

# ZION'S TRUMPET,

OR

## Star of the Saints.

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[VOL. IV.

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### UNITY AND DIVISION.

[From the "Deseret News."]

GOD hath made of one blood all nations, kindreds, and tongues that dwell upon the face of the whole earth. He gave also one language to all men, so that they would understand each other in their own tongue; but when men had corrupted their ways before the Lord, by shedding innocent blood, and committing all manner of abominations, the heavens were displeased, and the inhabitants of the earth were cursed—some with the skin of blackness, some with darkness, and all with confusion of languages: and that as a punishment, so that their evil deeds might be manifest to themselves, and each other; that they might carry the marks thereof in their faces, and hear the sound thereof in their ears continually, that if it were possible they might be led to repentance, whereby they might obtain forgiveness for the past, and be restored again to their original oneness and original purity, through the redemption there is in Christ Jesus.

But how far have these judgments had their desired effect? is there any more a oneness of color amongst men now, than there was thousands of years ago? Are not the languages and dialects of men and nations increasing instead of diminishing? And if this increase in diversity of color and language continues, how long will

it take to restore the inhabitants of the earth back to their original oneness? Jesus said, "if ye are not one, then ye are not mine;" and the true, extended meaning of this is, *one in all things*—one in language, one in color, one in faith, and one in act; for when all are of one faith, the one faith will produce oneness of action, and all will keep the commandments and receive a like reward by restoration back again to the presence of the Eternal Father in the heavens.

These diversified appearances among men, arose through giving heed to the temptations of the devil. Eve was tempted, and deceived, and sinned. Adam was tempted, though not deceived; yet he sinned that men might be; and men are, that they might have joy. If Adam had not sinned, men might not have been, and earth and joy might have remained strangers to each other; for the earth is joyful, when her children rejoice; and when all her children become one again, the earth will rejoice with her offspring in celestial glory.

But all this cannot be brought about in a moment. The citizens of the world have had six thousand years to learn to do better, to do well; but instead of learning wisdom by experience, they grow worse and worse, and more and more foolish and wicked; and instead of being more united, go further asunder: neither can man restore himself wholly, by his own acts, from the degradation into which he fallen; hence the Holy Priesthood is committed unto man on the earth, to lead him in the right way, and enable him to do that which he alone cannot accomplish; and through obedience to this Priesthood, all man may, in the end, arrive at the greatest degree of glory and exaltation it is possible to seek for. But at best, it will take some time to accomplish the object; and with man, and in many things, it will take a long time.

For instance, the descendants of Cain cannot cast off their skin of blackness, at once, and immediately, although every soul of them should repent, obey the Gospel, and do right from this day forward. The mark was put upon Cain by God himself, because Cain killed his brother Abel, thereby hoping to get the birthright, and secure to himself the blessings which legally belonged to Abel. But Cain could not obtain Abel's birthright by murder, as Jacob obtained Esau's by

purchase, by contract, paying a mess of pottage, the same as buying a farm, and paying a stipulated price. By such mutual agreement, the farm changes owners; but if one man kills another for the sake of getting his farm, the farm does not change owners, though the owner be dead; it descends to his heirs.

Cain did not obtain Abel's birthright and blessings, though he killed him for that purpose; the blessings which belonged to Abel, descended to his posterity; and until the blessings of Abel's birthright are fully received, secured, and realized, by his (Abel's) descendants, Cain and his posterity must wear the mark which God put upon them; and his white friends may wash the race of Cain with fuller's soap every day, they cannot wash away God's mark; yet, the Canaanite may believe the Gospel, repent, and be baptized, and receive the Spirit of the Lord; and if he continue faithful, until Abel's race is satisfied with his blessings, then may the race of Cain receive a fullness of the Priesthood, and become satisfied with blessings, and the two become as one again, when Cain has paid the uttermost farthing.

