

ZION'S TRUMPET,

OR

Star of the Saints.

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[VOL. IV.

REVIEWING BOOKS.

Reviewing books against the Saints has become a very tedious task for us lately, because our detractors write things for which they have been provided answers before. They are unwilling to look into our principles or our history, rather they heap up old nonsense from books of the enemies who have written before them. There is a pamphlet before us now, entitled "Deceit of Mormonism, together with an Account of the Life and Death of Joseph Smith," by the Rev. William Rowlands, curate, Merthyr; which shows clearly that its author has made no effort to search out anything about the principles of the Saints, or the history of Joseph Smith, except only in the books of our detractors, which had been proved false before Mr. Rowlands ever saw them. Would it not be appropriate for a man like him to read that which has been published in his own town, in answer to the majority of his own pamphlet, before going to the trouble to write it? There was already an answer to his pamphlet, before it went to press, and perhaps before it was written. Let whoever wishes to see a review of his book, call on us, and we shall sell him various treatises, which contain answers to the majority of the deceptive reasons found in the pamphlet in question, together with a correct history about Joseph Smith by an eyewitness. It is utterly shameful that Mr. Rowlands attaches his name to so much senseless rubbish that is in his pamphlet, not to mention the barefaced lies that speckle its pages.

The best way for the Saints to defend themselves in the face of the pamphlets of our enemies, is to strive to distribute the tracts that we have written, for these answer all the empty reasons of our opponents, and lead the reader to the root of every topic, so that he can judge for himself. If we can get the Saints to do as we have taught them, there is no cause for us to fear pamphlets, such as the one by Mr. Rowlands, even if they were as numerous as the stars: there is ample strength in Mormonism to wend its way, if the Saints bring it to the attention of their compatriots. It is time for the Saints to understand that the press is the most effective preacher in these days, for our enemies, as well as for ourselves. Therefore, whenever our brethren wish for us to answer the contrary arguments brought against us, let them remember that we have tracts published on the majority of our topics, which to the present time have not been reviewed by our enemies. It is a sign, if anyone writes against the Saints, having not read any of their books, that he aims to blind the minds of his readers, and keep them from knowing anything about the reasons the Saints have to give for the hope that is in them. It is absurd that the reverends in this country must go to America for Joseph Smith, before they can get anything to write against Mormonism, while there are plenty of books in their own homeland that deserve more of their attention. The publications that we publish here, and the sermons that our brethren preach, are what prosper Mormonism in Wales; and therefore, if our enemies (for enemies are those who call others by nasty names) care about the welfare and salvation of the Welsh, why do they not come to the root of the evil, namely the various tracts which we distribute in every corner of the country—why do they not show the deceit of that which they can see here, instead of the deceit of a man who lived and died in a distant land, who in every sense is out of their reach? The reason is available: it is easier to shout “deceiver,” than to show the deceit. The deceit of Joseph Smith is available in Wales; and why is it not shown to the people, instead of showing the deceiver, who is dead? It was easier to say that Christ was a winebibber and was possessed of a devil, than to show the deceit of his doctrine; and so it is in this age, it is easier to say all manner of evil about Joseph Smith, than to show the deceit of the principles he preached throughout his life. The opponents of Mormonism know that, and this is the reason

they are so silent about the books of the Saints. But leave them be, they have chosen their path; the work of God must go forward, and it is going, despite everyone; and the more the priests and preachers write against it, all the more will come to join the Saints, if we stick to our task of spreading our books and our principles. The pure in heart are bound to see the light, if it shines on them; but if it does not shine, there is not so much advantage. You Saints, do not be angry with those who spread lies through the press and the pulpits about us; for this will hasten the period of the dispensation of the fullness of times. All will come to know more about this in the end.

