

ZION'S TRUMPET,

OR

Star of the Saints.

No. 6.]

MARCH 20, 1852.

[VOL. IV.

SAINTS OF GOD VERSUS THE WORLD.

BY F. D. RICHARDS.

“BLESSED are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice ye in that day, and leap for joy: for behold, your reward is great in heaven; for in like manner did their fathers unto the prophets.

“Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.—JESUS CHRIST.

Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God.”—JAMES IV, 4.

THE most cursory student of the history of the people of God, must be aware of the unceasing hostility that ever has been manifested towards them by the world. This is one of the most prominent traits by which the Saints of God can be distinguished from the multitudinous religionists by whom they may be surrounded. If an hundred kinds of religion are taught, the wayfaring man, though a fool, need not err in regard to which is the right one. It is that religion which is least fashionable—least popular. Seek not the true religion and the true servants of God amongst the giddy multitude. “That which is highly esteemed among men is abomination in the sight of God,”—Luke xvi, 15. So said the Savior. Again, “Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and *many* there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and *few* there be that find it,”—Matt. vii, 13, 14. The

Saints of God and the true religion have ever been exiles from the fashionable world. They have never been popular since Satan has had dominion upon this earth, and they never will be popular until wickedness is swept off the face of the earth, and Satan is bound that he cannot tempt the children of men. The Church of God is then that people who are "every where spoken against."

St. Paul said, "All that will live godly in Christ Jesus shall suffer persecution,"—2 Tim. iii, 12. The godly of all ages and dispensations can testify that this is true. They know from bitter experience that the world hates them even unto the death. A man greater than Paul once said to his disciples, "Ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved. * * * The disciple is not above his master, nor the servant above his Lord. It is enough for the disciple that he be as his master, and the servant as his Lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?"—Matt. x, 22, 24, 25. Again, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you. The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not Him that sent me,"—John xv, 18–21.

The above are sayings and prophesyings upon principle. But suppose we come to matter of fact. We can give Asiatic Scripture facts, and American Scripture facts, and facts from personal experience, in illustration of the principle in question. Two witnesses are better than one, but by the mouths of three witnesses shall every word be established.

We will have the *Bible* as first witness.

The Lord had respect unto Abel for his righteousness, and this excited the enmity of his brother Cain, who being a wicked man, rose up in anger and slew Abel. Gen. iv.

The soul of righteous Lot was vexed from day to day with the filthy conversation of the wicked, and so exceedingly hostile were the inhabitants of Sodom and Gomorrah to God, truth, revelation, and righteousness, that angels could not stay one night in those cities without an attempt to maltreat and abuse them. Gen. xix.

The pure-minded Joseph, because he obtained knowledge from God by dreams, &c., was cruelly exiled from his native country, and his father's house, and sold into the hands of strangers; and because he would not yield his body to licentiousness, he was thrown into prison, and narrowly escaped with his life. Gen. xxxvii, and xxxix.

David was hunted by king Saul like a beast of the forest. 1 Sam. xix to xxvii.

The Benjamite princes cast Jeremiah into a loathsome dungeon, and withheld food from him. Jer. xxxvii and xxxviii.

The ungodly Chaldeans sought to take away the life of Shadrach, Meshach and Abednego. Dan. iii.

The proud Medo-Persian presidents and princes endeavored to overthrow Daniel, and by a wily stratagem caused him to be cast into a den of lions. Dan. vi.

The wicked Haman sought to destroy Mordecai and all the Jews that feared God. Esther iii. v, and vi.

John the Baptist was rejected by the Pharisees and lawyers, imprisoned by Herod, and finally beheaded at the instigation of Herodias. Mark vi.

