

ZION'S TRUMPET,

OR

Star of the Saints.

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[VOL. IV.

A LOOK AT THE CHURCH.

BEHOLD a moment's leisure to cast a brief look at the course of the Church of the Most High. O, how it spreading across the face of the earth, and how the mention of it is piercing the ears of every nation. Just a while ago it was nothing more than a mustard seed, but now it is a great tree, and its branches are shooting out over the breadth of the world. Over in the Valley of the Mountains, its large trunk is seen as being planted in a good and fruitful land, and its branches are extending their delicious fruits among nearly every nation under heaven. O how the Gospel has succeeded, and how the truth has prospered. No doubt this quick work is of the Lord; for where can its like be found? If we look at the gospels of men, they lack wings, and cannot fly: their dwelling place continues in Babylon, where they receive the glory of the world, which vanishes like a mist. But the Gospel of Heaven is on the rise, and will soon gather the elect of God to Zion, to the bosom of the Church. The habitation of the Church is surrounded by the mountains, where there is safety for the heirs of the Lord, when the inhabitants of Babylon are swept with destruction by God. The diligent missionaries of Zion are seen scattered over the earth; their warnings are earnest, and their invitations are welcoming. They do not fail to do good: they search for the pure in heart as if for riches of gold; and the poor are moving to Zion

as the firstfruits to the Lord, to adorn his dwelling place. What is the sound we hear? The elect of the Lord are gathering from all the nations, and are working their way to the valleys of Ephraim, to dwell in the midst of Zion. The call, "Come," is being obeyed quickly; some from every kindred, tongue, people, and nation, rejoice at the sound of the word, and hasten to the gathering. The end draws nigh, and the coming of the Lord is at the door. Suddenly the ungodly are restrained; their destruction comes in the midst of their prosperity. They are visited with plagues to harden them, and with wars to make them fearless; and they will not take warning from the signs of the times. But the Son of Man, in his coming, will humble them to the extremes of misery and woe, and will make them to feel his matchless wrath, when he avenges the blood of his Saints. The hills and the mountains will leap, but they will not hide a single one of the guilty ones in the presence of the Lamb. Woe unto those who know not God, and those who do not obey the Gospel of our Lord. O then, ye nations of the earth, flee for protection to the Church of God; ask for revelation, and do not sleep until you receive it. The Church is about to depart from your borders, and each will go to his own country. The fishermen and hunters of God are hastening their work, and Zion grows stronger by the day. The Lord is hastening his work, and his will will be done on earth as it is in heaven. His kingdom will quickly fill the earth, and his people will receive their inheritance; and there will be no end to His kingdom or theirs. O, Lord, come quickly. Amen.

MINUTES OF THE GENERAL CONFERENCE

Of the Church of Jesus Christ of Latter-day Saints, held in the New Tabernacle, Great Salt Lake City, April 6, 1852, at ten o'clock in the morning, President Brigham Young presiding.

[Continued from page 257.]

Friday, April 9—Conference opened in the usual form, when Phineas H. Young spoke of the different siftings in this Church.

President Brigham Young addressed the Saints on the subject

of their endowments, and poured forth revelation after revelation on the subject. A most heavenly influence prevailed. He closed by shouting Hallelujah, Praise ye the Lord.

Elders John Banks, and John Young also addressed the Saints.

Choir sang, "The Spirit of God like a fire is burning."

Sister Bybee spoke in tongues, when President Young declared it to be a proper tongue, and enquired, what the nations would do if they were here; and said, if he was to give way to the brethren and sisters, the day of Pentecost would be in the shade in comparison to it.

Adjourned for one hour.

At half past one, the conference opened as usual, when Patriarch Isaac Morley, elders H. G. Sherwood, William Hyde, and President Kimball severally addressed the assembly.

Choir sang a hymn; benediction by President W. Richards.

Adjourned till nine o'clock tomorrow.

The Elders and brethren assembled in the Tabernacle, which was completely crowded. After the usual introductory exercises, President Young preached several sermons on various subjects, the Holy Ghost resting upon him in great power, while he revealed some of the precious things of the kingdom.

Choir sang a hymn. Benediction by Elder Sherwood.