Now, brethren, spring into action, your time is short; make use of the materials that we put within your reach. Spread the books, and go from house to house full of love and good wishes, and pray for the Spirit of God to be with you, and you will triumph in winning over multitudes as Saints. We ourselves, as soon as we finish the Book of Mormon in Welsh, will return to our old task of writing tracts, and striving to make them effective weapons in the hand of God to pull down the castles of ungodliness, and to build the kingdom of his beloved Son: and after we have gathered our sheaves together, we shall hurry home, to inherit our portion in Zion, and the sweet communion of the Saints.

FLEETING THOUGHTS.

MAY we be excused at once for writing our fleeting thoughts; for although striving an hour ago to write an article to put in our publication, we discovered that we could not easily keep to our subject, because our mind kept wandering: therefore, we decided to write something at random. Now, therefore, welcome to you, fleeting thoughts; come to us from everywhere, and we shall write you down as soon as we can, beginning with

1. There is trouble with all things, and there is trouble with fleeting thoughts, especially if too many come at the same time.
2. Before we can say much that makes sense, we must occasionally say something foolish; and before we can please everyone, everyone must please us.
3. The easiest and shortest way to heaven, is the way that Jesus

Christ showed; and if anyone wishes to take hold of it, let him renounce the ways approved by men, and let him search for the narrow gate.

4. There is nothing more loathsome than those who do not admit to being ill-informed; no matter what they are told, they hasten to declare that they knew that already, and thus they deceive themselves as they try to deceive others. Such very often betray themselves.

5. It is humorous to hear a man asking questions, in order to have the opportunity to answer them himself, in order to show his knowledge. It is more praiseworthy for a man to keep his knowledge until a call comes for it, than to give it out in an untimely fashion.

6. We ought to be careful not to tell the worst to the sick person, if we wish to keep him alive. Belief kills as well as it enlivens. We say the worst only when there is danger in saying otherwise. The doctors who reveal all their thoughts, kill more than they keep alive.

7. If a man receives health miraculously, let him thank God, and let him not use that in trying to convince unbelievers. If they are not convinced by the word of God, leave them alone. It is not good for the sick to go out to show themselves, and stir up animosity.

8. He who stores up knowledge, stores it unto himself, and he who stores up riches, stores them for others. Knowledge is a companion that goes with us to the other world, while riches leave us, and go into the hands of others.

9. Godliness is not judged by the appearance, rather by the heart. That is the reason the world did not recognize our Lord and his disciples; they measured them through the view of hypocrites who were considered godly persons, for they did not know about the pure in heart.

10. He who shaves on the Sabbath is no more a sinner than he who rides his horse, or makes a pie for the minister's lunch. The commandment is not to refrain from shaving, rather to refrain from riding animals, preparing food, &c., as is seen in the scriptures. Some are so pious that they cannot crack a nut, without considering that a sin, while at the same time they break the clearly defined commandment, by riding their animals, instead of allowing them to rest.

11. It is not good manners for a priest to call himself "Rev. William Rowlands," while calling another man, far better than himself, "*Joe*."

12. It is so easy for a man to believe the same thing as his parents with respect to religious subjects; but it is difficult work to bring a man to believe principles that are new to him. Blessed is the man who was reared not to believe heresy, but is ready to receive the truth in its simplicity.

13. It is not fine clothes that truly adorn a man, rather a good character, and great knowledge.

KNOWLEDGE.

IT is said frequently that the glory of creation is man, and that the glory of man is his mind, and that the glory of the mind is knowledge. Nevertheless, the Saints are harshly opposed, because they say they know they are right, and that they have the true religion of our Lord Jesus Christ; their opponents have not a single argument against knowledge, except to say, "It is not needed," &c. Now, reader, consider, leave aside your prejudice, and put your senses to work, and then you will see that knowledge is beneficial and useful, in a temporal as well as a spiritual sense. One of the wise men of God says, "That the soul be without *knowledge*, it is not good;" and since it is not good for the soul to be without knowledge, it must be bad; then we see that knowledge is good, and if so, it is clear that it is needed, and he who says otherwise, says in his behavior, that he is wiser than Solomon, which I cannot believe.

