

ZION'S TRUMPET,

OR

Star of the Saints.

No. 10.]

MAY 17, 1851.

[PRICE 1c.

HENRY WILKINS AGAIN.—LETTER FROM HIM TO PRESIDENT WILLIAM PHILLIPS.

St. Louis, April 12, 1851.

DEAR BROTHER PHILLIPS,—I have taken the opportunity to write these few lines to you, hoping that they find you in good health, as they leave me at present, thanks be to God.

We received your letter on the 8th day of April, and we were happy to hear from you. I read the letter myself; and with respect to the thing you wished to know about me, namely concerning the letter I sent to my father, it is quite true that I sent the letter to him, and that I called Pratt and you, and many others, deceivers: there is no use in my denying that, rather to confess it. Dear Brother Phillips, the reason for my writing, and calling you and others deceivers was, that I wrote it in my anger, and because I gave heed to all the old tales that I was hearing in this place, which I have proven completely false. It is true that through many tribulations one learns about life. It is true that I was without work or money for a little while at first, and from the time I left home I experienced many *ups and downs*, which were very difficult for me at first, but now I consider it all joy to be called on to suffer for the cause of Christ. I have taken my place in the church since I have

been here, and I know that this is the gospel of Jesus Christ; and my determination now is greater than ever to go forward in the work of the Lord, and to build the kingdom of his dear Son on the earth in the latter days. I never intend to turn my back on this religion, which has brought comfort and happiness to me a hundred times, although the spirits of darkness and their influences frequently endeavor to restrain me; but thanks to God, according to the promise to those who keep his commandments, there is strength according to the day, and assistance according to the cause. I am very sorry that I have been a stumbling block to anyone for my having written about you to my father; but it was too late to repent after sending it; I would like to have been wiser. I beg you that you might be able to forgive me; and here is this letter at your disposal. I am sending a letter to my father concurrent with this one, to repair and extinguish the damage of the letter I sent to him. This in hopes that the Lord will forgive me for the letter I sent to him, and grant me more of his Spirit than ever before, and greater wisdom and determination than ever before. May Gracious God forgive me for my having been a stumbling block to anyone, and I hope that you also will forgive me, that is my prayer. Dear Brother Phillips, I am going to the Valley of the Great Salt Lake this *spring* as a *driver* for an elderly sister from Cardiff by the name of Mrs. George. Her sons refuse to come along with her to the Valley, and they have become quite bad indeed. I wish to see the Valley, so that I can gain a greater knowledge of the law, and receive my endowment; so that I can yet be great in his kingdom, in a future time. I hope that you can overlook the mistakes that are in this letter, since I am not as used to writing in Welsh as I am in English. Please give my regards to David Morgan and his wife, and my relatives, and all the Saints. This in haste from,

Your brother in the gospel,

HENRY WILKINS.

[The foregoing is an accurate copy of the letter; and if anyone doubts, he can see the original by calling at our office. President

Phillips is exhorting the Rev. James Wilkins to publish the other letter in the *Baptist*, if he deems it well, so that the country can have further information concerning the "Mormon Disappointment." We have another letter before us, that President Phillips received the same day, from Morgan Jones (originally from Mynydd, Merthyr), from the same place, dated April 10, 1851, written by the hand of Henry Wilkins himself, which letter can also be seen in our office. The following is a quote from it:—]

"Henry Wilkins is going to the valley of the mountains this spring with an elderly woman from Cardiff, by the name of Mrs. George. Thomas Lewis, Howell Williams, and Henry Wilkins, and myself, are working together, and living together. I can say this much about Henry Wilkins, that he has not been without food, or without a shilling in his pocket, ever since he has been with me, since Christmas. He has been a good brother ever since he arrived here, but it was just in his anger that he sent a letter to his father."

COUNSELS TO DISTRICT PRESIDENTS, TRAVELING ELDERS, AND THE CHURCH IN GENERAL.

