

ZION'S TRUMPET,

OR

Star of the Saints.

No. 17.]

AUGUST 23, 1851.

[PRICE 1c.

“A WORD OF WISDOM.”

BY THE EDITOR OF THE “DESERET NEWS.”

WHY is it not wisdom to make a common practice of drinking tea, coffee, or HOT DRINKS of any kind?

As no physician, philosopher, or elder, has presented us with a direct answer to the foregoing question, we refer our readers to a quotation from President Brigham Young's sermon, page 186, for proof that “tea and coffee are narcotic poisons,” and this is reason sufficient why it is not wisdom to use them. An additional reason is that those who use tea and coffee, generally drink them HOT. Passing by, for the present, all the deleterious and poisonous effects of tea and coffee on the human system, we propose a few suggestions on this part of the Word of Wisdom, in its simplest literal sense,—“HOT DRINKS are not for the body or belly.”

Pure HOT WATER is the simplest hot drink with which we are acquainted; but even this, when drunk to the extent which most people take of some kind of liquid with their food, will relax, weaken, and enervate all the organs of the stomach, and prevent or hinder the digestive powers in their necessary operations, both in preparing the food to nourish, and absorbing the nourishment from the food after it is thus prepared.

The effect of hot water upon most animal substances is well known; for instance, a piece of raw hide, leather, or meat, when

immersed, or brought in contact with hot water becomes elastic, and may easily be drawn into almost any shape, and yet has no power to retain that shape, until it is cooled again, and perhaps dried.

So with the stomach and all the organs of the human system connected with the stomach, when saturated with hot water; and could we then reach them we could draw them over a saddle-tree, or make a trace chain of them, as we would of a piece of hide or leather, but they would be of no use until dried, any more than would be leather; and the organs of the stomach when relaxed with hot water, can no more perform the duties naturally assigned them in relation to food connected with the body, than a piece of wet raw hide can perform the duties of a trace; and it has been said, that a man with such a trace may attach his team to a load of wood, and drive till his family freeze before the load would start, on account of the stretching of the wet trace; so might a person take food into a stomach relaxed by hot water, and there the food may lie dormant, till putrefaction commences, before the digestive organs will become cooled and strengthened sufficient to move that food into a position prepared for nutriment.

Again, when those JUICES and FLUIDS, which are accustomed to mix with the food in the stomach, in order to assist in preparing it for nutriment, or for the action of the absorbent vessels, become FLOODED or INTERMIXED with a quantity of HOT WATER, they become weak and inefficient, and are incapable of performing the office assigned them; consequently digestion is retarded, and the food must continue to remain in the stomach waiting the operation of putrefaction; when headache, sickness at the stomach, uneasiness, oppression of the whole man, and fever, are the natural consequences, frequently ending in death.

It may reasonably be argued that abundance of cold water taken with the food, will weaken the fluids of the system as well as hot water; very true, but the cold water will not relax the absorbents and weaken the water ducts so, but they will gather up and convey away the surplus water, as the hot water will. A moderate quantity only of any kind of liquid is good to be taken with food (and none at all

is far better), and any quantity more than is necessary to produce a proper consistency of the food in the stomach, is so much too much; but, while cold water will dilute the fluids of the stomach, it will, contrary to the hot, stimulate the organs of the stomach, and cause them to act more efficiently, after the surplus water is conveyed away; therefore it is wisdom to be temperate in drinking cold water, with food particularly; as well as to refrain from drinking hot drinks to any amount while in a healthy state; or as an ancient apostle said, "be temperate in all things."

When the organs are relaxed, and the fluids thinned by hot water, the food will remain for a season inert in the stomach, and when nature has thus been imposed upon, and its laws transgressed, it will seek revenge, and strive to force that food from the stomach before it is prepared to nourish the body, and if it succeeds in its exertion vomiting ensues; if it does not succeed in its revengeful efforts in throwing the food upwards, it will force it downwards; or if any portion should be prepared for nourishing, the absorbing vessels, which are some of the most tender and sensitive of the human system, are so relaxed by the hot water that they are not capacitated to perform their office, and, consequently, not only the food and its nutriment is lost to the eater, but the stomach and all the digestive organs are irritated, and to a greater or less extent, retain their spirit of revenge towards those substances, or that food which has so unceremoniously been forced upon them and through them.

