

ZION'S TRUMPET,

OR

Star of the Saints.

No. 25.]

DECEMBER 13, 1851.

[PRICE 1c.

WRITING LETTERS.

BY JOSEPH SMITH.

[From the *Evening and Morning Star*, September, 1832.]

THE art of writing is one of the greatest blessings we enjoy. To cultivate it is our duty, and to use it is our privilege. By these means the thoughts of the heart can act without the body, and the mind can speak without the head, while thousands of miles apart, and for ages after the flesh has moldered back to its mother dust. Beloved reader, have you ever reflected on this simple, this useful, this heavenly blessing? It is one of the best gifts of God to man, and it is the privilege of man to enjoy it. By writing, the word of the Lord has been handed to the inhabitants of the earth, from generation to generation. By writing, the inventions and knowledge of men have been received, age after age, for the benefit of the world. By writing, the transactions of life, like the skies over the ocean, are spread out upon the current of time, for the eyes of the rising multitudes to look upon. And while we are thus summing up some of the blessings and enjoyments, which result from this noble art, let us not forget to view a few of the curses and mischiefs which follow an abuse of this high privilege. While we behold what a great matter a little fire kindles, let us not stand mute. Let us not forget to set a better example, when we see

the slanderer dip his raven's quill in gall to blot the fair fame of some innocent person. Let us weep, for so will the heavens do, when the great men of the earth write their glory in the tears of the fatherless and the widow. Let us mourn, while this world's vanity is written for deception in letters of gold. But enough, for the wicked are writing their own death warrant, and the hail of the Lord shall sweep away the refuge of lies. We, as the disciples of the blessed Jesus, are bound by every consideration that makes religion a blessing to the inhabitants of the earth, while we see this exalted privilege abused, to set a more noble example: to do our business in a more sacred way, and, as servants of the Lord, that would be approved in all things, hide no fault of our own, nor cover any imperfections in others; neither offend, lest we bring a reproach upon the great cause of our holy Father.

It is pleasing to God to see men use the blessing which he gave them, and not abuse them. For this reason, if the Saints abide in the faith wherewith they have been called, the land shall yield her increase, and the blessings of heaven shall attend them, and the Lord will turn to them a pure language, and the glory of God will again be upon the righteous on earth. All things are for men, not men for all things. Beloved brethren, before we can teach the world how to do right, we must be able to do so ourselves: therefore, in the love of Him who is altogether lovely, whose yoke is easy, and whose burden is light, who spake as never man spake, let us offer a few ideas on this important subject, for the consideration of such as mean to love their neighbors as themselves, for the sake of righteousness and eternal life.

1. Never write a letter to friend or foe, unless you have business which cannot be done as well in some other way; or, unless you have news to communicate, that is worth time and money. In this way you will increase confidence, and save postage.

2. Never write anything in a letter to friend or foe, that you are afraid to read to friend or foe; for letters from a distance, especially one or two thousand miles, are sought for with great anxiety; and also, as no one is a judge of men and things, you are liable to

misrepresent yourself, your country, your friends, and your enemies, and put in the mouth of the honest, as well as the dishonest, a lie; which truth, in her gradual but virtuous way, may not contradict till your head is under the silent clods of the valley.

3. Never write anything but truth, for truth is heavenly, and like the sun, is always bright, and proves itself without logic, without reason, without witnesses, and never fails. Truth is of the Lord, and will prevail.

4. Never reprove a friend or foe for faults in a letter, except by revelation; for in the first place, your private intentions, be they ever so good, are liable to become public, because, all letters may be broken open, and your opinion only on one side of the question, can be scattered to the four winds; and he to whom you meant good, receives evil; and you are not benefited. Again, we can hardly find a language, written or spoken, on earth, at this time, that will convey the true meaning of the heart to the understanding of another; and you are liable to be misunderstood, and to give unpleasant feelings: and you merely, to use a simile, bleed an old sore, by probing it for proud flesh, when it only wanted a little oil from the hand of the good Samaritan, in person, to heal it. No matter how pure your intentions may be; no matter how high your standing is, you cannot touch man's heart when absent as when present. Truly, you do not cast your pearls before swine; but, you throw your gold before man, and he robs you for your folly. Instead of reproof, give good advice; and when face to face rebuke a wise man, and he will love you; or do so to your friend, that should he become your enemy, he cannot reproach you: thus you may live, not only unspotted, but unsuspected.