DEAR BRETHREN,—Your primary task when you visit the branches, is to look into their books, to see if things are being recorded properly, namely, baptisms, confirmations and ordinations to various offices. Also, make sure that children of the Saints, if they are under the age of eight, are being blessed by the elders, on Sunday in the meetings of the Saints, and not at any other time, except in case of special circumstances, such as illness, poverty, &c.; and make sure that the ages of the children to be blessed, and their names, and the names of their parents, together with the names of the elders who blessed them, are being recorded in an orderly fashion in the Book of the Church, and also the day of the month the ordinance is administered. Then, look into everything such as payments for books, &c., not allowing the branches to go into debt. Then, feel free to teach and to preach as directed by the Holy Spirit; and see to it that these things are being carried forth in an orderly fashion.—Some consider these to be very small things, but I say in the name

of the Lord, that they are the biggest things; and it is a great loss for you to neglect your duty in these things. And let all secretaries who have been appointed, remember to record all numbers correctly, because the angels of heaven are watching you always; remember that you will be lifted up in the kingdom of God if you keep all these things in order; do not seek to preach, except as circumstances allow; rather let your concentration be on the books; put down the deeds of everyone correctly; for the day will come, when the books that are in heaven, and on earth will be opened! And O! brethren, obey the counsel of God, and then you will be blessed greatly by him.

Let the elders teach the Saints to baptize their children, when they reach the age of eight; for God calls them accountable at that age. Some ask, "What purpose does that baptism serve?" and I answer that baptism is for the remission of sins. Have you heard anything about God's having revealed two kinds of baptism? No, never. Well, let all vain talk cease; and if someone fails to understand, let him pray to God to receive enlightenment on the matter. Someone says to a mother that her child is nine years old, but she is afraid that her child will bring shame on the cause if he were baptized because he plays so much and he is so bad; otherwise, he would have been baptized. I say, the sooner he is baptized, the better; no one ever became good except through baptism; and let your children play a little after they are baptized; that is better than for them to be sick in bed; but remember to teach them the purpose of baptism. With respect to the ordinance of the Lord's supper, no one is worthy to partake except those who have been baptized. It has been a practice in this country to give the bread and the wine to children, or babies, but this is not right. One purpose of the practice is, that forgiveness of sins is given to all who partake of it honestly; but little children have no sins; for that reason, let parents of children strive to refrain from giving it except to those who have been baptized. It has also been a practice in this principality, for teachers and priests to preside over meetings when there have been elders present. But from now on the highest priesthood is to preside, in all meetings; and let the teachers and deacons always visit the Saints, and teach them in their homes. See "Doctrine and Covenants," p. 65, section 8.

Instruct the members to read the following books:—Book of Mormon, Doctrine and Covenants, Zion's Trumpet, *Star*, and all the other pamphlets, if they can, or at least strive to do so. Refrain from too much laughter in the homes, tales, and all vain talk; there is an excess of harmful singing. I visit many branches throughout the country, and the first thing that happens after a meeting is over, is singing. I am prevented from saying a word for an hour, when the true need is to give counsel to various persons. I have to listen to the singing, and by the time it is over it is time to go to bed. I enjoy hearing singing as much as anyone in the country; but there is a time for everything, and in the meetings there is a time to sing, or in singing practice, and on other occasions when circumstances allow. Instruct all to go to bed early, for their good health, and to receive wisdom, which is a commandment of the Lord to everyone. The priests and teachers are frequently prevented from officiating in their callings, because of singing when they visit the homes of the members, when everyone should be quiet at their entrance; for they come in the name of the Lord to officiate in their callings. May gracious God bless you together with all the Saints is my prayer in the name of Jesus Christ. Amen.

WM. PHILLIPS.

TO THE EDITOR OF "ZION'S TRUMPET."

MR. ED.—I ask your permission for the few following words to have the honor of appearing in your excellent TRUMPET, which is a virtuous publication, if proper use is made of it:—

