and be honoured among the children of God.

*Bedford, November 6, 1848.*

Beloved Brother Pratt,—This report I thought only due to the memory and friends of our aged and venerable brother, William W. Smith, who departed this life in Bedford, on the 25th of October, A.D. 1848. He was about the stature and likeness of Patriarch Joseph Smith, sen. Often had his silvery white locks, with honoured years, adorned the assemblies of the Saints in Bedford. Smoothly had he glided along on the ever-changing and boisterous stream of time for 76 years. Eleven years since last August he set a wise and worthy example for his children, by obeying the message of salvation, borne by angels from the courts of glory, at the hands of the Lord's servant, Elder Willard Richards, whose name he still cherished, and made (of me) many kind enquiries about his welfare. Brother Smith has been an unflinching advocate for the gospel, and an unwavering friend for truth. He has been a president, a counsellor, agent and father to the Saints, who deeply feel and mourn his loss. He was respected and honoured by all the good, and even the enemies of the gospel called him a saint. Before he was gathered with his fathers he bore a faithful testimony to the work of God to all his friends who called to see him. In a serene composure of mind, with heavenly dignity, he bore his illness, and testified that this was the kingdom of God organized in the last days. His life was that of a good man, and his whole course was that of honour. He was hospitable, faithful, and kind, and to the home of such he has gone. He died happily in the Lord to rest from his labours, and his works will follow.

“Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.”—Rev. xiv, verse 13.

He made a wise and lasting choice, indeed,  
Like fearless saints of God in days of yore;  
Search hills, and dales, and mines from shore to shore,  
No jewels, gems, nor pearls can it exceed.

Not rife with worldly pomp nor honours vain,  
'Tis Christ's pure gospel, in vernal rays of light,  
Will wreath for him a crown of everlasting life—  
Deck him with laurels of immortal fame.

By your fellow-servant and brother in Christ Jesus,  
J. H. FLANIGAN.

#### FAITH AN EFFECTUAL REMEDY FOR THE CHOLERA.

*60, Clark Street, Airdrie, October 12, 1848.*

President Orson Pratt,—Dear brother,—Upon Thursday evening, September 28, while a few of the Saints in this branch were assembled in the capacity of a prayer-meeting, I was sent for to the house of Brother Archibald Geddes, residing in the village of Clarkstone. He asked me to attend to the ordinance appointed of God for the healing of the sick: he seemed to be labouring under an attack of the cholera, during which the following symptoms were manifest—violent vomiting, and severe cramp from the feet as far up as the thighs. Elder Andrew Henderson, having accompanied me from the prayer-meeting to brother Geddes's house, engaged in prayer. I then administered the ordinance to him in the name of the Lord Jesus Christ, and laid hands upon him, when he immediately recovered so as to attend his work as usual upon Saturday. He said he felt so well that he could even have begun work on Friday morning, without fear of any injury therefrom.



His wife, who is not a member of our community, was also sick and very unwell at the same time, and at her request we administered the ordinance to her, when she also immediately recovered by the power of God. I hereby testify the above truths to you and the churches throughout the British Isles under your pastoral care, (if you please).

The work of the Lord is moving on in this region of country. The elders belonging to the Airdrie branch are labouring with all their might, and we anticipate that it will roll on with accelerated speed under the presidency of Elder Eli B. Kelsey. We admire the plans he is adopting, and will co-operate with him in all things that he undertakes: we are busied at present raising a fund in this branch, agreeable to his counsel, which fund will be expended in the getting of a few thousand pamphlets, and distributing them in this locality as he may direct.

Considerable agitation prevails in this quarter regarding the Church of Jesus Christ, in consequence of the exertions of the elders during the past summer; while the pamphlets are being read by the honest who have heard and who have not heard our testimony, we pray that they may feel as if the spirit of the Lord said to them, "this is the way, walk ye in it, and ye shall inherit eternal life." We desire to be diligent and energetic in the work of the great God, and to sustain you and all good men, from President Brigham Young to the last and least who are worthy the name of Saints, by our faith and prayers, and every thing else which our Father in heaven has placed within our reach.

My kind love to you, your wife and family, and Elder Orson Spencer, hoping that he is recovering from his sickness. I remain your obedient servant and brother in the kingdom of God,

JAMES G. BROWN.

*Louth, Lincolnshire, November 20, 1848.*

Dear President Orson Pratt,—Previous to my departure from this conference and from this country, to emigrate to the land of Joseph, the place of the Zion of the holy one of Israel, I feel desirous to communicate to you by writing some information relative to the well-being and prosperity of the church and kingdom of God in this region; and it affords me no small degree of satisfaction to state that never has the church in this conference been in a more healthy and prosperous condition than at the present time. The members are united with but very few exceptions, and such a unanimity of feeling and sentiment as pervades the councils of the priesthood throughout, shows demonstratively that the influence of the holy spirit of truth rules in their midst, and the result is, numbers are being added to the church. In the Hull branch, eleven were baptized in one week; and throughout the conference there has been an increase of about forty during the last four weeks, being an average of ten each week. There seems to be an invisible agency or spirit at work among the people, and they begin to enquire after the truth. I received a letter the other day from a lady residing at Wainfleet, a place about 30 miles distant from here, expressive of her desire to become connected with the church and people of God. I here give an extract verbatim:—

"I can only say that I have been a member and hearer of the Wesleyan society more than twelve years, and never could obtain that blessing, (namely) the forgiveness of sins so much preached and talked about amongst them. But as soon as Mrs. Spiking (Mrs. Spiking is a sister in this church) put into my hands those invaluable letters of Mr. Orson Spencer to his friend, the *Millennial Star*, and other works, a new light broke in upon me, and I am quite prepared to take up whatever cross there may be, and be baptized into the Latter-day Saints' faith."

Since I received the above, Elder Joseph Westwood has visited and preached in Wainfleet, and administered the ordinance of baptism to her; another has followed her example in the same place; and a new field of labour is now open in the surrounding country. The harvest truly is great, and the labourers are few. Will one or two faithful brethren, who feel an interest in the prosperity of Zion and the salvation of the people, volunteer to labour in this conference and vicinity? If so, good will be the result.

I now feel to say to my brethren in the priesthood, be faithful to that which has been committed to your trust, live in humble submission to all the requirements of

the new Covenant, seek earnestly the guidance and direction of the Holy Spirit, practice virtue and holiness before God continually, that your temples may be pure and undefiled, and the Holy Ghost shall dwell in you richly, and fill you with the intelligence of heaven, that your words may be carried with power and effect to the minds of the people; and thus you will be subservient in the kingdom of God, and administer life and salvation to the honest and upright in heart, and condemnation to those who rebel against the authority of heaven. And to the members throughout the conference I would say, sustain by your faith, prayers, and means the faithful ministers of God, guard against extravagance, that is, vain and superfluous expense, and do not expend the little means you have foolishly; be temperate, deny yourselves the luxuries and vain pleasures of this world, which will vanish away like a vapour and be no more; but appropriate your substance to the support of a faithful ministry, the building up of Zion, the spread of truth, the salvation of the people, and thus be co-workers with God and his servants in the great scheme of redemption and restitution spoken of by the holy prophets since the world began. In doing so you will be blest, gathered, saved, and eventually be exalted to thrones of dignity, power, glory, and dominion in the eternal kingdoms of our God. Adieu.