Jesus Christ was a "man of sorrows and acquainted with grief." When near two years old, Herod gave commandment that he should be slain. But he escaped unhurt. Matt. ii. He was continually watched by long-faced Pharisees, high priests, and elders, who eagerly sought every opportunity to make him an offender for a word. They charged him with casting out devils. Matt. xii. 24. Respectable and devout people, generally speaking, refused to associate with him. He was under the necessity of mixing with the lower class of society, and for this he was termed "a gluttonous man and a winebibber, a friend of publicans and sinners." Matt. xi. 19. Frequently he had not where to lay his head, passing the nights in the open air. At length he was

betrayed by a kiss, apprehended, arraigned before Pontius Pilate, and falsely accused of various real or pretended crimes. No fault was found in him. But the people cried—"Let him be crucified." He was then scourged and delivered to be crucified. The Roman soldiers stripped him, arrayed him in a scarlet robe, platted a crown of thorns and put it upon his head, and a reed in his right hand, and in mock submission bowed their knees, and cried, "Hail, King of the Jews!" After this, they stripped him of the scarlet robe, spat upon him, smote him, gave him vinegar mingled with gall to drink, and crucified him under the accusation—"THIS IS JESUS, THE KING OF THE JEWS." Matt. xxvii.

Stephen was taken before the elders and scribes, charged with blasphemy and treason, cast out of the city and stoned to death. Acts vi. and vii.

Paul was imprisoned and arraigned before Felix, Festus, and Agrippa. Acts xxiv. to xxvi. He was stoned once, beaten with rods thrice, and scourged five times. 2 Cor. xi.

The ancient Saints were persecuted very severely. They were tortured, mocked, scourged, bound, imprisoned, stoned, sawn asunder, and slain with the sword; they wandered about in deserts and mountains, took refuge in caves of the earth, dressed in sheepskins and goatskins, being destitute, afflicted, and tormented. Heb. xi.

The Book of Mormon, second witness.

The prophet Ether was esteemed as naught by the people, and was cast out from among them. He hid himself in the cavity of a rock by day, where he finished his record. At night he used to go out to view the destructions which came upon the people in consequence of their wickedness. Page 543, second European edition.

Nephi's brethren conspired against him, and bound him with cords, that he might be left in the wilderness to be devoured by wild beasts. By the power of God he burst his bonds, and the hearts of his brethren were softened for a time. Page 13. But they hated him for his righteousness, and finally sought to take away his life, insomuch that he was obliged to flee with his family and friends into the wilderness. Page 65.

King Noah caused Alma to be cast out, and sent his servants after him for to slay him, because he pleaded for the prophet Abinadi. But Alma escaped. Page 179.

Abinadi was bound and cast into prison, for declaring a Messiah would come. He was scourged with faggots, led to the stake, and suffered martyrdom, because he would not recant. Page 179.

The aged Gideon was slain with the sword for the word of the Lord. Page 210.

Alma and Amulek were bound with cords, stoned, smitten, imprisoned, and denied sufficient sustenance, whilst many of their brethren and sisters were most cruelly cast into the fire and burned to death. Page 249.

(To be continued.)

KEY TO THE REVELATION OF ST. JOHN.

BY JOSEPH SMITH.

QUESTION.—What is the sea of glass spoken of by John, in the fourth chapter, and the sixth verse of the Revelation?

ANSWER.—It is the earth, in its sanctified, immortal, and eternal state.

Q.—What are we to understand by the four beasts, spoken of in the same verse?

A.—They are figurative expressions, used by the Revelator, John, in describing heaven, the Paradise of God, the happiness of man, and of beasts, and of creeping things, and of the fowls of the air; that which is spiritual being in the likeness of that which is temporal; and that which is temporal in the likeness of that which is spiritual; the spirit of man in the likeness of his person, as also the spirit of the beast, and every other creature which God has created.

Q.—Are the four beasts limited to individual beasts, or do they represent classes or orders?

A.—They are limited to four individual beasts, which were shown to John, to represent the glory of the classes of beings in their destined order or sphere of creation, in the order or sphere of creation, in the enjoyment of their eternal felicity.

Q.—What are we to understand by the eyes and wings, which the beasts had?

A.—Their eyes are a representation of light and knowledge, that is, they are full of knowledge; and their wings are a representation of power, to move, to act, &c.

Q.—What are we to understand by the four and twenty elders, spoken of by John?