I have spent several years in mental turmoil, and that in relation to religious principles, striving in the first place, to discover proof of the existence of the excellent Being whom the scriptures speak of, namely God. Next, what kind of God he is, together with what is his will toward men, or mankind in general; but, through extensive reasoning with myself, and receiving strength and consistency of the logic of others, together with the beautiful and elegant appearance of the creation, I have become persuaded to believe the propriety of

the existence of a God, who is above all in power, in knowledge, in justice, in sanctity, more generous and warm in his love, and more abundant in his mercy than anyone else; consequently, this exalted subject is worthy of the recognition of all by their submission to him, by worshiping him in spirit and in truth; by listening to him, and keeping his commandments—giving consideration to his laws—embracing his ordinances, and their honoring of all through giving perfect obedience to them, and rejoicing in the opportunity they have of doing so. Having journeyed to this point with glimpses of the divine person, together with his attributes, I received encouragement from several persons, who were of religious characters, to search carefully the holy book called the Bible, or the Old and the New Testaments, since that book spoke of holy men, motivated and guided by the wisdom of the Spirit of God; and it contained his will for men in general in their various stations, and also revealed the duty of every man and women, parents and children, toward him, as their Creator and their Keeper, and toward their fellow men, and toward themselves, and that all that God asks from men, or commands that they do, is written and explained in that book. By this time, I was very desirous of searching the book, so that through it I could achieve abundant knowledge of the nature of the divine person, in whose existence I had just begun to believe. In this decision, to know the will of God, I took the book, and after opening it I began to read it and search diligently in order to carry out my objective in its regard; but as I read the book, I saw clearly that the holy authors portrayed this divine Being, with such excellent characteristics, that I judged immediately that he was a highly worthy object of my attention. They said that he is a God who is Almighty, able to work according to his own will, even when the obstacles were as strong as is possible,—he is stronger than the armed strong man, and it is not possible for any enemy who comes against him to ever succeed to the extent of keeping him from doing his will; because he is the Supreme Leader and Lord over everything, and through his dominion he has authority to do as he wishes with every man, with every creature, and with everything: for the work of his hands is everything that

is seen and unseen, in the heaven and on the earth, the heavenly bodies in their orbits and their conjunctions—the contents of the seas—and the things under the earth,—all belongs to the Lord God; as is said by the prophet Isaiah, “I am the Lord that maketh all things, that stretcheth forth the heavens alone, that spreadeth abroad the earth by myself; that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish;” as the Psalmist said—“The earth is the Lord’s, and the fullness thereof;” therefore, since everything is the work of his hands, he can do with everyone and with everything as he wishes, and his wisdom clarifies all his deeds; again, although he is all powerful, he is just, and wishes to deal justly with every man: “the Lord will not deal unjustly with a man in his business,” for the Lord is righteous in all his ways, and holy in all his works,” say the scriptures. Furthermore, not only is God all powerful and just, but he is also merciful, and full of compassion for every man,—extending his mercy from day to day, to fulfill the needs of all his creations; this calls loudly to every man to be persuaded to believe in the existence of a God, and to give true worship to him according to his will, considering that his supremacy enables him to teach men to worship him according to his will.

After coming in this manner to believe the necessity of being a servant of God, to be accepted by him, I felt the tendency in myself to be a believing man, thinking that true religion is worthy of service to God. In light of this tendency, I proceeded to search the scriptures further, for commandments in them for men to fulfill in order to be pleasing before God, and glorify his name; and as I searched, I discovered that the following commandments are directed to men in general, namely that they must believe in Christ, repent of their sins, be baptized with water and with the Holy Ghost; love God with all their heart, soul, might, and mind: that a man must also love his neighbor as himself, do good to everyone, especially to the family of the faith; love his enemy, be merciful, conciliatory, thirsting after justice; peaceful with all men; refrain from being in debt to anyone for anything; refrain from loving in word and tongue only, but in

deed, and in truth; and to do unto others as he would have them do to him; overcome evil with goodness; refrain from killing or stealing, or swearing an oath, or committing adultery, or blaspheming, or drunkenness, or anything similar, rather living soberly, justly, godly, always telling the truth, and hating all lies, refraining from bringing false witness against a neighbor or a stranger; refraining from being vengeful, or giving place to anger; holding his tongue from speaking guile; adding to faith virtue, to virtue knowledge, to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness kindness, and to kindness brotherly love; informing also that he must leave aside malice, and all deceit and hypocrisy, and listening to the commandment of Christ, which is as follows—“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” According to the scriptures, no one is content with the will of God, except those who obey the aforementioned commandments.

