

ZION'S TRUMPET,

OR

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POUCH (*SCRIP*).

ONE correspondent asks us, what is meant by scrip, and now we are ready to answer him. Although we reported our opinion concerning this matter in one of the meetings of the Saints, yet we did not feel ready to publish our opinion in the TRUMPET without having certainty that we were right. For this purpose, we wrote to President F. D. Richards, and we received the following answer, which agrees with the opinion that we gave:—

“With regard to the word scrip (pouch), at first it signified a pouch or bag, which had been in constant use, to an extent more or less, by men and women, ever since before memory, which we can see in our day, since many men, and also young boys, place one on their shoulders, with a strap, and under one arm; or it can be, perhaps, applied also, but not so appropriately, to bags of a larger size. Use of these bags called scrips was to hold some little things which persons wished to keep with them, the same way that pockets are now used, and also to put a little food in them for sustenance if the traveler was to be out, for it should be kept in mind that in the time that our Savior and David were alive, men did not wear the clothes that they now wear. At that time they wore loose garments, together with a girdle about their loins, which were not suited for pockets, in the same way as at present; consequently a pouch or bag was more necessary and

more customary, at that time, than at present, for the purposes I mentioned. Furthermore, the word scrip (pouch) in our days is used to denote paper money, or promissory notes, or notes of exchange, or a certificate of possessions in a bank, or in the trade of some company; or, in short, any piece of paper showing a sum of money is called a scrip in some countries; consequently, going without purse or scrip, in light of the above, signifies going without money, or paper money; but we shall look at this scriptural phrase as a principle, allowing the two former meanings to be true; and what can we surmise from the two? Well, only this; refraining to prepare in advance that which someone needs. Now, the great commandment of the Lord was, to go without thinking of tomorrow, whether by taking necessities with us in the pouch to eat or to wear, or by having a purse (money), or scrip (paper money), to buy them; one like the other of these would prevent the great intention, i.e., to try the people, and to see if they had those qualifications that made them worthy of the association, teaching, and ministrations of the servants of God; for, says the Doctrine and Covenants, "by this you may know my disciples; they will feed you, and clothe you, and give you money." Now, if a man were to make advance preparations of food, clothing, and money, he could not prove his own faith to go and warn the people about God's intentions, which would show his own love for them, nor whether they, the people, were disciples and worthy of his ministrations. It must have been, no doubt, this principle, that our Savior had in mind with his two commands to the apostles of old, and those who are alive now, that they should go without purse or scrip, whatever the literal meaning of the word scrip was, whether a pouch, or a paper of worth, or both.—Be so kind as to forgive me for being so long in sending this answer, since so many reasons combined to prevent me from doing so until now. With great love and blessings, I am your fellow servant,

"F. D. RICHARDS."

Upon reading the foregoing, the reader will see that he who takes with him a pouch to hold clothes, or paper money, or a purse, makes preparations for the morrow. Certainly money and clothes

are needed by those who are sent out without them, and it is the duty of those to whom they minister to supply them. (See Doc. and Cov., section ix, part 7.) Blessed are those who receive one of these little ones, the least of the brethren of Christ, and who give food, drink, clothes, and money to him. After a servant of God gets purse and scrip or bag, from those to whom he is sent, it is reasonable that he can use them, for he is not the one who takes thought for the morrow, rather those who have received him. We can determine that the more strict observance we give to God's commandments, all the more we will be blessed when we go out to preach to the nations of the earth. When God reveals something, let us take care to do everything according to his word, and then we shall be blessed.

“INCONSISTENCIES” OF THE DOCTRINE AND COVENANTS, THE BOOK OF MORMON, AND THE BIBLE.

ANSWER TO THE QUESTIONS OF WILLIAM THOMAS.