April 10.—The brethren commenced assembling outside the Tabernacle by seven o'clock in the morning, so great was the desire to hear the teachings of the Lord. When the doors were opened at nine, the house was crowded in a few minutes.

Conference opened as usual, when President Heber C. Kimball, and Joseph Young instructed the Saints, in many great and precious principles, followed by a most admirable lecture by Professor Albert Carrington, on the subject of medicine, and the different medical societies, and their theories, and the contradictory opinions on the philosophy of disease, and on medicine.

President Young bore testimony in the truth of the remarks, and returned thanks on behalf of the congregation.

Benediction by Patriarch John Smith. Adjourned at two o'clock.

At half past one, the House was filled to overflowing, and Conference was opened, when Elders D. H. Wells, William I. Appleby, G. D. Watt, William Clayton, and President Kimball, occupied the afternoon, by introducing many interesting topics of discourse.

John Kay sang "The Secr." Doxology by the choir. Benediction by Patriarch Isaac Morley.

At six in the evening, the Elders in Israel were again assembled in the Tabernacle, and heard addresses by G. A. Smith, S. M. Blair, Richard Cook, Edward Hunter, and David Fullmer. The Saints covenanted they would not have another lawsuit with each other.

Benediction by David Fullmer. Congregation was dismissed at nine.

Sunday, April 11.—At nine in the morning, the conference was called to order by Elder G. A. Smith, and opened by singing. Prayer by Elder W. Woodruff.

President Kimball preached to the Saints on dealing with each other as they would be dealt by, exhorting the Saints not to rob the dead. He then presented the case of Bishop Hunter, who had not been ordained to his calling as Presiding Bishop, and he was accordingly ordained under the hands of Presidents Kimball and Richards. Bishop Hunter then presented Brigham Young, and Heber C. Kimball, as his Counselors, who were unanimously sustained by the Conference in that office.

President Kimball then presented Truman O. Angel, to be continued as the Architect of the Public Works for the Church, and he was accordingly sustained. He gave notice that the giving of endowments to the Saints would be postponed until the return of President Young from his intended exploring expedition to the south.

Seth Taft, David Pettegrew, Abraham Hoagland, David Fullmer, and Daniel Spencer, were then voted to fill the office of Assistant Presiding Traveling Bishops in the valleys of the mountains.

President W. Richards gave notice to the congregation, that after partaking of the Sacrament in the afternoon, it was intended to call for a contribution of silver, to make the plate for a sacramental

service for the Tabernacle; and he urged on the brethren to bring in their cattle, so that the debts of the church might be liquidated the coming week.

Singing by the Choir. Benediction by President Joseph Young.

At half past one, the conference was called to order by President Young, and opened as usual.

Presidents Young, Kimball, and Richards, and Bishop Hunter, proceeded to administer the Sacrament, assisted by the various Bishops, during which many persons bore testimony to the truth—speaking in tongues, and prophesying; after which the collection was taken up, when 149 dollars were collected in silver coin, besides several pounds of *watchcases*, spoons, rings, and other silver ornaments.

President Young then gave notice that from henceforth we should hold meetings regularly each Sabbath, at 10 in the morning, and 2 in the afternoon, and in the evening the several Quorums of the Priesthood would assemble to receive instructions. On Thursdays, the brethren and sisters would come together at 2 in the afternoon., for prayer; and on the first Thursday in each month at 10 in the morning, for purpose of fasting and prayer, calling on the Saints to observe that day. He then notified the Saints that the raised seats on the right and left of the stand, were set apart for those Bishops who attend to the ministration of the Sacrament, for the day on which they officiate. They had this day seen an example of the administration of the Sacrament. The Bishops will hereafter take turns, having the lesser Priesthood to assist them.

This stand and the *vestry* are designed for those persons who speak to the congregation, and attend to the governmental affairs of the Church, and it is expected that no person will come into the stand without being first invited. After this Conference is dismissed, it is expected that the alleys and the *vestry* will not be crowded as they have been at this Conference.

The Bishops will be advertised of their respective days of working, through the medium of the *Deseret News*.