Now, Mr. Editor, will you be so kind as to let me know, through your TRUMPET, whether the foregoing commandments, which are seen in the scriptures, have to do with men in this age and generation? If so, I wish for you to explain a little about them, to guide me as to what I should do to fulfill them. And if there is some denomination of men on the face of the earth which conforms to the aforementioned commandments, be so kind as to let me know, so that I can forthwith, so great is my desire to be a religious man, offer myself as a regular member of their virtuous and godly society. I also wish to be informed where Babylon is located? and who are the Babylonians? and where is Zion, where you say that deliverance can be had from the plagues that are to come on the earth, together with the way of going there.

T. J.

[We agree with the wish of our correspondent, and answer him that the commandments named pertain as much to this generation as to the generation to which they were given. The way to believe in Jesus Christ, is to believe that everything he spoke is constant truth; and the way to repent, is to make a decision to obey God from now on, and not think of weeping and making many contortions—all that is necessary can be done in a matter of minutes. The way to receive

the proper baptism, is to receive our guidance from an authorized servant in the kingdom of God, namely one who will bear witness to that, and at the same time will promise the gift of the Holy Ghost to confirm his words. Such a one cannot continue to deceive for long, for his words can be proved: therefore, take him at his word; and if he proved a deceiver, you can look for the authentic servant until you find him. But deceivers do not dare promise this gift; they choose to say that it is not necessary, in order to refrain from being caught in deceit. Then, the next thing after receiving baptism is to obey all the commandments noted in your correspondence, refraining from all things that are evil, and holding fast to all things that are good. All men, most often, are inclined to some sin that surrounds them; while one is prone to drink, another is prone to adultery—while one is prone to steal, another is prone to idleness—while one is prone to be fickle and unstable in his thoughts, the other is prone to be dishonest, not paying his debt and working justice. As such every man has some things he has to overcome; and to the extent that he overcomes them, to that extent he will be perfecting himself. Every man can overcome all things he comes up against; otherwise he could not be condemned for not overcoming them. Members of the church of God are children in school, where they can learn all things; and after they have all become a “perfect man,” that is when it can be shown which denomination of people have fulfilled all the commandments of God. If our correspondent wishes to join such a denomination, he must join it while in his imperfection, and while he is striving to fulfill the perfect commandments which have been given to him. Such a denomination is the Latter-day Saints; and in their church only must a man work out his own salvation, before he can be saved. For further information about the foregoing things, we direct our correspondent to the various pamphlets we have published.—Next, we shall strive to say *where is Babylon*. The place of Babylon is as broad as the government of the Mother of harlots and abominations of the Earth, which is portrayed in Rev. xvii, as “the great whore that sitteth upon many waters” (verse 1), “which are peoples, and multitudes, and nations, and tongues” (verse 15). The woman or the whore in question, is the great city (namely Babylon, or confusion) which reigneth over the kings of the earth (see verse 18). Until now, it appears that the reign of the woman is spiritual, the same as the kingdom of Zion; but soon it will have some splendid city adopted by the woman, when its government will become more visible than the monarchs of the earth. We consider that Babylon will be the greatest merchandising city on the earth, we say that its *place* will be on the seacoast; for the scripture says, “And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood

afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city?" It is clear that the Babylonians are those who are governed by the great whore, who will be drunken with the blood of the saints; and to flee from Babylon, is to flee from her governmental borders, as well as from the city herself.—Next, our friend asks, *where is Zion?* Where the "pure of heart" have gone; and the place where they have gone, is the "high mountain" in the sides of the north. Zion, according to Isaiah xl, 9, will get herself up into the high mountain; and she does that at present, by emigrating to Great Salt Lake City, where "the city has been brought down into a low place." This city will not be the New Jerusalem, or the city of Zion, rather one of her extensions, where the daughters of Zion at present have gone to build a house in the name of the Lord, and to preach the gospel to the ends of the earth. In Zion there will be deliverance, when the wrath of the Almighty will be poured out on the earth. Therefore, hasten everyone to go there; for "We would have healed Babylon, but she is not healed; forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies" (Jer. li, 9). The way to go, is by the direction of the servants of God; and "where there is a will, there is a way."—ED.]

TESTAMENTS OF THE TWELVE PATRIARCHS,
NAMESLY THE SONS OF JACOB.

[Continued from page 141.]

TESTAMENT OF GAD,

Made to his children at his death, concerning Hatred.