We perceive, in reading those questions, that our correspondent is in great need of light, and we shall do our best to answer his questions, confident that they will be of general benefit, especially to those foolish virgins who are without oil in their lamps. And now, in order to answer the first question, we shall quote the various things that appear to be in contradiction to each other, and then we shall offer our observations concerning them. The first quotation is taken from the Doctrine and Covenants, page 241:—“Thus saith the Lord concerning all those who know my power, and have been made partakers thereof, and suffered themselves through the power of the devil to be overcome, and to deny the truth and defy my power—they are they who are the sons of perdition, of whom I say that it had been better for them never to have been born, for they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity; concerning whom I have said there is no forgiveness in this world nor in the world to come, having denied the Holy Spirit after having received it, and having denied the Only Begotten Son of the Father—having crucified him unto themselves, and put him to an open shame.” The next quotation

is taken from the Book of Mormon, page 491:—"Wo unto him that spurneth at the doings of the Lord; yea, who unto him that shall *deny* the Christ and his works; yea, wo unto him that shall *deny* the revelations of the Lord, and that shall say, The Lord no longer worketh by revelation, or by prophecy, or by gifts, or by tongues, or by healings, or by the power of the Holy Ghost; yea, and wo unto him that shall say at that day, to get gain, that there can be no miracle wrought by Jesus Christ; for he that doeth this shall become like unto the son of perdition, for whom there was no mercy, according to the word of Christ." Furthermore, on page 486, it says, "If it so be that the church is built upon my gospel, then will the Father show forth his own works in it; but if it be not built upon my gospel, and is built upon the works of men, or upon the works of the devil, verily I say unto you, they have joy in their works for a season, and by and by the end cometh, and they are hewn down, and cast into the fire, from whence there is no return." There should be one more quotation, but we think that our correspondent has erred in noting page 321, instead of some other place; for there are no such phrases as the ones he notes.—Now, there is nothing easier than finding agreement between the Doctrine and Covenants and the Book of Mormon, concerning the topic under scrutiny. In the two first quotations, mention is made of DENYING Jesus Christ, together with the Holy Ghost, for which there is no forgiveness in this world nor in the world to come. One cannot *deny* except that which he *knows*; consequently, the sectarians of this age cannot be likened to those who denied Christ and his works, together with his revelations and his gifts, for they only disbelieve, which does not make their sin unforgivable in the world to come. There are in this age some persons of the character noted by the Book of Mormon, but they are not sectarians, rather they are those who have denied that which they came to know through the Spirit of God. That is sufficient, we think, about that; if it is not, we can elaborate on it some other time. Next is the observation that Wesley, Calvin, &c., are the religionists who built their churches "on the works of men," who, if they do not repent, "will be hewn down, and cast into the fire, from whence there is no RETURN." This "return" is to be understood in the same way as the "return" in the words "I shall go

the way whence I shall not *return*." Job, poor man, is to return from his grave, despite this; and in the same sense one can return from the fire mentioned. If it had said there is no return ever, eternally, or forever and ever, then it could mean endless fire; but since the word is by itself, it does not mean there is no return *sometime*. The fate of the evil-doer is somewhat hidden, for wise purposes; and those who have the greatest clarity about them are they themselves.

Next, our correspondent mentions that the Book of Mormon says that the devil was the serpent that deceived Eve, and that Moses portrayed him as a natural serpent, which had to go after that on his belly, and eat the dust of the earth. It is too difficult for our correspondent to believe that the devil goes on his belly, and eats the dust of the earth; that is also difficult for us to believe. The wisest way, we think, is to believe the Book of Mormon and the Bible, without setting them to contradict each other. The Bible says in one place, namely in Revelation xii, 9, "And that great dragon was cast out, that old *serpent*, called the Devil and Satan, which deceiveth the *whole world*;" while the Book of Mormon says that he deceived Eve. It appears clearly that the Bible is describing the instrument the devil took to deceive Eve, and the Book of Mormon is describing the deceiver, who was called after that the "old serpent." If the serpent, the most subtil of all the beasts, listened to the voice of the devil, it deserved a punishment, and that is what he received, by having to go on his belly, and eat the dust of the earth. The devil was before that a son of perdition, and his punishment had been appointed him; for previously he had deceived many to follow after him. It must have been the devil, through the mouth of the serpent, that spoke to Eve; for what creature, without the devil being associated with him, would say, "For God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil?" There are plenty of examples in the Bible of the devil speaking through men, while the scripture portrays the men that were speaking themselves; see Luke viii, 28, and other places. We think that is enough about the old serpent.