Elder John Barker was voted to go on a mission to England, to

preach the Gospel of Jesus Christ.

It was motioned and seconded, that when Conference was adjourned, it should be to the sixth day of October, at 10 in the morning.

President B. Young then gave notice that on the last Saturday in August, at 10 in the morning, there would be a Special Conference held in the Tabernacle, for the express purpose of transacting business, so that the brethren who are sent on foreign missions can travel across the plains in September, instead of going in the inclement season of the year.

On the first Saturday in July will be held the Quarterly Conference of the Seventies, in this place, at 10 in the morning.

The High Priests Quorum will meet here next Tuesday, at six in the evening.

Professor Orson Pratt will deliver his last lecture on Astronomy, in this place, next Wednesday evening, at six o'clock.

Choir sang a hymn. Benediction by O. Pratt.

The Saints then shouted Hosanna to God and the Lamb, Amen and Amen, three times.

President Young then blessed the Saints in the name of Jesus Christ of Nazareth, and by virtue of the holy Priesthood vested in him, and said, Be you blessed from this time henceforth and forever; blessed be the Saints in their health, and in their families, their flocks, their herds, their houses, their farms, and all that pertains unto them, in the name of Jesus Christ, Amen, and Amen.

Thus ended the most glorious Conference of the Saints of the Most High in these, the latter days. Revelation upon revelation has been poured out from time to time; the spirit of God has rested down upon the Saints in every meeting during this Conference,—peace, goodwill, joy, and harmony have been in the breast of every person; not a jarring sound, not a discordant voice, nor even a thought, has been manifested in all the transactions of the past happy and glorious week. The heavens have smiled propitiously upon us, and the Saints have had such a season of rejoicing as can never be obliterated from the memory of those who have been the happy partakers; they enjoy a foretaste of what is in store

for them, and all are steadily preparing themselves for the day of the coming of our Lord and Savior Jesus Christ. Amen.

THOMAS BULLOCK,

Scribe of the Conference.

[The foregoing minutes are very brief, only presenting a general view of the plan and order of the exercises during the Conference. Sermons, addresses, reports, &c., may be anticipated hereafter, as we have space to insert them.—*Editor of the Deseret News.*]

REMARKS OF W. GIBSON ON THE BOOK OF MORMON.

(Continued from page 89, and the beginning of the Translation of T. Job.)

I SHALL now take up a few of the most popular objections urged against it by some of its greatest opponents; first, as to its origins.

Mr. Heys, Wesleyan minister, Isle of Man, gives the following account of it:—He says it is written in Harmony township, Susquehanna county, Pennsylvania, by Martin Harris and Oliver Cowdery, from the mouth of Joseph Smith, as he sat with his hat on his face, and a transparent stone in his hat, while the plates were hid away in the woods. The Rev. Richard Levesey in his book, entitled “Mormonism Exposed,” says it was written in Conneaut, Ohio, by one Solomon Spaulding, as a religious novel, and afterwards altered by Sidney Rigdon, in Pittsburgh, Pennsylvania.

Messrs. Chambers of Edinburgh, in a tract published by them on religious impostors, on the authority of the “Athenaeum,” say, that Joseph Smith was a man scarcely capable of inventing or writing even the ravings of the Book of Mormon, but the Rev. Solomon Spaulding having left his ministry, and entered into business in Cherry Vale, New York, became bankrupt there in the year 1809; and to relieve himself from his distresses, he wrote a novel, connecting the sepulchral mounds of North America with the lost ten tribes of Israel, supposed by some to have peopled that continent, and intending to name the work the “Manuscript Found,” he wrote it in the style of the old Hebrew compositions. The work was taken to a printer in Pittsburgh, Pennsylvania; but the author dying before

it could be published, the printer lent the manuscript to Sidney Rigdon, who, in connection with Joseph Smith, palmed it on the world as a New Revelation.