The Lamanites, through transgression, became a loathsome, ignorant, and filthy people, and were cursed with a skin of darkness, which they cannot throw off at pleasure, or in a moment, though they should all embrace the Gospel at once; yet they have the promise, if they will believe, and work righteousness, that not many generations shall pass away before they shall become a white and delightsome people; but it will take some time to accomplish this, at best.

Again, when men set themselves at work to take heaven by storm, they were all of one language; and while they remained of one language, they were united in their efforts at building a tower, up which they might travel to salvation; but the effect of disunion was quickly manifest, when God confounded their speech, so that every man (except Jared and his brother), had to talk for himself, to himself, and in his own tongue, no one else understanding him; and we have not heard of the first job since that day, in which all the inhabitants of the earth have unitedly engaged to labor for its accomplishment; and we do not expect to hear of universal man's

engaging in building another tower to reach heaven, or in any one great enterprise, until the Lord shall restore a pure language, which shall be spoken by all the inhabitants of the earth.

It will take some time to accomplish this; for the Lord will not restore a pure language till he has a people pure enough to receive it with joyful hearts, not abusing it as did the Babelites. For the spread of the Gospel the gift of tongues is given to the Elders of Israel; and this in part answers the purpose of a pure language; but when the pure language shall come, and be received by all, then that which is in part may justly be done away, having accomplished the purpose for which it was sent.

This is not yet, but by and bye. God works by means, as well as man, although these means are unseen oftentimes by man, consequently thought to be miraculous; but the agents of the heavens are all around and about us, and use the means necessary to accomplish the missions on which they are sent, according to the law by which they are governed; but as the eyes of the corruptible body are not capable of seeing the acts of spirits and spiritual bodies, many of the works of Jehovah appear miraculous; but this is all owing to man's short sight, and ignorance.

While cursings were poured out of the heavens, on those who wrought wickedness, in ancient days, blessings were bestowed on those whose works pleased the Lord, as was the case with Abraham, whose blessings were to descend to his posterity through Isaac, Jacob, Joseph, Ephraim, &c., to the latest generations; of whom are the Saints of the Last Days; and Ephraim, though younger than Manasseh, obtained the great blessing of Jacob, secured the birthright, and was declared the first born, and legal holder of the Priesthood; and in his descent has the Priesthood been restored in this dispensation.

Through this Priesthood the Gospel has gone forth to many nations; many have heard the sound thereof; many have embraced it with joyful hearts, have repented, and been baptized for the remission of their sins, and are coming forth to the gathering, in the Valley of the Mountains, in accordance with the holy commandment which

has been given in this and other dispensations of the Gospel,—as said the Savior, “How often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not; and now your house is left unto you desolate;” so will it be in this dispensation, to those who do not gather themselves together as they have the opportunity; they will be overthrown in the midst of the nations, just as Lot would have been overthrown with the surrounding wicked, had he not fled out of the city, and gathered himself and family to the mountains.

But why may not the Saints be saved abroad among the nations just as well as at home, and among themselves? Because God has not so ordained it. We might ask, in return, and with the same propriety, why may not the people be saved by believing and acting upon as many different faiths and creeds as there are saints to act, just as well as for all to believe and act alike? Because God has not so ordained it. Jesus says, “If ye are one, then are ye mine;” and Satan says, “If ye are not one, then are ye mine.” For the Saints to be one, it is necessary they should be together, be instructed in the same principles, initiated into the same practices, live under the same laws, become familiar with the same ordinances, so as to be prepared for the same admission into celestial glory.

Can this be done while the Saints live in different nations, speak different and unknown tongues, are unacquainted with each other's habits and customs, and while many are obliged to yield obedience to the government where they are, which may not even allow the Gospel to be preached in its dominions, much less admit the ordinances of life and salvation to be administered? And if this is impossible, there are reasons sufficient why the Lord has commanded His people to gather into one fold, where they can be instructed in their several duties, and become one in all things.