Yours in Christ, JAMES URE.

*Trowbridge, Oct. 23, 1848.*

Dear President Pratt,—Being just recovering, under the blessing of God, from a short fit of illness with a little shaking of the ague, I feel a desire to write a few lines to let you know how things are going on in these parts. I have within a few days returned from a general visit through this conference, embracing over 200 miles in my journey, and on the whole things are in a flourishing state, particularly in Bristol, under the wise administration of Elder George Halliday, and in Bridport under the energetic course of Elder George Kendal. Large additions have been made to the kingdom of our God. I think we have baptized since conference over 100, and the elders and officers feel ripe and ready for the harvesting; in fact we all feel that the *south shall not keep back*, and we would like you to say *Amen* to it.

This comes with kind love to yourself and family, with a desire to be remembered in your prayers. I remain your brother and servant,

JOHN HALLIDAY.

*22, Mill Street, Newport, Monmouthshire, South Wales, Nov. 16, 1848.*

Dear Brother Pratt,—We have baptized two captains in Newport. The work of the Lord is rolling on here. Gifts and blessings are following the believers: the dumb speak and the deaf hear, and the sick are healed through the laying on of hands, which causes our hearts to rejoice. My love to you and family, brother Spencer, &c. May God bless you all.

Yours truly in the Lord,

WILLIAM HENSHAW.

#### LETTER TO T. D. BROWN.

*Galloway, N. B., October 10th, 1848.*

My dear Brother and Sister Brown,—To fulfil a promise which I believe I made to you when I saw you last, I take up my pen to write. You will discover from the heading of this letter that I am still in Scotland. My own people here have turned me out of their house; they told me I might stay as long as I pleased if I would cease my preaching, but I could not stay and preach; so I took my hat and my bag, and left the house, not knowing where I should go. Thus my own blood relations have turned me out, without a farthing in my pocket, among strangers, near 200 miles from home and 100 from any of the churches of the Saints.

The first house I went into was one of the poorest houses in the town of Gatehouse, the occupants two old people that live upon town relief. I told the old woman my tale of distress; she answered me thus—“As lang’s I hae a hoose, an a drap parritch tae tak, yees share it wi me, sae dinna ye fash yer lugg, nor be troubled ava about it; lay doon yer bag an a’ll mak ye a wee drap tea.” At this unexpected welcome, given in her native eloquence, my heart melted within me and a flood of tears rushed from my eyes, and spoke my gratitude to God and to the old matron.

I said in a loud voice, in the earnestness of my soul, O God, bless thine aged hand-maiden, and let thy salvation come to this house. I have remained here ever since, eating such things as they set before me, asking no questions. I have baptized one man, and expect to baptize several more to night, I know not how many; I preach in the Masonic Hall every Sunday, twice, and in the people's houses in the week nights.—The prospects in this country are very good: I hope soon to organize quite a branch in this town, by the blessing of God. I am determined to hold on, notwithstanding many things I have to suffer.

My kind love to all who dwell in your house. I would be glad to have a letter from you containing any news that would be interesting to me. I hope all your family enjoy good health. Would you bear my kind respects to Mr. and Mrs. Collinson, and believe me as ever, your humble servant and brother in the new and everlasting covenant,

G. D. WATT.

### THE PRESS.

INSCRIBED TO ORSON SPENCER, A.B.,

*Editor of the "Millennial Star" from February 1st, 1847, to August 1st, 1848.*

BY LYON.

How vast thy treasures, soul-inspiring STAR!  
 What power like thine so truthful to control?  
 While all the world's at enmity, ajar—  
 Thou bringest light and peace to every soul.  
 Tongue-speaking spirit of a heav'nly home!  
 The Saints shall laud thee in all time to come.

Star-light of Zion! 'twas thy loud acclaim  
 By which our Prophet was immortal made;  
 When persecution dragg'd him into fame,  
 Thou laid his body in the martyrs' shade;  
 And with a cherub's trump flew far and near,  
 Sounding the tale of bloodshed's dark career.

All but omniscient,—thine Argus eyes,  
 From pen and press, look out a hundred ways,  
 Unmasking malice, and refuting lies  
 In all their vileness, by thy Venus blaze!  
 Lawyer and statesman, priest and peasant, feel  
 The praise, or censure, which thou dost reveal.

When parted friends, by fortune's gath'ring fate,  
 Can't meet the while to form the social tie,  
 Thy deep drawn lines, in burning words relate  
 Old love and friendship when no soul is nigh;  
 Till fond remembrance, pouring o'er thy strain,  
 Forgets, and dreams "*we all shall meet again.*"

Read we of lands remote in barbarous climes,  
 Which Young, and Pratt, and Brannan travelled o'er;  
 Where savage hordes, unknown to christian crimes,  
 Invite the wand'ring outcasts to explore.  
 The hopeful Saint surveys their lone abode,  
 And lifts his mind in gratitude to God.

There's not a valley, mountain, strath, nor stream,  
 Nor note, nor song, nor wild flower's gaudy hue;  
 Nor light, nor shade, nor bright poetic dream,  
 That ever Genius in her fancy drew—  
 But what thy wizard magic charm has wrought,  
 To conjure up the image of a *thought!*

Soul-quick'ning STAR! thy light-diffusing rays  
 Shall yet dispel the gloom of mental night,  
 And haste the glory of Millennial days,  
 With bright effulgence on the heathen's sight:  
 When all shall know, throughout this world's vast bound,  
 Thro' truth's inspiring type, "the joyful sound."

And what but thee, thou alchymist of mind!  
 Could mould a thought to glad the wond'ring eye,  
 And give to sentiment, so well defined,  
 The silent breathings of a virtuous sigh;  
 Or paint the feelings love-sick eyes impart,  
 Or speak the language of a broken heart.

Thanks to the printing press for wisdom sound!  
 When tongues are mute and mould'ring in the dust,  
 It gives the echo of their thoughts profound,  
 And keeps the treasure with a miser's trust:  
 It tells their feelings, sorrows, joys, and fears,  
 And points the anguish of their brimful tears.

Ten thousand blessings and an angel's arm,  
 Defend thy virtue, and thy toils reward;  
 Till vice falls prostrate by thy dread alarm,  
 And all the world thy matchless worth regard.  
 Blest herald! go—march with the rising sun,  
 Nor stop till thou his ample course hast run.

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LIST OF MONIES RECEIVED FROM THE 8TH TO THE 25TH OF NOVEMBER.