With respect to Oliver Cowdery, there is nothing in his life that proves him guilty of the evil that is mentioned in the Doctrine and Covenants, page 79, where it says, "But whoso breaketh this covenant

after he hath received it, and *altogether* turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come." Perhaps he may have broken it to a degree, but not altogether; the head of the church knows best about that, and not we, nor men outside the church. If he had broken it, he would not have been received back into the church, and he would not have been able to repent as he did.

With a look at drinking tea, the apostle has as much freedom as anyone: perhaps he wants to be similar to Paul, to eat what is set in front of him, to avoid giving offense sometimes: but we believe that he does not make a practice of that, especially after calling the attention of the twelve and everyone else to the Word of Wisdom, which was published in the Trumpet.

We hope now that our correspondent is now enlightened, and that the stumbling block has been removed.

REVIEW.

PRINCIPLES OF THE LATTER-DAY SAINTS *weighed in the Scales of Logic and the Scriptures*. By WILLIAMS JONES, Bethesda.

ONE of the brethren in the North has been kind enough to send the above booklet for us to review, which we shall do with pleasure. It contains 24 pages, and we must confess that it is somewhat more genteel than many that preceded it in discussing the Saints. It says on the title page, "Thou art weighed in the balances, and art found wanting." Indeed, perhaps it was thus; but we must examine the weights, in order to determine whether they are accurate. We feel quite satisfied with the balances, for we have weighed Mormonism in them many times before, and have found them to be accurate.

Our author begins his treatise by likening the Latter-day Saints to Papism, Muhammadism, and Puseyism. "Their doctrines," says he, "are an interwoven mixture of presumptuous and destructive heresies, if one but examines them in the simplicity of the gospel." Does he know what the simplicity of the gospel is? We hope that he does not mean the simplicity of the gospels of the sectarians, those who contradict themselves so much, so that nothing similar to

simplicity pertains to them. A little further on he says, concerning the Saints, that “the primary tenets of their belief are that they can heal the body by their anointing it with oil, and if one of their ministers immerses it in water, its soul will receive salvation.” Surprising how contrary this is to the teaching of James (chap. V., 14, 15), where he commands to anoint with oil, as well as to the teaching of Jesus Christ, who says, “He that believeth and is baptized shall be *saved!*” That must be the “divers and strange doctrines” that Paul mentions, those that will be in the last times, because they are so opposite from the scriptures! Our author should not shout “Tekel,” until others can inspect the weights: his end of the scales is the light end here at least; in any event we shall let the scales determine the matter.

“I do not think,” he says, again on the same page (namely, the 4th), “that the deceit is so hidden that all who understand the Bible cannot perceive it readily.” Who understands the Bible? We fear that the men who purchase commentaries do not. Those who pretend to understand the Bible the most, are those who know the least about the Saints; for they are the ones who seek the most diligently for miracles to prove our divinity, as we shall show before finishing. We believe that the “deceit” of the Saints is so hidden, that there are thousands who have joined with them who have failed completely to perceive it. How is it that so many preachers accepted among the sectarians have been enticed to join the Saints, we wonder?

Next, our author tells of two groups who are susceptible to being seduced by the Mormons, namely, silly, ignorant women, and the promising young people of Wales. They are to be pitied, if they believe the “primary tenets” of the Saints, namely, anointing the sick, and baptizing for salvation! “Thus, we counsel my fellow young people,” he says on page 5, “to listen to the gospel in its simplicity, as it is preached in our time, and as it was preached in the time of our fathers for salvation, instead of going to listen to baseless tales, and silly and superstitious imaginings.” Yes, listen to the gospel as it is preached in our time, and in the time of our fathers, and not as it was preached in the time of Christ and the apostles! Listen to it in its simplicity, as it was reformed by men who were excommunicated from the Papist church—as it is by the daughters of the mother!