5. Never write what you would be ashamed to have printed; or, what might offend the chastest ear, or hurt the softest heart. If you write what you are ashamed to have printed, you are partial: and if you write what would offend virtue, you have not the Spirit of the Lord; and if you write what would wound the weak hearted, you are not feeding the Lord's lambs, and thus you may know that you are not doing to others, what you would expect others to do to you. The only rule we would give to regulate writing letters is this:

Write what you are willing should be published in this world, and the world to come. And would to God, that not only the disciples of Christ, but the whole world, were willing to follow this rule: then the commandments would be kept, and no one would write a word against the Lord his God. No one would write a word against his father or mother. No one would write a word against his neighbor. No one would write a word against the creatures of God. No one would need write a word against aught but sin: and then the world would be worth living in, for there would be none to offend.

Trans. D. AB NATHAN.

REMARKS OF W. GIBSON ABOUT THE BOOK OF MORMON.

[Continued from page 343.]

Now, will all the foregoing things apply to America? First, let us see; it can with the strictest propriety be called a far country from Canaan. Second, it is in the west from Canaan. Third, it is beyond the rivers of Ethiopia; and fourth, it is a land in the form of wings; and I may add, with strict propriety, it can be said that there the utmost bounds of the everlasting hills are found, taking Canaan as the starting point. Now, if that is not the land where Ephraim's seed is to be found in the latter days, then let some of my wise friends find me, if they can, another land that will answer in all things the description given by the prophets I have quoted; and if you cannot, then look to find the descendants of Joseph there, or deny your Bible.

I will next refer to some of the prophecies to prove that Ephraim was to have a revelation for himself apart from the Bible which is the record of Judah. Hosea viii, 9, says, "For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired lovers." On reading this verse, it will be evident to every candid mind that the first clause of this verse ought to be the last clause of the eighth verse, as it could not be true that Ephraim was alone by himself, if it referred to those who went to Assyria, for the ten tribes went there. But if a part of the tribe of Ephraim went to the land shadowing with wings, which is beyond the rivers of Ethiopia, even to the utmost bounds of the everlasting hills, then they would be alone by themselves indeed. But when Ephraim was to be alone by himself, would God leave

him without revelation, and continue to give revelation to Judah? No. Read the twelfth verse of the same chapter. There God says, "I have written to him (Ephraim) the great things of my law, but they were counted as a strange thing." Ezekiel, speaking of these two records, namely, that of Judah, (the Bible,) which has come to us through them, and the one God gave to Ephraim (namely the Book of Mormon), when he was away from his brethren, and as a wild ass alone by himself, says, they shall become one in the hand of the Lord, to give Israel a knowledge of their fathers, and assist in the great work of the gathering.—See Ezekiel xxxvii, from the 15th verse.

Isaiah also, speaking of this event, tells us something concerning the coming forth of one of these records in the 28th chapter of his prophecy. When speaking concerning Ephraim and Judah in the beginning of the chapter, he predicts a curse on the inheritance of Ephraim, for their transgressions; and in the 14th verse, he does the same concerning Jerusalem, or the city where David dwelt, as it is called in the first verse of the 29th chapter. In the second verse, we find two things spoken of; first Ariel, that the Lord said he would distress, and some other place that should be to Him *as* Ariel.

Now, it would be contrary to the sense of the passage to say that Ariel would be *as* Ariel, or Jerusalem *as* Jerusalem; we must, therefore, conclude that he refers to the valley of Ephraim, spoken of in the fourth verse of the 28th chapter, as being cursed for the sin of Ephraim, as Jerusalem is said in the 14th verse to be cursed for the sin of Judah. If we say that the valley or inheritance of Ephraim, shall be to the Lord *as* Jerusalem, then we can understand it; otherwise, there is no meaning in the second verse of the 29th chapter. Taking this view of the passage, the third, fourth, fifth, and sixth verses evidently apply to the inheritance of Ephraim. Read the Book of Mormon, where it gives an account of the destruction of that people, and see how exactly every word has been fulfilled. It can be said of them, but it cannot be so said of Judah, that all these things, namely, thunder, earthquake, great noise, the flame of devouring fire, and tempest, came upon them in an *instant* and *suddenly*, and by these means the multitude of their terrible ones passed away like the chaff in a moment.