But here the Saints are together, that they may become one; and how shall they accomplish it? By each loving his neighbor as he does himself, and doing as he would be done unto, in thought, in word, in deed. Here we are in Zion, gathered from a great variety of nations, of different languages, habits, manners, customs, propensities,

occupations—good, bad, and indifferent, just as we learned them from our cradles: therefore let us gather all the good of all nations, and save it, throw the bad away, and improve the indifferent as far as possible, that everything may be saved that is worth saving—and leaving the things that are behind, pressing forward unto perfection.

Now let each do as he would be done unto, not only by imparting of his substance, in gold, silver, merchandise, or any other commodity of a like kind, but in paying his debts, and that promptly to the utmost of his ability, and imparting freely all information that may tend to the upbuilding of Zion.

But, says one, “I have served seven years’ apprenticeship to learn to be a joiner, and do you suppose I am going to give the knowledge I have acquired, at a great expense of time and money, to anyone, without a reasonable compensation? no, by no means; I can never do that. If my brother wants to learn the trade, let him do as I have done—pay fifty pounds sterling money to me or some good master, and give me seven years’ labor.” While the joiner is telling his story, the blacksmith, the cabinetmaker, merchant, tailor, doctor, hatter, lawyer, saddler, cooper, harness maker, miller, sawyer, gardener, farmer, shoemaker, baker, bootmaker, millwright, tanner, currier, matchmaker, distiller, and the whole et ceteras of professions, are attracted to the spot, and all unite in the decision of the joiner; their knowledge cost them too much, and they cannot afford to give it away.

The principle here involved is in accordance with the custom of the world, generally, and if it be correct and right among Saints, it surely ought, and we want to see it, prevail. What are all the little particulars, and great sum total with the Saints, but the building up of God’s kingdom? And what have the Saints which they have not received? and from whom have they received all good things, but from God? and will someone well versed in the subject tell us what is the difference between spiritualities and temporalities in God’s kingdom, or where one ends and the other begins.

While waiting for an answer, we will suppose the joiner (personifying all the various professions) meets the Prophet, the

leader of Israel, and says, Will you please to tell me how I can distinguish between an angel of light and an angel of darkness, or between a good and bad angel; for I understand that Satan sometimes transforms himself into an angel of light, and I am afraid I may be deceived; or the mechanic might enquire by what key he should unlock the door into the celestial kingdom, or the presence of the Father (for the Prophet has more keys than all these mechanics, when put together); and the Prophet should reply, I have spent three times seven years to learn these things, and know how to build up the kingdom of God, and get salvation therein, with fastings, and prayers, and travels, and research, and weariness, and watching; and have paid out thousands of dollars beside, to gain the information you desire; and do you think I am going to give that away which has cost me so much? by no means; if you want to know what I know, you must learn the trade as I have. What would you think of such a Prophet?

Would not every Saint exclaim, I would think the Prophet had three times the reasons for talking thus, than the joiner or mechanic had, for he has spent three times as much time and means to get his profession? But stop a moment, and consider that neither has spent his own time, for they had no time to spend; it was all the Lord's, and he lent it to them to gain intelligence, so that they may have a stock to impart to others, freely as they received. Then, as the Prophet has three times the chances for making excuses for not imparting information, when asked, on account of his expense in time and money; and as neither has the least ground for such excuse, the whole belonging to the Lord, we shall not expect to hear any mechanic or professional among the Saints making apologies for not communicating all the intelligence he has received, whenever he can be any benefit to his fellow man, until he first hears the Prophet making such excuses; and when he says, I served my apprenticeship in England, in Germany, in France, in Italy, in Spain, in Denmark, in Russia, in New England, or China, or anywhere else, and cannot give my knowledge away, it will be quite time for mechanics, doctors, lawyers, and priests to make

such apologies; and the banishment of such false ideas from among the Saints, will destroy one source of unpleasant feelings, and tend to forward the Kingdom of God on the earth.

