

ZION'S TRUMPET,

OR

Star of the Saints.

No. 24.]

NOVEMBER 29, 1851.

[PRICE 1c.

COMING OF THE SON OF MAN.

[Continued from page 362.]

THAT which was mentioned previously, namely the preaching of the gospel, is to take place before the last end; and since he uses men as instruments to preach this gospel, he will give them time to go and declare their message, and time for the people to believe and obey, to be saved; otherwise, why would they preach it except for the people to be able to escape from the wrath that is to be: thus, by obeying this gospel they will be saved. And all who are saved, then, will have to obey this one; and how will they obey it, unless they believe it? how will they believe in something they have never heard of? how will they hear it without a preacher? and how will they preach unless they are sent? And how will they be sent? by the message of that angel from heaven. Thus, we see that this will all take quite a lot of time after the time that it began, namely in 1830, although Christ said that it was in the age, or that generation, that they would see them (these things) beginning, that all of them would be finished; yet he shows very clearly how long that time would be, for he gave them the sign of the fig tree to confirm that it was that age that would see the beginning of them, and they would see the end also.

Some people think they should not seek to know when that would happen, as Christ said, "The day and the hour no man knoweth, not even the angels of heaven, only the Father." Nevertheless, he states the actual age, the dispensation, and he also gave signs indicating the year, these being for the ones who

see the signs coming. And the angel gave some suggestions of this to Daniel (xii, 12). After describing the noteworthy things that were to come first, and the times they would come, the time the great work of restoration would begin among the Jews, the gospel would be preached by men, namely the fishermen and the hunters, &c., and the glory they would see, &c. But that which Daniel asked most about of all things was, when would the end of all these things be? The end was the subject that most concerned Daniel, and the angel receives permission to give a full answer to all other things, but he does not speak in very specific terms about the end, although he said enough to satisfy Daniel. "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." What will be at that time? He does not say more, and there is no need for any reasonable creature to have more; that is sufficient to prove that in that year will be some great blessing, some very blessed time; yes, no less so than that time when the patriarchs and the prophets would rejoice when thinking of it, when the apostles would die in hopes of having it—that time in which Daniel (as the angel says in the next verse) would stand in his lot, namely at the end of the days, which days are the last days, when the Son of Man would come on the clouds of heaven, and the saints would rise from their graves, and the living saints would be changed into the same form with him. More appears here between the time of the end of the days of that vengeance and oppression, and the end of the vision, or the end of the ungodly, when the righteous will rise to meet the Son of Man—as much more as there is between 1299 and 1335, since the first number was the end of the vengeance on the Jews to scatter them, and beginning to gather them together; then the last number that was noted, is when the work of the dispensation of the fullness of times will be finished, and all things will be gathered and perfect in Christ. The difference between them, 45 years, is the appointed time to gather the Jews, to preach this gospel as a witness to all the world; and then will the end come. Not the end of the world, rather the end of the appointed time, to put an end to sin, and to purify the earth, as a kingdom over which Christ may reign, and all his Saints with him, for a thousand years.

After saying as much as this about the time of his coming, we come to the second question that the apostles asked Christ, namely

IV. "AND WHAT WILL BE THE SIGN OF THY COMING, AND OF THE END OF THE WORLD?"

We have already indicated what many of the signs are that will take place on the earth before his second coming, together with the time that was mentioned above; thus, there is no need to be so detailed as to reiterate them here, rather we shall show others in their appropriate places, which have not yet been mentioned. It has already been proven when the time of the gentiles began, and when it was ended; the great oppression that was to be on the Jews at that time, and when the gathering of Israel to their land was begun. It has already been shown that that restoration will be fulfilled at the same time as that gospel is preached that was sent with the angel from heaven, throughout the whole world, as a witness to all nations;—that the time those things would begin would be in the year 1830, and that they would continue for 45 years; and I shall name some of the other things that were to take place also during this remarkable time until its end, and that so that all the honest and faithful will be warned, so if they wish, they can understand and watch for the coming of that day upon them like sudden destruction, or a thief in the night.