Wm. West.....	£19 0 0	Brought forward.....	£43 9 6
James Bond .....	2 10 0	John Spires .....	0 11 3
Wm. Hawkins .....	5 10 0	Richard Ashworth .....	1 0 0
Wm. Speakman .....	4 3 0	Joseph Lawson.....	2 3 6
William Broomhead .....	2 0 0	James Bowman .....	2 10 4
J. Hackwell .....	1 0 0	C. Dunn .....	1 0 0
J. Halliday.....	2 0 0	Thomas Smith, Leamington.....	3 0 0
Geo. Kendall.....	1 14 5	Wm. McKeachie .....	11 7 6
Wm. Hulme .....	2 0 0	Henry Campbell .....	1 0 0
T. H. Clarke .....	1 15 0	J. Godsall .....	5 0 0
Francis Jackson .....	1 17 1		
			£71 2 1
Carried forward .....	£43 9 6		

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Just published, "THE KINGDOM OF GOD," Part I. Price 5s. per hundred; £2 5s. per thousand; £10 per five thousand.

The "KINGDOM OF GOD", Part II., can now be had. Price as above.

Now in the Press, a tract entitled "REMARKABLE VISIONS," containing facts in relation to the discovery of the ANCIENT HISTORY OF AMERICA, with a Sketch of the Rise, Faith, and Doctrine of the Church of Jesus Christ of Latter-day Saints. This tract should be extensively circulated, as it embodies a vast number of facts important to this generation. It will be the same size as the STAR. Price 10s. per hundred; £4 10s. per thousand; £20 per five thousand.

PART THIRD of the "KINGDOM OF GOD" may be expected soon.

The HYMN BOOK is now ready.

The Preston Conference will be held the 24th of December.

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CONTENTS.

T. D. Brown's Letter to W. Cunningham, Esq. 353	Letter to T. D. Brown .....	366
Conference Minutes .....	Poetry .....	367
Editorial .....	List of Monies Received .....	368
Letters to the Editor.....		364

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LIVERPOOL:

EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

249

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

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HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev. ii. 7.*

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No. 24.

DECEMBER 15, 1848.

VOL. X.

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## GLORIOUS NEWS FROM THE SALT LAKE.

*On the Sweetwater, East Side of South Pass, 789 miles from  
Winter Quarters, 24th August, 1848.*

Dear Brother Levi Richards,—I wrote you a long letter last 14th July, also a letter for President Young on the same sheet of paper, giving Elder Orson Spencer a release from the duties which he has filled so satisfactorily in England. I hope you have received the same safe.

As a continuation of the news to you and the Saints in England,—since my last letter to you, we have travelled thirty-five days, at an average rate of eleven miles per day, and lay by for rest seven days; remembering that on the seventh day we must rest from our labors, and keep it holy unto the Lord. You cannot too much impress upon the minds of the Saints who purpose to gather from England, the necessity of their strict observance of the Sabbath, as no manner of work will be permitted to be done in the valley, and therefore the quicker they conform to this law, the easier it will be to them on their arrival in the valley of the Great Salt Lake.

We have seen but very few Indians, and not the one-hundredth of Buffalo that we did last year; they have been driven away by the Oregon emigrants, and the Indians who have spent their spring on the Platte and Sweetwater, but who are now on their southern hunt.

I am sorry to say that many of our cattle have died this season; the dry, fine, dusty roads, heavy dragging, and scanty feed, together with a deal of alkali lying on the route, has caused their death; yet it is strange that the fattest and best cattle die, while the poor and lean cattle live through it. I have been so unfortunate as to have three die already, and the Lord only knows whether the remainder are to go through in safety, or die; no one knows of any cattle being sick until they are past recovery, or they are found dead.

Whenever you see Captain Dan Jones, remember me to him, giving him my warmest thanks, that the Lord has enabled him to do so good a work in Wales; for the Rev. John Griffith, of Llanerchymedd, Anglesea, used to tell me (when I was an excise officer in that place) that the Welsh are a people that stand firm in their religion, and will not turn to any delusion that is offered to them; I hope he has sounded the Gospel trumpet in Llanerchymedd, Amlwch, Cemaes, Llanfechall and neighbourhood, and been successful; if he has not, I bid him God's speed. I have written several letters to Griffith Williams, druggist, to prepare the way for the Elders. President Young ordered me to read Elder Jones's letters to sister Williams, a full bred Cymru, when tears of joy rolled down our cheeks, and blessings poured out on the head of Elder Jones; she is now gone with her husband, who is on a mission to the Welsh in the Eastern States. Every time we read Elder Jones's letters, we feel to cry out, God bless brother Jones, and prosper him in his glorious mission; he is blessed, and shall be blessed, even so, Amen.

Remember me kindly to all the Elders who left Winter Quarters about the same time as you did; I pray that your health, as well as theirs, may be good; that you may all be blessed with His Spirit from on high, be prospered on your missions, and return to Zion with songs of everlasting joy.

We have received an Epistle from the council in the valley, dated August 9, 1848, from which I send you some extracts.

"There are 450 buildings in the Forts, besides quite a number of temporary farm buildings; three saw mills in operation, and one partly finished; one temporary grist mill, and an excellent one nearly finished by brother Neff. Brother Leffingwell put up a threshing machine and fanning mill on City Creek, propelled by water; it will thresh and clean, in good order, two hundred bushels per day." "Our wheat harvest is over, the grain is splendid and clean, but being mostly in shock and stack, we cannot state the number of bushels; however, we are all agreed that the wheat crop has done wonderfully well, considering all the circumstances, and that we can raise more and better wheat to the acre in this valley, than in any place any of us ever saw; and the same with all other grains, vegetables, &c., that we have tried." \* \* \*

"Wheat ranges at two dollars per bushel, and the best judges think it will be as low as one in a short time. Our main fence is twelve miles long, not quite finished owing to the press of other matters, but we expect to complete it this week. Three small babes have died since we wrote last; (I wrote you on receipt of it) there has not been at any time what is commonly understood by sickness,—health prevailing winter and summer." "You now learn definitely that our wheat harvest has far exceeded our expectations. Green peas have been so plentiful for a long time that we are becoming tired of them; cucumbers, squashes, beets, carrots, parsnips, and greens are upon our tables, as harbingers of abundance in their respective departments," &c. \*

Brother Orson Pratt will be glad to see the following extracts from a letter of P. P. Pratt to President Young: he says—

"I have enjoyed good health all the day in this valley, and have been enabled to labor as hard as I ever did a season in my life; my family are all in usual health, and in good spirits. We are also greatly blessed in gardens, in wheat, in corn, and in all things I have set my hands unto. I have raised some sixty bushels of good wheat without irrigation; a few bushels of rye and oats, and my corn in the field looks as well as any corn I ever saw in the States. The wheat crop has exceeded all expectation; oats do better than in the States—say sixty bushels to one of sowing, on sod ground; every kind of vegetable suited to the northern latitudes does well." "They have also found a cut off, avoiding Pratt's Pass to the Willow Springs, going up Weber River instead of down it, a good road, and saves about seven miles."

