

ZION'S TRUMPET,

OR

Star of the Saints.

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[VOL. IV.

A GENERAL FUNERAL SERMON OF ALL SAINTS
AND SINNERS, ALSO OF THE HEAVENS AND
EARTH.

BY ELDER ORSON PRATT.

*Delivered at the Tabernacle, in Great Salt Lake City, on the 25th of July,
1852, reported by G. D. Watt.*

(From the "Deseret News.")

I HAVE been requested to preach the funeral sermon of the wife of brother Levi Savage, who died last December; and since coming to this place this morning, I have been requested to preach the funeral sermons of several of the Saints who have died in England; and I have concluded, instead of limiting my address to any one individual case, to preach what may be considered a general funeral sermon of all the Saints that have died in all past ages and generations, with all that shall die hereafter, and the funeral sermon of all those who are not Saints, and also the funeral sermon of the heavens and the earth; and for this purpose I will take a text which you will find recorded in the 51st chapter of the prophecy of Isaiah, and the sixth verse:—

“Lift up your eyes to the heavens, and look upon the earth beneath, for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever and my

righteousness shall not be abolished.”

All things with which we are acquainted, pertaining to this earth of ours, are subject to change; not only man, so far as his temporal body is concerned, but the beasts of the field, the fowls of the air, the fishes of the sea, and every living thing with which we are acquainted,—all are subject to pain and distress, and finally die and pass away; death seems to have universal dominion in our creation. It certainly is a curious world; it certainly does not look like a world constructed in such a manner as to produce eternal happiness; and it would be very far from the truth, I think, for any being at the present time to pronounce it very good; everything seems to show us that goodness, in a great degree, has fled from this creation. If we partake of the elements, death is there in all of its forms and varieties; and when we desire to rejoice, sorrow is there, mingling itself in every cup; and woe, and wretchedness, and misery, seem to be our present doom.

There is something, however, in man, that is constantly reaching forward after happiness, after life, after pleasure, after something to satisfy the longing desire that dwells within our bosoms. Why is it that we have such a desire? And why is it that it is not satisfied? Why is it that this creation is so constructed? And why is it that death reigns universally over all living earthly beings? Did the great Author of creation construct this little globe of ours subject to all these changes, which are calculated to produce sorrow and death among the beings that inhabit it? Was this the original condition of our creation? I answer, no; it was not so constructed. But how was it made in the beginning? All things that were made pertaining to this earth were pronounced “very good.” Where there is pain, where there is sickness, where there is sorrow, and where there is death, this saying could not be understood in its literal sense; things cannot be very good where something very evil reigns and has universal dominion.

We are, therefore, constrained to believe, that in the first formation of our globe, as far as the Mosaic history gives us information, everything was perfect in its formation; that there was nothing in the air, or in the waters, or in the solid elements, that was calculated to

produce misery, wretchedness, unhappiness, or death, in the way that it was then organized; not but what the same elements, organized a little differently, would produce all these effects; but as it was then constructed, we must admit that every particle of air, of water, and of earth, was so organized as to be capable of diffusing life and immortality through all the varied species of animated existence;—immortality reigned in every department of creation; hence it was pronounced very good.

When the Lord made the fowls of the air, and the fishes of the sea, to people the atmospheric heavens, or the watery elements, these fowls and fish were so constructed in their nature as to be capable of eternal existence. To imagine anything different from this, would be to suppose the Almighty to form that which was calculated to produce wretchedness and misery. What says the Psalmist David upon this subject? He says that all the works of the Lord shall endure forever. Did not the Lord make the fish? Yes. Did he not make the fowls of the air? Yes. Did He not make the beasts of the field, and the creeping things, and the insects? Yes. Do they endure forever? They apparently do not; and yet David says all His works are constructed upon that principle. Is this a contradiction? No. God has given some other particulars in relation to these works. He has permitted the destroyer to visit them, who has usurped a certain dominion and authority, carrying desolation and ruin on every hand; the perfections of the original organizations have ceased. But will the Lord forever permit these destructions to reign? No. His power exists, and the power of the destroyer exists. His power exists, and the power of death exists; but His power exceeds all other powers; and consequently, wherever a usurper comes in and lays waste any of His works, he will repair those wastes, build up the old ruins, and make all things new: even the fish of the sea, and the fowls of the heavens, and the beasts of the earth, must yet, in order to carry out the designs of the Almighty, be so constructed as to be capable of eternal existence.

It would be interesting to know something about the situation of things when they were first formed, and how this destroyer happened

to make inroads upon this fair creation; what the causes were, and why it was permitted.