Now, we can comment in a very clear way, that all may understand, on the usefulness of knowledge, in a temporal sense. Imagine, reader, that you have received a special call of import to go to some distant city, and that you have been warned to arrive there by some determined time, and that your absence would be such that your life would be in danger; and that you have received a description of the way that will lead you there, and that there is frightful danger in being led along some other way. What would be your feelings in the face of such an important circumstance? If you did not have in your possession a knowledge of the path that leads

there, would not your feelings be fearful and nervous? if you turned to a relative or friend, and if such did not have knowledge, there is no comfort for you to obtain it; if you were to take your journey to search for the right path, and see scores of different paths, each one a different direction from the other, and hundreds of travelers going along each of these paths, everyone saying, "We are the ones who are on the right path!" perhaps you would remember having heard that every path except the right one is dangerous to travel on; and if you could not get on that one, that your life would be in danger of being lost. Then, poor thing, you would be more fearful still, until you would be ready to shout out, with a baleful tone, "Oh, that I could *know* the right path; Oh, that I could know the way!" What is the matter? "Oh, my life is in peril for not knowing the way!" When travelers of these various paths are asked, if they know they are going along the proper path? they answer, "No, we do not know, but we hope that we are going to that place to which you want to go." If we ask them if any in their midst know, they will answer, "There is no one." Reader, in all seriousness, what would be your feelings in this condition? what would be the greatest blessing you could obtain? Not gold or silver, not houses or lands; no, no, "My life is worth more than all of that," would be your answer, would it not? yes, without a doubt. Well, while in the midst of your distress and your horror, what if you heard a man shouting out to everyone, saying, "Whoever comes to me, and does what I tell him, I will put him on the right path, and I will provide for him a guide to escort him to the city to which he wishes to go, at which place he shall have an answer, which will provide knowledge that I speak the truth." Would not your heart rejoice greatly on hearing such a valuable promise? would not your distress and horror begin to be driven away? Would you not be willing to do whatever he commanded you, for coming to know the way; and after you obtain the answer from the city as a witness that you are on the right path, you could say, "Now I know that I am on the right path," and it would not make any difference who said otherwise, for you would know better. Who could describe the transformation that would take place in your mind?—When you were first weeping for the lack of knowledge, you had no comfort from within the world, from gold or silver, houses or lands, relative or friend; but now all discomfort is cleared away, for knowing the right

path, which knowledge would fill your heart with comfort and true joy, yes, in short it would save your life from death. Therefore, who says that knowledge is not good? Also, a guide who is destitute of knowledge is not good, nor are his intentions of any comfort, lest he be guilty of leading men to walk along the wrong path, and lest those rise up against him in some future time, saying to him, "You are a liar, for you have set us on the path that leads to destruction." But if he has knowledge, he will have peace of mind, and his conscience will be clear toward God and men. What is more valuable to the craftsman than knowing or understanding that his craft is good? he is enabled to do more work with less material, and to serve better purposes, than the one who has no understanding or knowledge that his craft is good; consequently, we see that knowledge is good. What if we were to ask the farmer, "Are you sowing wheat," and if he were to answer, "I hope so, but I do not know for certain!" would we not be ready to say that he is a foolish man, not knowing what he was sowing? Has there ever been such a foolish farmer? We do not think so. Furthermore, what parents would be so imprudent as to send their children to school to learn to read, if the schoolmaster did not know the alphabet himself? No one. Thus, from what we have observed, together with many other things we could set forth, we see that knowledge is good and useful in a temporal sense.

(To be continued.)

THE GOSPEL IN SOUTH AMERICA.

LETTER FROM ELDER P. P. PRATT.

Valparaiso, Chile, South America, Nov. 24, 1851.