A.—We are to understand that these elders whom John saw, were elders who had been faithful in the work of the ministry and were dead; who belonged to the seven churches,—and were then in the Paradise of God.

Q.—What are we to understand by the book which John saw, which was sealed on the back with seven seals?

A.—We are to understand that it contains the revealed will, mysteries, and the works of God; the hidden things of his economy concerning this earth during the seven thousand years of its continuance, or its temporal existence.

Q.—What are we to understand by the seven seals with which it was sealed?

A.—We are to understand that the first seal contains the things of the first thousand years, and the second also of the second thousand years, and so on until the seventh.

Q.—What are we to understand by the four angels, spoken of in the 7th chapter, and 1st verse of Revelation?

A.—We are to understand that they are four angels sent forth from God, to whom is given power over the four parts of the earth, to save life and to destroy; these are they who have the everlasting gospel to commit to every nation, kindred, tongue, and people; having power to shut up the heavens, to seal up unto life, or to cast down to the regions of darkness.

Q.—What are we to understand by the angel ascending from the east, Revelation 7th chapter and 2nd verse?

A.—We are to understand that the angel ascending from the east is he to whom is given the seal of the living God over the twelve tribes of Israel; wherefore, he crieth unto the four angels having the everlasting gospel, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their hearts. And, if you will receive it, this is Elias which was to come to gather

together the tribes of Israel and restore all things.

Q.—What time are the things spoken of in this chapter to be accomplished?

A.—They are to be accomplished in the sixth thousand years, or the opening of the sixth seal.

Q.—What are we to understand by sealing the one hundred and forty-four thousand, out of all the tribes of Israel—twelve thousand out of every tribe?

A.—We are to understand that those who are sealed are high priests, ordained unto the holy order of God, to administer the everlasting gospel; for they are they who are ordained out of every nation, kindred, tongue, and people, by the angels to whom is given power over the nations of the earth, to bring as many as will come to the church of the Firstborn.

Q.—What are we to understand by the sounding of the trumpets, mentioned in the 8th chapter of Revelation?

A.—We are to understand that as God made the world in six days, and on the seventh day he finished his work, and sanctified it, and also formed man out of the dust of the earth, even so, in the beginning of the seventh thousand years will the Lord God sanctify the earth, and complete the salvation of man, and judge all things, and shall redeem all things, except that which he hath not put into his power, when he shall have sealed all things, unto the end of all things; and the sounding of the trumpets of the seven angels are the preparing and finishing of his work, in the beginning of the seventh thousand years;—the preparing of the way before the time of his coming.

Q.—When are the things to be accomplished, which are written in the 9th chapter of Revelation?

A.—They are to be accomplished after the opening of the seventh seal, before the coming of Christ.

Q.—What are we to understand by the little book which was eaten by John, as mentioned in the 10th chapter of Revelation?

A.—We are to understand that it was a mission, and an ordinance, for him to gather the tribes of Israel; behold, this is Elias, who, as it is written, must come and restore all things.

Q.—What are we to understand by the two witnesses, in the eleventh chapter of Revelation?

A.—They are two prophets that are to be raised up to the Jewish nation in the last days, at the time of the restoration, and to prophesy to the Jews after they are gathered and have built the city of Jerusalem in the land of their fathers.

[Out of the "PEARL OF GREAT PRICE."]

COUNSELS ABOUT SINGING.

FOR quite some time now we have been thinking about giving a few bits of counsel to the Saints about singing, and at present we shall offer them as we write them.

1. Remember always to be directed in singing, as well as in all other things; and even though not every director is a good singer, yet he has the Spirit which is to govern all things the Saints do under his care.

2. Remember as you sing to give the glory to God, instead of taking it for yourself.

3. Take care to sing for the edification of one another, and the edification all who hear you; "give with the tongue understandable speech," and do not drown the sense, by trying to sing too many voices. If there is too much singing of different things at the same time, it is difficult to understand what is sung; therefore, all the better the simpler the tunes are, so that all may understand.