Every child should learn and practice that trade or profession to which he is by nature adapted. The boy that has a natural genius and taste for blacksmithing, will scarcely ever make a good cooper; and many first-rate mechanical geniuses have been obliged to learn their trade, at odd hours, by their own exertions, while supporting themselves by their industry, and perhaps at the same time sustaining a decrepit parent or orphan sister; therefore, let all, no matter from what country, impart freely of their knowledge, and do all the good they can; and not hide their talent in a napkin, lest they be found unprofitable servants.

Let all national distinction be done away from among the Saints, for God is doing his part to roll on the time when those who remain shall feel that they are of one blood—shall treat each other as brethren, and talk a pure language; and one shall not say, I am for Paul, another for Apollos, and another for Cephas; and I am of England, and I am of France, and I am of Germany; but all shall say, I am from the earth, and for Jesus Christ, and the kingdom of God, and all my labors shall be for its advancement; and what I know, ye may know also.

Knowledge, like money, rightly improved, increases continually; but, secreted, rusts, and diminishes in value.

It is sometimes said, that the Presidency and the Elders have prejudices against the Saints who are of another nation,—English, Danish, Dutch, &c., because they make mention of their follies, which they imbibed in their childhood, arising out of their national peculiarities, and which they have brought with them among the Saints; this is a mistaken idea.

The nations have their peculiar nationalities, and national prejudices; and Saints, like others, before they heard of the Gospel, indulged in these same prejudices, that their nation was more refined, more powerful, more intelligent, had more picturesque scenery, less



poverty, or greater nobles than any other. But such things should be done away among Saints; they have no place in the minds of their presidency, and when they revert to national characteristics and follies, it is that those follies may be done away among Saints; for they remember continually our text, and regard him well who doeth well, and the best that doeth the best; and all who have tasted of the good word of God, and the glories of the world to come, will have little regard whether a brother or a sister has been born in Kamtschatka, or the New Jerusalem, if their life and conversation are as pure as they are capable of making them.

The world is the Saints' final home; and with Saints, so with nations—those that do the best are the best; and the way for every Saint who would keep up the credit of his nation is to improve on all instructions and reproofs emanating from the proper source, and never more suffer jealousy, to suggest that their teachers have prejudices against their nation, because they refer to their national follies and errors.

*Trans.* THOMAS JOB.

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### REVIEW OF THE BOOK OF MORMON.

PERHAPS our readers would like to see the review which the Editor of the STAR OF WALES wrote about the Welsh translation of the Book of Mormon, a copy of which we sent to him for that purpose. This review can be seen in the Number for the 8th of July, 1852, in the aforementioned newspaper, which we copy herewith as follows:—

“We cannot be expected to give any approval whatsoever to this work, or praise the superstition of the Welsh people for supporting its publication in Welsh; and there is no composition set up as equal to the Word of God which deserves any more than the most definitive condemnation. Whatever of that, there is no danger that anyone who reads it attentively will be deceived by it, so as to become one of the Latter-day Saints; for it appears to us to be nothing but a pack of foolish lies, composed deceitfully to imitate, to some extent, the scriptural account, and the names of persons have been changed, and many fables have been added. Whatever of that, the work has been printed well, with clear letters and excellent paper, as is all the work of Mr. Davis. The translation also is fluid and intelligible.”

Now, that is the opinion of the above Editor about the Book of Mormon; and we feel grateful to him for speaking his mind; for he could not say anything that would give any more approval to the Book of Mormon, than what he said. If the world were to speak well of this book, it would be proof to the children of God that it is of the world, for they love their own products; but since it is said that it “deserves the most definitive condemnation,” it is obviously of God, which we have known for a considerable length of time. The world believes the Bible because it is old; the Pharisees believed the same thing about the writings of Moses and the prophets. In the world’s opinion the devil is just as good for old scriptures as anyone, since he succeeds in misleading men to their destruction. He quoted scriptures when he tempted our Lord; and all his children make use of them to prosper the cause of their devil father. If the Saints are of God, the religious sects of the country are of the devil, despite their great respect for the Bible. But they respect the scriptures as did the Pharisees; otherwise they would believe in the Book of Mormon; for the two books were written under the guidance of the same spirit, something that all who have received the Holy Ghost know clearly for themselves.