The prophets clearly show that the Jews will be gathered to their land after the wrath has ended, and that they would build the walls of Jerusalem, and that it would be inhabited in the last days, that old people and children would play in its streets, that they would dwell in safety without towers or fortresses; but thinking that all the vengeance was past, they expect peace evermore, and then the Lord will bring up all the nations of the earth to war against one another, and to take the spoil of gold and silver, and they would succeed in taking half the city into captivity,—two prophets would rise up, those who would prophesy for three-and-a-half years, those whom the gentiles would kill, because they had prevented them from taking another part of the city into captivity, and they did not suffer them to be buried, but their bodies would lie in the street for three days and a half,—after that they would come to life, and they would be taken up to heaven, and also great darkness would come over everyone, until they did not know one another,—in that darkness the nations would kill one another without knowing, until they would see the brightness of the glory of the coming of the Son of Man on the mount of Olives,—Jacob would be saved, they would recognize their Messiah by the wounds in his hands and his feet, every family would grieve by itself. But “then would all Israel be saved.” He delivered them from the hand of their enemies, when no one else could; He would dry every tear from their eyes. Then, but not before then, there shall be a fountain opened to the house of David and to the

inhabitants of Jerusalem for sin and for uncleanness; and I have not seen one promise in the Bible that the Jews would be gathered back through the gospel, nor that they would believe the gospel, until they would see their Messiah, for that is the way he has arranged to save them, although there is not one promise that the gentiles will thus be saved either, because the gospel will have been preached to them as a witness of these things, before they go up to war against Jerusalem.

[Perhaps our readers will be a bit disappointed, that this excellent treatise by Capt. D. Jones, has not been completely finished by him. When we began to publish it, we thought we would have time to finish it; but after considering how much of our time would be required to search for the scriptures, we have decided to postpone it for the time being, hoping to finish it sometime in the future.—ED.]

GREETING TO THE SAINTS IN GREAT BRITAIN,

BY ELDER LORENZO SNOW.

One of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

BELOVED SAINTS,—A short sojourn in this land has served to bind more closely those feelings of interest which must ever be called into action during an intimate acquaintance with the Saints. As the period now approaches, when, for other climes, I must bid adieu to the kindly smiling faces and warm hearts of the brethren in the British Isles, I can but express my deep and heartfelt wishes for the prosperity and continued progress of the work in this country, and the well-being and happiness of all those who have the privilege of cooperating in the great and glorious cause of spreading light and intelligence amongst the children of men.

To my brethren in the Priesthood I beg to offer a few words of counsel, instruction, and exhortation. Upon you rest high and sacred responsibilities, which relate not only to the salvation of this generation, but of many past generations, and many to come. The glorious ensign of Emanuel's kingdom once again established in the world must be unfurled in every nation, kingdom and empire; the voice of warning, the voice of the bridegroom, "Prepare ye, prepare ye, the way of the Lord," must be carried forth unto all people; you

are the ones whom the Lord has selected for this purpose, even the horn of Joseph, to push together the people. Surely you cannot be too anxiously, nor too industriously engaged, seeking how best, the manner most useful to yourselves and mankind, to magnify your holy and sacred offices. 'Tis the Priesthood that will give you character, renown, wisdom, power, and authority, and build you up here below among the children of men; and above, exalt you to peace and happiness, to glory, to thrones and dominions, even through countless eternities. This world, in its kingdoms and empires, possesses in some degree glory and greatness, faintly shadowing forth what is embraced in regions above: but here, to these is joined little happiness, little durability. The world we seek offers to its inhabitants unfading glory, immortal renown, dominions of continued increase, where families grow into nations, nations into generations, generations into worlds, worlds into universes; this is THE PATH of the Priesthood—THE PATH of the Holy Ones. Well did the Apostle say, "Eye hath not seen, nor ear heard, neither hath it entered the heart of man to conceive the things which God hath prepared for them that love him, but God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, even the deep things of God."