This is the account given on page 450 of the Book of Mormon,

second European edition,—“And it came to pass in the thirty and fourth year, in the first month, on the fourth day of the month, there arose a great storm, such an one as never had been known in all the land. And there was also a great and terrible tempest; and there was terrible thunder, insomuch that it did shake the whole earth as if it was about to divide asunder; and there were exceedingly sharp lightnings, such as never had been known in all the land. And the city of Zarahemla did take fire, and the city of Moroni did sink into the depths of the sea, and the inhabitants thereof were drowned; and the earth was carried up upon the city of Moronihah, that in the place of the city thereof, there became a great mountain; and there was a great and terrible destruction in the land southward. But behold, there was a more great and terrible destruction in the land northward, for behold the whole face of the land was changed because of the tempest, and the whirlwinds, and the thunderings, and the lightnings, and the exceeding great quaking of the whole earth: and the highways were broken up, and the level roads were spoiled, and many smooth places became rough, and many great and notable cities were sunk, and many were burned, and many were shaken till the buildings thereof had fallen to the earth, and the inhabitants thereof were slain; and the places were left desolate. And there were some cities which remained, but the damage thereof was exceeding great, and there were many of them who were slain, and there were some who were carried away in the whirlwind, and whither they went no man knoweth, save they know that they were carried away. And thus the face of the whole earth became deformed, because of the tempests, and the thunderings, and the lightnings, and the quaking of the earth. And behold, the rocks were broken up upon the face of the whole earth, insomuch that they were found in broken fragments, and in seams, and in cracks upon the face of the land.”

Have not Isaiah's words been literally fulfilled on the inheritance of Ephraim? In the seventh verse of his 29th chapter, Isaiah begins to speak of the restoration of Israel. And Isaiah, like Ezekiel, speaks of some record or book, that is to come forth to help to accomplish it. See verse 18. Ezekiel speaks of two records, one of Ephraim, and another of Judah. What book is here meant? the Bible or the Book

of Mormon? Let us read the account given of its coming forth. In the eleventh verse we find that when this book comes forth it will be "as the words of a book that is sealed, which are delivered to one that is learned, saying to him, Read this, I pray thee: and he (the learned man) says, I cannot, for it is sealed; and the book is delivered to one that is not learned, saying, Read this, I pray thee: and he says, I am not learned." Is this the Bible that is here spoken of? If so, what must we think of our learned parsons, who go to college to learn, in order to understand it? Why, this book was to be a sealed book, both to the learned and to the unlearned, when it did come forth; and to be so it must have been written in a language that was lost to the world when the book came forth. Now, this is not the case with the Bible, but with the Book of Mormon it is, therefore, God did his marvelous work and his wonder, causing the wisdom of the wise to perish and the understanding of the prudent to be hid, by making known, through the instrumentality of the unlearned, the contents of that book that would teach the descendants of Ephraim concerning their fathers, and by showing the gospel in its purity, making the meek to increase their joy in the Lord, and the poor among men to rejoice in the Holy One of Israel, and through obedience to the same, the power of God be made manifest, and the ancient blessings of the gospel be restored, so that the deaf should hear the words of the book, and the eyes of the blind see out of darkness.

(To be continued.)

LETTER FROM APOSTLE J. TAYLOR, TO PRESIDENT W. PHILLIPS.

Rosenstrasse No. 27, Nov. 24, 1851.

BROTHER PHILLIPS,—Dear Sir,—I take the present opportunity to greet you with a few words; for, while it is always a pleasure for me to write to my friends, perhaps it is no less satisfactory for you to hear from me. With continual pleasure I recall my visits to Wales; such a warm and honest feeling, and such kindness and respect shown to me are what causes me to feel at home in your midst.