Next, our author gives, on pages 5 and 6, some of the opinions of the Mormons, which are as follows:—

"1. They believe that the true church, or the Christian church, and the gospel of the Son of God, together with the influence of the Holy Ghost, were taken from the earth following the apostolic age—and that it is full of oppressive abodes, with no one to uphold the remembrance of the Lord for 1600 years.

"2. They believe that God sent an angel of light to reveal the gospel to one Joseph Smith, and that he was authorized to reestablish the Christian church on the earth, by preaching the gospel himself, together with authority to ordain others to the word.

"3. They claim to have the same commission that the Apostles received from Jesus Christ,—that they are to establish the church in the same way, and on the same conditions, and that they possess the same authority as the Apostles.

"4. They claim to have the same qualifications to make a Bible as did the holy Apostles and Prophets, and that they do not know how soon they shall have a commandment to do so.

"5. They believe there is to be a probationary condition after death, and that all who were in the world from the apostolic age to the time that the gospel was revealed to Joseph Smith, are subject to it,—and salvation will be offered to them, by preaching the gospel in Paradise, (or as the Pope calls the place, purgatory).

"6. They believe that the day of judgment will last for a thousand years.

"7. They believe there are *two heavens*, not counting the celestial heaven, or the starry heaven.

"8. They believe that after they go to California, Jesus Christ will come to meet them, and that they will reign with him for 1,000 years, when everyone else will be destroyed, &c.

"I shall not mention here the deceit of the Book of Mormon; its destiny for my part is the same as that of the Koran of Muhammad. May humanity blush because of it, and refuse to have anything to do with it; may it be buried in the land of its birth, and may its remembrance go to the whirlpool of perdition."

Now, before we examine the foregoing items, we inform our readers that we will have to jump from place to place in our author's book, in order to get hold of the different reasons that have a connection with some of the items under scrutiny, because his treatise is so untidy. We shall examine them in the following order:—

(1.) It is true that we believe the church was taken from the earth following the apostolic age; but we do not see this as "unworthy of

a powerful God of mercy, who wishes for every man to be saved." Since it was men who refused the gospel, God cannot be considered merciless in any way at all. Our God is merciful, and sends missionaries to preach to the spirits in prison, and to those who did not hear the gospel in the flesh; while the God of the sectarians leaves thousands of our fellow creatures to go to perdition without ever hearing a preacher; "for how shall they believe without a preacher? and how shall they preach, except they be sent?" With respect to the church's being taken from the earth, we can show that it is quite logical and scriptural, and very important. Since the sectarians of the land say that Papism is not the church of God, the church must not have existed on the earth when none of the present-day sects were in existence, except for Papism. It is from the Papist church that all the sects of our land derived, as can be proved with historical evidence. What became of all those who died when Papism filled the land, when not one of the different sects of this age had been heard of? God was quite unmerciful, if he did not give them an opportunity in the other world. The creed of the Saints concerning this matter is not only logical, but scriptural as well. "Let no man deceive you by any means," says Paul; "for that day shall not come, except there come a *falling away* first" (2 Thes. ii, 3). See also in Rev. xii, 14—17. What falling away is this, except it be a falling away from the faith? One can have further clarification of this in our treatise on "The Body of Christ, or the Church," so there is no need to elaborate on this topic here.

(2.) It is true that we believe that an angel of light appeared to Joseph Smith, and presented him with the eternal gospel, and with authority to preach it to every creature. There is nothing illogical in that, nor anything unscriptural. The work of angels in every age of the world is to minister; and since the gospel was not on the earth, there was no one more appropriate than an angel to reveal it; for John says, in Rev. xiv, 6, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Another angel is to follow after that one, saying, "Babylon is fallen, is fallen, that great city." If there is an angel to proclaim the fall of Babylon, there is also an angel to restore the gospel. Next, it is amusing to read what our author says concerning this topic, namely, that "the book of God, and the Book of Mormon are contradictory; the book of God says that the kingdom of heaven belongs to little

children, and the Book of Mormon claims that the kingdom of heaven was not extended to them. The conclusion is, that all the little children who died from the time of the Apostles until the time of Joseph Smith, are lost," (page 7). Has this man ever seen the Book of Mormon? We know that it has never been read by him; for the Book of Mormon mentions more about the salvation of little children than does the Bible. Let him try to see the Book of Mormon somewhere, and let him read on pages 557 and 558 of the second English edition, where he may see that "little children are alive in Christ, even from the foundation of the world," and that they are "partakers of salvation." We could indicate many stronger phrases, but we consider that sufficient to shame our author, and to show his incorrect weights again.