DEAR BROTHER,—Alone as it were in this dark corner of the earth, I feel to apply for light, comfort, and edification to that land from whence I sprung, and where I have so many dear friends and acquaintances, and to that luminous orb which was first put in motion by myself as Editor. Please send the *Star* as often as it is published, directed to P. P. Pratt, Valparaiso, Chile. I will call for it at the English steamer's office in this city. Please also to send by the same conveyance a package of the back numbers, and whatever else

may be interesting. I will also thank you to make up a small package of Books of Mormon, and forward by the same conveyance, if they will bring them. I will pay the freight and duties, if the office of the *Star* can afford a lone pilgrim such a present. Please also write me a letter, announcing that which you forward, and by whom forwarded. Perhaps it will do as well to consign the package of books to the office of the steamer in this city; but, however, you will readily learn what can and should be done by applying to the office of this line of steamers in your town.

Write a good long letter to me, for of course you have something to write about. I am a year behind the age as to information. I have lived four or five years in the mountains, travelled three months in the desert, and sailed sixty-four days on the lone ocean, and then landed here on the 8th of this month, among a people of another tongue; and as if this was not enough to crown the mist of obscurity and of long darkness, behold, a civil war is raging here, and none will speak, write, or print much light on any subject.

You may have read of a famine for the word of the Lord; well, add to that a famine for news, and a famine for the word of our fellow creatures, and you can form some idea of our situation. Elder Rufus Allen accompanied me here, and Elder Philo B. Wood is soon to follow. We are studying the "*Lengua Espanol.*" We are already beginning to understand and speak it a very little. We also read and partly comprehend the Spanish prints, together with the Spanish Bible. I hope, in the course of a year or two to give Spanish America, the Book of Mormon in their own language, if the Lord will.

Having the presidency of the Islands and Coasts of the Pacific Ocean under my charge, I have already appointed missions in several places. Elder John Murdock is in charge of the mission to Australia, including New Zealand, New Holland and Van Dieman's Land. He sailed from San Francisco for Sidney, more than two months since, accompanied by Elder Charles W. Wandell.

Elder Philip B. Lewis has charge of the Sandwich Islands

mission, assisted by some half dozen young men. Elder Addison Pratt is still at Society Isles, and so are others; but the Church there is much oppressed by the French. In San Francisco, California, the work is prospering. The church there is in a good spirit, and numbers upwards of fifty members.

Dear brother,—I beg to be remembered in England by the Saints, and wish their most earnest daily prayers for our success in this vast field of our gospel labors.

Please represent the islands and coasts of the Pacific in your next general Conference, and the conference of Spanish America in particular. This conference is bounded as follows—on the west by the Pacific Ocean, on the south by Cape Horn, on the east by the Atlantic, and on the north by the United States of North America. It includes an area of about 6000 miles, from north to south, and 3000 from east to west; is composed of the Empire of Brazil, the Republics of Buenos Aires, Chile, Peru, Bolivia, Columbia, Guatemala, Mexico, and many smaller states, tribes &c., probably containing forty millions of inhabitants, a vast majority of which understand the Spanish tongue. When the keys of the fullness of the Gospel are turned in the Spanish language, this is the vast field that opens on the astonished vision; and the best of all is, more than two-thirds of this number are descendants of Lehi, and are included in the promises to Abraham, Isaac, Jacob, Joseph, Nephi, &c., &c. This vast Conference at present has but one branch of the Church, located at Valparaiso, Chile, and consisting of three members, viz., myself, wife, and brother Allen: this is more than the whole Welsh Conference contained, when first represented by Elder Dan Jones in the General Conference of the British Isles, which consisted of himself and wife, as the records of the *Millennial Star* will show.

Dear brother F. D. Richards (I suppose I am addressing)—If among the tens of thousands of Saints in the British Isles, who are rejoicing in the truth, there are some few who still remember me and the day of small things, please give them my very warmest respects,

remembrance, and affection; and the same to those who love the truth, whom I have not seen in the flesh. O, how I should like to visit England and Scotland once more, and also Wales; but time is precious, the harvest is great, and laborers few. Our visitings, our leisure, and the fullness of our joy must therefore be adjourned till the end of the harvest, till the last sheaf presses the cart, and is stowed snugly in the barn, and the stubble together with the chaff and the tares are burned.