Such are the general extracts, which are abundantly confirmed by men who have lived in the valley; amongst other things, they report, that Elder Levi Hancock sowed eleven pounds weight of California wheat on the 14th of April, and reaped twenty-two bushels the latter part of July; he sowed half a bushel of English common wheat, on an acre and a-half, and reaped upwards of twenty bushels; one grain of seven-eared wheat produced seventy-two ears. Barley that was sowed, ripened and was reaped, and carried off,—the land then irrigated, and produced from the roots a fresh crop, four times the quantity of the first crop. Oats that were sown produced a good crop, was cut down and cleared, the roots again sprung up and produced another beautiful crop. Peas first planted, a good crop ripened, gathered; then planted the same peas, yielded another crop; and again a third crop is now growing. Beet seed planted this spring, produced beets as thick as my leg, which went to seed and yielded a great quantity. Cabbage seed planted this spring, produced seed again.

Above all, they report that Mother Sessions has had a harvest of 248 little cherubs since living in the valley. Many cases of twins; in a row of seven houses joining each other, eight births in one week.

Oh! ye hungry souls, rejoice, and shout for joy; praise the Lord and give thanks. O ye barren; ye who have been bereft of your children, praise the Lord; the place is found where you can rear your tender offspring, like olive branches round your tables; where they can have plenty to be fed, and to be clothed withal; where your souls can be lifted up to the Lord God of Hosts, for his mercies endure for ever. The place is found where the Saints can rear another temple to the Great Jehovah; hear his

word, and from whence his laws can go forth to the ends of the earth. Hosanna, Hosanna, Hosanna to God and the Lamb, for ever, Amen.

I remain, dear brother Levi,

Yours in the bonds of the everlasting gospel of peace and salvation,

THOMAS BULLOCK, Clerk of Camp of Israel.

Let me hear from you on receipt.

P.S.—29th August: Brother Lorenzo Young, and Abram O. Smoot, have just arrived from the valley, confirm all the good news, and more too, and say there will be fifty waggons, and a hundred and fifty yoke of oxen come to the last crossing of the Sweetwater to-morrow evening. Brethren, can you rejoice with the poor persecuted houseless Saints, if so, be diligent in praising the Lord, and win souls unto Him.

May the peace of our Lord Jesus Christ be, and continue with you, for ever and ever, Amen.

Brother Brigham and Heber are well; general good health prevails in the Camp.—Adieu for the present.

T. B.

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EXTRACTS FROM CONFERENCE MINUTES.

DERBYSHIRE.

*First Division—Held at Gresley, Oct. 8, 1848.*—This conference contains 7 branches, consisting of 132 members, including 19 elders, 9 priests, 7 teachers, and 2 deacons. Baptized since last conference 21, 9 removed, and 1 dead.

JOHN FIDOE, President.

JOHN JAQUES, Clerk.

*Second Division—Held at Whitwick, Oct. 15, 1848.*—This division consists of 6 branches, containing 235 members, including 26 elders, 14 priests, 7 teachers, and 7 deacons. Baptized since last conference 10, received 5, removed 4, cut off 6, and 3 dead. Officers present, 1 high priest, 26 elders, 8 priests, 5 teachers, and 3 deacons.

JOHN FIDOE, President.

JOHN VARNHAM, Clerk.

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BEDFORD.

*Held Nov. 12, 1848.*—This conference met in the Oddfellows' Hall, Mill-street, Bedford, and the meeting was opened by singing the first hymn, and prayer by Elder Smith. Elder Flanigan then arose and introduced to the conference their President, brother Thomas Smith, and moved that he preside over this meeting. Carried.

The President took his stand and introduced to the conference Elder Flanigan, one of the seventies, lately from America, as his fellow-labourer in this conference, and moved that brother Pembroke act as clerk of the day, which was agreed to. He then stated that a resurrection was needed in this conference, and he wanted a united effort of all the Saints to effect one to day, and raise Mormonism from the dead! to unclog the wheels of the work by clearing up old arrears and paying off old standing debts, which had been incurred in many places for rent of rooms, &c. It was also requisite to appoint a Star agent, and to ordain some sound officers, who would be enabled to organize sound branches, &c.

The Elders were called on to represent the standing of the various branches, and to state what alterations were needed. It appeared that 4 had been cut off and 12 baptized since last conference, and with but few exceptions the standing and condition of the members and officers was good, with fair prospects of becoming better, since the Lord had favoured them by sending two of his servants in their midst, to instruct and stir up their minds in the great plan of salvation. Indeed, the unanimity of feeling—the bright countenances—the decided testimony and animating spirits which pervaded our midst, all seemed to whisper that the incubus and chain of darkness that has hung over the Saints in this region, were rent asunder, and

that truth eternal would yet spread its benignant and saving influence over many an honest heart and mind.

Raull was organized into a branch by itself, Elder Sheffield to preside, and Elder Goats to preside in Cambridge. Four ordinations took place, namely, two priests and two teachers.

Elder Flanigan stated that he had made Cambridge a visit, and found it a large place, containing some 36,000 inhabitants—that it was one of the strong priest-manufacturing holds of Satan's empire—that some 12,000 were (or were going to be) Drs. of Law, Drs. of Medicine, and Drs. of Sick Religion!!! He wanted the assistance and prayers of the Saints, that he might go and declare unto them a religion that was not sick! and that needed no doctors to patch it up—that the battering rams of eternal truth might sweep away the refuge of lies!—If there were more to obey the gospel in its native purity, they would not escape without having it sounded in their midst—that they might be warned of the approaching judgments that hung over their devoted heads.

The President moved that Henry Smith be restored to his standing and full fellowship in the church, and that he be appointed book-agent in the place of his honourable father, deceased, and that the conference be responsible to the Star Office. Unanimously carried.

Moved and carried that the various branches assist in removing the old standing debts against the Church for rents, &c., that the elders need not fear to go into places and spread the truth.

Moved by the President, and carried unanimously, that this conference use their efforts to assist our beloved brother Elder O. Spencer to the land of Zion, and that we respectfully solicit a visit from him before he leaves Europe; that the Saints would try and not incumber him with so heavy a coin as copper.

Moved by Elder Flanigan, that we respectfully solicit a visit from our beloved President O. Pratt, when he visits the churches in England. Carried unanimously.

Elder S. Reed, made some appropriate and spirited appeals to the Saints, on the exertions that were needed, spiritually and temporally, by faith and works, to accelerate the rolling on of the work of God.

Moved by Elder Flanigan, that the Saints sustain and uphold their President, Elder Thomas Smith, by their faith and works, and also all the officers of the various branches. Unanimously carried.

Moved by Elder Smith, that we sustain and uphold, by faith and works, the Presidency in Europe, and all the authorities of God's kingdom in the land of Zion. Carried with promptness. The universal response of the Saints, showed a willingness to do all in their power to help and facilitate the work of God.