Again, in a pamphlet by John Thomas, M. D., entitled "a Sketch of the Rise, Progress, and Dispersion of the Mormons," page 1, we are told that Mr. Spaulding never intended to publish his work; that he did not send it to a printer for that purpose, but that he wrote it for his own amusement; and so far from Sidney Rigdon's having anything to do with the bringing out of the Book of Mormon, he was then in connection with Mr. A. Campbell, and did not join the Latter-day Saints till the Book of Mormon had been in print, and the society established some considerable time; but Mr. Spaulding having lent his manuscript to a friend, it fell into the hands of a Bookseller in Pittsburgh, Pennsylvania, who either wrote a copy of it, or retained the original manuscript; and having found that Joseph Smith was a fit tool, being of a soft semi-daft or impressible nature, he was made to pretend that an angel had appeared to him, and revealed the existence and whereabouts of the plates, from which the Book of Mormon, was said to be translated.

Again, in a book by Mr. A. Campbell, the same gentleman, Mr. Thomas, speaks of, entitled *An Analysis of the internal and external Evidences of the Book of Mormon*," he says, page 18, "If I could swear to any man's voice, face, or person, assuming different names, I could swear that this book was written by one man; and as Joseph Smith is a very ignorant man, and is called the author on the title page, I cannot doubt for a single moment but that he is the sole author and proprietor of it. Here, then we have the testimony of two Methodist parsons, of Mr. Campbell, the leader of a religious society, of Dr. Thomas, a man of high standing in the religious world, of the "Athenaeum," a publication that I believe is the organ of a religious society, and of a work from such men as the Messrs. Chambers of Edinburgh, all giving us what they say is the origin of the Book of Mormon; and as we cannot expect that lies

will come from such a source, or that such men will bear false witness against their neighbors, it is no wonder that the Latter-day Saints are despised, and the Book of Mormon considered a fable by those who do not investigate for themselves, but take it for granted that it must be so, for the Parsons say it. But I will now compare these various statements, and then we shall see what amount of credit can be given to the testimony of even such holy and pious men when their craft is in danger.

First, then, as to where it was written. Mr. Heys says it was written in Harmony township, Susquehanna county, Pennsylvania; the Rev. Richard Livesey says it was written in Conneaut, Ohio; while Messrs. Chambers and the "Athenaeum" give us to understand that it was written in Cherry Vale, New York.

Next, by whom it was written.

Mr. Heys says it was written by Martin Harris and Oliver Cowdery, from the mouth of Joseph Smith. Mr. Livesey contradicts him, and says it was written by Sidney Rigdon, from a novel by one Solomon Spaulding. Dr. Thomas declares they are both wrong, for it was written or stolen by a bookseller in Pittsburgh, and that Sidney Rigdon had no connection with Joseph Smith, and the Latter-day Saints, till some time after it was printed. The Rev. Alex. Campbell makes them all three wrong; he says it is the work of an ignorant man, and of course that could not apply to a Parson, and since Solomon Spaulding was one, he could not be the author of it; and as Joseph Smith was ignorant, he is ready to swear that he is the sole author and proprietor of it; while Chambers and the "Athenaeum" declare that Joseph Smith was incapable of writing even the ravings of the Book of Mormon.

Again, I ask who are we to believe? Would such testimony be received in any court of justice, as evidence upon which any man should be condemned? Certainly not. Then why is Joseph Smith and the Book of Mormon condemned upon it? I suppose it will be for the same reason that Jesus Christ and the New Testament were

condemned by the Jews, viz., the priests and holy men would have it so.

I shall next look at the objections raised against the contents of the Book.

First, it is ungrammatical in its construction. I grant it, but does that prove it false? it only proves that those who wrote it were unlearned men. But suppose, for instance, that someone had written the words of Peter and John, just as they uttered them at the beautiful gate of the Temple, as recorded in Acts iv. 13, would they have been according to grammatical rules? Surely not; for we are told that their hearers perceived that they were unlearned and ignorant men. If they had clothed their ideas in words fitly chosen, and according to grammatical rules, how could their ignorance and want of learning have been perceived? or, if Peter and John had written the same words to the people which were uttered by them, would the writing have been grammatical? Certainly not; and yet it would have been scripture, for they were inspired men. The Spirit of God gives the ideas, and allows men to clothe them in the language with which they are most familiar; and thus their testimony has been to the Jews a stumbling block, and to the Greeks foolishness. Is the Bible grammatical? if not, after all the labor bestowed on its translation, what would it have been if the words of the ploughmen, shepherds, and fishermen that compose it, were recorded just as they were uttered by them? and yet they would have been scripture.

