

it an interruption serious enough to have had us arrested the next day. But we never did interrupt any other denomination's meeting, and we shall have to be made over anew before we can ever bring our feelings to do it; yet we dismiss the subject for the present.

But with regard to this said letter writer. We have spoken of him in dark sentences because we do not think him worthy of being brought forth into the halo of light, but as he has chosen darkness, we are content to let him go away into outer darkness—his own element. He is already where the blessings of God's Holy Spirit will never reach him, but where his curse will. It will search him out and settle into the marrow of his bones like oil, and when this comes upon him, let him know that we speak by the Spirit of God. And if it does not come upon him in this way, he may call us a false prophet. And let this be the portion of him also that is secretly aiding and abetting him, though he be never so fair and good to our face. Unstable as water is he, and double-minded in all his ways.

X  
LETTER FROM ELDER DAN JONES.

The following letter gives cheering accounts of the success of the gospel. Similar accounts come from all parts:—

*Merthyr, Dec. 2nd, 1846.*

Dear brother Hyde,—Having a few minutes time, at length I write you again, hoping you have received my previous letters. As to business I have just seen brother Henshaw, and he has promised to remit me some money in a few days—on account. He complains of having STARS out unpaid for, and several of the books on hand. I have set some of the Elders to work getting subscribers for the STAR, especially in those districts where people understand English, but have not had their reports as yet—hence I cannot say how many can be sold. I have appointed brother Henshaw to preside over the Garaway Conference, there he will be able to sell more in proportion to the members.

Please inform brother Cain (if convenient), that if he sends about twenty or thirty of the PLATES, "Joseph and the Indians," I will do all I can to sell them and refund him the money as soon as sold, but I have not a *dollar* by me now, having remitted the last to pay for the publishing of the "*Welsh Star*." That does not now (the first year) sustain itself, nor anything like it; besides I have been enabled, by means of my publication, not only of diffusing much information through ever county in Wales, but also to sustain, principally, some ten or twelve travelling Elders abroad through this season thereby; and I have great cause to rejoice already that I have been enabled so to do, and that the great God has abundantly crowned our labours with success.

Great and glorious reports continue to greet my ears daily, of the success of the gospel through all parts of Wales. I have three letters before me now, welcome heralds, showing that thirty have been baptized last week in four branches only, besides a host at the door. Hardly a letter arrives but brings intelligence of some one in some place or other having been born again; and not only do they come in, but almost universally they *stay in*; and more cheering still, they go on rejoicing in the glorious hopes of "life and immortality," and of that "crown which fadeth not away." You will believe me when I assert that they are a blessed, a good, yes, the best people I ever saw,—such love, union, and ambition to go on towards perfection. May the great God bless them, I say, and keep them onward, for I do love them, and I know that brother Hyde will love them and bless them in their simplicity and innocence when he sees them. Pray when will that time come? They are continually asking me when will the Apostles visit Wales? In reply, I have assured them that they shall have a hearty shake of the hand with one or two, if not the three of the Apostles, at our next annual conference, which will commence at Merthyr, on Sunday the 27th instant, being the first Sunday after Christmas-day. There is a general expectation among all ranks for you here, and woe be to poor me if some of you don't come; you know I have allowed much time—had a promise, and afterwards—"a long silence gives consent." Excuse me therefore for stirring up your pure minds by way of remembrance, and I desire you to jog the minds of brothers Pratt and Taylor.

But were I to write more I could only say that the great car of Mormonism is traversing over the Cambrian hills with astonishing rapidity—crushing all who oppose its mighty impetus into powder beneath its huge diamond wheels, and onward it goes again, as though

it was destined to pick up thousands of the "Ancient Briton" race in its golden carriages, and land them on the everlasting hills of heaven. May angels help to drag or push it onward, till it lands us all at home, is my prayer. What say you, dear brother?

Please to give my best wishes to our beloved brothers Pratt and Taylor,\* as well as yourself; also to brothers Cain, Brown, Carter, &c.

I remain your obedient servant and brother in the kingdom of God,

D. JONES.

\* Elders Pratt and Taylor cannot visit Wales till after the New Year.

## MARRIAGE.

We feel to give a word of counsel and advice to the Saints upon this important institution, ordained of heaven for the comfort and well-being of both male and female in this life, when duly considered and appreciated, and for their exaltation and glory in that life which is to come. We are a friend to matrimony, and consider that no man can be perfect, or, rather, perfectly fill the measure, design, purpose and end of his creation without a wife, any more than a woman can fill the purpose and design of her creation without a husband.

There are many men who incur a fearful responsibility by omitting this duty. Their penurious dispositions in too many cases prevent them from taking a woman honourably as a wife, and providing for and protecting her; therefore, there are many women that, perhaps, may be any thing but ornaments to their sex, who, but for this criminal neglect of duty in men, would be a balm to soothe our cares and sorrows, and dry up the fountain of misery in many a heart. Men may be free from the sin of licentiousness themselves, yet by neglecting to become partners and protectors of females, they leave them exposed to a thousand snares; and how many fall into the lowest vices when thus neglected, and descend into irretrievable ruin? Remember, oh ye bachelors! that to your charge much of this sin will be imputed by that God whose ordinance you have neglected to fulfil; we mean, more particularly, such as have the ability to provide for a wife, and have not generosity enough to do it.

But in selecting partners for life, both parties should be careful, and through prayer unto our Heavenly Parent, seek for those who have goodness at heart, with a spirit and disposition congenial to their own. But to the Saints we would most emphatically say, and enjoin upon you, that you become bound in matrimony to none except to those of your own religion, unless you were under an especial covenant before you joined the church. Two cannot walk together except they be agreed; and Paul says that it is not good to be unequally yoked together with unbelievers. If you sincerely believe your own religion, you must regard all as unbelievers who have not faith in it. If you do not consider them unbelievers, you must have some doubts of the correctness of your religion, or that there are more true religions than one.

We will here take the liberty to relate a circumstance with which we have been made acquainted by the mother of the young lady who is the subject of this narration. A very respectable family, by the name of B—, living in the town of D—, not more than fifty miles distant from this place, belonging to our church, had a daughter who received the addresses of a young man of the Roman Catholic religion. Her parents did not realize that any thing very serious was going on between them, until, indeed, the daughter had become completely led away by his artful intrigues, (she being only about sixteen years old). He persuaded her to leave home and get married to him unknown to her parents. She reposed all confidence in his integrity. Her unsuspecting heart knew no evil, and consequently feared none. She complied with his wishes—they went to the priest and were married. Soon the first heated passions of the heart wore away, and left him unmindful of his kind promises. They soon began to disagree about religion, and could not unite with one another in going to any place of worship, and consequently did not attend to religion in any way, but became cold and indifferent. He then began to abuse her with his tongue—next he beat and whipped her, and after living, or, rather, staying together in this way about three years, she was forced, by his cruelty and violence, to forsake him and return to her father's house. She looks like a child of sorrow. The cheek is there where beauty once sat, but it is pale and care-worn by the cruelty of a wicked man. She has a small babe, the fruit of their union, whose meagre and skeleton appearance shows that it was a partaker of its mother's troubles before it was born into the world. The poor girl is now paying the sad penalty of disregarding the advice of her parents, and going in opposition to the teachings of our holy religion.

We, therefore, avail ourselves of this opportunity to raise our warning voice again in the name of the God of Israel, and say to the Saints, marry not out of our church, and do