(3.) The Saints do not claim to have the same commission that the apostles received from Christ, rather a new and similar commission; but they do claim that they are establishing the church in the same form, and on the same conditions, and that they have the same authority as the apostles. Were we to claim that our church is not in the same form, &c., as the primitive church, then we would be seeking to prove our church false, while claiming it to be just the opposite. Here again we are consistent with logic and scripture.

(4.) He says that the Saints claim to have the same qualifications as did the holy apostles and prophets to make a Bible. Quite true; if God and his Spirit have not changed, he can inspire apostles and prophets to write additional scriptures, for there is a great need for them, especially by the sectarians, for they do not understand half of the scripture already given.

(5.) It is true that we believe that the spirits in prison have an opportunity to hear the gospel preached, so they can be judged according to men in the flesh; and that has been proved in our treatise about "Preaching to the Spirits in Prison, and Baptism for the Dead." It is remarkable that our author would not read the books of the Saints, instead of appearing so obtuse. To say that is the same as saying that we believe in the crucifixion of Jesus Christ. Let him read in 1 Peter iii, 18—20; and iv, 6, and he shall have proof that the above doctrine is scriptural, and that no one can shout "Tekel" at it. Were not the dead preached to by Christ, so they could be judged according to men in the flesh? What difference does it make that Luther, Calvin, Wesley, Elias from Anglesey, Williams from Wern, Christmas Evans, &c., are good men? They are not too good to hear

the preaching of the fullness of the gospel in the spirit world, and to be lifted up to an even brighter glory. Those men did their best while they were on the earth, and certainly they will be rewarded for their labor, and they will have an opportunity to have the fullness of the eternal gospel. Also, there is hope for all the wicked who have not heard the gospel, to hear it in their prison in the other world, after they have paid the last farthing; for they were no worse in the flesh than were the antediluvians. Christ preached to those spirits, while others on the earth were baptized for them. The only ones that will remain in the fire forever are those who have committed the unpardonable sin; many will be cast into the *eternal* flame, without being there eternally, if they have not committed the unpardonable sin. If someone does not believe in the other world, he will be justly condemned. No writer should take occasion to publish books to oppose any sect from the sayings of "silly, ignorant women," while there is an abundance of books published by that sect. Those who do this show dishonesty. Now, the biggest part of William Jones's book has been answered previously, as he could see were he to read our books.

(6.) "They believe," he says further, "that judgment day will last for a thousand years." From which old woman did he hear that, pray tell? We have heard reverends of our country say that every sinner who dies goes directly to judgment, and that his fate is determined for all eternity. If that is so, the sectarians believe that the judgment will last for more than two thousand years.

(7.) "They believe there are two heavens," says Mr. Jones further, from the mouth of some old women, we suppose, "not counting the celestial heaven, or the starry heaven." What the Saints believe is, that "there are many mansions" in our Father's house.

(*To be continued.*)

MEN WHO HAVE LOST THEIR WAY.

I GREATLY pity men *who have lost their way*, for I have been such myself, and have seen others in this unfortunate situation. A man who has lost his way, is open to losing himself, and falls into danger of losing his life also. Since seeing how a man who has lost his way in a literal sense, is the object of pity and sympathy, how much more to see a man who has *lost his way* in a spiritual sense. We know many young

men who were raised in high situations, and were brought up under the instruction of the foremost teachers, for the purpose of training them to be able at some future time to teach others in the ways of God; and after *all* their learning, they are in doubt as to whether they have learned the *proper way*, like those the Apostle indicated, "who are ever learning, and never able to come to the knowledge of the truth," since they did not become disciples of Christ, so that they could "know of the doctrine, whether it be of God," or of men; suited to be counted with the men who have *lost their way*.