If a sponge is suspended over a body of water, with a corner of the sponge in the water, the sponge will absorb or draw up the water till it is filled, and every part of the sponge will be wet. Drown or immerse the sponge in water, and the water will be forced into every pore in an instant, and all the absorbent properties of the sponge will be destroyed; during the immersion it is drowned, dead; and if immersed in hot water, the sponge in a great degree becomes inert, losing its absorbent powers.

So it is with the absorbent vessels in the animal economy; they may be drowned, even with cold water, but if they are drowned in hot water, the heat renders them flaccid and useless, and while they

remain in that state, the body must not only remain un nourished, but it is exposed to any disease which may be presented for its reception, and hence a fruitful source of sickness.

Many people have so corrupted their appetites with hot drinks, that they possess an immoderate appetite, called thirst, and should they banish their hot drinks, they would not want to drink near as much as they now do, and this would be a great improvement, in the domestic economy, and tend greatly to health.

We have carefully avoided technical terms, wishing to be understood by all who love truth; and although volumes might be written on this subject, these few hints must suffice for the present, to show that our Heavenly Father is mindful of all his works for good, and that when he gives a word of wisdom to his children, it is founded on pure philosophic principles, and no person can transgress those principles without suffering the consequences of that transgression.

With how much faith can a Saint ask the fountain for more wisdom, while that wisdom is neglected which is already voluntarily given? Will parents continue to give gifts unto their little children, while the children are trampling those gifts under their feet, which they have previously received? or, would it be wisdom for parents to do so? if not, with what confidence can parents ask their Father to do for them what they would not do for theirs?

COUNSELS TO THE SAINTS.

DEAR BRETHREN,—I am happy to have the opportunity of informing you of the will of God by this means. During the past eight years since the Church was established in this Principality, we have been under many disadvantages; even though we have gotten very many books out which showed the first principles of the gospel, and which have been very successful, and the Church has enjoyed great happiness, &c., yet there are two specific things which are lacking, namely the Doctrine and Covenants and the Book of Mormon, in Welsh. Those are the first books which should have come out. This nation has been greatly wronged: but we are grateful that things are such, that

the beautiful time has dawned when these good books are to come out shortly; and it will not be much over half a year when they will be in our native tongue. Although English is the main language at the present time, through which God has given revelations, and is going to give again, pertaining to the Church in general; for God has chosen that language to establish his Kingdom on the earth, but he does not disregard the others; and it is the responsibility for all the Saints to learn English. It will be necessary for every nation to come to understand English, but their own languages will not be terminated because of that.

And now, brethren, strive to teach to all their responsibilities. Encourage every member to receive the above books; not only should every member receive them, but the parents should receive them for their children as well. Children will rise up against their parents, if books are not prepared for them, so that they can see the law of the Lord. Oh, fathers and mothers in Israel, remember this, for I think that there will not be time to get a second printing of them; and for that reason you who have begun to receive the Doctrine and Covenants try to complete them, and let others send for complete volumes which will be ready shortly; and try to get subscriptions for the Book of Mormon; we intend to get 2500 subscribers. You know, brethren, that the cost is great to publish a book like this, in addition to the hard work; and then call on the name of the Lord to favor us, and pray for us; truly we have a great responsibility; and with each day that passes we feel more and more the weight of this task; and may you have the same feelings and wish to see the work of God going forward rapidly in this country. Some of the enemies of the truth said that our religion would come to an end with the appearance of the Book of Mormon in Welsh. Oh, blind men, that is when it will be galloping fast, and the mouths of priests, preachers, together with every Jack will be forced shut. They have gotten a good harvest while holding this book in their right hand at the pulpits, shouting, Deceit, Deceit!! &c. Here the time is dawning when our dear nation will have this book in the Welsh language; and thousands will know that in it are the principles which show the fullness of the Gospel of Jesus Christ; and through it the lies of the