Listen to Gad, and beware of strife,
Do not allow angry malice into your bosom;
Tolerate wrongs, do not bear a grudge,
God himself will punish the hateful act

THE copy of Gad's testament, and of the things that he spake to his children, in the hundred and seventh year of his life, saying,

I was Jacob's seventh son, and skilful and strong in keeping of sheep; I kept the flocks by night, and when there came any lion, leopard, wolf, bear, or other wild beast, upon our cattle, I ran to it, and killed it.

Joseph also did feed sheep with us about thirty days, who being tender, fell sick by reason of overmuch heat, and went home to Hebron, to our father, whom he ledged by himself, because he loved him.

And Joseph told our father that the sons of Bilhah wasted his goods at Zilpha, and made havoc of them without the knowledge of Judah and Reuben; for he knew that I had rescued a lamb out of a bear's mouth, and killed the bear, and that because the lamb could not live (which thing grieved me) we killed it also, and ate it, and he told our father of it; and our brothers were greatly discontented with his doing, even to the day that he was sold into Egypt. And the spirit of hatred was in me, insomuch as I could not find in my heart to hear Joseph speak, or to see him, because he had rebuked us openly for eating the lamb, without Judah; to be short, he made our father believe whatsoever he told him.

But now I acknowledge my sin, my children, that I was often in mind to have killed him; for I hated him from my heart, and I was utterly without compassion towards him, and the cause of this my great hatred towards him, was his dreams; therefore, I would have devoured him, as an ox eateth up grass from the earth; and for that cause I and Judah sold him to the Ishmaelites, for thirty pieces of gold, which is six pounds, of the which, we kept away ten privily, and showed the other twenty to our brethren: and so covetousness persuaded me to wish his death. But the God of our fathers delivered him out of my hands, to the intent I should not do such wickedness in Israel.

And now, my children, give ear to the words of truth, that ye may live righteously, and keep the law of the Highest, and not go astray through hatred, for that is evil in all men's doings. Whatsoever another man doth, that doth the hater dislike and abhor. And if one keep the law of the Lord, he praiseth it not: and if one fear the Lord, and deal righteously, him he loveth not, but dispraiseth the truth, and he envieth him that ordereth his ways aright, he embraceth backbiting, he loveth scornfulness. And because that hatred hath blinded his mind, he doth to his neighbor, as we did to Joseph.

Therefore, my children, keep yourselves from hatred, because it committeth wickedness, even against the Lord, for it will not hear the words of God's commandment concerning the loving of a man's neighbor, but sinneth spitefully against the Lord. And if a brother offend, by and by it blazeth him abroad, and is hasty to have him condemned and killed, or punished for his offence; and if the offender be a servant, or bondman, it accuseth him to his master, and deviseth all means that may be to persecute him, and to put him to death, if it be possible; for hatred worketh with spitefulness, and is sorry to hear or see men go forward, or prosper in well doing. For like as love beareth good will even to the dead, and wisheth them alive, and would, if it were possible, stay them from death which are condemned to die; so hatred seeketh to slay the living,

and deemeth them unworthy of life for the lightest transgression: for the spirit of hatred doth, through stubbornness of heart, which works jointly with Satan in all things, even to the death and destruction of men.

But the spirit of love doth, through long sufferance, work with God's law to the welfare of men.

Hatred is evil, because it abideth with lying, speaking continually against the truth, making a great ado of small matters, overshadowing the light with darkness, counting sweet to be sour, teaching slanderousness, war, oppression, and abundance of all mischief, and finally filling the heart with devilish poison.

My children I speak these things upon experience, to the intent you should eschew hatred, and stick to godly love; righteousness driveth out hatred, and lowliness killeth it; for a righteous and a lowly person is ashamed to do wrong, not for fear of rebuke, but for conscience sake, because the Lord seeth his intent; he backbiteth no man, because the fear of the Highest overcometh hatred; for he who feareth the Lord offendeth not, neither will do any man wrong, no not even in thought.