Others began their spiritual career in order to have safety for their souls, by affiliating themselves with some religious denomination, not because they saw the principles of such more logical and scriptural than those of other denominations, but because their old and dear fathers and mothers had lived and died with them, and they do not desire a better religion, even if one is offered them; but when they are asked if they have found the right way, they say they fear they have not. With reason, then, I say that they have *lost their way*, because they have not received "perfect love, which casteth out *fear*."

Others in pride go to religion, casting their lot with those who respect the "gold ring," and the "splendid clothes," so they may have the highest and most honorable seats in the synagogues. But when death comes, they shudder fearfully, like the guilty when going before the judge. They cannot say as do the children of the light, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens," because in the beginning of their career *they lost their way*.

Also, there are many who seek a religion in the same sense as the gentle father and mother who were convinced as follows:—John was the name of their oldest son, who, one day received permission to go for a walk in the churchyard; and since he was a thoughtful boy, he took great notice of the graves, and after returning to his parents, he said to them in a grieved voice, that "little children die." "What caused you to think of that?" said his father in astonishment. "Oh, there are graves of ones younger than I in that churchyard," said the child; and then he turned to his mother, and said, "Dear mother,

there are mothers who die also." "Are there, my dear child," said the mother with a sigh. "Yes, yes, said little John, "for I saw their graves, and there are men there also who are older than you, father," said the child. "Why do you say that?" said his father to him. Oh, I want you to remember that *you also can die*, dear father," was the answer. This had such an effect on their feelings, that they decided at once to turn to religion, regardless of where, but to go to the *society* somewhere; they were led by their neighbor (who did not know if he was on the right path or not), to some religious denomination, so they could have some comfort before dying. And since they were not convinced by the "foolishness of preaching," and they did not search for the path that leads man to obtain true comfort, they did not receive the fulfillment of God's promise through Amos, namely, "And he will turn the shadow of death into the morning;" because at the beginning they *lost their way*.

When there are diseases in the land, and death is cutting down its thousands, as in the time of the Cholera, O! how men seek religion. They do not take the time to search for the religion of the New Testament; they believe it does not matter which denomination, or which place, just to have a denomination of religion somewhere. But when the storms overcome them, and the winds begin to shake their place of refuge, it will fall apart; at this time they will see that they *have lost their way*, by not searching for the "house that is built on the rock," namely on REVELATION.

Others follow the explanations of men, refusing to accept the word as it is in Jesus; they believe that it is enough to rely on the teachings of the wise, without considering that God is going to "destroy the wisdom of their wise," and that the "understanding of their wise ones shall be hidden;" and that he has "chosen weak things" to do his work, yea, his wondrous work, and that "the excellency of the power may be of God, and not of men." Since men choose the first, disregarding the last, *they lose the way* of the light, walking in the way of the darkness, which will lead to destruction and perdition.

Our world has become confused with the different doctrines of men. Men have made their own rules and regulations, for the

purpose of bringing the human race to a reconciliation with God; they have established societies, calling them after their own names, without considering that “as many as walk according to *this rule*” (namely the rule of Jesus Christ), will be acceptable before God, and “there is none other name given among men, whereby man must be saved.” What thinking man does not see clearly that these people *have lost their way*.

The reason there is so much preaching against each other, by those who profess to be servants of Christ is, because they have “taken the honor unto themselves,” without their being “*called* of God, as was Aaron.” They do not receive the blessings of God, because they *have lost their way*.

The churches, or the religious societies, *have lost their way* so far “that they heap to themselves teachers,” and they mock us, by “walking after their own sensual lusts;” they refuse “this rule,” by “separating themselves, sensual, having not the *Spirit*,” who spoke to the churches in the days of old, and was given *clearly* to all: he “brought things gone by to remembrance, and showed things to come;” they have denied him, by saying, “It is not needed.” They are such who are in darkness, although they have a name of religion, or “a form of godliness,” but “they deny its *POWER*.” They cannot say, “Our gospel came not unto us in word *only*, but in *POWER*, and in the Holy Ghost, and in assurance;” because the Lord is not in their midst “confirming the word,” or “bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost.” They are destitute of the heavenly pleasures noted, because, indeed, they *have lost their way*.