The business being concluded, arrangements were made for a tea party at four o'clock, p.m. Brother William Cook to be manager. After one of the soul reviving songs of Zion, the meeting closed in prayer by Elder Flanigan.

At 2 o'clock, p.m., the meeting was called to order by reading, and singing the hymn on the 259th page, and prayer by Elder Smith; when Elder Flanigan arose and addressed the Saints an hour and a quarter, in an able and interesting discourse on the subject of immediate revelation from God to man, as being the essence and keys to all true religion, and the distinction between the Latter-day Saints, and all the unbelieving sects.

At 4 p.m., arrangements were made, and the table being furnished with plenty of good cake and tea, the whole length of the Hall, all were seated. The Wellingborough choir sung "The Spirit of God," a blessing was invoked by the president, and the Saints refreshed themselves with glad hearts.

At 6 in the evening the hall was crowded; meeting opened by singing, and prayer by Elder Reed; when Elder Smith took his stand, and addressed the Saints and sinners, an hour and a half on the subject of faith. His arguments were plain and powerful, backed up by a torrent of evidence from that good old book, called the Bible, in which men profess to believe with implicit confidence. At the close of the meeting, 2 were baptized, and our conference being larger than for many years past, came off with the best of order and feeling, and the Saints went their way rejoicing.

THOMAS SMITH, President.  
JAMES PEMBROKE, Clerk.



## LIVERPOOL.

*Held Nov. 26, 1848.*—This conference contains 13 branches, 889 members including officers, 47 elders, 44 priests, 23 teachers, and 12 deacons. Baptized since August 26th, 106. Emigrated 40.

The conference has, by vote this day, engaged to uphold and sustain the First Presidency of the Church, by every means in their power. It has also pledged itself to distribute, and cause to be distributed, the publications of the church, as much as possible throughout the conference, and also to obey the law of tithing according to the voice of the Lord in these last days to his Saints.

MILO ANDREWS, President,  
JAMES CANTWELL, Clerk.

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## The Latter-day Saints' Millennial Star.

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DECEMBER 15, 1848.

JUST ARRIVED, LEVI RICHARDS, a high priest, with his wife. Brother Richards will probably visit the conferences for the purpose of collecting tithing, giving counsel, and attending to any other business that may be necessary. As he has preached much in this country before, the Saints will hail him with gladness.

IMPORTANT QUESTION.—How many STARS of Volume XI will our agents take? This question should be answered by the 22nd instant, or the answer may be too late, as we wish to begin and end the volume with the same numbers.—*See instructions to BOOK AGENTS in the last Star.*

Every person who has £9 per head for himself and family, or over that sum, should pay one-tenth part thereof as tithing. He will then have enough left to emigrate with his family to Council Bluffs.

GLORIOUS NEWS FROM THE SALT LAKE.—We have news from the city of the "Great Salt Lake," up to the 9th of August, which we publish in this number. The young colony of Saints formed in that lonely, peaceful, and romantic valley, are greatly flourishing. Crops of all kinds have yielded an abundance. Health prevails universally. The hand of the Lord seems to be over them, to bless and prosper the work of their hands. Blessed be the name of the Lord God of Israel, the Holy one of Zion! Hosanna in the highest! For he hath led his people forth from the midst of their enemies, and hath planted them in a goodly land. He hath caused them to forget their sorrows and to rejoice in the midst of plenty. He hath seen the affliction of his people, and remembered the covenants that he made of old. O give thanks unto the Lord. Let the children of Zion praise him with songs and upon musical instruments; for he hath redeemed them "from the hand of the enemy; and gathered them out of the lands from the east, and from the west, from the north, and from the south. They wandered in the wilderness, in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. And he led them forth by the right way, that they might go to a city of habitation." (Psalm cvii. 2, 3, 4, 5, 6, 7.) In the rich valleys of Ephraim, beside the springs, and streams, and rivers of pure water, "he maketh the hungry to dwell

that they may prepare a city for habitation, and sow the fields, and plant vineyards which may yield fruits of increase. He blesseth them also, so that they are multiplied greatly, and suffereth not their cattle to decrease" (verses 35, 36, 37, and 38.) Let the Saints in all the earth rejoice in the glorious prospects of deliverance.

**COUNSEL TO THE PRESIDENTS OF CONFERENCES.**—Each president of a conference is requested to see that there is but one general book-agent in his conference, and that the conference is responsible to our office in Liverpool for the business transactions of their agent. It is very inconvenient for us to deal with three or four agents in different branches of the same conference. This could be obviated by the sub-agents transacting their business with the general agent of each conference.

We suggest to the presiding elders over the large conferences, the propriety of having the quarterly representations of the numerous branches composing their respective conferences, presented in writing to the clerk of the quarterly conference, instead of giving in a verbal representation as has been practised heretofore. This will give the officers time to give much good and important instruction. When most of the day is taken up in representation, the audience become wearied. We also propose, that, where the appointments for ordination are numerous, instead of occupying the time in the quarterly conferences, the candidates who have been called through the conference, receive their ordinations in the respective branches to which they belong. We also propose, that where the conference is large, the administration of the bread and wine be omitted on the day of quarterly conference. We trust that the officers will not feel themselves bound to follow the same routine of form on every sabbath or in every meeting. We know of no law that binds the Saints or servants of God to sing three times, pray twice, and preach once in every meeting the year round. If important business or instructions are necessary to be laid before a meeting, and the time is short, we know of no reason why general rules may not be suspended, and that which appears to be the most necessary be attended to. "*There is a time to all things;*" and the Spirit of God will teach both the time and the order in which things should be done to accomplish the most good. Be careful not to limit the operations of the spirit of truth by being too formal.

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LETTERS TO THE EDITOR.

Manchester, Oct. 18th., 1848.

Dear Brother,—When last I saw you, you said you should at any time be glad to receive a few remarks from me, on any subject connected with the great work in which you and I, and all of us are so deeply interested, namely, the dispensation of the gospel which we have embraced, and which we believe to be the power of God unto salvation to those who accept it.

I think I remember mentioning to you, that in my opinion, the greatest and most undeniable evidence of its truth is, the love with which it inspires those who have obeyed it towards each other.

I have thrown a few remarks together on this subject, and if you think them worthy of insertion in the STAR, after they have received any corrections, additions, or erasures, which your experience may suggest, you can, when you have room, put them in a corner for the perusal of such as may think them worthy of it.

The attribute of the deity, which in me, and I believe in many others, has been the most powerful in awakening feelings of gratitude and admiration, is that of *love*. It is certainly the most prominent feature in the character of that holy being who is gracious, long suffering, and slow to anger. And if so, it will assuredly be the most

conspicuous trait in those who believe him, as we do, to be perfection, and whose most ardent desire is to obey his commandments, and be one with him, even as he and Christ are one. He himself has distinctly told us, "That by this may we know we are the children of God, because we love one another." And again, "That he who says he loves God and loves not his brother is a liar, for if we love not our brethren whom we have seen, how can we love God whom we have not seen?"

