

ZION'S TRUMPET,

OR

Star of the Saints.

No. 7.]

APRIL 5, 1851.

[PRICE 1c.

“WHO IS THE GREATEST?”

OF EVERY question we have ever heard, the foregoing question is the most dangerous to ask, and the most disappointing in its answer, especially in the kingdom of heaven. Pride and conceit in one's heart are what most often give birth to this question. It was most probably pride that caused Lucifer to ask such a question in heaven, when he fell from there to the extremes of degradation. Questions such as this one have destroyed hundreds. Jesus Christ was merely instructing his disciples on one occasion, when “there arose a reasoning among them, which of them should be greatest.” They received the following answer from their Lord.—“Whosoever shall receive this child in my name receiveth me; and whosoever shall receive me, receiveth him that sent me; for he that is least among you all, the same shall be great” (Luke ix, 48). That is the best answer that can be given to such who happen to ask the foregoing question; and the best way to proceed, is to do as the apostles did, namely humbling themselves to be the least, and not to follow Lucifer, who rebelled.

The father of the foregoing question is the devil himself; it was he who asked it first, and it was he who suffered first because of it. There were too much pride and conceit in him to accept the answer given to the apostles; and that was the cause of his fall. From then

to the present time, the work of the devil has been to encourage everyone to ask, "Who is the greatest?" In heaven he succeeded in drawing a third of the angels to follow after him, and to support him in his rebellion; and doubtless he has pulled thousands after him across the earth, not only in the early ages, and during the time of Jesus Christ, but in the latter days as well. What took place following the martyrdom of the prophet Joseph Smith? We answer, something as similar as possible to that which happened among the apostles of Christ in the early days, when it was suggested that the Lord was to be "delivered to the hands of men." Yes, we say, a reasoning arose at that time around Nauvoo, among the apostles of the latter days, Who would be the greatest in the kingdom of God, after the departure of Joseph Smith? And some of them, disregarding the teachings of Jesus, swelled in pride and conceit, supposing that they were to be the greatest; but it was from among the least that God chose the leaders of his church, to whom he presented the keys of the kingdom, in place of Joseph. The fate of those who desired to be the greatest, was excommunication from the church, and enlisting in the ranks of the enemy!

It is the duty of all, then, in the Church of Jesus Christ, to be on their guard with respect to "Who is the greatest?" All should avoid supporting every man who wants to be great. Refrain from listening to him testifying that he believes the doctrine of the Saints, for even the demons believe, and also tremble. There is not one true child of God who rebels, for not being elevated to some office; the conceited and the proud are the ones who do so. Upon understanding that he will not be the next president of some branch, district, or nation, the one who desires to be great begins to be angry at the new president and the old one, and at all else who did not strive to have him chosen. Then soon he begins to rebel in secret, hating the brethren who preside over him; but yet, he deceives the Saints into thinking that he is a good man, by testifying in favor of the doctrine. "He that saith he is in the light, and hateth his brother, is in darkness even until now" (1 John ii, 9). He who follows Christ's teachings, loves all the brethren, and respects all the proceedings of the church, always being satisfied with God's choice, and not with his own choice.

Those who choose themselves go to darkness, and to destruction, and sometimes they succeed in pulling others with them. Despite that, like their devil father, they still continue to say that Christ is the Son of the living God, and that the doctrine of the Saints is truth. Sidney Rigdon, and others who were excommunicated from the Church of Jesus Christ of Latter-day Saints, still continue to say that; the greatest thing they disbelieve is that Brigham Young and his counselors are the head of the church. Those who were once in the light, know more about the doctrine of the Saints, than those who have always been in darkness; and although the former have been thrust into greater darkness, so that they see nothing more, yet they can remember that which they saw in the light earlier.—and that is what those blind ones know.

Now, let all the Saints strive to recognize those who desire to be the greatest, and beware of them; and if the love and humility of Christ are not in them, do not receive them into your home, and do not speak of God freely with them; otherwise, you will be associated with their evil deeds. It does not matter how much good someone did previously, if he becomes evil, his evil will be worse and more harmful. Therefore, it would behoove all to watch, that they not accept a man who disrespects or rebels against the present government of God, for such a man does not love the brethren nor does he love God. The best way for everyone to become great, is to be quite small—never think about “Who is the GREATEST.”