Little do the sectarian editors and preachers know that their reviews and their sermons against the Book of Mormon speak more in its favor, than their hearts ever imagined. In the face of all the beating it takes, it is working its way into the midst of all the nations of the earth, and it is already published in six or seven of the chief languages of the world; and by now there are about two and a half thousand Welsh copies of it in the hands of the sons of Gwalia, not to mention several hundred English copies, and other languages. It has not been a year since all these translations made their appearance; and what can we expect in the coming years? We can expect that there will not be one nation under heaven that has not been warned that salvation comes through obedience to the Gospel, and destruction through not obeying it. Indeed, the Lord is completing his work, and nothing can hinder it.

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## LETTER FROM CAPT. D. JONES.

*Manti City, May 1, 1852.*

ESTEEMED BROTHER PHILLIPS,—After a long delay, I write again to remind you and the dear Saints in Wales, that I am still alive, and continue in the enjoyment of many privileges and blessings, both temporal and spiritual. What caused this delay was President Young's counsel to me last October to prepare for a mission to Wales; and thus I expected to carry my own letter; but, he and scores of other brethren came through here yesterday, to visit the southern settlements, and he commanded me to prepare to search further for the "Madocians," in the coming Fall; he said that lately he had heard a great many interesting accounts about them, which would be too lengthy to relate in this letter: according to his counsel I shall do.

Dear Brother, you and your important mission constantly have a place in my mind, and in my prayers, and it causes no small joy for me to hear through letters, &c., that the Lord is keeping you, and enabling you through his Spirit, to lead the church there with success—I say, that unity and charity are thriving, to the point of drawing sinners to the gospel of Christ; and no doubt if the Welsh could only understand what is being enjoyed here, and the things that await them there, they would as a nation give hasty obedience; but God's plan is that "by the foolishness of preaching those that believe are saved;" thus, they must believe your testimony, before they can see through the veil that is between them and their future fate, the one denomination and the other.

You no doubt expect a few accounts from me again this time; the best of which is, that the inhabitants of all these valleys are enjoying general health and peace: the smile of their Father is on them and theirs, and their labors of a temporal nature, and they continue to enjoy more privileges, blessings, enlightenment, and knowledge of God our Father, and the great plan of salvation. And never before in this church have there been such unanimous devotion, and unshakeable and widespread determination to build the kingdom of Jesus, as there currently are throughout these valleys; this unity, and enthusiastic zeal, brought down in the last conference, more

blessings and knowledge than ever before. The natives surrounding the settlements are now peaceful. The kingdom *has come* into our midst here, the coming in which our forebears wanted so much to have part in. Farming has been so fruitful that all the storehouses of the country are overflowing with corn, and plenty of wheat can be obtained for between two and four shillings per 60-pound bushel. Cheese is from 6c. to 10c.; butter from 10c. to 1s; horses here are cheaper than ever before; horned animals are at their previous prices; clothes are about double the American prices; but at present there is a scarcity of money, which causes the Merchants, for the most part, to take their goods from here to the gold mines. There are heroic efforts being made here toward independence from the whole world and its merchandise, by expanding home production; and already the majority of the inhabitants make their own clothes and are becoming more self-sufficient, as far as the climate facilitates the growing of the raw materials; and the settlements are extending further south, where all will be produced that any climate can produce. While we have the civil peace and protection that cover these valleys at present, neither you nor we need be troubled regarding the envy and the anger that is shown against us in the States, or in any part of our Father's footstool.