And at length I came to the knowledge of these things, when I had repented me of my dealings with Joseph, for the true repentance that is according to God's will, mortifieth the evil things, and brings a man to obedience, chaseth away darkness, enlighteneth the eyes, giveth knowledge to the mind, and leadeth the soul to salvation. And whatsoever men know not of themselves, that doth repentance teach them. For it brought upon me the pain of the heart: and if my father Jacob's prayers had not been, surely I had died out of hand; for look wherein a man sinneth, by the same he is punished; forasmuch therefore as my heart was merciless toward Joseph, I suffered God's rigorous justice in my heart by the space of eleven months, that the time of my punishment might fall out even with the time that I urged the selling of Joseph.

Now, therefore, my children, each of you love your brothers, and put away hatred from your hearts, loving one another in deed, word, and thought of mind. For before my father's face I spake mildly of Joseph, but behind his back, the spirit of hatred darkened my understanding, and tempted my mind to kill him.

Wherefore love ye one another heartily, and if any of you offend the other, tell him of it gently, driving out the poison of hatred, and fostering no deceit in heart; and if the offender confess it, and be sorry, forgive it him: and if he deny it, strive not with him, lest he fall to swearing and so sin double.

Let no stranger hear you uttering one another's secrets in variance; lest he turn to be your ill willer, and work some great mischief against you; for he will talk guilefully with thee, and undermine thee to do thee a shrewd turn, taking his poison at thine own hand. Therefore, if he deny it, and be ashamed of it, and hold his peace when he is rebuked, draw him not out, for in denying he repenteth him, so as he will no more offend thee, but honor thee, and fear thee, and be in quiet: but if he be unshamefaced, and abide by his naughtiness, then refer the revengement of it to God with all thy heart.

If another man prosper more than thou, be not grieved at it, but pray for him that he may have perfect prosperity; for peradventure, it may be to your own benefit; and if he be exalted more and more, envy him not, but remember that all flesh shall die; and praise God for it, who giveth good and profitable things to all men. Seek the Lord's judgments, and so thy mind shall let him alone, and be in quiet.

Now if a man be enriched by evil means (as Esau, my father's brother was) envy him not; for in so doing ye control the Lord, who either taketh away his benefits from the wicked, or leaveth them still to the repentant, or else reserveth them in the unrepentant, to their endless punishment. For the poor man having sufficient of all things, giveth thanks unto the Lord, and is enriched of all men, because men wish him no harm.

Therefore, my children, away with hatred out of your hearts, and love one another with a right meaning mind: also will you your children to honor Levi and Judah, for out of them shall the Lord make the Savior of Israel to come. For I know that in the end your children shall depart from them, and walk in all manner of mischief, naughtiness, and corruption, before the Lord.

And after a little pausing, he said again, My sons, hear me your father; bury me by my fathers.

And so, plucking up his feet he slept in peace; and after five years, they carried him thence, and laid him with his fathers in Hebron.

(To be continued.)

ADMONISHMENT TO DISTRICT PRESIDENTS AND THEIR SCRIBES.

THE Presidents and Scribes of all the Districts and Branches in Wales, are admonished to send in their semi-annual reports, to President Phillips, by the 7th of next June. Tally the numbers on the

1st of June. We request the number of branches, the high priests, the seventies, the elders, the priests, teachers, and the deacons; the excommunicated, those who died, emigrated, were baptized, the current number of members (and in every circumstance the number of members should include the number of officers and the scattered members as well), and the names of the President and the Scribe. We hope the Presidents will see that the numbers will be sent in a timely fashion, that is, by the 7th day of June, so that we will not be forced to wait for them as usual.

THE VOICE OF "ZION'S TRUMPET."

COME, come to the escape,
 Flee to the refuge, hasten quickly
 From the ugly oppression of Babylonia,
 The day of its destruction is drawing nigh.
 See! thou canst be delivered from thine enemies,
 Stand bravely in thy part;
 Yonder on the lovely mount Zion
 Thou canst rejoice in a while.

O little flock, do not fear,
 Obstacles will cease, burst out in song,
 Thy God will be thy protector
 In the water and in the fire.
 Despite suffering long trials,
 Among enemies on the earth,
 Yonder on lovely mount Zion
 Thou shalt have thy great inheritance.

Stop, traveler, leave thy fears,
 Cease thy grieving, cease thy pain,
 Lift up thine eyes, dry thy tears,
 See thy home with the Lamb;
 Listen to the voice of the Prince of life,
 See thy crown in thy hand,
 Thou shalt be adorned with every blessing,
 And wear immortality there.