ministers will come into view; and it will be hell on earth for them, when the honest in heart come by the thousands to the Church of Jesus Christ. Woe unto you, preachers and priests, the Lord is coming to the field against you shortly; you have raised your hand against Almighty God. Let the honest in heart come from your midst; we invite you in the name of the Lord, knowing that the dreadful day is at the door. I wish to see the Doctrine and Covenants and the Book of Mormon published not only in Welsh, but I desire to see them published in every language, and so they will before too long. And I intend to get around 50 or 100 copies of the Book of Mormon in every language for Wales, not only to help to carry the work forward, but I have yet another objective in mind, namely the gathering to Zion, where we can dwell, and be taught what the rights of man are, and be prepared to be ready by the time the Lord comes: and there will be unity, peace, and love dwelling in the hearts of all the pure in heart. I believe that when the Saints enjoy this condition, that there will be there a lovely society amongst them; from city to city, and from house to house, they will enjoy comfort; and I expect that there will be many of them visiting the cities and homes of the old nation of the Welsh, and if we do not have the Book of Mormon in the various languages, such as English, French, German, Italian, &c., to set before them after lunch, the association will not be so sweet. And I think that we, according to our deeds, will be invited to visit others, such as the English, the French, and the various other nations; and if they do not have Welsh books, such as the Book of Mormon, &c., it is logical that we shall not feel as happy. Therefore, we counsel the English brethren to receive Welsh books, and the Welsh brethren to receive English books, together with every other language, as far as circumstances will permit. I shall close now, and that this letter may be a blessing to you all, is my sincere wish. Amen.

Your brother and your servant in Christ,

WM. PHILLIPS.

P. S.—Thomas Morgans has been released from the Anglesey Conference, and Williams from Aberdare is to preside in his place. William Evans has been released from the Merionethshire Conference, and William Richards from Rhymney is to take the presidency in his place. Also Elder Dewi Elfed Jones is to be a traveling elder to preach the Gospel in every place in the conferences of South Wales, from conference to conference; and he is to be presided over by the presidents. He is not to preside, rather only to preach; and may God bless him, and the Saints to remember him and his family at home.

W. P.

BAPTISM.

THE NECESSITY OF IT.

To the Friends (Quakers), and the Unitarians, and all who do not believe the necessity for Baptism.

KIND FRIENDS,—You are always quiet in your meetings, until you get the stirring of the spirit; but after enjoying the stirring, you are never stirred to baptize anyone, or even mention baptism: I have read about John the Baptist, who was full of the Holy Ghost from his mother's womb, and this Spirit stirred him frequently to baptize, and to persuade men to submit to his baptism: Christ also commanded to teach and baptize all nations, and Matthew, Mark, Luke, and John were stirred to mention baptism: Peter also on the day of Pentecost, said, "Repent, and be baptized every one of you for the remission of sins,"—thus Phillip, Ananias, and also Paul, all under the stirring of the same Spirit, and all mentioned, and baptized more or less; but even though all of you have had the stirring of the Spirit on occasion, not one of you has been stirred to be baptized, or even mentioned baptism! This causes me to think, that either the Spirit has changed its teaching, or that you do not have the same spirit, that they of old had; and I can hardly believe that the Spirit has changed, for the scriptures say that God is unchanging, and thus it is of course with his Holy Spirit. Dear friends, consider this, and furthermore it is written, "Whosoever shall keep the whole law, and

yet offend in one point, he is guilty of all."