Reader, do you know that you are on the right path? Do some of the same denomination as you know? Can you say, “I know that my Redeemer lives,” and “though I walk through the valley of the shadow of death, I will fear no evil?” The former-day Saints received knowledge, like the Latter-day Saints, by walking along the *same path*. Remember “that the soul without *knowledge*, it is not good.” And let everyone remember also, that an important matter in every sense, is *LOSING THE WAY!*

Georgetown.

THOMAS HARRIES.

THE SAINTS AND ZION.

TUNE—"Isle of Mary."

THE Saints are traveling onwards always,
 Through a difficult world of obstacles,
 According to their Father's pure command,
 Till they arrive in the land of their privileges,
 That have been promised them,
 A myriad more than to any other men;
 How great is the mercy of God—
 They'll live on Zion's mount.

'Tis true that here there are many obstacles,
 Every hour through temptations,
 By man and the devil, day and night,
 Which are against the authorities;
 But when on mount Zion far off,
 The lovely time is nigh,
 They'll have a land of good fruits,
 Without the plague of a worrisome enemy.

They'll live beneath the protection of pure justice,
 Like a wall to keep them safe;
 There will be not a single oppressive enemy,
 Kind Jesus will reign;
 And the land will bear her lovely fruits,
 By the grace of God continually,
 To give to all the godly throng
 Their needs away in Zion.

How beautiful will be the myriad on Zion's hill,
 And blessed they will be there
 Awaiting (while fulfilling their office)
 The Lord when He comes,
 In his pure glory from heaven,
 When on his head a crown will be;
 To govern forever in peace,
 An eternal feast in Zion.

They'll have a toothsome feast,
 Full of fattened animals;
 Justice like the waves of the sea,
 And the peace of the Lord like a river;
 And Jesus sitting at the table,
 When he shall meet the redeemed,
 Harps playing praise to the Lord God,
 And sweet songs of Zion.

All the godly seed will meet,
 And the family will be complete,
 Giving praise and joy to God,
 And the living King, Jesus;
 The brave patriarchs that were,
 Prophets, apostles,
 And Saints of the latter day will come,
 Without fear, to meet in Zion.

T. JEREMIAH.


MISCELLANEOUS, &c.


PAYMENTS FROM AUGUST 22 TO SEPTEMBER 4.—Monmouthshire, £2; Carmarthenshire, £6; West Glamorgan (send information); Merionethshire, £4; Denbighshire, £1; Pembrokeshire, £1; Dinas, 4s. and 8s; Llanilltyd, 1s. 3c.; Pontypridd, 12s. 7c.; Llanfabon, 18s 1½c.; Cardiff, £1 7s.; Hirwaun, £3 14s. 6c.; Merthyr, £1 10s.; Pendaren, 13s.; Cefn, 11s. 3½c.; Ynysgau, 2s. 1c.; Total, £23 11s. 10c.

CONFERENCES.—The East Glamorgan District Quarterly Conference will be held in Merthyr, on the 5th of October; Monmouthshire, in Tredegar, on the 12th; West Glamorgan, on the 19th; Carmarthenshire, in Carmarthen, on the 26th; and Cardiganshire, on the 2nd of November. Also, the Breconshire conference will be held, in Brecon, on the 28th of September.

BOOK OF MORMON AGAIN.—We are sorry that we have received but 1,223 subscribers here. We must delay until many more are received. The little branch of Pontypridd has sent for 138, which is a truly a good effort; and if every branch and district were to follow the example of the above branch, we would have over 5,000 subscribers. Brethren, keep striving; your Father is all-wealthy, and he will give money to you.

ERROR.—In our last issue, page 275, we omitted a line at the end of the song of W. Thomas. It should read, "All happy and in beauty," before the last line.

 Newly published, price 3s., bound in sheepskin, THE COMPILEMENT; or a Collection of Treatises, Songs, and Letters, pertaining to the Latter-day Saints. It has a title page and a table of contents, and a total of 278 pages.

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