WHEAT SOWING.

[From the “Deseret News,” for Nov. 2, 1850.]

THE time for sowing fall wheat is rapidly passing, for this season, and it is a duty of the first magnitude for everyone, to put all the seed in the earth they possibly can. Suppose there are thirty thousand in the valleys of the mountains, a very reasonable calculation, and every individual wants ten bushels of wheat annually (which probably might be a little more than would be consumed, provided other grains, vegetables, meat, and groceries, were plenty; yet, the calculation

is safe for a little wastage, by the outbreaking of cattle, and other causes of destruction); and it will require three hundred thousand bushels of wheat, to supply the people now in the mountains, during the current year. Add to this a double population by next harvest, and six hundred thousand bushels must be gathered, or the people come to want; then add to this a few thousand bushels to feed to the Indians, and certainly it would be cheaper feeding the Indians than fighting them, if it shall prove to be the wisest; and a few thousand bushels more for the mountaineers; and many thousand bushels more, to satisfy the calls of the traveler; and we easily find a bill of one million bushels of wheat which will be wanted at our next harvest, to supply the immediate demands of the people, up to the following harvest, making no calculation for the future, should the succeeding crop fail. Let every man in Deseret raise two hundred bushels of wheat, and as much other grain as possible, against the next harvest, and the prices will still remain good, and the market be open for more; and in order that mechanics may attend to their several callings, every man engaged at farming should raise at least three hundred bushels of wheat, and a proportionate quantity of other grains; therefore, put in the wheat! PUT IN THE WHEAT!!

Don't be afraid that you cannot harvest it: somebody will come to help you, as they did at the last harvest. Don't be afraid you cannot thresh it; there is one threshing machine in operation, doing good business, and there will be more still in operation next year, which will save an immense amount of hard labor at threshing, and give the farmer more time to sow; and thousands of bushels of grain must be had to feed the horses and mules that drive the threshing machines; therefore, put in the wheat and spare not. Soon we shall again see the people flocking to Deseret by thousands and tens of thousands, passing the canyons without a morsel of bread, as many have done this year, and the farmers of Deseret must feed them; therefore, put in the wheat.

What is wanting to build up the kingdom of God in the mountains? WHEAT! What is wanting to enable the elders to go forth by hundreds to proclaim the Gospel to the nations? WHEAT!! What is wanting, that all Israel may not come home at once? WHEAT!!!

What is wanting that we cannot have ten thousand men engaged in building a Temple to the Most High God, where the ordinances of life and salvation can be administered to the Saints when they arrive here? WHEAT. What can be done by the Saints in the mountains, when they shall have wheat in abundance? every thing that needs to be done. Bread and water, sure, is what the Lord has promised to his people through their faithfulness. Water is plenty now, and wheat will be when the brethren shall have used the means to obtain it in abundance, then they will have nothing to do but labor, and by their labor they can produce, sermons, temples, and feasts, and every thing God wants of them. Brethren, will you lay the foundation of the great work of God committed to your charge by putting the wheat in the earth? Will you relax your exertions while a bushel can be sown?

TESTAMENTS OF THE TWELVE PATRIARCHS,
NAMESLY THE SONS OF JACOB.

[Continued from page 95.]

TESTAMENT OF ISSACHAR,

Made to his children at his death, about the Simplicity of heart.

Issachar called clearly,
All his children together as he died;
He speaks of keeping a single heart,
A pure life, and lowly lifetimes.

THE COPY of Issachar's words; he, calling his children about him, said unto them,

Ye children of Issachar, hear your father, and hearken to the words of the beloved of the Lord: I am Jacob's fifth son, in the reward of Mandrake. For Reuben brought mandrakes out of the field, and Rachel meeting him took them of him; thereat Reuben wept, and at his noise, my mother Leah came out (now the mandrakes were sweet-scented apples, which the land of Aram bringeth forth in high countries, by the water valleys), and Rachel said, I will not give thee these apples, for they shall help me to children; now there were two of these apples.