You, Unitarians, you sincerely wish for everyone to believe that there is one God, and thus says the scripture, "There is one God," "To us there is but one God." The scripture also says that there is "One baptism," but you (it appears) *stop* without getting baptized, as Saul of old, and it is high time for us to say to you, as was said to him, Rise up, and be baptized every one of you for the remission of sins. Well, someone says, the thief on the cross was saved without being baptized, and why not us? As for the salvation of the thief we must be silent, for the scripture is silent, but if it was on the cross that the thief repented, I do not think he was permitted to descend from his cross to be baptized, if he wished; and if so, it was necessary, before he could be saved, for someone else to be baptized for him, or in his place. But what do you think about the scripture that says to teach and baptize all the nations? you teach everyone (to the extent it is in you) to believe that there is one God; but I have not heard any mention of baptism from you as yet! If there is no need for baptizing as well as teaching, the scripture speaks in vain; the commandment, the testimony, and all the promises, are in the future; and thus, if there is need for the one now, why not for all of them? so, why do you teach that there is one God, and completely cease with baptism? Dear Unitarians, consider that all the book should be eaten, and not just a portion.

To persuade you to believe the necessity for baptism, I ask, do you wish to be saved? Oh, yes, says everyone. Well, God intended to immerse the world once, because of the wickedness and disobedience of its inhabitants; and before fulfilling his intention, he commanded Noah to warn them all, and to build the ark to save the obedient; and since all the earthly sphere was covered with water, every thinking man sees, that no one could be saved without going to the ark; this was God's counsel to them, humble themselves or obey him. Does everyone admit, that no one could be saved in that circumstance, without obeying God? Yes, we all do. Well, it says in the epistle of first Peter iii, 21, that, "The like figure (salvation) whereunto even baptism doth also now save us." That which makes the second similar to the first is, that not one man or woman will be saved

except they obey: no one was saved but those of old who obeyed, and so it is now; you also by not submitting to baptism *disregard* God's counsel, like the Pharisees and the lawyers of old, and that also against yourselves! If you wish to be saved, you must submit to baptism; for it is through baptism that you come to an enjoyment of salvation; thus, you see that submission to the one, brings men to the enjoyment of the other.

Now to prove the need for baptism, I shall call the witnesses before me; first, an angel of God, I know not thy name, but thou mayest speak (see Acts x, 6), "Call for Simon Peter—he shall tell thee what thou *must* do." What was this *must*, do you suppose, was it to be more devout, or more God fearing, or to give more alms to the pool, or to pray more frequently, or to believe in the ministering of angels? No; those are common practices of the believers of this age, and more; all of these things Cornelius fulfilled strictly; what! do all who fulfill all of the foregoing things, fall short of God's approval? Cornelius fell short, and if not, he would not have needed the ministering of the angel, and the angel would not have said what he *must* do; well, what was this requirement? Following his hearing of Peter, he would need to humble himself or give obedience to whatever he said; this was but to baptize him, and all who had heard the word that day in his house. *Wait*, someone says, he was not the doer in the baptism, rather the receiver; true, in the administration; but he was humbling himself or obeying, that which was requested of him, that which he did: humbling oneself, and obeying are *active verbs*.

"Whosoever denies this, take her,
And deny that the sun rises."

The second witness now, is the Son of God (see Acts ix, 6), "Go into the city, and it shall be told thee what thou *must* do." What was this *must* again? not believe or repent, for Saul asked concisely, "Lord, what wilt thou have me to do?" "Go," was the answer, "and it shall be told thee what thou must do." Not to pray, or to fast either, for he had for three days been diligently doing so; well, what was required, then? To humble himself to that which Ananias told him to do, namely, "Arise, *be baptized*, and wash away thy sins, &c." Even though

Saul had received a heavenly vision, had believed, repented, prayed, and fasted, yet he *remained* in his sins; and inasmuch as he was thus in those days, of course all are thus in these days, *remaining* in their *sins*, if they have not been baptized for forgiveness. Now, you see that the testimony of the angel and of the Son agree one with the other; yet, I bring the testimony of the Son and his *oath* to Nicodemus before proving the necessity of baptism. John iii, 7. "Marvel not that I said unto thee, Ye *must* be born again." A man *born* again through baptism! Yes, 5th verse, "Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be *born of water* and of the *spirit*, he *cannot* enter into the kingdom of God."