Authoritative rule is not the proper rule by which to govern Saints, but rather seek to administer in the spirit of humility, wisdom, and goodness, teaching not so much by theory as practice. Though one teach with the eloquence of an angel, yet one's good practices, good example, one's acts, constantly manifesting wholeheartedness for the interests of the people, teach much more eloquently, much more effectually. 'Tis indeed, few, who have enough moral courage to be strictly honest, faithful, virtuous, and honorable in all positions—these few will hold the priesthood and receive its fullness, but none other. Purity, virtue, fidelity, godliness must be sought ambitiously, or the crown cannot be won. Those principles must be incorporated with ourselves, woven into our constitutions, becoming a part of us, making us a center, a fountain of truth, of equity, justice, and mercy,

of all that is good and great, that from us may proceed the light, the life, the power, and the law to direct, to govern and assist to save a wandering world; acting as the sons of God, for and in behalf of our Father in heaven. We expect in the resurrection to exercise the powers of our priesthood—we can exercise them only in proportion as we secure its righteousness and perfections; these qualifications can be had only as they are sought and obtained, so that in the morning of the resurrection we will possess those acquisitions only which we secured in this world! Godliness cannot be *conferred* but must be *acquired*, a fact of which the religious world seem strangely unconscious. Seek to benefit others, and others will seek to benefit you; and he that would be great, let him be good, studying the interests of the whole, becoming the servant of all, whereby he will secure to himself most of the wisdom and power of God, the love, esteem, and veneration of his people.

The elders must become persons of the highest responsibilities. The happiness of people, of nations, of generations, will depend upon the right and faithful exercise of the powers of their offices. If in a lesser sphere of action they fail to be trustworthy, who will depend upon them in the greater? In view of the vast responsibilities to be placed upon men in this high calling, they are in a measure left to themselves to act upon their agency; if they pass onward to the close of this probation, without being overthrown by evil powers, keeping their spirits pure, and through the power of the Holy Ghost, educate and build themselves up in those qualifications essential to such exaltations, then, in due time, God will elevate them to those positions. In all your acts and conduct ever have the consciousness that you are now preparing and making yourselves a life to be continued through eternities; act upon no principle that you would be ashamed or unwilling to act upon in heaven, employ no means in the attainment of an object that a celestial enlightened conscience would disapprove. Whilst feelings and passions excite you to action, let principles pure, honorable, holy, and virtuous, always rule and

govern. Deity is within us, our spiritual organization is Deity—the child of God, begotten in his image; therefore, brethren, “Let the same mind be in you which was also in Christ Jesus, who, finding himself in the form of God, thought it not robbery to be equal with God.” “The creature,” or children of God were introduced into this world, “not willingly,” becoming subject to vanity, sorrows and pains, but to do the will of the Father and obtain a glory and a heavenly inheritance, to become one with God;” And he that hath this hope in him purifieth himself even as God is pure.”

We are here that we may be educated in a school of suffering and of fiery trials, which school was necessary for Jesus our elder brother, who, the scriptures tell us, was made perfect through suffering. It is necessary we suffer in all things, that we may be qualified and worthy to rule and govern all things, even as our Father in heaven and his eldest son Jesus. God has revealed to us the mystery which all the world seek after, but fail in knowing, because of pride, wickedness, and the power of Satan darkening their minds, and that is the path of the salvation and happiness of our being.