4. Take care that the hymn to be sung is read out loud, or at least be sure to say where it is in the book, and read the first line, so that all may unite in the song. It is a pity to see more than half the congregation failing to get hold of what is to be sung.

5. Remember that singing is not something that belongs only to a handful of brethren. It is the duty of all who have a tongue to praise the Lord; therefore, all should endeavor to sing their best, in such a way as not to keep the leaders from singing.

6. Remember that the hymnals have been prepared for all the Saints, and all should bring them to the meetings, instead of leaving them at home idle. That would be a blessing for many, if for no other reason than learning to read. Looking at the hymnals each time there is singing, is far more effective than morning Sunday school, for learning to read.

7. Do not make too much use of tunes that are unfamiliar, especially those that generally cause the congregation to laugh when they hear them: see that the praise fulfills its purpose, so that all receive benefit, and not amusement.

8. Do not assume that because general singing is encouraged, that no one is encouraged to sing on his own; no, let whoever has an ode or a psalm, sing it at the appropriate time, so that by doing so the church may be edified.

9. If you have some musical instrument, it would be very helpful; but see that it is not too loud, drowning out the words that are sung. Another thing that drowns out the words, is for the singers to sing across each other, and across the hymnals.

10. Make use of the foregoing until you receive more.

THE WORD OF GOD.

THE word of God, how important is it? It is so important, that the human race must keep it in order to be at peace with God, as the Lord Jesus said, "Man shall not live by bread alone, but by *every word* that proceedeth out of the mouth of God." When the Lord speaks his word to man, he expects to receive complete obedience to it. Men of this age say that the word of God is important, but that it is a great task to get them to believe that it is by "every word that proceedeth out of the mouth of God that men shall live." But I understand, when I read the scriptures, that the Lord has a broad view on every word that he speaks. Looking back as early as our father Adam, the Lord spoke his word to him, saying, "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." There God has spoken his word, and if he were to speak like that to the believers of this age, they would explain his word, as the devil did, saying, "It is not reasonable to think that God intends to condemn man, if he were to do something as inconsequential as just eating the fruit of the tree; God is a merciful being, &c." But how was it? was God indifferent concerning the word he spoke? Oh no, as surely as Adam transgressed, God kept his word: "God is not a man, that he should lie, neither the son of

man, that he should repent." God frequently spoke his word to the children of Israel; and when they lived according to this word, the blessing of Most High was on them; but, on the other hand, when they refused to live and keep the word of God, famine, pestilence, and death reigned in the midst. When God gave a commandment to build the ark, we can see that he expected Noah to make the ark completely according to the pattern he gave him. He did not tell him to make the ark however Noah wished; Oh, no, totally different. What, could not Noah choose the wood? On, no, "Make thee an ark of Gopher wood," said God. But of course Noah could make his own plan, could he not? Oh, no, "rooms shalt thou make in the ark." What else? "and thou shalt pitch it within and without with pitch." Well, could Noah choose the length of the ark, its breadth, and its height? None of that either. "The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits;" and he even said, "A window shalt thou make to the ark, and in a cubit shalt thou finish it above;" and he could not put the door except in the place God told him, namely "the door of the ark shalt thou set in the side thereof." And God told him to take with him to the ark "fowls, cattle, and creeping things after their kind; not the number that Noah chose, but "two of every sort." "Thus did Noah;" you see, "according to all that God commanded him, so did he." And then God was so pleased with him, that he told him, "Thee have I seen righteous before me in this generation." Now, we see, since God does not speak vain words, that he expected to have complete obedience to his word in all that he spoke; and by Noah's keeping all God's word, he "became heir of the righteousness which is by faith." Neither the servants nor the children of God get their own plan, but as the Lord directs them; "for he will do nothing, but he revealeth his secret unto his servants the prophets." If only God would speak his word in this age to many men, as he spoke anciently to the leader Moses, they would be ready to shout, "This is an hard saying, and who can bear it?" Well, what was that? We can answer, in order to show the importance of the word of God, together with the manner in which he carries his work forward in every age and dispensation, so that no one will feel a burden in hearing the law, or the word of the Lord, being declared. God wished for the sons of