Is it baptism in natural water that is meant? Yes, it is a waste of language to say, with the spirit and with the spirit, an insult to our Savior, and a foolishness of the greatest kind to believe such a thing. True that the Holy Ghost is used figuratively in *living water*, rivers of living waters, &c., yet, water is not a figure of speech for the Spirit; also it is seen that this manner of figurative language is common in the scriptures. In Rev. xvii, 15, the angel of God says, "the waters thou sawest,—are peoples and multitudes;" thus also Jesus said, born of water, for baptism with, or in water; and if it is possible to enter into the kingdom of God, or into the church of God, or into heaven, without being baptized, Christ has vowed in vain, and wrongly; and if it is possible to enter by some other way, such would be, according to the scripture, but thieves and robbers: therefore, friends, Unitarians, and everyone, inquire of yourselves, whether it is better to enter into heaven as free men through baptism, or through the windows as thieves and robbers! Every man is an agent unto himself, and a judge of his own business. And now, I release myself from you, for I have explained other witnesses to you, who have stated the need for something, which need you have not yet understood, and my testimony is, that every man who wishes to save his soul for life eternal needs to believe in Christ, repent of his sins, be baptized for a remission of his sins, and then receive the gift of the Holy Ghost by the laying on of hands of God's servants now as in days of yore. I have compassion for you, because I myself was in

the same circumstance as some of you for a long time, but when I saw the light, I received it; thus, consider this as your enlightenment, and receive it willingly. Yours faithfully,

Graig Ddu.

JOHN RICHARDS.

INCONSISTENCIES OF THE DOCTRINE AND COVENANTS, THE BOOK OF MORMON, AND THE BIBLE.

TO THE EDITOR OF "ZION'S TRUMPET."

MR. ED.—Since you wish to enlighten others, and since I wish the same thing, I shall strive to show by writing to you, the places that appear to me as though they are contradicting each other in the Book of Mormon and the Doctrine and Covenants, as best I can: no one can do better than his best. According to what I have seen in the Doctrine and Covenants, pages 241 and 242 of the Welsh edition, I understand that the Lord means for all to be saved at some time, except for the sons of perdition: but, if I am able to understand that which I have read in the Book of Mormon (second European edition), page 491, there are some who are very similar to the religionists who exist in this age, since they say that the Lord no longer works through revelations or through prophecy, &c., who become like a son of perdition. Also, on page 486, we have an account that Jesus Christ said that other men who are built on the works of men, will be “cut down and cast into the fire, from which there is no return.” These, I would think, are very much like the religionists in our midst, who are called by the names of John Calvin, John Wesley, &c. I understand from that which is seen on page 321, that there is no hope for anyone who does evil all the days of his life to ever have mercy. It does not say or mean, I think, the sin of blasphemy against the Holy Ghost.

Also, if true that which is seen on page 58, and page 177, of the Book of Mormon, I must believe that the serpent who deceived Eve was the devil, which is impossible for me to believe if I believe the account Moses has left for us in the first part of the book of Genesis; for he says there that God said to the serpent who deceived Eve,

“Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life;” and it is too difficult for me to believe that the devil goes on his belly, and eats the dust of the earth.

Also, I fail to understand clearly that Oliver Cowdery was innocent of the evil mentioned in the Doctrine and Covenants, page 79, namely breaking the covenant of the priesthood; if he did not do so by leaving the Church, and remaining out for about eleven years, I find that very strange. And also I find it strange that ————, one of the twelve, and Dr. ————, no doubt good men, drink tea, if God wishes for his Saints to abstain from it.

Now, since I see that the Book of Mormon and the Doctrine and Covenants contradict each other with respect to the duration of the punishment of men who are outside the Church of Jesus Christ, I wish for you, if you see that I am in darkness in this matter, to shed some light on it, together with the other things I have indicated. If you do so, I shall feel very grateful to you.

WILLIAM THOMAS.

[We have written the answers, but we cannot find the space for them this time, because of their length; they will appear in the next issue without fail.—ED.]

LETTER FROM MANTI CITY, UTAH TERRITORY, TO THE EDITOR OF “ZION’S TRUMPET.”