Man, when he was first placed upon this earth, was an immortal being, capable of eternal endurance; his flesh and bones, as well as his spirit, were immortal and eternal in their nature; and it was just so with all the inferior creation, the lion, the leopard, the kid, and the cow; it was so with the feathered tribes of creation, as well as those that swim in the vast ocean of waters—all were immortal and eternal in their nature; and the earth itself, as a living being, was immortal and eternal in its nature. What! is the earth alive too? If it were not, how could the words of our text be fulfilled, where it speaks of the earth's dying? How can that die that has no life? "Lift up your eyes to the heavens above," says the Lord, "and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner." In like manner!—what! The earth and the heavens to die? Yes, the material heavens and earth must all undergo this change which we call death; and if so the earth must be alive as well as we. The earth was so constructed that it was capable of existing as a living being to all eternity, with all the swarms of animals, fowls, and fishes that were first placed upon the face thereof. But how can it be proved that man was an immortal being? We will refer you to what the apostle Paul has written upon this subject: he says that by one man came death; and he tells us how it came: it was by the transgression of one individual that death was introduced here. But did transgression bring in all these diseases and sorrow, this misery and wretchedness over the whole face of this creation? Is it by the transgression of one person that the very heavens are to vanish away as smoke, and the earth is to wax old like a garment? Yes, it is by the transgression of one; and if it had not been for his transgression, the earth never would have been subject to death. Why? Because the works of the Lord are so constructed as to exist forever; and if death had come in without a cause, and destroyed the earth, and laid waste the material heavens, and produced a general and utter overthrow and ruin in this fair creation, then the works of the Lord would have

ceased to endure according to the promise, being imperfect in their construction, and consequently not very good.

But what was this sin, and what was the nature of it? I will tell you what it was: it was merely the partaking of a certain kind of fruit. But, says one, I should think there is no harm in eating fruit. There would not be unless God gave a command upon the subject. There are things in nature that would be evil without a commandment: if there were no commandment, it would be evil for you to murder an innocent being, and your own conscience would tell you it was an evil thing. It is an evil for any individual to injure another, or to infringe upon the rights of another, independent of any revealed law; for the savage, or that being who has never heard of the written laws of heaven—who never heard of the revealed laws of God with regard to these principles—as well as the Saint, knows that it is an evil to infringe upon the rights of another; the very nature of the thing shows that it is an evil; but not so in regard to the many other things that are evil, which are only made evil by commandment.

For instance, here is the Sabbath day; a person that never heard the revealed law of God upon the subject, never could conceive that it was an evil to work on the Sabbath day; he would consider it just as right to work on the first day of the week, as on the seventh; he would perceive nothing in the nature of the thing by which he could distinguish it to be an evil. So with regard to eating certain fruits; there is not evil in it of itself, it was the commandment of the Great God that made it an evil. He said to Adam and Eve, Here are all the fruits of the garden; you may eat of them freely except this one tree that stands in the midst of the garden; now beware, for in the day you eat thereof you shall surely die. Don't we perceive that the commandment made this an evil? Had it not been for this commandment, Adam would have walked forth and freely partaken of every tree without any remorse of conscience; just as the savage, that never has heard the revealed will of God, would work on the Sabbath, the same as on any other day, and have no conscience about the matter. But when a man murders, he knows it to be an injury, and he has a conscience about it, though he never heard of

God; and so with thousands of other evils. But why did the Lord place man under these peculiar circumstances? Why did He not withhold the commandment, if the partaking of the fruit, after the commandment was given, was sin? Why should there have been a commandment upon the subject here at all, inasmuch as there was no evil in the nature of the thing to be perceived or understood? The Lord had a purpose in view; though he constructed this fair creation, as we have told you, subject to immortality, and capable of eternal endurance, and though he had constructed man capable of living forever, yet He had an object in view in regard to that man, and the creation he inhabited. What was the object? And how shall this object be accomplished?

Why, the Lord wanted this intelligent being called man, to prove himself; inasmuch as he was an agent, He desired that he should show himself approved before his Creator.

How could this be done without a commandment? Can you devise any possible means? Is there any person in this congregation having wisdom sufficient to devise any means by which an intelligent being can show himself approved before a superior intelligence, unless it be by administering to that man certain laws to be kept? No. Without law, without commandment or rule, there would be no possible way of showing his integrity; it could not be said that he would keep all the laws that govern superior orders of beings, unless he had been placed in a position to be tried, and thus proven whether he would keep them or not. Then it was wisdom to try the man and the woman, so the Lord gave them this commandment; if he had not intended the man should be tried by this commandment, he never would have planted that tree, he never would have placed it in the midst of the garden. But the very fact that he planted it where the man could have easy access to it, shows that he intended man should be tried by it, and thus prove whether he would keep His commandments or not. The penalty of disobedience to this law was death.