Israel to make an ark (namely the ark of the covenant), and for that purpose he spoke the word to Moses, which was, to “take an offering of every man that giveth it willingly with his heart,” which was “gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats’ hair, and rams’ skins dyed red, and badgers’ skins, and shittim wood, oil for the light, spices for anointing oil, and for sweet incense, onyx stones, and stones to be set in the ephod, and in the breastplate. And let them make me a sanctuary, that I may dwell among them.” What if the Lord were to speak like that in this age to the churches of men, what reception do you, reader, think these words would have from them? Whatever of that, they had to be fulfilled, before God would be pleased; and if you read Exodus xxv, and xxvi, you will see greater details of that; the success of the children of Israel depended on their obedience to all of these commandments. We could note hosts of blessings that were for the children of God in connection with their obedience to the word of God, and the curses that came by breaking it. When God revealed his word to Jonah to go to Ninevah to preach, Jonah thought the word was too much to fulfill; he thought the word was not all that important; Jonah decided to go to Tarsus according to his own will, instead of to Ninevah, according to the word of God. But what was the result? Oh, poor Jonah saw, to his sorrow, that it is a terrible thing to go against the word of great God, because, “the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.” And Oh, who can describe the feelings of Jonah when he awoke from his sleep. This was a witness to him and to the others, that it is a terrible thing to go against the word of the Almighty God.

Now, dear reader, how much importance do you attach to the word of God? have you begun to obey his word? His word is not the thoughts or the ways of man; for he says, “My ways are not your ways,” as if speaking to learned men or theologians, “and your thoughts are not my thoughts.” Well, what is his word to me? First, believe in Jesus Christ; second, repent of your sins; third, be baptized in the name of Jesus Christ. What is that? It is the word of God. Oh, those words are not all that important; God is not so unmerciful as to condemn me for failing to obey things so small. So small, is it? How

much smaller are they than eating the fruit of the tree? The one and the other are the word of God. "I cannot believe," says one man, "that I need to believe before being baptized, &c." There is as much need as there was for Noah to build the ark according to the pattern God gave to him. "Well, I shall go to some sect that is different from that, anyway." Go, if you wish; but remember that by going you liken yourself to Jonah, poor thing, by going to one place, when God is directing you to another place; and remember that the consequence is important. "Is fulfilling the words you have indicated sufficient for me to be acceptable before God?" That is but the beginning of the sayings of God; not by part of God's word shall man live, but by *every word*, not that has proceeded, but that *will proceed* out of the mouth of God. "Does he speak now as he did anciently?" Yes. "It is strange that I do not hear him." You will hear him, as men anciently heard him. Men did not commonly hear the voice of the Lord directly, but "he revealed to his servants the prophets," like Noah, Moses, &c.; they received the word, and they transmitted it to others. Thus it is also in this age. Remember, dear reader, that the word says, "I the Lord do not change." "The grass withereth, the flower fadeth, but the word of our God shall stand for ever." My wish is to have the privilege of striving with all the Saints to listen to the word of God, which is a thousand myriads more valuable than refined gold, and to be a faithful doer of that word.

Georgetown, Merthyr.

THOMAS HARRIES.

THE WORD OF WISDOM.

TUNE—"Rise of the Lark."

O HARK, pure Saints,
 To this topic in song,—
 It is a word that all of us should remember;
 It is a warning to every level;
 The world tries to kill us,
 By deadly poison of every kind:
 Oh refuse tobacco, harmful,
 Loathsome to every kind of man,
 Fire-waters, fiery spirits,
 Strong liquors, lacking goodness;
 And coffee, tea, and wine,
 They are not good for man, says God.

Do not eat meat at every meal,
 For the sake of precious salvation,
 And strength and health for all the Saints:
 Each of us can walk,
 And run without wearying,
 Without any pain, or feeling faint;
 We shall have wisdom with ease,
 With God, keeping us together;
 We shall have treasures, understanding,
 Some that are very hidden from the world;
 Still for the benefit of the Saints;
 And also for their exalted privilege.