And now, where is the man among you having once burst the veil and gazed upon this purity, the glory, the might, majesty, and dominion of a perfected man, in celestial glory, in eternity, will not cheerfully resign life, suffer the most excruciating tortures, let limb be torn from limb, sooner than dishonor or resign his Priesthood. In truth, did our Savior utter this parable, “The kingdom of heaven is like unto a merchantman, seeking goodly pearls and having found one of great price, went and sold all he had to buy the same; and again, like unto a man finding a treasure in a field, sold all he had to purchase the field.” The glory revealed to our view, and which we seek, is tangible, can be felt, seen and heard; but its length, its breadth, its depth, its majesty, its peace, its joy, its happiness, surpass all understanding: tongue cannot express it, and language failed to portray its vastness of extent.

(To be continued.)

REMARKS OF W. GIBSON ON THE BOOK OF MORMON.

[Continued from page 352.]

I shall next proceed, according to promise, to show its harmony with the scriptures.

The greatest portion of the book is taken up with recording the history of a people who are said to be a part of the seed of Abraham, and descendants of Joseph. Do the prophecies contained in the Bible lead us to expect that the descendants of Joseph should ever go to America, become a great people, and receive revelations for themselves? We shall see: and in this investigation, let the reader endeavor to throw aside prejudice, and give the same amount of credence to the prophecies on this subject, as is given to those concerning the first coming of the Messiah.

I shall commence with the 49th chapter of Genesis, 1st verse, "And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days." Then, speaking of Joseph and his seed in the 26th verse, he says, "The blessings of thy father (Jacob) have prevailed above the blessings of my progenitors (Abraham and Isaac) unto the utmost bounds of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." What, then, I ask, were the blessings that Abraham conferred on Isaac, and Isaac conferred on Jacob? it was the land of Canaan for an everlasting inheritance. Therefore, if Joseph's blessing exceeded theirs so far, that his inheritance should extend to the utmost bounds of the everlasting hills, and that according to the common sense, he must mean those most distant from the land of Canaan, then would any of our wise men tell me where that inheritance can be if not in America? for there alone can we find the utmost bounds of the everlasting hills from the land of Canaan, or the inheritance of his brethren; and as we could not reasonably expect that Joseph's seed would inherit all the land between the land of Canaan and the utmost bounds of the everlasting hills, we must expect, if the Bible be true, that the utmost bounds of the everlasting hills (from the inheritance of their brethren) Joseph's seed should have for an inheritance peculiar to themselves.

I will next compare this with the blessings which Jacob gave the sons of Joseph, recorded in the 48th chapter of Genesis, from the 15th verse to the 20th. In the 16th verse, he says, "let them grow into a multitude in the midst of the earth;" and in the 19th verse, speaking of the younger son, Ephraim, he says, "his seed shall become a multitude of nations." Now, then, comes the question, Did the portion of them who remained with their brethren in the land of Canaan, become a multitude of nations there? The answer is, no; then we must look from there to the utmost bounds of the everlasting hills, and if we do not find them as a multitude of nations there, then old Jacob was a false prophet. Let us then look to America, to see what do we find; there we find a multitude of nations, having different languages, laws, governments, territories, and yet all evidently springing from one common stock. If we take this in connection with Jacob's blessing, we must come to the conclusion, if we believe the Bible to be the word of God, that they are the seed of Joseph.

I will next quote a few prophecies referring to where the seed of Joseph are to be found when their brethren are gathered back to receive their inheritance, in the land of Canaan. Zechariah, in the 10th chapter of his prophecy, from the 7th to the 11th verse, speaking of Ephraim, says, in verse 9, "I will sow them among the people, and they shall remember me in far countries;" and in verse 10, he speaks of bringing another portion of them from Egypt and Assyria, to Gilead and Lebanon, for Ephraim was to have an inheritance with his brethren in the land of Canaan, besides that promised at the utmost bounds of the everlasting hills. The question then is, where are these far countries to be found, where the descendants of Ephraim are to remember the Lord, when their brethren are brought back from Egypt and Assyria? Shall we search east, west, north or south for them? Hosea will tell us: see Hosea, 11th chapter, from the 9th verse; there, speaking of Ephraim, he says in the 10th verse, "When he (the Lord), shall roar, then the children shall tremble from the *west*," and in the 11th verse he speaks, like Zechariah, of another portion of them in Egypt and Assyria.