I was glad to hear through the "Star" that you have gone so far with

the Book of Mormon, and that the Doctrine and Covenants is finished; and I am sure that you will be glad to finish such a difficult task, not only because it will free brother Davis from such a huge responsibility which rests on him at present, but also because it will be a means of making the gospel known among the old Britons, as they are taught by the seed of Joseph, as well as a comfort to the hearts of the Saints, and edifying the faithful servants of God. The truth is always pleasing; but it is never as effective as it is in the native tongue of a nation.

Perhaps it will not be uninteresting to you to hear that things are going along well in France. Brother Bolton baptized thirteen at Le Havre lately; he also organized a branch and ordained a priest. Elder Hurt, who was formerly in Birmingham, has gone there to preach; and there are also other missionaries in Paris. We intend to hold a conference in Paris on the 20th of December; and I would be very happy if you could come to our meeting on that occasion. The Book of Mormon is going forward steadily in French, and we hope to have it ready soon for sale.

I find myself here in the midst of another nation, speaking a different language; and after battling and overcoming French, I encounter the same difficulties here as well. I have just published the first issue of a monthly periodical, in German, namely "Zions Panier." I am sending two to you and two to brother Davis. Tell brother Davis that I have mentioned "Zion's Trumpet" in it, for I do not think that he can read it.* I have also begun to publish the Book of Mormon in

* Although we do not profess to be able to read the publication of brother Taylor, we have translated some of it at random, hoping that when he comes here he can translate it back from Welsh. The translation is as follows:—"We have various publications which are printed in various parts of the world. In Utah Territory, in California, we have a newspaper called 'Deseret News,' and another one in Kanesville, in the State of Iowa, namely the 'Frontier Guardian;' and there is a publication in Liverpool called the 'Millennial Star,' and another one in Wales, namely '*Zion's Trumpet*'; another in Paris, namely the 'Star of Deseret,' and another in Copenhagen, namely the 'Star of Scandinavia.' All of these are being carried forth in a skillful and talented manner."—ED.

German, and it is to be finished in three months and stereotyped as well. I wish to have all my papers and books stereotyped in France, as well as here, so that any number of them can be printed. I know that it is expensive; but it saves a great deal of cost and trouble afterwards. Between writing, editing, reading, learning, and teaching others, I have plenty to do. I generally have plenty of work; and if I do not have it, I make it.

You will be glad to hear that I have made all the necessary arrangements in connection with the sugar business, so that I shall be ready, if I have the sugar beets, to produce 300 tons per year, and as good sugar as there can be.

I shall soon have to change my work, and be in the midst of woolen and *worsted* machines, to prepare for the move to the valley; at any rate, since we have bodies and spirits, and our kingdom is temporal and spiritual, I think that one is as important as the other. Our work is to teach how to live well in this world, and to prepare for the world to come. I rejoice frequently that I am not connected with anyone from the narrow systems which men have, and which bind and shackle the feelings, restrict the view, weaken the abilities, and deprive man from that excellent independence, that philanthropy, those lofty ideas, and those reasonable hopes, which nothing but the gospel can impart. Our religion enjoys meditation, it broadens one's abilities, it nurtures peace and happiness, it lifts hopes; it magnifies and elevates man to his true position; it believes that in this world he is a son of God, and that the earth and all its blessings were created for his sake. It opens the eternal scenes to his soul, and he then ponders his future and glorious fate. The heavens and the earth, are his; for his sake the sun shines, the earth bears its fruit, the trees leaf, the flowers bloom, and the birds sing. For his sake the earth produces its most splendid beauty and pours out its most pleasant aromas. For him the holy city was built, the New Jerusalem, and for him the earth will be purified. For him angels were prepared as companions; and a new heaven and earth will soon await to receive him. "All things are ours; and we are Christ's; and Christ is God's." Therefore, let us strive to teach men

to appreciate the blessings which the gospel brings within their reach; and while turmoil disturbs the world—while fire, sword, and sickness, and blood destroy the nations—while earthquakes tremble, thrones roll down, empires are destroyed, and the wrath of God is felt among the nations—our endeavor will be to stand as publishers of salvation, messengers of heaven, and missionaries of truth; to pour oil on the wounds of an injured world; and while walking amid plagues, swords, and death to show to a corrupt and lost world the hopes of the gospel, salvation of Zion, and the establishment of the kingdom of God.