And the angel, he shall see,
 Immediately when he comes,
 To cause a plague on mankind;
 Away, away shall he go,
 He will not do us any harm,
 He shall remember the commandment of God:
 Oh, therefore, let us remember to respect,
 All his requests together;
 To keep properly, not just in name,
 This word of wisdom still;
 And God by his grace in time,
 Will carry us all to his worthy Zion.

Craig-ddu.

JOHN RICHARDS.

LECTURES ON MIRACLES.

PERHAPS many of our readers are aware that the Rev. J. Jones, Llangollen, has been delivering a number of lectures on the above topic in several places, and latest in Merthyr Tydfil, where we had the pleasure of listening to him, on the 25th of February, and on the 3rd and the 17th of March. The first lecture was reviewed, in Cymreigyddion Hall, by President W. Phillips, on the 2nd of March, and the second lecture by ourselves, in the same place, on the 9th and the 11th of March, before large congregations. Mr. Jones, in his lectures, attempted to gainsay the majority of the principles of the Saints, and as he delivered them he received every approval the world could give him; for the world loves its own. Among other things, Mr. Jones tried to prove what a miracle was—that God is its only author—that the magicians of Egypt did not work miracles—that no prophet was to come after the Great Prophet, namely Christ—that

the calling of the apostles was miraculous—that there were not more than twelve apostles, and that Paul, not Matthias, was in the place of Judas—that the miracles of Christ and the apostles were to prove their mission, and that miracles are not to be secret—that there were not more than two baptisms of the Holy Ghost, namely on the day of Pentecost, and in the house of Cornelius—that the baptism of the Spirit happens whether men were baptized or not—that there is no account of anyone ever praying for the spiritual gifts—that the Holy Ghost of the laying on of hands is not available now—that men who were guilty of special sins were to be anointed with oil and receive the laying on of hands—that if all could be healed, Trophimus would not have been left sick—that those special sins were condemnatory sins, namely deadly sins—that the man who was delivered to Satan (1 Cor. v, 1—5) called for the elders of the church,—that there is no one now, or after the destruction of Jerusalem, who is to be struck with judgment, and therefore does not need anointing, &c.—that the signs were not to follow except until the end of the world, namely the destruction of Jerusalem, which is the same “end of the world” in Heb. ix, 26—that Jesus Christ promised to be with his disciples until the destruction of Jerusalem, and that from that point forward the Holy Ghost was to be with them, and that Christ appeared to them until the destruction, and that the signs and miracles were to cease at that time;—that 1 Cor. xiii, 8—13, and Eph. Iv, 11—14, are definite verses for the ceasing of miracles—that that which is perfect is the scriptures, and consequently that that which is in part has ceased, &c. Now, these are the most particular things that Mr. Jones has discussed; and all of them, except the definite verses, have been disproved by the Saints. The definite verses under scrutiny will be the next thing for the Saints to focus on, if we dare to come out, for Mr. Jones threatens to treat us roughly if we come out again to oppose him. Mr. Jones boasts that he has conquered hosts before us, and that “it must be something in order to fell him.” We see that he is Goliath, and that we are little David the shepherd boy, who depends on his God, and on his sling.

If we have support, we intend to publish a number of pamphlets on the above topics, as a way of reviewing the Lectures of Mr. Jones, together with the observations on the booklet of the Rev. J. Davies, Llanelli, on Miracles; but we must finish the Book of Mormon first; and we are happy to say that it will be finished toward the end of April.

MISCELLANEOUS, &c.

JOURNEY TO GREAT SALT LAKE BY WAY OF NEW ORLEANS.—Liverpool to New Orleans, 5,000 miles, by sailing vessel, 8 weeks, 65s to 80s. New Orleans to St. Louis, 1,200 miles, by steamboat, 8 days, 8s. to 10s., provisions, 5s. to 10s. per head. St. Louis to Kaneshville, Iowa, 900 miles, by steamboats, 12 days, 21s., provisions 20s per head. Kaneshville to Great Salt Lake City, 1,031 miles, from 45 to 90 days; much depends on the strength of the team, and the weight of the load. A good four-wheeled wagon, and a pair of oxen, capable of taking a man and a woman and three or four children, with a load of from ten to fifteen hundred pounds across the great plains, together with plenty of provisions for the entire journey, will cost about £55.—*H. Smith Evans's Guide to Emigration Colonies.*

THE Egyptians, in their feasts, in order to deter gluttony and drunkenness, would put the skeleton of a man up in the room, with these words above his head,—“Remember this is what you will be before long!”