Then, Leah said, Doth it not suffice thee that thou hath gotten away the husband of my virginity, but that thou wilt have this also?

She answered, Let Jacob lie with thee tonight for thy son's mandrakes.

Leah said unto her, Do not boast nor brag, for Jacob is mine, and I am the wife of his youth.

And Rachel answered, How so? was he not first handfasted unto me? and served he not our father fourteen years for me? what shall I do to thee? for many are the wiles and policies of men, and guile goers forward upon the earth; if it had been otherwise, thou shouldst not have seen Jacob in the face at this day; for thou art not his wife, but wert guilefully put to him in my stead, for my father deceived me, and conveying me away that night suffered me not to see him, for had I been there, this had not come to pass: wherefore, take the one mandrake, and in lieu of the other I grant thee him for one night.

And Jacob knew Leah, who conceiving, bare me, and called my name Issachar, because of the hire.

Then, an angel of the Lord appeared unto Jacob, and said that Rachel should bear but two sons, because she had forsaken the company of her husband, and chosen continency; and if my mother Leah had not given the two apples for his company, she should have born eight children, whereas by reason of that, she bare but six, Rachel two, and because God visited her in the mandrakes: for he knew that she greatly desired to company with Jacob, for issue's sake, and not for lust of pleasure; for she laid up the mandrake, and delivered it unto Jacob the next day, and therefore God heard Rachel in the mandrakes, because that although she had a mind to them, yet she ate them not, but offered them to the priest of the Most High, which was in those days, and laid them up in the Lord's house.

Therefore, my children, when I came unto man's state, I walked with an upright heart, and became bailiff of husbandry unto my fathers, and brought them the fruits of their lands in their due seasons; and my father blessed me, when he saw how I walked plainly and simply; I was no busybody in my doings; I was not hurtful nor spiteful to my neighbor; I railed not upon any man, neither dispraised I the life of any that walked in singleness of mind.

And when I was thirty years old, I took a wife, because labor had consumed my strength. I never knew the pleasures of a woman through wantonness, but my labor made me to sleep soundly; and my father did always rejoice of my simplicity; for whatsoever pains I took, first of all, I offered all the first fruits of the first engendered cattle unto the Lord by the priest, and then gave my father the rest, and the Lord doubled his benefits in my hands; yea, and Jacob himself perceived well, that God wrought with me and my plain

dealing; for unto every poor man, and to every man in adversity, gave I of the fruits of the earth with a single heart.

And now, my children, hearken unto me, and walk in singleness of heart and mind, for I know that the Lord is very well pleased with it, for the single-hearted man coveteth not gold, undermineth not his neighbor, lusteth not after diversity of meats, desireth not shift of apparel, nor heightneth himself long time, but only hath an eye to God's will; and the spirits of error can do nothing against him, for he cannot skill to entertain a fair woman, lest he should defile his own mind, and wrath over mastereth not his wit, and envy melteth not his soul; neither doth his mind run covetously upon gain, for he leadeth an upright life, and beholdeth all things with a single eye, excluding all hurtfulness of worldly error, lest he should oversee any of the commandments of God.

Therefore, my children, keep God's law, and hold fast plainness, and walk on in innocency, and be not too inquisitive into God's secrets, or of your neighbors' doings, pity the poor and the weak, love God and your neighbor, bow down your back to Husbandry, and be diligent in tilling the earth, in all manner of Husbandry, offering presents to the Lord with thanksgiving, who blessed the earth with increase, and a new spring of fruits, as he blessed all holy men from Abel, to this day; for there is none other portion given thee, than of the fatness of the earth, whose fruits come by painstaking; for our father Jacob blessed me with the benefits of the earth, and the firstlings of fruits.

Levi and Judah are glorified of the Lord among the children of Jacob; for God hath planted himself in them, giving to the one the priesthood, and to the other the kingdom; therefore, obey ye them, and walk plainly as our father Jacob did; for unto Gad it is given to destroy the temptations of Israel.

My children, I know that in the last days your children shall forsake plainness, and cleave to covetousness.

Let go innocency, and follow lewdness.

Leave God's commandments, and stick unto Belial.

Give over Husbandry, and gad after wicked devices.