God bless you all, and also the laborers on the continent, now and in the world without end. Amen.

I am your brother and fellow laborer in the Kingdom and
Patience of Jesus Christ,

P. P. PRATT

NEWS FROM GREAT SALT LAKE CITY.

LETTER FROM RICHARD BALLANTYNE TO ELDER JOHN TAYLOR.

Great Salt Lake City, September 23, 1852.

ELDER J. TAYLOR—Dear Sir,—It is with much pleasure that I embrace the present opportunity of communicating with you through this medium. It seems a long time since you left, and I have not written to you as often as I might have done, although we generally have excuses enough to justify, in our own estimation, any delinquency. This I am purposely sending to you by brother Samuel W. Richards, who, in connection with brothers Shurtleff, Carn, Willard Snow, and some half dozen more, are about to start on a mission to Europe.

During the last Conference, which commenced on the 7th of this month, and continued a few days, we had a glorious revival. There was a great deal of preaching by many of the old Fathers, by the Twelve and the First Presidency. President Young, with more power and decision than I ever before witnessed, asked the people if they would obey his counsel. They universally voted to do so. He

then told them to commence anew, and pay tithes of all which they possessed, just as if they never had paid a *cent* before, to keep the word of wisdom in its full extent and to lay aside all contention and evil speaking; and this, he said, he would give the people to begin with.

During the Conference, Judge Brocchus, one of the United States Associate Judges of the Supreme Court, made a speech to the people, and it was full of insult. He talked throughout as if he was addressing a people ignorant of religion, of justice, of history, of politics, of common sense and virtue—chastised the Presidency and others for their religious sentiments relating to departed spirits, &c., and manifested a self conceit and pomposity throughout, that was alike full of insult and disgust to this enlightened and virtuous community, and he was treated with patient forbearance and courtesy throughout his lengthy harangue, but when he sat down, the Governor arose and chastised him with a just and scrutinizing severity.

This has, it appears, had the effect to unite in hostile feelings against this community, pretty much all the United States officers who were sent here by the government. Most of them are about to return to the States, and what the effect of this collision will be, is yet partly in futurity, but it is to be hoped that the United States will have the good sense to judge righteously in the case, and not heap censure upon a people, who have only resented in mild justice an insult to the noblest feelings of an intelligent people.

Dr. Bernhisel has been sent as our representative to Congress, and I believe brother Jedediah M. Grant has power to act as our agent there.

In regard to politics, religion, domestic society, and everything else, the people are united. They have this season complied with counsel almost universally. I am well satisfied that the brethren and sisters are increasing in faith, knowledge, obedience, and every Christian virtue. A great deal has been done on the public works.

Our colonies are extended and increasing in strength. Peace reigns in our midst, and if the world never beheld an example of a people living in union, free from strife and litigation, in these peaceful valleys they may behold it. Truly this is Zion—the pure in heart—millennial principles have been embraced, and are acted upon, and hope animates the bosoms of the Saints.

Yours, in the bonds of the new and everlasting covenant,

RICHARD BALLANTYNE.

FAREWELL ADDRESS OF ELDER ELIEZER EDWARDS.

THE time has come for me to leave the land of my birth, of my own free will, in obedience to the commandment of God, namely “Come out of her, my people, that ye be not partakers of her sins (Babylon), and that ye receive not of her plagues,” to go to Zion. “Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north” (from Jerusalem). In “the land of Joseph,” in the midst of the everlasting hills,” in the depths of the distant west, is where great Zion of the last days will be, says the Bible; and Micah says that “in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it, and many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we shall walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.” Remember that Zion has obeyed the commandment, “O Zion, that bringest good tidings, get thee up into the high mountain,” so that it may be able to prepare a house to the Lord, in the top of the mountains, as a place to which the peoples may gather. Isaiah says that there would be “ships” as a means of “bringing the sons of Zion from far, and their silver also, and their gold with them, unto the name of the Lord thy God.” It is in a ship I shall go, in the midst of over 300 dear brothers and sisters; and we shall sail toward Zion; and we shall go in happiness and beauty, as the prophet foretold precisely about us, “And the redeemed of the Lord will come with songs of everlasting joy upon their head;” “they shall obtain gladness and joy; and sorrow and mourning shall flee away.” May the Lord

prosper us to reach the end of our journey in safety, so we may build the kingdom of God more than ever.