AN APPROPRIATE RESPONSE.—As our brother Dr. L. Richards, a few days ago, was traveling on one of the South Wales railways, in the company of some responsible reverend, the reverend asked him, “Wasn't Joseph Smith a *fortune teller*?” “Well, yes,” replied the Doctor; “for I myself heard him tell the *fortune* of people, by saying that if they would repent of their sins, and be baptized, they would receive the gift of the Holy Ghost.”

TIME, patience, and diligence are the three chief masters of the world,—they bring man all he wishes; but a murmuring and imprudent word often turns him from the path before reaching his objectives.

VISIT TO MERTHYR.—The Saints here had the honor of the presence of President F. D. Richards in their midst Sunday and Monday nights the week before last. He arrived here by six Sunday night, and we had a most excellent meeting in the Cymreigyddion Hall, where Dr. Richards and he preached to the Saints. He said he did not intend to leave the country, without paying a visit to the Welsh Saints, which he considered such a good people. We had another meeting in Georgetown Monday night, and the next morning he returned back. The brethren in Merthyr are sorry they could not publicize his coming sooner, so that the distant Saints could have the opportunity of coming to hear him.

BOOK OF THE CHURCH.—“J. R.” asks the following question:—“There is in the Book of the Church, ‘To which Branch’ persons are transferred; and since the letters of recommendation release them to join with the branch they wish, what shall I do, for I do not know to which branch they are going?” We answer, if upon leaving the persons who are moving cannot say to which branch they are going, ask them to be so kind as to send a letter immediately after they have joined some other branch, stating which branch

it is, so that may be noted in the book.—Furthermore, it appears that some scribes have misunderstood concerning the blue line; instead of writing on it, they write above it, or below it. When someone is baptized and confirmed in the church, that information, together with his name, occupation, residence, age, and all other things concerning him, to his cutting off, should be entered on the blue line; and if such has been rebaptized, &c., there is a place to write that, together with the third baptism, &c., under the blue line, before coming to the next blue line, which pertains to someone else. The Foreword explains this quite understandably, and all one needs to do is to notice in order to understand everything. Great care should be taken with the Book of the Church, that everything should be written neatly.


THERE is nothing in which men are more deficient, than they are in knowing their own character. We spend much of our time in learning vain and useless things, but we do not take the trouble to ponder about ourselves, and to open the chambers and alcoves of the heart.


PROMISE OF THE SPIRIT.


OH, my soul, do not be silent,
 About the blessing thou hast received as a gift,
 Which the Messiah promised
 When he went home to his Father;
 The firstfruits were in Jerusalem,
 When they were of one accord;
 The promise is of the fullness
 At the coming of the Son of Man. R. H.

PAYMENTS FROM MARCH 5 TO MARCH 17.—Monmouthshire, £2 10s; Carmarthenshire, £2 6s 11½c; Merionethshire, £4 9s 6c; Llanfabon, 6s 6c; Aberdare, 10s; Ynysgau, 3s; Pontypridd, £1 6s; Cwmbach, £1; Hirwaun, £1; Georgetown, £1 2s 6c; Merthyr, £2 10s; Cefn, £1 15s.—Total, £18 19s 5½c.

 We intend to publish the “*Pearl of Great Price*,” in Welsh, as soon as we can.

 We wish to publicize that every kind of books can be sent through the post from now on, for 6c. per pound prepaid; but if they are over weight, another 6c. is added on.

 If anyone knows about some number of issues 10 and 11 of the TRUMPET for 1851, for sale, we would like to buy them back.

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