And therefore shall they be scattered amongst the heathen, and become bond slaves to their enemies.

Wherefore, warn your children of it, that if they sin, they may return to the Lord, for he is merciful, and will deliver them, and bring them home again into their own land.

Behold, I am now an hundred and two and twenty years old, and I know not any deadly sin upon me.

And I have not known any woman but my wife, neither have I committed whoredom in the lust of my eyes.

I have not drunk wine unto drunkenness, neither have I coveted any pleasant things of my neighbors.

There hath been no guile in my heart, neither hath there any lying gone out of my lips.

I have been sorry with every man that was in heaviness, and given my bread to the poor.

I have not eaten my meat alone, nor removed the bounds and borders of lands.

I have been pitiful in the days of my life, and dealt truly in all cases.

I have loved the Lord with all my strength, and all men as my own children.

My children, if you also do the like, all the spirits of Belial will fly from you; and nothing that mischievous men can do against you shall have power over you: and you shall bring all wild beasts into subjection to you, because ye have the Lord of heaven with you, if ye walk with him in singleness of heart.

Then he willed them to carry his body into Hebron, and to bury him there in the cave with his fathers; thus he stretched out his feet, and died in a good age, having all his limbs strong and sound, and kept the sleep of all the world.

(To be continued.)

A DREAM.

MR. EDITOR,—I wish to set the following before the public through the means of your melodious TRUMPET.

On the 17th of this month, about 3:00 o'clock in the afternoon, when I was sitting in my house, after speaking much throughout the day, the spirit of sleep came over me, in which I discovered myself being taken away by the Spirit to a secret room; and after going in, I saw six ministers pertaining to the Baptists, and I was led to understand that they were holding a council there, and by permission of the Spirit, I stayed there to listen until their departure; and when I awoke I remembered the topics that had received their attention; then I wrote them without delay, which are as follows:—

First, asked one, "What is your opinion of the 'Latter-day Saints?' Their testimonies and especially their books have caused my mind to be troubled, because after I carefully searched the Holy

Bible, and the doctrine of the Saints, I have found them to be totally consistent in every point of doctrine. So, O dear brethren, what shall we do? our religion is finished! it looked bad before, but indeed, it looks much worse now; the majority of our members have had their eyes opened: they ask frequently in the society such questions as: 'Are there to be no apostles and prophets in the Church now?' 'No,' is our answer to them. 'Is there knowledge to be had now?' 'No,' we say. 'Are there none of those spiritual gifts to be enjoyed now, such as speaking in tongues, interpreting, prophesying, miracles, gifts of healing and singing with the spirit, &c.?' We say, 'they have all ceased,' while at the same time remembering that Paul had used an oath saying, 'And these truly has God placed in His Church.' And we, brethren, profess that heaven and earth will pass away before one jot of the word of great God fails; and in the face of such things, how are we going to show our faces to our fellow men? yea, and something that is infinitely more important than that, is how are we going to be able to stand before the judgment bar to give an accounting of our words and deeds!! O! brethren, let us consider these things seriously, lest we find ourselves fighting against God!!"

Then, all who were in the council shed tears as they thought about the great day of judgment! Another arose, and said, "O brethren! I have a guilty conscience, for I have preached so much, when in fact I know that I was not ever sent by God; and the words that trouble me most are those in Heb. v, 4. 'And no man taketh this honor unto himself, but he that is called of God as was Aaron.' And that part of the divine word has caused me to decide that I shall not preach further, until I have a satisfactory explanation on the subject."

After that, another famous man rose to his feet, and said, "My biggest worry is that I have prophesied diligently throughout the country for eight years, that the Saints would melt into oblivion before the end of nine months; and now, many nine-month periods have gone by, and everyone sees that all my prophecies are false !! And, O brethren, how can I show my face?"

Another said the following:—"There is one thing that causes pain to my mind, and that is the words that Paul wrote, 1 Thes. i, 5.

‘For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.’ We say that we have the same gospel as Paul had; but truly, brethren, there is as much difference here as there is between the gospel of the sprinklers and that of Paul. And if something cannot be decided, I am determined to join the Saints.”