But could He not give a commandment, without affixing a penalty? He could not: it would be folly, even worse than folly, for

God to give a law to an intelligent being, without affixing a penalty to it if it be broken. Why? Because all intelligent beings would discard the very idea of a law being given, which might be broken at pleasure, without the individuals breaking it being punished for their transgression. They would say, where is the principle of justice in the giver of the law?—it is not there; we do not reverence Him nor his law; justice does not have an existence in his bosom; He does not regard his own laws, for he suffers them to be broken with impunity, and trampled under foot by those whom he has made; therefore we care not for him or his laws, nor his pretended justice; we will rebel against it. Where would have been the use of it, if there had been no penalty affixed?

But what was the nature of this penalty? It was widely ordained to be of such a nature as to instruct man. Penalties inflicted upon human beings here by governors, kings, or rulers, are generally of such a nature as to benefit them.

Adam was appointed lord of this creation; a great governor, swaying the scepter of power over the whole earth. When the governor, the person who was placed to reign over this fair creation, had transgressed, all in his dominions had to feel the effects of it, the same as a father or a mother, who transgresses certain laws, frequently transmits the effects thereof to the latest generations.

How often do we see certain diseases becoming hereditary, being handed down from father to son for generations. Why? Because in the first instance there was a transgression, and the children partook of the effects of it.

And what was the fullest extent of the penalty of Adam's transgression? I will tell you;—it was death. The death of what? They death of the immortal tabernacle—of that tabernacle where the seeds of death had not been, that was wisely framed, and pronounced very good: the seeds of death were introduced into it. How, and in what manner? Some say there was something in the nature of the fruit that introduced mortality. Be this as it may, one thing is certain—death entered into the system; it came there by some means, and sin was the mainspring by which this monster was

introduced. If there had been no sin, old father Adam would at this day have been in the garden of Eden, as bright and as blooming, as fresh and as fair as ever, together with his lovely consort Eve, dwelling in all the beauty of youth.

By one man came death, the death of the body. What becomes of the spirit when the body dies? Will it be perfectly happy? Would old father Adam's spirit have gone back into the presence of God, and dwelt there eternally, enjoying all the felicities and glories of heaven, after his body had died? No; for the penalty of that transgression was not limited to the body alone. When he sinned it was with both the body and the spirit that he sinned: it was not only the body that ate of the fruit, but the spirit gave the will to eat; the spirit sinned therefore as well as the body; they were agreed in partaking of that fruit. Was not the spirit to suffer then as well as the body? Yes. How long? To all ages of eternity, without any end; while the body was to return back to its mother earth, and there slumber to all eternity. That was the effect of the fall, leaving out the plan of redemption; so that, if there had been no plan of redemption prepared from before the foundation of the world, man would have been subjected to an eternal dissolution of the body and spirit—the one to lie mingling with its mother earth to all ages of eternity, and the other to be subject, throughout all future duration, to the power that deceived him, and led them astray; to be completely miserable, or as the Book of Mormon says, “dead as to things pertaining to righteousness;” and I defy any such beings to have any happiness when they are dead as to things pertaining to righteousness. To them, happiness is out of the question; they are completely and eternally miserable, and there is no help for them, laying aside the atonement. That was the penalty pronounced upon father Adam, and upon all the creation of which he was made lord and governor. This is what is termed original sin, and the effect of it.

But there is a very curious saying in the Book of Mormon, to which I now wish to refer your minds; it reads thus: “Adam fell that man might be, and men are that they might have joy.” Says one, if Adam had not fallen, then there could not have been any

posterity. That is just what we believe; but how do you get along with that saying which was given previous to the fall, where he was commanded to multiply and replenish the earth? How could he have multiplied and fulfilled this commandment, if "Adam fell that man might be?" Let me appeal to another saying in the New Testament: "Adam was not deceived; but the woman, being deceived, was in transgression," says the apostle Paul. Well, after the woman was deceived, she had become subject to the penalty; yes, after she had partaken of the forbidden fruit, the penalty was upon her, and not upon Adam; he had not partaken of the fruit, but his wife had. Now, what is to be done? Here are two beings in the garden of Eden, the woman and the man; she has transgressed, has broken the law, and incurred the penalty. And now, suppose the man had said, I will not partake of this forbidden fruit: the next word would be, Cast her out of the garden; but let Adam stay there, for he has not sinned, he has not broken the commandment, but his wife has; she was deceived, let her be banished from the garden, and from my presence, and from Adam's presence; let them be eternally separated. I ask, on these conditions could they fulfill the first great commandment? They could not. Adam saw this, that the woman was overcome by the devil speaking through the serpent; and when he saw it, he was satisfied that the woman would have to be banished from his presence: he saw also that unless he partook of the forbidden fruit, he could never raise up posterity; therefore the truth of that saying in the Book of Mormon is apparent, that "Adam fell that man might be." He saw that it was necessary that he should with her partake of sorrow and death, and the varied effects of the fall, that he and she might be redeemed from these effects, and be restored back again to the presence of God.