DEAR BROTHER IN THE GOSPEL,—My excuse for writing to you is, that I am not certain where my parents or my relatives are now living; and if they are living, you can let them know about me; also, I promised many dear friends, Saints and others, that I would write from here about the things they doubted there concerning the conditions and nature of the country, its inhabitants, and the religion that is professed; many there promised to believe my testimony from here, if I testify that Mormonism appears still to be true. Even though their delay in believing until that time was not wise; yet, I consider it my duty to fulfill my promises to them; so that with your messenger, in providing space for this in the columns of the “TRUMPET,” I can yet hope, though from afar, to help them to resolve the doubt that was in their minds.

With respect to the land in general, briefly, for space does not allow us to go into detail; this is a mountainous country, broken more or less into valleys, rich and lovely, with a series of high and rocky, wooded, snowy mountains, cold looking, which in contrast to the fertile valleys, and the summery weather which is around the foot of the mountains, forms without exception a majestic sight.

Its present inhabitants, not counting the remnants of the various Indian tribes that roam around rather inhumanly and unnoticeably along its lands and hills, are the Saints; who, like myself, have immigrated here from various parts of the world; who, with practically no help in the world, but freedom from the elements in their natural state, with hope spurring them on, can here enjoy the freedom to worship their God which they were forbidden to do in practically every other part of the world; they have come together in disarray, and already, not only are they a people independent from the world, and possessing an abundance to sustain life from the fruit of their own labor, but they also have peace and freedom which is of great worth.

Our officers, civic and church, are from among ourselves, and the laws are so the citizens can have justice. Needless to say that these inhabitants are religious, for there is nothing else *fashionable*, much less tolerable here. There are here four cities that are being built and settled, some already containing thousands, and some tens of thousands of inhabitants; and the surrounding countryside, as regards agriculture, looks similar to Wales, except that the fields are more productive, more level, and a little larger—some fields contain thousands of acres! Every vocation is prospering, with schools in every town; the houses of worship are numerous and full of Sabbath worshippers. General unity is enjoyed throughout the settlements, with peace reigning through practically all the places. But I cannot say the half that I feel or see of the rights that are enjoyed, without mentioning the religious privileges of these redeemed inhabitants.

When I observe the temporal advantages of these valleys, my thoughts frequently escape back to compare the conditions of my fellow nation in Wales; and their poor land, their heavy rents and taxes, and all that creates adversity there, and the prosperity, the abundance, and the freedom which they can enjoy here, with reasonable diligence; but when I understand about the plagues, the

cholera, and the sickness, the deaths, the robberies, and the murders that are destroying mankind there, and embittering the sweetest pleasures, I cannot help but grieve that they are not here by the thousands; and I know of nothing that would make my happiness more complete than to enjoy Welsh company here.

With respect to the religion about whose truthfulness I testified so much while there, I testify today more strongly than ever before, that this is the true gospel of Jesus Christ in its power. I constantly receive additional witnesses of this, and also the like that I could not receive there; all this has confirmed its truthfulness beyond doubt in my mind some time ago. And if my friends there could hear my testimony now, it would be stronger than ever before; and my exhortations would be much more earnest for them to receive their baptism from the servants of God. Oh, you, my dear relatives, believe this my testimony; be wise for your own benefit. You, my acquaintances, I beseeched many of you to give obedience to God's plan to save mankind—from this distance may this final inducement strengthen you to finally settle the debate, that it is best for you to obey the ordinances of heaven, than to go to the trouble to strive to live zealously according to the human traditions of the age; which, in contrast, are nothing more than shadows to the substance. Choose the good part, and be saved, is my constant prayer.

Remember me lovingly to my dear parents, my brothers, and my kind sisters, if you see them, and to the faithful Saints, hoping to see them here soon, like doves to their windows.