Another one rose to his feet and said, “I must confess, that my mind is also troubled when I read those scriptures in Acts ii, 38, 39. ‘Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.’ And we have cut off scores, for believing the above verses! and truly, dear brethren, there is cause for concern that there is too much truth in the testimony of the Saints, namely, that we ‘believe the Bible when it is closed,’ but when it is open, we ‘deny it.’ Remember that ‘that which fails in one respect is guilty of failing in all.’”

Another one said the following: “We have been speaking during the last year, about the Jews; and we have gathered hundreds of pounds from among the poor, for the purpose of sending missionaries to the Jews; and now, we see our foolishness: there is no promise that the Jews will believe, until the Lord stands on his feet on the Mount of Olives, as prophesied in Zechariah xiv, 4, 8: ‘And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley: and half of the mountain shall remove toward the north, and half of it toward the south. And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.’ Zechariah xii, 10—14: ‘And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his firstborn, &c.’ Furthermore,

chapter xiii, 1. 'In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness.' We see, brethren, that they must be baptized for the remission of sins; and we see also the kind of darkness that we have been spending our time in, and also that we are bound to confess that the Saints have light: they are the ones who have enlightened us in these things, and if I had not persecuted them so much, I would have joined with them. Now, get to the point: are we going to go to the Saints like men, or are we going to try to get a fulfillment of the promises ourselves? If you do not answer, I shall go out and I shall be baptized by them now."

The first rose again and said, "Slow down a bit, let us be calm; I think that if we go like ministers unto the Lord, he will give us the honor of receiving the gift of the Holy Ghost." "What good does it do us to pray now," says the other, "since the scriptures testify that in the Church there are Priests and Elders; we deny such, and consequently we do not have authority." "Do not get upset," says another, "as the purpose of this council is to put ourselves on the way to being believers from now on. What if we were to join the Saints and get to be ministers?" "We cannot," says the other, "for we must be members first, and wait as such until we are called through revelation as was Aaron." "And shall we know then that we are sent by God?" "We shall," says the other. "Well! well! if we could get knowledge like that, I would preach in such a way as to cause the earth to shake! truly I would, for it would be heaven on earth then, in comparison to the situation in which we find ourselves at present."

"But before stirring up our churches," says one of them, "would it not be better for us to seek after this authority for ourselves?" "No doubt that it would be," says the other. They agreed to go to pray for the ministering of an angel together with the gift of the Holy Ghost. It was decided that one would pray, and the other five would say "Amen." Then all went on their knees, and the following prayer was uttered:—"O Lord God Almighty, behold us lowly and ignorant creatures, work of thy hands, drawing near to thy breast; we would suppose tonight, O Lord, that we are true believers (which we have never been before); we have denied thy holy word, and we have testified that all the promised blessings have come to an end;

when thy word is 'yes, and Amen.' O Lord, forgive us, and come to our council here tonight, or send one of thy angels to our meeting to ordain us priests and elders. Since thou hast sent an angel to Joseph Smith, O send one to us, good Lord, and forgive us for having persecuted the 'Latter-day Saints' in the name of the Man who was crucified on the cross. We shall join them if thou dost not see fit to give us the gift of the Holy Ghost; and all our members are of the same mind as we, except for an occasional old rascal who is rooted in the traditions of the fathers. Since we have a beautiful chapel and many churches, we would like to keep them until we die. And for these worthy reasons, O Lord, keep this council secret, from everyone else; for we have had a bounteous harvest, but it is about to end if thou dost not see fit to hear us and give us the divine gifts which thy dear Son promised to the believers. Forgive us all our sins, O Lord, and receive our service with thy approval in the name of our Lord Jesus Christ. Amen and Amen."

They failed to receive anything in this meeting, and it was decided that another month would be spent at the task! I testify in the name of and by the authority of Jesus Christ, that the Priesthood cannot be had except in the Church of Jesus Christ of Latter-day Saints. May our gracious God bless all the honest in heart in this principality.

Merthyr.

WM. PHILLIPS.

JOURNEY FROM THE BLUFFS TO THE VALLEY.