I was led to some of the above reflections because of the condition in which I found the nations of Europe. It seems that the black clouds of war are descending from every side; mistrust and uncertainty flourish everywhere; and that which was at first but a prophecy in our midst, is now beginning to be uncovered. The condition of France, Germany, Austria, Italy, Denmark and Sweden, foreshadows something terrible to come. All people look for change, for turmoil, blood, &c.—yea, everyone expects something frightful in 1852; and while they appear to fear the coming storm, everyone rushes as if thirsting for blood to the battle. Emperors, kings, princes and people all fear it, and they all await it. It appears as though woe had been written on everything. I pity the people, and mourn because of their condition, for I fear that thousands of wretches will be put down in the dust. This is that which was spoken of by our Lord; “Men’s hearts failing them for fear, and for looking after those things which are coming on the earth.” They are things that were prophesied by Joseph Smith. They are things that I saw myself years ago. Therefore, I feel it more acutely as the day draws near. Yet the nations are drunk and mad. Isaiah says, “And it shall be, as with the people, so with the priest; as with the buyer, so with the seller; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant; therefore the inhabitants of the earth are burned, and few men left.” Our revelations tell us, that

after our testimony will come the testimony of earthquakes, wars, blood, &c. In any event, our work is to do our duty, and let the Lord arrange his own causes.

I expect I shall have the pleasure of visiting with you before I leave England. After my conference in Paris, I intend to visit the Isle of Jersey, and hold a conference on the 26th of December. Perhaps I shall be with you sometime in the beginning of January; but since I shall hear from you yet, there is no cause to name the time at present.

What is the condition of the pastor which you mentioned to me? Is his condition such that he can go? If so, how is his condition with a look at his family? I am speaking of these things, because the time is getting near. Be so kind as to let me know, and have him write to brother Pack, No. 4, Bond Street, St. Heliers, Jersey, since brother Pack is taking care of the sheep.

If you see anything in the above clumsy writing worth publishing, it is at your service for the end that you see best.

Give my love to brother and sister Davis, sister Phillips and yourself, together with all the Saints.

Yours in the eternal gospel,

JOHN TAYLOR.

GREETING TO THE SAINTS IN GREAT BRITAIN.

[Continued from page 379.]

To the Saints I would affectionately add: Your prospects in every respect are the most encouraging that could be wished. The Lord, who fails not in his promises, has undertaken your deliverance, spiritual and temporal, and you yourselves are witnesses of the accomplishment of the first. Your fetters of superstition and priestcraft have been burst asunder; the dark and false mantle of tradition has been rent; you have been shown the Mother of Harlots, and her daughters, in all their characteristic ignorance, folly, and filthiness; and have hearkened to, and obeyed the voice, "Come

of out her my people, that ye be not partakers of her sins, that ye receive not of her plagues." Your hearts, your thoughts, and feelings, are no longer associated with those Babylonish schemes which chain thought and reason, making it blasphemy for man to dare speak of the nobility of his birth, and true being of his Father in heaven. You feel that you are delivered—restored to reason and to yourselves—under the government of but one law, that which made you free, even the law of glorious Truth, the word and will of God, by whom we are begotten all children of the one great Parent; yea, in this that we are made free, will we lift up our voice and make melody with thanksgivings to our God, that he has listened to the cries of his people—has seen their bondage, and sent forth his angels with the fullness of the Gospel to redeem, and save, and glorify His elect, make them kings and priests in heaven and over earth, that thereby he might bring to pass in due time his goodwill and purposes respecting all the families of mankind. As the Lord has made you spiritually free, herein you have assurance also of your temporal deliverance. How great soever be your poverty, however stupendous your difficulties, it matters little: the word has gone forth in your favor, and no opposing arm can stay its course;—Zion must be established, her lands inhabited, her cities built, her temple reared, her sons become mighty and powerful; that she may rise fair as the moon, clear as the sun, and terrible as an army with banners; and all nations shall fear and tremble, and stand afar off in the day of her majesty.