With respect to the immigration here this year, there is no room for further doubt, but what it will far exceed any previous year throughout the States. Preparations are being made here to send scores, if not hundreds of wagons, to meet the immigrants on foot, which will be on the path by the thousands; supplies, &c., will be taken to them when they are about half way between here and the States.

With respect to the immigration from Wales, you no doubt have all the pertinent counsels from the Presidency in Liverpool; yet I will add this for the consideration of the immigrating Saints from there,—They should strive to keep the Spirit of God with them, so they do not lose the spirit of gathering, and they should not forget their motivating purposes there, or the final option after arriving here. This gathering is a strong winnowing fan, and blessed is he who assiduously keeps his eye on the objective. I am sorry to understand

that several of the Welsh who arrived in Great Salt Lake last year, are starting, or have started for the gold mines contrary to counsel, to die of the "yellow fever," as the lust for gold is called; of the two options, it is better for the Saints to live and die faithful in Wales, and go to paradise, than to lose their future glory by trying to gather and failing. I received a letter from Thomas Giles lately, which caused me great joy; give him my thanks for it, and I shall strive to pay him back soon by writing to him. I have received but one letter from you since I last saw you; and the pleasure of seeing your name *in your own hand* on the desirable gift of fruit pits; I have received about half of what you have sent, and thank you very much for them. I have not heard from Brother Davis for a long time; what is the reason? and I have not received the TRUMPET, except for the first volume, and a few numbers practically two years old after that, from H. Evans. Have almost all my old contemporaries died, or are they on their way here? My family is well, and all the Welsh I have seen. Please greet all the dear Saints lovingly for me; may the gracious Lord bless them and you, and Brother Davis, Pugh, &c. I bless you all. Amen.

I am yours, &c.

D. JONES.

[We are sorry that so many letters and books we have sent to our dear brother Capt. Jones, have not reached him. But perhaps, after the present companies reach the end of their journey, he will have received several of them. We quote the following from a letter brother Jones sent to us, on the same day as the above,—“Thank you very much for the letters you sent a long time ago, and the books; there is nothing more than I would rather have than to hear the course of the gospel in dear Wales, and I would be glad to hear more frequently. May the wise God bless you all with love, with wisdom, and with everlasting success, is my earnest and daily prayer. My wife and children are enjoying good health, (for which I am grateful), and join with me in sending their regards to you and your family, and to Brother Phillips and his family, kind Pugh, and all our acquaintances, especially all the Saints; soon we shall meet you all here like wheat gathered to the barn before the calamities of the world. \* \* \* I hope to hear lots of news from you before I start off for the south in the Fall to search out the Welsh Indians, after which I shall pay back the news, I suppose! I heard that you are publishing the Doctrine and Covenants, and the Book of Mormon, in Welsh. O how glad I would be to see them; may their Author endow you with wisdom for the important task, I say.”

The rest of the letter is personal, and entirely for ourselves. How glad we are to hear from the one who first of anyone told us about the power of God in the last days.—EDITOR.]

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## LETTER TO PRESIDENT W. S. PHILLIPS.

*Winter Quarters, July 8, 1852.*

DEAR BROTHER PHILLIPS,—I am now watching over animals, along the location of the town of Winter Quarters. There is no one who lives here, neither is there a house left standing; just the old remains of a forest fire; here and there the pasture nearly covers everything. In some future time the name of this town will be mentioned to the eternal scorn and shame of the United States of America, because about 700 of my dear brothers and sisters died here in a short time, and children constituted the majority of them, because they were driven to the frigid desert, from Nauvoo, without cause, except for their religion, by the bloodthirsty sectarians of the States.