And it seems to me that this commandment "to love each other," which is so frequently, both by precept and example, brought under our notice in the perusal of the scriptures, and which appears to be so well pleasing in His sight, is inculcated solely in order that by it we may both give and receive happiness here, and prepare ourselves for happiness hereafter.

The ingenuity and wisdom of man could never discover means so sure to promote his own felicity as kindness and love. If there was no future recompense held out to those who practised it, it would indeed, in this world, bring its own reward.

Delightful and heavenly are and must be the feelings of that man who endeavours to alleviate the misery and promote the happiness of his fellows,—who supplies the place of protector to the orphan and the widow in their affliction—and who keeps himself unspotted from the variance, emulation, wrath, strife, sedition, and other fruits of the flesh which are the enemies of love.

And there are but few who do not likewise know, that to allow these enemies of love to find a dwelling place in our hearts, is the certain way to destroy that happiness for which our heavenly father created us, and which it is his desire that we should enjoy. Direful are and have been the calamities called down upon the human family by their selfishness and cruelty to each other. And ample is the evidence which the history of all ages affords, that all the wealth and grandeur, all the luxury and magnificence that the world can bestow, serve but as fuel to the fire of anguish, misery, and remorse, which preys upon those who have neglected the golden rules of love and justice to their fellow man. For conscience tells them, that instead of peace, they have brought war; instead of happiness,—misery; instead of virtue,—vice; and that where they might have inspired those around them with confidence and *love*, they have filled them with distrust.

"The Saints of God" who have purified their souls in obeying the truth through the spirit unto unfeigned love of the brethren, and who love one another with a pure heart fervently, can testify whether that love with which their bosoms are inspired toward their families, their brethren, and mankind in general, has not already given them a foretaste of heaven; yes, and a heaven too, which those who have not felt that love, can no more comprehend than one born blind can form a conception of the light shed by the sun when in his meridian splendour.

It is a pure and a holy principle, and the Saints may rest assured, that the practice of it will do more towards rolling on the great word of God, and the gathering out of the honest in heart, than can be effected by signs, wonders, and miracles; for these may be wrought by the powers of darkness, but love can come from God alone, for he is LOVE.

Yours in the bonds of LOVE.

H. T. MANNERS.

Staleybridge, Nov. 11, 1848.

Dear President,—I have taken it upon me to write to you respecting the work of God in this place, Ashton-under-Lyne.

The work of God is moving on here with firm and sure steps. The testimony is confirmed among his Saints, and they are rejoicing in the possession of those gifts that he has promised to those that believe, viz., the gift of tongues and of interpretation of prophecy, of healing the sick by anointing with oil, and the laying on of hands in the name of Jesus, &c.; and for these blessings we feel to praise our heavenly Father, and to thank him that he has counted us worthy to have our tabernacles, and live on the earth in a day when the dark mists of sectarian strife and formality are chased away by the illuminating rays of divine revelation from God; and when all the honest sons and daughters of Adam can prove the truth of the saying of Jesus, "if any man will do the will of my Father he shall know of the doctrine, whether it be of God or whether I speak of myself." We have laboured under unfavourable circumstances in this branch a long time, through having to hold our meetings in a room that was

too much in the back ground. This has been our situation ever since I was called on to preside, which was on the 13th day of April, 1844; but notwithstanding these unfavourable circumstances, the blessings of the Lord have been neither few nor small, for many have been our reasons for rejoicing, and many have been the manifestations of his goodness to us in pouring his blessings upon us. And now and then we have caught a few fish, and if they had not been carried off to God's storehouse, (Zion) our numbers would have been great by this time; but we rejoice in their deliverance from this modern Babylon, and hope that the time is not far distant, when we shall all be gathered to rejoice with them, and all the faithful, in the great assembly of the Saints.

Dear brother, I know that the work that we are engaged in is of God, for I have proved it according to the promise of Jesus. But if I had no other proof of it, I know it by the manner in which God's power has been manifested to sustain me (one of the most feeble) in my office, and enabled me to keep this branch of the Church together, and to bring them through many difficulties of Satan, who has often strove to destroy our peace and to bring us to nought, but hitherto are we come by the Lord's help, and all things have worked together for our good, and have only served to confirm us in the only faith that secureth the salvation of God.

But, sir, I have to inform you that we have now taken our light from under the bushel; we no longer trace the dark entry, and through the back yard, and up a long flight of steps, but we have got a commodious room, and we have fitted it up with forms of a new style, at considerable trouble and expense; it will seat upwards of two hundred comfortably. One of the brethren has given a pair of excellent stone door posts and door, which we have got put in next to the front street, which makes it very public. Another brother has brought a large organ (which he had) into the room. Upon the whole we are very comfortable and our room is well attended; many strangers are flocking in to hear the gospel, and we are baptizing every week; many more are believing and not far from the kingdom of God. We had a splendid tea party on Saturday, Oct. 21, when upwards of two hundred and fifty sat down to a full board of rich dainties; after which Elder R. Cook, president of the Manchester Conference, and Harrison Burgess bore their testimonies to the truth of the work of God; it was, indeed, a good feast of both temporal and spiritual things; we also opened the room the day following, when the above brethren preached in turn to crowded assemblies, so much so, that many had to go back, not being able to gain admittance; it was a time that will be long remembered.

This opening was made known to the public by printed bills, and I took one to Staleybridge, and put in my window, which attracted the attention of a minister of the Church of England, who came into my house on the Monday following, and asked Mrs. A. if there had not been a bill in the window, and also how many attended; and when he was answered, he took the liberty to speak very disrespectfully of our beloved and martyred prophet, and the best name he had for him was Joe Smith; he spoke against our faith, doctrines, and character, and said we were a deluded people. I have written a letter to him in defence of our faith, doctrines, and character, which he has not yet answered. If it meet your approbation, and you think it will not obscure the light of the Millennial Star, you may insert it; if not, no offence will be given; but I shall submit to your superior wisdom, with all due respect.

From yours, faithfully in the Kingdom of God,

JOHN ALBISTON, JUN.

P.S.—I send you a copy of the letter that I sent to the so called Rev. gentleman, inclosed in this.

J. A.

COPY.

*No. 20, Ridge Hill Lane, Staleybridge, Oct. 30th., 1848.*

[Sent from John Albiston, jun., to a gentleman who came on a visit to his house on Monday, October 23, who stated that he was an assistant minister at St. George's Church, Mount Pleasant, Staleybridge.]

Reverend Sir,—Mrs Albiston has informed me that you came to my house on the day before mentioned, and began to ask her some questions respecting a printed placard which I had in my window the week previous, which was printed to inform the public, that the Latter-day Saints were opening a Preaching Room in Ashton-

under-Lyne, on Sunday, October 22nd. And when you were answered that there had been such a placard in my window, you said that the Latter-day Saints, were a deluded people, and that you were sorry we had been so deluded as to believe their doctrines; and in order that you might convince her that what you said was true, you told her that you had read the life of Joseph Smith, and that he was a man who had no learning or eloquence, and that he was of a low, mean family. You also stated that you did not believe that the gifts of the Holy Spirit of God could be enjoyed in this age, but they were long since done away, and no longer needed. These blessed gifts, or natural results of the possession of the spirit of God, are believed in and enjoyed by the Latter-day Saints; and you, sir, have made this statement I suppose to prove them in error.