By the goodness of the Lord, I had the privilege of preaching the gospel in the fullness of its blessings, as it was restored to Joseph, the great seer of the last days, for more than eight years, along the south and north of Wales. I preached the gospel at my own expense for a time; I preached the gospel also at the expense of the world, by going into their midst without purse or scrip, in the name of the Lord, to tell them that God had established his kingdom on the earth for the last time in this age, through the ministering of angels, and by his voice from heaven, and through the spirit of prophecy, namely the Holy Ghost, which those who believe, and repent, and are baptized for the remission of their sins, and receive the laying on of hands of the elders, will obtain; and then he will be able to participate in the spiritual gifts. All who have obeyed with their whole heart the teachings of the Saints, in response to their prayers, have obtained assurance for themselves, from the Lord, through receiving the gifts of the Holy Ghost, that their work in joining with the Latter-day Saints is approved by the Creator; and all will obtain the same certainty upon their obedience to the religion of the Saints with their whole heart. I know in truth and soberness, through receiving the Holy Ghost in response to my prayers, that the only church of the living God on the earth, is the Church of Jesus Christ of Latter-day Saints; therefore, may all obey the teachings of the Saints, so they may prepare themselves to meet the second coming of the Son of Man. The nations and their kings will see the signs of his coming, but they will be deceived and blinded by their wise men and their learned ones, that the events are the signs of Christ's coming. O ye, inhabitants of the earth, remember that it is the work of your wise men, and your priests, and your preachers, who tell you that, "Peace and safety," are one of the signs of Christ's second coming. This generation shall not pass away until Jesus is seen coming on the clouds of heaven (upon the disobedient nations, like labor pains on one who is pregnant), in glory, "with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." Let all remember that the Latter-day Saints will not be annihilated from off the earth, but they will increase more and more, until they fill the earth with the knowledge of the Lord; for God has said that through the mouth of

his ancient prophets, and He has repeated it from heaven in this age. Therefore, peoples of the earth, consider what you are doing, lest you are found fighting against God.

I have preached the gospel at the expense of the Saints, to the Saints and to the world; and because I have followed the counsel that was given me, the Lord has prospered me in all things. I shall never forget the great kindness I have received from the dear Saints, and from lovely friends; I shall pray for you in the high places of Zion.

I wish for everyone in the priesthood to flee from evil, and be an influence on one another, and lift one another up, not in each other's presence, rather in each other's absence. He who wishes to be lifted up, let him let up his brother; and let no one think that he will lose his own influence, by giving influence to his brethren. He who lowers himself, shall be lifted up; and he who lifts himself up, shall be brought down.

Let all listen to the voice of his president in the true priesthood, especially to the President of the Welsh Conferences and his counselors; follow their counsel in the face of all things, and the Lord will prosper you spiritually and temporally, in his own good time.

Dear Saints, be eager to follow all the counsel given you by the true priesthood; do your best to roll forth the work of God, in the midst of all distress and poverty, and you will be delivered from Babylon in the good time of our God, and may you be rewarded an hundredfold in this world, and with eternal life in the world to come, if you continue faithful to the end.

Dear Saints and friends, farewell to you now,
I am going to sail across the great ocean,
To go to Zion, where my God says,
The righteous will be kept safely alive.
O farewell, I go, expecting some day,
To see you in Zion as a family together.