Now, we have found a part of the seed of Joseph (that is, of

course, west from Canaan), consequently, the next question is, how far west? Zechariah says it is a far country, and it would indeed be a far country if it be at the utmost bounds of the everlasting hills from the land of Canaan: but Zephaniah throws still more light on this subject, for in his 3rd chapter and 10th verse he says, "from beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering;" if, then, they were to be beyond the rivers of Ethiopia, how far did what was called Ethiopia in ancient days extend? For answer I will give an extract from the "Edinburgh Evening Courant," of October 16, 1848. In an article there on the late discoveries in America, the writer remarks,—“Egypt, though strictly speaking an African power, yet her sway extended both in Africa and Asia, and above all was (in the African portion), comprehended in what was called the land of Cush or Ethiopia, in its early and most extended sense, including both Arabia and Africa, from the Red Sea to the banks of the Nile throughout its course.” If then, Ethiopia, in its ancient sense, included both Arabia and Africa, and a part of the dispersed seed of Abraham are in the latter days to bring an offering to the Lord, from beyond its rivers, which in the western part run into the Atlantic Ocean, it must be from some place beyond that continent, that this offering is to be brought, or it could never be beyond the rivers of Ethiopia. Then look at your maps, my friends, and see if this could be fulfilled anywhere but in America.

Isaiah, in his prophecies, makes it still more plain, by giving us the very form of this land beyond the rivers of Ethiopia, from which an offering is to be brought to the Lord of Hosts in the last days.—See Isaiah xviii. In the 7th verse he speaks of an offering to be brought to the Lord, and in the 1st verse he gives us a description of the land from whence it (namely the offering) is to be brought. He says, “Woe (or as some old translations have it, “Ho,”) to the land shadowing with wings, which is beyond the rivers of Ethiopia.” Now, friends, spread out the map of America before you, and see if you could give a better description of its form than a land shadowing with wings, or in the form of wings. Let us see now what these few passages have proven. First, Zechariah says, a part of the seed of Ephraim are in far countries, where they are

yet to remember the Lord. Hosea tells us these countries are in the west. Zephaniah tells how far west, namely, beyond the rivers of Ethiopia; and Isaiah tells us that the land beyond the rivers of Ethiopia is a land with wings.

(To be continued.)

VALLEY OF THE MOUNTAINS.

TUNE.—“Fair Morning.”

OH BABYLON, Oh Babylon,
 How long wilt thou keep my heart captive?
 Thy sad longing is, as it were, a swelling tune,
 That follows thy borders;
 But Oh, my heart delights now,
 With its profound trust every second of the hour,
 For the city of the Great Salt Lake,
 In the Valley of the Mountains.

My dear loved ones have almost all,
 Turned into the world's worst enemies;
 That moves my mind,
 To the Valley of the Mountains:
 This shows readily to me,
 That my home is no longer here;
 Rather I shall go and build my home,
 In the Valley of the Mountains.

Why does the world continually bestir itself,
 Against this gospel,
 Which calls the sorrowful of heart,
 To the Valley of the Mountains?
 But God will gather all of them together
 From his saints, from the four corners of the world,
 For their safe and joyful inheritance,
 In the Valley of the Mountains.

Pleasures from everywhere will be enjoyed,
 And they'll receive the fruits of their worthy labor,
 And live beneath their honeysuckles,
 In the Valley of the Mountains;

And eat their fill without any ridicule,
 With a cheery greeting from a dear brother,
 Poor unfortunates will no longer be seen,
 In the Valley of the Mountains.

Where is the strong and powerful sailing vessel,
 That will receive the excellent breezes of heaven,
 To carry me across the sea to my home,
 In the Valley of the Mountains;
 Oh! smooth thy face, unruly sea,
 And the north, restrain thy cold winds,
 So that I may go to praise my Lord,
 In the Valley of the Mountains.