Now, sir, I do not know but you have the right to say that we are in error, if you can prove it. But, sir, it is not sufficient that you have read a tract which states that Joseph Smith was not a learned man, or an eloquent man, and that he was of a low, mean family; and that he never went to college like you and your brethren of the same order, for the purpose of learning to preach what you call the gospel; neither does it prove that the Latter-day Saints are in error, when you state that the blessed gifts of the holy spirit are done away.

Now, sir, in writing this letter to you, I wish to be understood to do so in defence of the doctrines taught by the Latter-day Saints, and not because I love controversy, but because I believe, yea, and feel assured that they are the doctrines of the Gospel of Jesus Christ, and because I feel a great interest in the salvation of mankind, and am therefore equally as sorry for you, sir, as you are for me.

Now, sir, one thing is certain, that is, either you or I must be wrong; but if you will appoint a time and place to meet me, and show me my error, I am open to conviction. Or, sir, if you choose, you may begin a correspondence with me, and write again in answer to this letter.

And now, sir, I shall take the liberty to notice in order, the statements you made, and the objections you raised and brought as evidence to prove to Mrs. A., that the Latter-day Saints are in error.

First, you stated that they were a deluded people, and they did not understand the scriptures, or they would not believe in the gifts and blessings of the Holy Spirit that were enjoyed by the ancients, such as healing the sick by the laying on of hands, the gift of prophecy, of visions, of revelations, the ministry of angels, &c. You said that these gifts are done away, and are no longer needed.

Now, sir, your mere assertion of this does not prove that these gifts are no longer needed. These blessings were promised by Jesus Christ unto all those that should believe and obey the gospel in all the world. (See St. Mark's Gospel, xvi. 17. 18.) "And Jesus said that these blessings were for signs, or tokens, or evidences for them that believed, by which they should know of the doctrine, whether it was of God or of men," John vii. 17; "now the testimony of Jesus was confirmed in them," Paul's 1st Epistle Cor. i. 8. Now, sir, if these blessings were given as tokens or signs, or evidence of the gospel of Christ, and they could not be confirmed in their faith without them, does it not require the same cause to produce the same effect; and if so, is it not contrary and contradictory to the scriptures, to say that these gifts are no longer needed; not only so, but according to the scripture which I have quoted, they are absolutely necessary for our salvation, and we cannot be saved or become perfect without them. Turn your attention, again, to the 16th chapter of Mark 16th verse, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned; and these signs shall follow them that believe," &c. Now, sir, you will discover from this saying of Jesus, that all who did not believe should be damned, and that all who did believe should possess these gifts (which you say are done away). So says Jesus. Does not this prove that if they believed they would receive these gifts, and if they did not believe they would be damned; consequently, if they did not believe and receive these gifts they would be damned; but, sir, I am willing to admit that these signs have been done away, but when you have proved this, you have proved that the gospel of Christ has not been preached or obeyed, otherwise these signs would have followed according to the immutable promise of Jesus Christ.

But, sir, these signs will not follow them who do not believe in and contend for them, "For without faith it is impossible to please God." So you may see, sir, that

the reason why the saints of God, in ancient days, received these gifts and blessings, was because they believed for them; "And he that believeth not shall be damned." And, sir, the scriptures say there is only one faith, and by that one faith the ancients wrought righteousness, obtained promises, &c., Heb. xi. 33. Now, sir, if you believe that these gifts are done away, you have not the same faith that the ancients had, and I think you will not say they had not the right faith. But, sir, if they had the right faith, you must have the wrong faith; for you do not believe as they believed; and when you meet a people that are contending for the same faith, (Jude, verse 3,) you say they are deluded. Now, sir, I think you may discover from the foregoing, that instead of your statements and accusations proving that Joseph Smith and the Latter-day Saints are in error, it goes to prove that your forefathers have departed from the faith of the gospel, and that you have been brought up in their traditions, which make void the law of God and also the promises.

Second statement or objection. You said you had read the life of Joseph Smith, and that he was from a low, mean family, and that he had no learning; that he was a money-digger, and much more than this that I need not mention, as I do not think it necessary. You said that if he had been a good man he would not have been shot. Now, sir, because you have read a tract or newspaper which gives an evil report concerning Joseph Smith, must all men receive it as good evidence? do all tracts and newspapers tell the truth? because I have read much in newspapers and tracts concerning him which I knew to be false when I read them. But, perhaps, sir, you will say that the tract or newspaper that you read was got up and signed by a number of respectable ministers of America. So, sir, because a number of ministers have got up tracts, and given their names for the purpose of scandalizing the Saints, and calumniating the character of Joseph Smith, we are bound to believe them, are we? No, no, sir: do you not know that Satan is called the accuser of the brethren, and that Jesus Christ received the most persecution from those who professed to be teachers of religion, high priests and elders? they said he was possessed by a devil, that he was a wine bibber, a gluttonous man, and a friend of publicans and sinners, and that no good thing could come out of Nazareth. In a word, the priests of that day said as much against Jesus Christ, as the priests of this day have said against Joseph Smith; and, sir, we have as much right to believe the one as the other. They all of them have used the same weapons with which to fight against the truth, but such a course will do the truth no harm; it only proves that they have a bad cause in hand.

It proves, also, in my estimation, sir, that Joseph Smith has taught the truth, and that the same cause has produced the same effect. Furthermore, sir, I am acquainted with men that I know to be men of truth, who have known Joseph Smith all their lives, and they say he was one of the best of men, and that the stories that are circulated are base fabrications.

You said that Joseph Smith was not a learned man, in order to prove that he was not capable of understanding the scriptures, nor yet preaching the gospel.

Now, sir, if this proves anything against Joseph Smith, it proves as much against Jesus Christ, for it is written in the 7th chapter of John's Gospel, 15th verse, that Jesus never learned letters; it also proves as much against his apostles, for they were chosen from their fishing-boats. And it is written in the 4th chapter of Acts, 13th verse, that Peter and John were unlearned and ignorant men. But, sir, these men received their qualifications to preach the gospel, when they received that Spirit the effects of which you deny. They were commanded "to tarry at Jerusalem until they were endued with power from on high."