IN response to those who ask us about the journey from Council Bluffs to the Valley, we quote the following from the "Frontier Guardian" for Feb. 7, 1851:—

"But here we give some general items. Two good yoke of oxen will haul a ton upon a good wagon from this point to the Salt Lake City. It would be better, however, to have one yoke of cows between the two yoke of oxen, before the same wagon. These will give milk for children on the way, and are more easily driven in the team than out of it, and they will help very much, also. Now, to every ton of freight, you need one such team and wagon. You can take on board this wagon some two, three, four or six children or grown

persons, because they can walk up hills and over bad places. It will be necessary for large families to have a tent to sleep in. Four persons may generally sleep in a good-sized emigration wagon, or more if they are not grown up. Families should not start from here short of three months' provisions. Say, one hundred pounds of flour, or good and wholesome bread stuffs of some kind, to the person, old or young. As much bacon or pork as you may think you will need. Sugar, coffee, rice, dried fruit, dried beef,—a little tea, and every other necessary according to the wishes and abilities of the parties concerned. No family ought to cross the plains without cows to afford milk; for milk and butter are most useful and necessary on the road. After you have taken a hundred pounds of flour to the person, you ought to take a few bushels of corn meal for bread and *mush*. Some few family medicines, it would be well to have along. Take all the clothing you can procure. Ox teams are generally the best and most reliable; and after they have hauled you through, you may fatten and kill them for food. It is well, however, to have some horses along, or mules to hunt cattle, and to herd them. Horse or mule teams are very good, and some prefer them. Persons must act their own judgment in the selection of teams."

LAMENTS OF THE SAINTS.

My little muse, revive, ascend thy voice above,
 Reveal my lament to my Father in heaven;
 I'm far from home, in desert, among a host of enemies;
 Who can sympathize with my circumstances?

O Babylon, O Babylon, thy oppression is great,
 But the end of thy rule is nearing now.

In a world of oppressive tribulation I live,
 How hard for me to keep thy laws, O God;
 The friend that once was mine, is an enemy many times,
 How hard it is to travel through the midst of such a world.

O Babylon, &c.

When my desire and strength is to do that which is good,
 Evil knots in wrath against me; what shall I do?

This is an enemy to me, O Father, hear thou my cry,
Give me strength to do thy will, by overcoming it.

O Babylon, &c.

The world where I dwell is under oppressive captive burden,
There is but unrighteousness governing it now;
I am in its midst, some way trying to live,
Under torment of sweat and tears, and O how hard it is.

O Babylon, &c.

The world is turning against me, I'm growing gray and feeble,
My pouch is empty, and also my pantry is short of food;
And the decorations of poverty are on my clothes now,
They shun my company, and fail to know me.

O Babylon, &c.

The holy prophets of old, were heroes through faith
Against unrighteousness,—although they lost the day;
But in the present age the righteous seek their part,
And injustice will be buried from sight before long.

O Babylon, &c.

Clymil.

JOHN WILKINS.

HEALING.

MR. EDITOR,—Because your publication is small, I shall write but little; and I wish for you to publish the extraordinary, following account.

A short time ago, I was called upon together with brother Pugh to administer the ordinance of anointing with oil, as the apostle James mentions, on a sister by the name of Rebecca Flowers. Her illness was the *paralytic stroke*; one side of her was completely paralyzed. I have never felt anything more dead, than was her leg. We anointed her with oil in the name of the Lord; and before we came out of the place, she was able to walk about the house. Whoever desires more information, call at my house, 36, Tredegar Road, Cardiff.

JAMES ELLIS.

N. B.—“We testify that the foregoing witness is true.

“JOHN FLOWERS,

“REBECCA FLOWERS.

“Charlotte Road, Cardiff.”

THE CALL HOME.

TUNE—"Men of Harlech."

HOMEWARD, homeward, Saints of the Lord,
 A call will come without warning,
 Lest the great destruction and chaos
 Overcome us.
 Homeward, faithful saints,
 Let us flee from the midst of our enemies;
 Babylon is, from day to day,
 Giving signs of its fall.
 Afar is Zion gaining strength;
 Thousands of saints are flocking to it,
 As doves to their windows,
 From the dark adversity.