Glymfil.

JOHN WILKINS.

TO THE DISTRIBUTORS, SUBSCRIBERS, AND READERS OF THE "TRUMPET."

DEAR BRETHREN,—In the midst of our labor in bringing forth the Book of Mormon in Welsh, we pause, so that at the end of the year, we greet you with respect to the TRUMPET. You know that the TRUMPET, by now, has been sounding for nearly three years, with reasonable success; and its trumpeter, to this point, feels no desire to give it up, although his mind perhaps has been more on the Book of Mormon, at the present time. We think there are some Saints who think less about the TRUMPET, ever since they have been receiving the Doctrine and Covenants and the Book of Mormon, in Welsh: that is quite natural, for we ourselves cannot think as much about the TRUMPET, while being at the task of translating the two above books. But now, our thoughts are beginning to lean more toward the TRUMPET, since we intend to finish the translation, if we are alive and well, within about three months, which will be a very difficult task, in order to have our head free for the TRUMPET and other things. Yet, the TRUMPET is not being neglected at present, for in it there are many very interesting things. But when we have more time for it, we promise to make it much more worthy of being received, by writing more ourselves, by way of treatises and accounts of the Valley and

other countries. There is a great call from everyone for accounts, and we shall strive to satisfy them with respect to that and all other things.

Now, the TRUMPET for this year is very cheap, considering that just under two thousand are received; yes, it is too cheap, and it cannot be sold for a PENNY next year, unless there are many more subscribers to it. We were greatly disappointed at the beginning of this year; we intended to have at least three thousand, instead of two. Therefore, it has been decided by the First Presidency of Wales, that the price for the TRUMPET, next year, for the Branches that receive a lesser number than this year, the price will be a PENNY AND A HALFPENNY each; and a PENNY each for those that receive the same number or more than this year. Remember that this will be in effect in every District, except for the Districts of the North, which will receive the TRUMPET for a penny, because of their distance. One in every twenty is allowed, as at present, unless we get three thousand subscribers, in which case a change will be made. Let the distributors of the Districts take note which branches send for fewer or more, so that they can keep to the rule.

Send information to us from every place throughout Wales, as to how many of the TRUMPET can be received, during next year, in every branch and district, by the 20th of December, without fail; and let no one order more than he has faith to sell; and if anyone requests more than he orders at the first, he can have them by giving a fortnight's notice. Let all the presidents remember that the sale of the books depends more on them than on anyone else; therefore, let them put forth effort, and they shall be rewarded by God. Those who are lazy and unconcerned about this work, are lazy and unconcerned about the best work.

THE TROUBLED CRY OF GOD'S CHILDREN IN GREAT BABYLON OF THE LATTER DAYS.

How long will we be, Oh Father,
 In the land of the great affliction,
 Where our dear Jesus was slain,
 And where we are now oppressed?

Chorus.

Be patient still, my children,
 I know of the oppression of the world;
 I have promised, and I shall
 Gather you all together;
 You shall inherit the earth,
 You, the meek, before long,
 You shall leave the land of Babel
 Toward Zion before long,
 I feel for you, my children,
 You shall go before long.

Despite being gentle with the world,
 Our love cannot be found;
 And our innocence is great,
 Despite which they persecute us.

The Spirit thou gavest us,
 Convinces the world;
 Because of that we are oppressed,
 Like hated objects of scorn.

Whatever we say to the world,
 The Spirit is opposed,
 And he is judged the worst
 Of the evils under heaven.

Wherever we go, Oh our Father,
 We are recognized:
 Nowhere are we left alone,
 Because we are thy children.

To remain hidden in the world,
 We cannot ever be;
 The savor of thy knowledge
 Is through us everywhere:

For obeying thy laws
 We receive only evil;
 Earlier we had the fellowship of the world,
 But now their hatred and their wrath.

Flint.

THOMAS CONWAY.