Dear Saints and friends, I bid you a hearty farewell,
O follow the counsels you have been given;
And diligently perform your duty always,
And come to Zion in great hosts;
O farewell, I go, expecting some day,
To see you in Zion as a family together.

Yours in Christ,

Liverpool, Feb. 9, 1852.

ELIEZER EDWARDS.

DIRECTIONS FOR WRITING FOR THE PRESS.

[From the "Caledfryn Grammar."]

WHEN writing for the Press one should refrain from putting the lines too close together. And where haste is required, on the part of the Printer, it is better to refrain from writing on both sides of the paper; thus it will be easier to divide the *copy* among the Typesetters to get the work out sooner. To better facilitate cutting the paper from moderate sizes; namely, each four-fold sheet to four pieces; and the long sheet to eight pieces. Put the number 1, 2, 3, 4, &c., either in the upper left corner, or at the bottom. Some prefer the number at the bottom of the paper, and string can be put through the upper corner at the left to keep the pieces together. If the young student does not understand the punctuation system well, leave that to the Printer. But it must be remembered that each sentence should begin with a capital letter; also with every quotation from the work of some other author.

Take particular care to write clearly all words pertaining to the arts and sciences; also all names of men and places.

Draw a line under each word that is to be in Italics—and if it is wished to have words in capital letters, draw two lines to have the words in small capital letters, and three lines to have the larger capital letters. But the fewer of them to be used the better it is for the author himself as well as for the printer.

If it is wished to make two or three *Paragraphs* from one that may be written rather long, put at the end of the sentence, where the separation is to be, back-to-back Brackets like this] [. Then the change can be made without additional trouble.

Avoid putting many reference notes at the bottom of the leaves, although they are used by authors of renown. Besides making the work of the Printer more costly, they are annoying to the reader. If lengthy and detailed explanations are needed for some things that are in the body of the work, put them at the end of the book with each other. If the Typesetters are not well acquainted with the manuscript, the author needs to make considerable effort to write clearly. Clarity is all that is required.

Draw a line around everything that is not to be printed; that will save much confusion and trouble.

If one wishes for his name to appear through the press, write it carefully to avoid mistakes.

MISCELLANEOUS, &c.

Do not marry except for love; but see that you love only someone who is comely.

THE THREE things a wife should be, and the three things a wife should not be—
 A wife should keep her time, similar to the way the town clock does,
 But she should never allow all to hear her as they do.
 The wife should, like the snail, stay close to her home,
 But she should not carry it on her back, like the snail, day or night.
 She should be like the echo stone, answering when asked something,
 But she should not insist on having the last word, as does the echo stone
 without fail.

T. H.

PAYMENTS FROM FEB. 6 TO FEB. 19.—Monmouthshire, £4; Carmarthenshire, £19; West Glamorgan, £1 18s; Pembrokeshire, £1; Dyffryn Conwy, £1 11s; Dowlais, £1 6s 0½c; Aberaman, £1 13s 6c; Pontypridd, £1 11s 2c; Cwmbach, £1 10s; Georgetown, £1 3s; Merthyr, £2—Total, £36 12s 8½c.

BOOK OF MORMON.—We wish to notify the distributors of the Book of Mormon that the profit of the 20th segment to the last, will be the same as for the TRUMPET; and on the whole, the profit for the Welsh Book of Mormon, for all the distributors, will be more than that for the English one.

“E. J.”—It is better for him to pay twopence postage for his orders, and send his full name, before waiting for answers.

“T. D.”—We know of no better Welsh newspaper than the STAR OF WALES, which is published in Carmarthen; if you wish our advice, subscribe to that one.

“Short of Understanding.”—Asks for an explanation of Acts iii, 22,—“A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.” (See also Deut. xviii, 15.) The prophet that is meant is Jesus Christ, and no one else, as is seen from Acts iii, 20—22. We hope that there is no one so dull as to think that it refers to Joseph Smith; for he was not raised up “from your brethren” (namely the Jews), rather from the gentiles.

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