But, sir, I have evidence that Joseph Smith was a prophet, and that he was sent of God to preach the gospel in this age, of a stronger nature than that of comparing the doctrine he has taught with those recorded in the scriptures. For I have proved this fact by the power of God, in the same way that Jesus Christ said believers should prove the truth, and I am a living witness for the truth myself. But, perhaps, you will be unbelieving in the statement, and say I may think so, as you said to Mrs. A. when she testified the truth before you. And, perhaps, you would tell me the same story respecting the woman and her daughter, who you declared you knew to be Latter-day Saints, living in Staleybridge, but you declined to mention their names; you said they were very bad characters; you said that the young woman had stated that she was healed by the laying on of hands, but you knew she was sick of the

same disorder when she made the statement. This story you told to prove that the Saints only pretended to have these gifts. Now, sir, you have taken the same course as your brethren, and endeavoured to scandalize the Saints; but whether this is true or false, it is out of place, for if it be true it will only affect those persons who are charged. If individual character is evidence sufficient to prove a system, or another individual false, then, sir, this evidence can be brought against your own favourite church, and characters can be found that you are ashamed to own among your own rank and profession; this will prove upon the same ground that your Church is false.

I must now close this letter for want of room; I think I have noticed all your statements, accusations, and arguments as they have been given to me, and I think it will not require a very discerning mind to discover, that instead of their proving that Joseph Smith and the Latter-day Saints are in error, it goes to prove that you are of that number that St. Paul said should have a form of godliness but deny the power thereof. I have been struck with the exact fulfilment of this prediction in yourself, when I have thought of the manner in which you have acted, sir, and the statements you have made. Sir, it says they were of this sort, that creep into houses and lead captive silly women, just as you came into my house and attempted to lead away Mrs. A., instead of coming to me as an honest man ought to have done. But, sir, I would recommend you to read the whole chapter, which you will find in the Second Epistle of Paul to Timothy, third chapter, and if you see your own likeness in the bright mirror of eternal truth, my labour will not be in vain; and if after a careful perusal of the apostle's writings you find they condemn the principles and doctrines of the church of which you are an accredited minister, then my advice is with the Apostle Paul,—from such turn away. But if you do not think the apostle has an allusion to your system of worship, still I hope you will think me sincere in attempting to show you the superstitious errors which have been entailed upon us by our apostate forefathers.

Yours respectfully,

JOHN ALBISTON, Junior.

P.S.—Rev. Sir, if you are desirous of investigating the truth, be so kind as to answer this letter and vindicate the course you have espoused; and show to me wherein I am in error in the statements I make which refer to doctrines or faith, and then you will take a much better course to convince me of the delusion you say I am in than the one you have before taken. If you do not do so, I shall look upon it as a mark of dishonesty, and upon your coming into my house, and making the statements you did, as an unjustifiable act in a gentleman of your profession. J. A.

Coventry, Nov. 27th., 1848.

Dear Brother,—We have visited most of the branches connected with this conference, and find a good spirit prevailing amongst the Saints; although they are poor as it regards things of this life, yet they are rich in faith and abound in the spiritual blessings. The prospects bid fair for a great increase in this region; the spirit of inquiry into our principles is on the increase; many are investigating very closely. There have been 20 baptized since our last conference; several more have manifested a desire to join us. The Saints have a spirit to roll on the work, and have opened a large hall in Leamington, and a commodious chapel in Coventry. We expect soon to open several large towns, and are determined, God being our helper, to see a great work done here.

We pray God to give us wisdom and prosper our labours, and ask the faith and prayers of the Saints, and yours also; and may God bless you and your family with all things that you desire.

We remain your humble servants and fellow-labourers in the gospel of peace.

ALFRED CORDON.  
LEWIS ROBBINS.

#### STANZAS,

BY JAMES CRAIG EELIN, EDINBURGH.

Gather in strength, ye faithful Saints of Zion,  
In mustering thousands on every side;

For the sails they are bent and the signal is flying ;  
 The gallant ship rocks on the fast flowing tide.  
 Hail to the valley of the great Rocky Mountains,  
 Whose bold craggy summits are covered with snow,  
 Where Saints can repose by yon clear gushing fountains,  
 Secure and at peace from the power of the foe.

Majestic she floats on her wide ocean pillow ;  
 The hopes of the Saints seems to swell with the tide ;  
 Now proudly she sweeps o'er the rude briny billow,  
 The foam, like a cataract, is dashed from her side.

Hail to the valley, &c.

Farewell and adieu to this land and each nation,  
 We seek for a home that a Saint might desire,  
 Since Babylon has scoffed at this last dispensation,  
 There's nought for her now but the judgments and fire.

Hail to the valley, &c.

O could she have thought on her day of visitation,  
 And laid it to heart, for the wisdom of the wise ;  
 The plenitude and fulness of this great dispensation,  
 Before 't was for ever hid up from her eyes.

Hail to the valley, &c.

We have heard of the Lord ; a consumption's determined  
 Upon every nation, like a with'ring blast ;  
 And we haste to take shelter 'neath the skirts of his garment,  
 Till the fury of his fierce indignation's o'er past.

Hail to the valley, &c.

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LIST OF MONIES RECEIVED FROM THE 25TH NOV., TO THE 6TH OF DECEMBER.

Thomas Thomas.....	£1 2 9	Brought forward.....	£32 12 7
Wm. Hawkins .....	2 10 0	John Preece .....	2 0 0
T. B. H. Stenhouse for J. Lewis .....	0 4 6	Robert Holt .....	2 0 0
George P. Waugh .....	7 0 0	T. H. Clarke .....	1 10 0
Henry Stocks.....	0 9 8	J. Parkinson .....	1 8 0
Charles Layton.....	0 5 0	William Broomhead .....	2 0 0
Charles Miller .....	2 0 0	C. Dunn .....	6 10 0
William Broadhead .....	0 10 0	Abraham Marchant .....	4 10 0
Lewis Robbins .....	2 10 0	William Hulme .....	3 0 0
John Fidoe.....	1 19 1	James Walker .....	10 0 0
James Marsden.....	9 0 0	Manchester Conference (A. Shaw) .....	3 0 0
Thomas Smith, Norwich .....	5 1 7	Liverpool Tract Society .....	1 0 0
Carried forward .....	£32 12 7		£69 10 7

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The "BOOKS OF MORMON" are all sold. The next edition will appear in May, and, perhaps sooner.

Just published, "THE KINGDOM OF GOD," Part I. Price 5s. per hundred; £2 5s. per thousand; £10 per five thousand.

"THE KINGDOM OF GOD," Part II, can now be had. Price as above.

Now in the Press, Part III of "THE KINGDOM OF GOD." Price as above.

Also just published, a Tract, entitled "REMARKABLE VISIONS," the same size as the STAR. Price 10s. per hundred £4 10s. per thousand; £20 per five thousand. This tract should be extensively circulated, as it embodies a vast number of facts important to this generation.

Elder John Smith, of the Greenock branch, Scotland, was cut off from the church, June 4th, 1848, for rebelling against counsel, and he refuses to give up his licence.—ELI B. KELSEY.

The Address of Alfred Cordon is 32 Kennilworth-street, Leamington Spa, Warwickshire.

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CONTENTS.

Glorious News from the Salt Lake .....	369	Letters to the Editor .....	374
Conference Minutes .....	371	Poetry .....	379
Editorial .....	373	List of Monies Received.....	380

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