I shall next look at some objections brought against the historical part of it. One portion often objected to is the account of the death of Laban by Nephi. The Book of Mormon says that Nephi was constrained by the Spirit to cut off the head of Laban, and this is looked upon by many as a strong proof against it, because (as they say) it would make God to sanction murder. If those who say so, ever read their Bibles, they surely do not believe what they read; and if they have read it, perhaps they have forgotten what the Bible contains; I will therefore refresh their memories by quoting a few

instances recorded in the Bible, where men have been put to death with the approbation of God. In Num. xxv, 7, 8, we find that Phineas the priest took his javelin and thrust it through a man and woman, and killed them both; and for so doing the Lord blessed him and his seed forever. In Judges iv, 15, we are told that the Lord raised up a deliverer for Israel, Ehud the son of Gera, a Benjamite; and how did he do it? We are informed that he made a dagger with two edges, a cubit long; he then went to the king of Moab, and told him that the Lord had sent him with a message unto him; and when the king caused his attendants to go out that he might hear the message in private, he thrust the dagger into his bowels, and killed him. In 1 Samuel xv, 33, we read that Samuel, the Prophet of the Lord, after Saul had spared the life of Agag, king of Amalek, took Agag and hewed him in pieces before the Lord in Gilgal.

In 1 Kings xviii, 40, it is written that Elijah said, Take the Prophets of Baal, let not one of them escape; and they took them; and Elijah brought them down to the brook Kishon, and slew them there. These are only a few instances recorded in the Bible of men being killed with the approbation of God; and if one proves the Book of Mormon a fiction because of this, what will so many prove the Bible to be? Men who reason thus, to be consistent, ought to deny them both, and come boldly forward and declare their infidelity.

Another great objection to the Book of Mormon is the account it gives of a director or compass that they had to guide them on their journey. Mr. Alexander Campbell, to his book before referred to, page 17, says, "The mariner's compass was only known in Europe about 300 years ago. But Nephi knew all about steamboats and the compass 2400 years ago." Now in what part of *his* Book of Mormon he finds anything said about steamboats, I know not; but one thing I do know, it is not in the Book of Mormon believed in by the Latter-day Saints; and if men are to be judged now by the same rule as that by which Christ judged the pious Pharisees in his day, then Mr. Campbell, and others like him, may find out their relationship by reading John

viii, 44.

But as to the Compass, Mr. Campbell says that Nephi knew all about the compass 2400 years ago. But in this he is contradicted by Chambers and the "Athenaeum;" when speaking of this compass, they say, that the writer (Nephi) evidently misunderstood the use of the compass altogether; while Dr. Thomas, in his book already quoted, page 4, says that it was a sort of wheel made to roll on before them on itself, as their guide in the way they were to go. Now, as it was the same compass they had on board the ship, it would have to run before them on the water also. Thus you have the testimony of Mr. Campbell, the "Athenaeum," and Dr. Thomas, and you can take your choice. If you believe Mr. Campbell, then you will believe that Nephi knew all about the mariner's compass 2400 years ago; if you believe the "Athenaeum," you will believe that he knew nothing about it, but misunderstood the use of the compass altogether; while if you believe Dr. Thomas, you will believe that the compass they had was no more like the mariner's compass than three honest men are like three contemptible promulgators of falsehood; for he says it was a sort of wheel that ran before them, but where did he get such an idea? I know not, unless it came from the same fruitful source from which he got the rest of the falsehoods with which his book is filled, and from which Mr. Campbell got his statement of the Steamboats. I would advise them to claim kindred, for the works of their father they will do: for when they utter such falsehoods, they speak of their own; they are lies, and they the fathers of them.