But you have need of patience, that after you have done the will of God, you may receive the promise; a caution which should not be forgotten. Many of you may have severe trials, that your faith may become more perfect, your confidence be increased, your knowledge of the powers of heaven be augmented: and this before your redemption takes place. If a stormy cloud sweep over the horizon of your course in this land, as in America; if the cup of bitter suffering be offered, and you compelled to partake; Satan let loose to go among you, with all his seductive powers of deceivings and cunning craftiness; the strong relentless arm of persecution lifted against you;—then, in *that* hour, lift up your heads and rejoice that

you are accounted worthy to suffer thus with Jesus Christ, the Saints, and holy prophets; and know that the period of your redemption has approached.

I feel, my brethren and sisters, to exhort you with heartfelt expression. Be of good cheer—be not disheartened; for assuredly the day rapidly comes when your tears shall be dried, your hearts comforted, and you shall eat of the products of your labors, sit under your fig tree and in the shade of your vine, unmolested, and no more know or feel the hand of tyranny. You shall possess the riches and fat of the land, gold and silver, fields and vineyards, flocks and herds, houses and palaces; your sons shall grow up like young plants of renown, and your daughters as polished corner stones of the temple, that you may boast yourselves in all the glory of the Gentiles. And unto you verily shall the scripture be fulfilled, “Seek first the kingdom of heaven and its righteousness, and all these things shall be added.”

Be honest, be virtuous, be honorable, be meek and lowly, courageous and bold, cultivate simplicity, and be like the Lord; hold to the truth though through fire or sword, torture or death; act honorably towards all men, for they are our brethren; a part of the family of God, but are ignorant and blind, having forgotten their God and their covenants with him in eternity.

I feel to express in the highest terms my sanction and approbation of F. D. Richards' Presidency of the British Isles; the prudent, wise, and profitable spirit and manner with the press, merits the highest praise. The many publications he has issued, together with the enlarged and improved edition of the Hymns, used by the Saints, in addition to his other labors, furnish a true testimony of his indefatigable zeal and enterprising spirit. The deep interest he has taken in forwarding our foreign missions, has secured him not only the warmest thanks and feelings of gratitude from us on whom is imposed the heavy burdens and responsibilities of those missions, but from thousands and tens of thousands, whose deliverance from sectarian bondage is now taking place in all those vast extended fields of our foreign labors. In the arrangement of the conferences, much wisdom has been displayed in selecting good and faithful men to preside over

them; men, who will do well, with the Saints generally, to receive his instructions, thereby lightening and relieving his anxieties and responsibilities, as far as possible. My long acquaintance with him gives me the most unqualified confidence in his wisdom, excellence of heart and mind, entire devotedness to the work and service of the Lord, and faithfulness in his exalted position. His counselors I know to be wise men, and men of God, and as such, I recommend them to the confidence and esteem of the brethren.

Respecting the progress of those missions which I have undertaken, the prospects of the future, and the field of labor assigned to the various Elders, it may be gratifying to the Saints to have the following particulars, that their faith, interest, and prayers on behalf of them may ever be kept in lively exercise. Elder Willis, whom I appointed to take charge of the Calcutta mission, is supposed to have about reached his destination: Elder Findlay, late president of the Hull conference, to the Bombay Mission, is now on his way. Elder Obray, late president of Sheerness, whom I have appointed to Malta, is now prepared, and will soon set sail for that island; Elder Stenhouse presides in Switzerland; Elder Woodard in Italy. The translation of the Book of Mormon into the Italian is about completed, parts are in the hands of the printer, and will be finished ready for issuing in about two months.