MISCELLANEOUS, &c.

NEWS FROM THE CONTINENT.—Elder Erastus Snow has published recently an edition of the Songs of Zion in Danish, and the Doctrine and Covenants has been translated into that language, and is receiving the final revision before going to press.—We understand that Elder Taylor is in Germany, and that he has begun to publish the Book of Mormon in German; he intends to bring out a publication in Hamburg without delay.—*Star*.

ELDER Parley P. Pratt, perchance, is by now in Chile, or Peru, in South America, for the special purpose of preaching the Gospel among the families in that part of the earth. How quickly the candles of the Lord are being lit in the various countries of the world; and blessed are those who are guided by their light home to Zion and to their God.—*Star*.

AUSTRALIA.—It appears from the letter we saw in the latest *Star*, that Elders G. W. Wandell and John Murdock, are laboring in the above distant land, where they are confident of seeing an abundant harvest.

IN a letter from Elder David Candland, dated Halifax, Nova Scotia, Oct. 24, it is reported that the work of the Lord is being renewed in life and strength in that island, and that the Saints there have a comfortable chapel, and a call for elders.

SALT LAKE VALLEY.—According to the accounts we have seen, everything is going forward very nicely in the Valley; despite that, no special news has come from there lately, except for an account of the festival, which we would be happy to be able to publish, if we had space.

TITLES of honor are given to unworthy men, at best, but the royal imprint is put on bad money.

NEW FEMININE ATTIRE.—This world is very changeable, for the women are beginning to wear trousers and jackets! No wonder, for they have been sweeping the streets in their dresses *long* enough, in every sense of the word; it is the men's turn to do that now; and there are already several young boys in London who have been hired to sweep the streets in their place. Many of the fair sex are seen in America in their new apparel, and we have heard that there are also some in England, and that some are going about proclaiming that the old style is outmoded. Success to them in getting something better than the old apparel, so they may follow the men through the mud, more easily than at present.

WARNING.—Whoever is found smoking in the house we live in, will have the distinction of seeing his name published in the “Trumpet,” together with some observations about his transgression. The law is, that no one of the Saints is to smoke in the residence of the Editor.

DENMARK.—The Church in Denmark, where Elder Erastus Snow presides, now numbers over three hundred members, and had over sixty baptized in two months.

DO NOT tell lies even in jest, for humorous lies bring heavy sorrows; foolish is the man who destroys his own soul, in order to make humor for other men.


HE who practices hypocrisy toward God, is not worthy of a man's trust.


HE who goes to the tavern first for the company, will go there in the end for the drink.


Do not miss an opportunity to do good; then you will not have an opportunity to do evil.

GOOD RULES TO REMEMBER.—1. Do not let time go to waste; rather always practice diligence. 2. You do not lose anything by telling the truth. 3. Do not say anything bad about a person when you cannot say anything good about him; not only speak generously, but feel thus. 4. Do not provoke or be unkind to anyone. 5. Do not indulge in any unnecessary luxuries. 6. Do all things with consideration; and when obstacles arise in your path to act appropriately, put your trust in that Power which is able to assist you, making use to the extent possible of your own powers.

PAYMENTS FROM NOV. 14 TO NOV. 27.—West Glamorgan, £3 7s 6c; Flintshire, £1; Pontypridd, £3 1s 8c; Cwmbach, 7s; Aberdare, £1; Georgetown, £1 6s 4c; Merthyr, £1 10s; Cefncoedycymmer, 8s 8½c; Ynysgau, 4s; Aberaman, £1.—Total, £13 5s 2½c.

 We call everyone's special attention to the article in this issue, written “To Distributors, Subscribers, and Readers of the TRUMPET.” Let all strive to understand it.

 Whoever wishes to have his “Doc. and Cov.” bound in London, for 1s. 2c., in leather, and gilded, send it here within a week from today, since there will be no opportunity to have it done for a long time after that.

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