The Welsh who came here the same time as I did are alive, and all well and prospering, as far as I know. All of my own family and myself, thanks be to the Grantor of all blessings, are enjoying excellent health, with comforting hopes before us. The health of our dear President Capt. Jones is better than it was; but his diligence in every way, keeps him moving forward. He will likely write to you himself, and several others, from whom you may have a more detailed account than I can give to you. Capt. Jones was elected Mayor and chief Justice, for Manti City lately.

I am, your sister in the gospel of Christ,

ELIZABETH LEWIS.

REFLECTION ON ZION.

TUNE—"Men of Harlech."

WHEN my reflections are
 Away in Zion and its pleasures,
 My soul lightens its burdens
 And its weary sorrows.
 Although here in persecutions,
 Amid the opposers of truths,
 Yonder I see all virtues,
 For the happiness of man.
 I see there an abundance
 Of the beautiful fruits of gentleness,
 After all, it is true, under God's blessing,
 That delicate nature is sustained.
 Oh, that the beautiful morning would dawn,
 When I can certainly there
 Be taken to Zion, land of the Saints,
 Remarkably beautiful in its aspect.

Upon gazing on its meadows
 Beautiful and luxuriant, together with its trees.
 This is what kindles in me the desire
 To go there to live:
 There was not in holy Eden of old,
 Despite her beauty, comforting fairness,
 Anything to satisfy my little musings,
 As worthy Zion will do.
 There will be there no fear
 Of eating fruit and sinning;
 Everyone will be free there,
 To have lovely feasting;
 Where there will be no unhappiness,
 Within this, the dwelling place of peace,—
 Beneath God's protection.

Blaen Dowlais.

WILLIAM THOMAS.

MISCELLANEOUS, &c.

TIME.—Time is the most precious jewel we possess; but yet we take less notice of it than we do of almost anything else. A man would give much for time, when his time is ending; but he spends it in the most wasteful manner, when he is in full enjoyment of it.

THE LOVE OF GOD.—The love of God and of the world are two different things; if it is the love of the world that dwells in us, then the love of God will leave us, but we should refuse the one and receive the other. The best love deserves the best place and the warmest welcome.


“I CAN hardly believe,” said Cicero, “that that man is in his right senses, and is destitute of religion.”

GOD USUALLY punishes disobedience to parents, by allowing the children of the disobedient to behave toward them in the same manner.


If long days will be thy part, do not make that thy expectation. Do not count on long days, but consider that every day may be the last day, and live each day so that you can give an accounting.

PAYMENTS FROM AUGUST 8 TO AUGUST 21.—Cardiganshire, £2 4s 9c; ditto, from W. Jones, 6s; Denbighshire, £1 8s; Monmouthshire, £1; Dinas, 8s; Pontypridd, £1 2s 3c; Llanfabon, 18s 1½c; Cwmbach, £1 5s; Dowlais, £1 0s 11½c; Georgetown, £1 11s 4c; Merthyr, £1 10s; Pendaren, 5s 6c; Cefn, 11s 9c; Ffynnon Tydfil, 11s 5c; Total, £14 3s 1c.

“W. P.”—The Price of BOOK OF MORMON Segments has been announced twice already; but we take pleasure in announcing it again. One penny halfpenny is the price that was stated, but if over two thousand subscribers are obtained, the segments from the 20th on will be sold for a penny each. It will contain about 30 segments, of the same fold and size as the Trumpet, but containing more.

 The “Doctrine and Covenants” is completely finished at the same time as this issue; and as soon as we get it bound, we shall announce its price.

REMEMBER THE BOOK OF MORMON.—Oh, brethren, remember it. Read the letter of President Phillips in this issue in every branch, and emulate his faith; and then we shall have two-and-a-half thousand subscribers. Let every member try for one, or a dozen of the world, as subscribers with his own; with faithfulness and cooperation, it would be possible to sell easily four thousand. Offer it to your friends, neighbors, shopkeepers, &c., and you will be assured of success. The country is desirous of purchasing that which they call the “New Bible,” and therefore give them the opportunity. Also the book is so cheap, that it will be easy for even the poorest to buy it, especially in segments.—Remember to send us, without fail, by the 31st of August how many will be received in each place.

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