I shall now give the account of it from the Book of Mormon, page 314, "And now my son, I have somewhat to say, concerning the thing which our fathers call a ball or director; for our fathers called it Liahona, which is, being interpreted, a compass; and the Lord prepared it; and, behold, there cannot any man work after the manner of so curious a workmanship; and, behold, it was prepared to show unto our fathers the course that they should travel in the

wilderness, and it did work for them according to their faith in God; therefore, if they had faith to believe that God could cause that those spindles should point the way that they should go, behold, it was done; therefore, they had this miracle, and also many other miracles wrought by the power of God.”

Is this anything like the mariner's compass? or is it like a sort of wheel that ran before them of itself? Poor creatures, you need our pity more than our anger.

But, again, it is said by objectors, if we believe this account we must believe that God made or prepared this ball or compass, and that is rather too much for us to do. Why, my friends? should it be too much if you can believe the Bible? Does it not say in Gen. iii, 21, that God prepared coats of skin for Adam and Eve, (I wonder who skinned the animals)? and in Exodus xxxii, 16, we read of God's hewing two tables of stone, and then engraving the law upon them; and I think the man who can believe the one statement has little cause to reject the other, because it says the compass was the work of God.

(To be continued.)

FOOLISH PRACTICES.

MR. EDITOR,—Allow me to briefly address my fellow Saints on this plentiful topic, confident that it will cause some to leave the bad, and cling to the good.

Dear Saints,—The first foolish practice to which I call your consideration, is staying up *late* at night, and sleeping too *long* in the morning. Is there anyone who does this, who would not be *better* off, by going to bed early, and by getting up early? By so doing he could keep from taxing his eyes, and could use the tax money for something else, and it would be for his benefit and edification: also, he could enjoy better health, and live longer, and honor the Governor of the elements, rather than dishonoring him. “What?” says the one who stays up late, “am I dishonoring my Lord by staying up late?” Yes, you are: and you are also loudly proclaiming, that you prefer to pay for lamp oil, than to get the light of the SUN for free!

The sun rises and sets in its proper times; and by staying up late, and sleeping too long in the morning, you are proclaiming more loudly than can your tongue, that the great Ruler does not cause the sun to rise and set in the best way; and thus, of course, you dishonor him. "Well," say some of the sisters, "we have no way of doing our work, without staying up late, because we are responsible for our children, sometimes until one or two o'clock Saturday night; and if we get up early, the children will get up with us." Well, perhaps the children will get up with you; but, pray tell, what time do you get up? the "still, small" voice whispers that you sometimes get up at eight or nine o'clock; if so, what wonder is it that the children get up with you? Children need more sleep than adults; therefore, this is a chance for the sisters to get up as much as three or four hours before they do in the morning; and if the smallest child happens to wake up at the same time as his mother, despite that, of necessity he is bound to make up the sleep at sometime during the day: and the mother at that time can work with all her energy, praying at the same time that God will keep all the evil spirits, and grumbling from her baby. Whoever does this with all her might, and with a sincere purpose of serving her family and her God, will see that she will be able to go to bed before ten o'clock, for the sake of her children and her work, every night; and also, she will have candle money to donate to the Perpetual Emigrating Fund, so that through this she will be able to be delivered from captivity sooner. I can notify those who stay up late, that daylight comes at 4 o'clock in the morning, this time of the year: perhaps he did not remember.

The next foolish practice is chewing, and smoking tobacco. By using this poisonous drug, a man not only spends his money frivolously, but also pays for that which makes him loathsome, unhealthy, and too repulsive for the spirit of God to dwell in him, and he puts himself in such a pitiful condition, that he does not have God's promise on his side, temporally or spiritually; and is not the man foolish who is content to be a slave to an addiction, and who desire to live in darkness with his addiction for a while, rather than living in indescribable glory in Zion!

The next foolish practice is *drinking*, or consuming intoxicating liquids. No one drinks because of any benefit the drink will be to him, but because of an addiction for it, or the company. O tippler! do you not see your foolishness more than anyone else: you get up early, and work hard until late, to earn money to give to the tavern keepers to live idly; and you are uneasy among them, because they

know not what to eat, or what to wear, because of their abundance; and all you get through this is a headache, a sick stomach, a sore body, a guilty conscience, a short life, and you will end up in hell. O foolishness and stupidity!