The camp I belong to is far ahead by this time, namely the thirteenth. A few of the old enemies of the Saints in Missouri, and other places, furious with indignation at the Saints, because the President of the United States elevates some of the Saints to be high civil officers now and again, despite the lies that are told and published about the Saints. Because the enemies of the Saints failed to raise up a party to persecute them without cause, they are threatening to go across the Missouri river to the land of the Indians, to do harm to brother E. T. Benson and others, supposing that they could do that easily, because brother Benson is staying until the last, before going toward Salt Lake; thus he would be without anyone to assist him, for all the Saints have gone on before him. Lest they take the initiative to harm someone, from 3 to 5 men from several companies were counseled to wait until the last ones have come across the Missouri river; that is the reason that I am here. We have horses, we shall drive and overtake our various companies before they are 500 miles away. The last of the Saints for this season will cross the river tomorrow; the Apostles O. Hyde, J. Taylor, E. T. Benson, E. Snow, and F. D. Richards, are on each side of the river at

present. All are healthy and happy, and we will get underway before the end of this week. Ten thousand Saints are going toward Salt Lake this year, taking with them one thousand oxen and cattle, one-and-a-half thousand wagons, ten thousand sheep, a thousand horses and mules; there are thousands of those who started toward California and Oregon, who intend to go to live among the Saints. Everything is going forward extremely well in this country with regard to the Saints; it is a *noble* country: the glory be to God. Everything is going forward especially well in Salt Lake, &c.

It is much easier to say in Wales, "Why do they not write back from America," than it is to write to the old country after coming here, for lack of time, because one is busy doing one thing or the other nearly all the time on his journey. I shall write to you, boys of North Wales, from Salt Lake; be patient, *all is well*. Work the gospel forward with all your might. I am healthy and my heart is happy, thanks be to God. My regards to all of you, and the same to the sisters. I do not have anything of importance to tell you further; the Saints are in very good unity here, and may the Saints in Wales remember to be at one with the Priesthood, and God will prosper you in all good things.

My best regards to you, dear Brother, and to your Counselors, and your families, and all the Saints. O hasten, hasten all to come to Zion quickly as counseled.

I am yours in great haste,

ELIEZER EDWARDS.

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#### VERSES.

STILL I give heartfelt  
 Thanks to my Father,  
 For ever hearing  
 The gospel of good Jesus;  
 By my being obedient  
 To this calling,  
 I have received, instead of hope,  
 True certainty in my breast.  
 This is something foreign  
 To the sad and false religionists,

Namely knowledge of the certainty  
 That is in the Gospel of Jesus Christ;  
 O, believe now his servants,  
 You wise men of every kind,  
 I am sure you will receive blessings  
 Immediately from our God.  
 And here is my wish,  
 To see all mankind  
 Giving true obedience  
 To all the commandments of God;  
 If so they will act,  
 And hasten to come along,  
 They will receive from Jesus,  
 The true gifts of the Holy Spirit.

*Llansawel.*

JOSEPH DAVIES.

### MISCELLANEOUS, & c.

THERE are no men who are more often at fault, than those who pretend that they are always in the right.

THERE are but few who envy the merit of others, if there is any merit in themselves.


IFEAR unbridled passions more than the arrows of the enemy; and being enslaved by them, more than the fetters of the conqueror.

HE who governs himself, also governs the world; and the more authority you have over others, all the more government you have over yourself.

MANY of the afflictions in families arise from the useless way in which the women spend their time; they do nothing but satisfy their eyes and their ears, instead of improving their powers of reasoning and understanding.

PAYMENTS FROM AUGUST 19 TO SEPTEMBER 1.—Breconshire, £4; Dyffryn Conway, £1; Denbighshire, £2; Pontypridd, 15s; Aberdare, 15s; Hirwaun, 3s 3c; Georgetown, 18s 11c; Merthyr, £1 4s 6c; Pendaren, 8s; Cefn, £1 1s 4c; Ffynnon Tydfil, 3s 2c; Troedryhiw, 5s 6c.—Total, £12 14s 8c.

 Saints who have relatives in St. Louis, may send letters to them in care of "William Gibson, Box 333, Post Office, St. Louis, Missouri."

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