Sing, thy struggle is nearly finished,
 Thou shalt have victory as thy part,
 On thy lament comes a purpose,
 Possessing freedom ere long;
 If the captivity of cruel Babel,
 Overwhelmed thee many times,
 Away on lovely mount Zion
 Thou wilt have joy at JOURNEY'S END !

Aberamman.

DEWI ELFED JONES.

MISCELLANEOUS, &c.

WARNING TO EMIGRANTS.—We quote the following from the letter of Daniel Evans (earlier from Hirwaun), who is presently in St. Louis, as a warning to the Saints who emigrate:—"On your arrival in New Orleans, you must purchase food, and thus exchange your money. Get American money in its place; therefore, you must understand the money system before coming here, so that you will not be cheated; but there are many difficulties in understanding the money system. Money of various countries and kingdoms is used here. But the exchange for American money is as follows:—The dollar is 4s. 2c., a half dollar is 2s 1c., a quarter dollar is 1s. 0½c., a dime is 5c., a half dime is 2½c., a bit is about 6c., one cent is ½c. In exchanging 6c., you will lose 1c.; in exchanging a shilling you will lose 2c.; in exchanging half a crown, you will lose 5c.; thus, do not take silver coin with you. In exchanging a sovereign, you will gain 2c.; but with silver coin, you lose. Also, gold and bills are used extensively." This counsel can be beneficial.

BINDING BOOKS.—We wish to give a little counsel about binding books. Do not be eager to bind too much together; for thick books break much sooner, and need a second binding. One volume of the TRUMPET is plenty big for a book; otherwise, we would not make yearly volumes. When several volumes are bound into one, the wear on such is much more than on volumes bound separately, which can be used one at a time. It is better to bind the pamphlets together, in one book, than mixing them with the Trumpet, the Treasury, &c. No one is better off in the long run, by binding many together. Nevertheless, we bind everyone's books as they choose; for it makes no difference to us, or to any other binder, whether the books we bind are thick or thin: that is up to the owners.


THE LATEST WELSH EMIGRANTS.—We have seen letters from David Jones (Monmouth), William Beddoe (Merthyr), and J. Davies (Pendaren), informing us that they began their journey on the 1st of February, and arrived in New Orleans safely on the 6th of April. Out of a company of 374 only four died, three of which were infants who were sickly before being taken on the ship. A daughter of brother Pratt was one of the infants, and she was embalmed to be buried in New Orleans. Among the Welsh, Edward Williams, from Llanelli, Carmarthenshire, was married to Ann Morgan from Cwmbach. Giving extensive accounts of voyages is becoming too common; despite that, there are many things in brother Beddoe's letter that we would like to publish if we had the space.


HE who waits for the opportunity to do much at once, may breathe out his last breath in useless wishes, and will grieve in his final hours over his useless intentions and his fruitless zeal.


THE HUMAN LIFE.—The human life is constantly plundered by invaders; one steals an hour, and the other a day; one hides the theft by driving us with too much haste to our tasks, and the other by lulling us with pleasures and amusement; but the waste continues on, until we have lost everything.

TIME.—Time is that for which we have the greatest need, but time is also that of which we make the poorest use; this without considering that we will have to give an accounting for our time when time has run out.

PAYMENTS FROM MAY 1 TO MAY 15.—Carmarthenshire, £12; Caernarvon, £2 10s; Merionethshire, £1 9s; Denbighshire, £1; Dinas, 8s; Pontytypridd, £1; Pendeulwyn, 10s 4c; Georgetown, 7s 6c.; Pendaren, 10s 6c; Cefn, 14s; Pendeulwyn, 2s 2c; Merthyr, £1 10s; Total, £22 2s 6c.

 Newly published, price one penny, or 7s. 6c. per hundred, Treatise on MIRACLES, describing what they are, their purpose, and when they are performed, and their use as a standard for proving the divinity of a religion: by J. Davis, Merthyr.

 The letter of President F. D. Richards to the Presidents and Distributors will appear in our next issue, as it is in the Star for May 15, 1851, which is sent to us beforehand every fortnight.

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