The next foolish practice is taking snuff. Pray tell, what do the sisters gain by taking *snuff*? Is there any among you that can let me know of anything? No, I do not suppose that anyone can, unless they are *feeding an addiction* again. What! is anyone more honorable, more acceptable, more healthy, living longer, more likely of obtaining happiness in the end, by taking snuff? No, there is no one who believes so. Well, what is the enjoyment, then, of taking snuff? A damaged sense of smell, bad breath, clouded vision, an upset stomach, and its use leaves one open to apoplexy; as one reputable doctor testifies, a hundred times as many as previously die from this sickness now, before the practice of taking snuff came to the world. Well, let all who wish a long life leave the *snuff* in the *shop*, then, and donate the money to the Perpetual Emigrating Fund, and together with having health and living a long life regarding apoplexy, they will have salvation, and a good word from the men of God.

The next foolish practice is drinking tea made of leaves of India. "What," says the reader, "I am surprised that you consider *drinking tea* a foolish practice." Perhaps, gentle reader, if you but consider my expression, you will then be more surprised that anyone is so foolish as to give a penny of their earnings for it, to drink it with food, anyway. "What! is there any nourishment in the tea from the shop?" No, I have not heard any knowing person testify to, or profess any such thing; but the most renowned doctors say the opposite. An old doctor says this:—"All brewed drinks, except for a few thin, clear drinks, are bad, as are strong *tea* and *coffee*." Some testify that it is a poison that kills slowly. But whatever that may be, I know that several leaves and herbs of our country make tea that tastes just as good, and is more healthful, and more nutritious for our bodies, than the leaves of distant India, and it can be obtained very cheaply, unlike the tea from the shop. If our sisters are quite fond of tea, let them make tea of *agrimony*; *nettles*, balm gentle, bomgelia, betony, garden parsley, or pudding grass (*organs*), *penny royal*, peppermint, or spearmint, or of some other herbs that are good for the constitution, nutritious and healthful for the body. Make tea or a clear drink of some of these herbs and their like; but do not hold to one kind only, rather mix them. And the money that you normally use to purchase tea apply to something that will be of benefit to you from now on,


instead of giving it to the shopkeeper; and remember that this will be *change*, and not *robbery*. The old proverb says, "Blood is thicker than water." Thus, dear Saints, no matter how much good you do for others, do not forget about yourselves, in the things I have pointed out in this little article. Not wishing to say more at present, I hope that all will agree with me that it is foolishness to spend money on worthless things. "Why do we spend money for that which is not bread (or nutritious), and our labor for that which satisfieth not?" unless we are foolish, yea, and little children. Therefore, take a word of counsel from the song:—

Do not enjoy staying up late at night,
 Or sleeping too long as you live;
 To the smoke of tobacco be opposed,
 And its loathsome and unhealthful meals;
 Do not enjoy intoxicating things either,
 Or snuff, or tea of far off India;
 And the grace of my God will be on your work,
 And his blessing on your descendants.

Graigddu.


JOHN RICHARDS.

PAYMENT FROM AUGUST 5 TO AUGUST 18.—Minersville, America, £5; Monmouthshire, £2; West Glamorgan, £3; Anglesey, £1 11s; Liverpool Welsh Conference, £1 10s; Pontypridd, £1 1s 6c; Cwmbach, 10s 6c; Hirwaun, 10s 3c; Rhymney, 12s 3½c; Georgetown, 19s 1½c; Ffynnon Tydfil, 3s 2c; Troedyrhiw, 4s.—Total, £17 1s 10c.

 We wish to report that there are no more of the Bilingual Hymn Books for sale, and there will be no more; but we have a great abundance of the Two Welsh Books bound together, and we would be pleased to see more of them sold.

"J. E."—Asks us whether smoking some herbs, instead of tobacco, is breaking the Word of Wisdom? We answer that "the brother of smoking is choking;" if anyone wants smoke, come to Merthyr, and leave the herbs for the sick. Half keeping the Word of Wisdom, is mocking God.

ADDRESS—Mr. Thomas Giles, near the Post office, Tredegar, Monmouthshire.

 Send all letters, containing orders and payments, to *John Davis, Printer, John's Street, Georgetown, Merthyr.*