Having set in operation the above missions, I turn my thoughts to the far distant fields of labor I contemplate shortly undertaking—a mission requiring all my energies, extending over nations, continents, islands, seas, empires—encountering the freezing Alps, the heat of the torrid zone, the dangers of the trackless waters; the cholera, the miasma of various climes, together with all the casualties of sea and land which must be encountered. To aid and assist me in this enterprise deeply do I feel to call upon Israel's God, and for the prayers of my brethren for support. To the service of the Lord I have devoted my life; my *all* has been placed upon the altar of sacrifice, that I may honor him, do his will acceptably, and spread the principles of life among the children of men. When I reflect upon the past, and trace the hand of the Lord marvelously opening my way, and prospering me in everything relative to these missions beyond my

highest expectations, I feel doubly encouraged to press forward to the future; language indeed fails to express the deep gratitude of my heart for his blessings. May the Most High bless those brethren and Saints who have been liberal for the work of God, in connection with these missions; and when in after years they shall hear the sweet sound of thousands, and tens of thousands of those nations shouting the praises of the Almighty for the light of revelation, then will their hearts also rejoice in the glad consciousness that they likewise took a part in bringing to pass their glorious redemption.

I take my departure from here to Switzerland, thence to Italy, to Malta, to Bombay, and from thence to Calcutta, and shall probably accomplish the circumnavigation of the globe, by returning home, after completing the duties of these missions, by way of San Francisco, San Diego, and our newly established settlements through the valleys of California.

Need I say how deeply I feel in all matters respecting my own missions, notwithstanding, this does not prevent me taking the most lively concern in the welfare and happiness of the numerous conferences of Saints with which I have formed an acquaintance since my labors in the British Isles; and to those, and all in the bond of the Spirit, I would with warmest feelings subscribe myself, their brother in the Everlasting Covenant.

THE MOST AVAILABLE SIN.

THE MOST available sin that surrounds me is
 The pipe and the tobacco—they torment me constantly;
 When I am working diligently at some time,
 I think of the pipe and the tobacco of evil smell;

And if I do not have such to satisfy my great craving,
 I'll be working to no avail, with no sweat on my brow.
 Angrily I look at all who come to the house,
 If they do not have a pipe to give me a puff.

After I have had a very tasty meal,
 I can find no comfort without a full pipe;
 And then I begin to puff until the house is full of smoke,
 With all the family coughing, and the man of the house scowling.

But alas, what am I doing? am I breaking God's counsel?
 Did he give a revelation that is hateful and loathsome?
 Yes, yes—I shall decide against being bound;
 Farewell, I bid to the tobacco, and its stinking meals of death.

Georgetown.

THOMAS HARRIES.

MISCELLANEOUS, &c.


COUNSEL.—Be prudent in choosing a friend, and even more prudent in changing him; be pleasant to all, but friendly to few; do not disregard anyone because of his poverty, and do not flatter anyone because of his riches.


Do not condemn a friend unheard, neither without informing him of his accuser and his transgression.


CONFERENCES.—The Monmouthshire District Quarterly Conference will be held, in Tredegar, on the 4th of January; East Glamorgan, in Merthyr, on the 11th; West Glamorgan, in Swansea, on the 18th; Carmarthenshire, in Llanelli, on the 25th; Cardiganshire, on the 1st of February; North Pembroke, on the 8th; and South Pembroke, on the 15th.

REPRESENTATION OF WALES.—The semiannual representation of Wales, ending in December, 1851, is as follows:—137 branches, 2 high priests, 629 elders, 300 priests, 276 teachers, 204 deacons, 291 cut off, 37 died, 5 emigrated, 595 baptized. The total is 5244.

PAYMENTS FROM NOV. 27 TO DEC. 11.—Monmouthshire, £4; West Glamorgan, £4 4s 6c; Carnarvonshire, £1 10s; Merionethshire, £3; Denbighshire, £2; Dinas, 15s; Pontypridd, £1 4s; Llanfabon, 8s 6c; Dowlais, £1 6s; Rhymney, £4 13s 1½c; Georgetown, 18s 9c; Merthyr, £2 4s; Ynysgau, 2s 9c; Robert Evans, £1 18s 8½c.—Total, £28 5s 4c.

 "J. J., Victoria."—After typesetting your poem, we had to leave it out to place it in the next issue.

 The Epistle of President F. D. Richards to the Saints who comprise the British Districts will appear in the next, because we cannot make space for it in this issue.

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