Zion, Zion, is our refuge,
 What better are we for staying here?
 Let us go to the place where there is rest—
 Yes, peace aplenty.
 Zion is the dwelling place
 Of the saints of Jehovah;
 There the faithful ones,
 Always feast well.
 O, let us awake from our slumber,
 And give ear to the words of the Lord;
 Babylon will soon fall,
 As a rock into the sea!

MISCELLANEOUS, &c.


MIRACLES.—One of the Methodists was belittling one of the Saints, because of their belief in "miracles." "What," said the Saint, "did not the Methodists perform 'miracles' in the olden days?" "Be still, boy," said he, "the Methodists performing 'miracles!' no, never." "Are you certain, sir?" said the Saint. "Yes, yes, quite sure." "Well, well!" said the dear Saint, slowly, "were not Christ and his apostles Methodists?" The son of Calvin was struck dumb!—T. H.

BUSTS (PICTURES) OF JOSEPH AND HYRUM.—President W. Phillips has received recently a plentiful supply of these pictures, from brother J. Taylor, and they are to be sold by him as follows:—The best material, for 9s. per pair; regular material for 5s. per pair. We have purchased the first pair, and we can say that nothing will decorate a home better. It is best for the poor to save up to obtain them: they are indeed worth acquiring. By having Joseph and Hyrum in our homes, we will also greatly facilitate the work of the Lord among the French. Come, and purchase.


APPOINTMENT.—The Presidency here has appointed Elder Thomas Pugh, for the present time, to preside over the West Glamorgan District, without counselors, and brother Evan Williams to be a traveling elder, under his presidency.

BOOK DEBTS SINCE FROM THE DISTRICTS, BRANCHES AND OTHERS, FOR THE QUARTER ENDING APRIL 5, 1851.

DISTRICTS.—Monmouthshire £17 3s 0½c; Breconshire, £3 8s 7c; Cardiganshire, £2 17s 8c; Carmarthenshire, £14 16s 10½c; West Glamorgan, £33 7s 1½c; Flintshire, £6 9s 8½c; Caernarvonshire, £13 2s 5½c; Merionethshire, £7 6s 5c; Denbighshire, £7 15s 5c; Pembrokeshire, £3 2s 2c.—*Branches*—Dinas, £1, 1s 9s; Llantrisant, £3 5s 3½c; Pontypridd, £6 12s 10c; Llanfabon, £1 5s 4c; Cwmbach, £1 12s 7c; Pendaulwyn, 10s 4c; Twynrobyn, 15s; Llandaff, £1 7s 9c; Gog, 14s 1c; Cardiff, £7 10s 10c; Aberdare, £7 16s 3c; Dowlais, £4 3s 2½c; Hirwaun, £6 8s 6½c; Rhymney, £2 13s 10c; Cwmnedd, £1 16s 3c; Georgetown, £7 8s 7c; Merthyr, £1 8s 8c; Pendaren, £3 4s 4c; Pontfaen, 7s 3c; Cefn, £1 11s 1c; Ynysgau, 2s 5c.—*Persons*—David Davies, formerly from Clynmil, 3s 4c; Jonathan Thomas, Trecastell, £1 4s 8½c; David John, 9s 6c; Joseph Rogers, 3s 6c; Rees Thomas, 4s 6c; Robert Roberts, 5s; James Jones, 6s; Dd. Edwards, 6s 5.—Total, £173 17s 7c.

 Remember that nearly half the foregoing total is old debt, and does not pertain to this quarter. If the various presidents possess sufficient will and determination, they can clear it all forthwith—it all depends on them. Wherever there is an energetic and determined president, his Saints will never be behind in their payment—that is part of their religion.

PAYMENTS FROM MARCH 21 TO APRIL 1.—Cardiganshire, 7s; Denbighshire, 10s; Llantrisant, 1s; Pontypridd, 16s 6c; Llanfabon, 16s 10c; Cwmbach, £1; Georgetown, 10s; Merthyr, £2; Pendaren, 14s; Ynysgau, 1s 8c.

 Send all correspondence, requests, and book payments, to *John Davis, Printer, John's Street, Georgetown, Merthyr Tydfil.*