This tree of which they both ate, was called the tree of knowledge of good and evil. Why was it thus termed? I will explain a mystery to you, brethren, why this was called so. Adam and Eve, while in the garden of Eden, had not the knowledge you and I have; it is true, they had a degree of intelligence, but they had not the experience, they had not the knowledge by experience as you and I have: all they

knew was barely what they knew when they came there; they knew a commandment had been given to them, and they had sufficient knowledge to name the beasts of the field as they came up before them; but as for the knowledge of good, they had not got it, because they never had anything contrary to good placed before them.

We will bring up an example. For instance, suppose you never had tasted anything that was sweet—never had the sensation of sweetness—could you have any correct idea of the term sweetness? No. On the other hand, how could you understand bitter if you never had tasted bitterness? Could you define the term to them who had experienced this sensation, or knew it? No. I will bring another example. Take a man who had been perfectly blind from his infancy, and never saw the least gleam of light—could you describe colors to him? No. Would he know anything about red, blue, violet, or yellow? No; you could not describe it to him by any way you might undertake. But by some process let his eyes be opened, and let him gaze upon the sunbeams that reflect upon a watery cloud, producing the rainbow, where he would see a variety of colors, he could then appreciate them for himself; but tell him about colors when he is blind, he would not know them from a piece of earthenware. So with Adam previous to partaking of this fruit: good could not be described to him, because he never had experienced the opposite. As to undertaking to explain to him what evil was, you might as well have undertaken to explain to a being, that never had, for one moment, had his eyes closed to the light, what darkness is. The tree of knowledge of good and evil was placed there that man might gain certain information he never could have gained otherwise: by partaking of the forbidden fruit he experienced misery; then he knew that he was once happy, but previously he could not comprehend what happiness meant, what good was; but now he knows it by contrast; now he is filled with sorrow and wretchedness, now he sees the difference between his former and present condition, and if by any means he could be restored to his first position, he would be prepared to realize it, like the man that never had seen the light. Let the man to whom all the beauties of light have been displayed, and

who has never been in darkness, be in a moment, in the twinkling of an eye, deprived of his natural sight; what a change this would be to him; he never knew anything about darkness before, he never understood the principle at all; it never entered the catalogue of his ideas, until darkness came upon him: now he can comprehend that the medium he once existed in was light. Now, says he, if I could only regain my sight, I could appreciate it, for I understand the contrast; restore me back again to my sight, and let me enjoy the light I once had; let me gaze upon the works of creation, let me look on the beauties thereof again, and I will be satisfied, and my joy will be full. It was so with Adam; let the way be prepared for his redemption, and the redemption of his posterity, and all creation that groans in pain to be delivered; let them be restored back again to what they lost through the fall, and they will be prepared to appreciate it.

(To be continued.)

SAFE ARRIVAL IN THE VALLEY OF THE EMIGRATING FUND SAINTS.

It is a joy to read in the "Star" for December 11, the letter that Elder F. D. Richards wrote from Great Salt Lake City, dated September 30, giving the account of the safe arrival of the Saints that emigrated with the Perpetual Emigrating Fund, to the Valley. The companies were welcomed in by Presidents B. Young and W. Richards, and others, together with the brass band ahead of them. After arriving in Union Square in the midst of the roar of artillery and the melodious sound of music, the new arrivals were addressed by President Brigham Young in the way of life, peace, and salvation. The arrival of the brethren from England, &c., created a general sensation throughout the city, and it will long be remembered. Eight of the Twelve were in the Valley at that time, and P. P. Pratt, A. Lyman, and C. C. Rich are expected to be there on the first of December, at which time all the Twelve will be together once again, with the exception of Orson Pratt, who has gone to Washington. The missionaries left for England and other countries, about the 15th of September.

The weather has been very pleasant, and the light rain has turned the weather cooler, and some thereby have been taken down with cholera-morbus. The companies who were on the plains have been pouring in continually, and reporting that the companies of brothers Kelsey and De La Mare, which contain the sugar machinery, are together, and are near Bridger. Twenty-three yoke of cattle, and a load of flour, have been sent to meet them. This liberal accession to the strength of Zion, will be very effective in improving the various settlements. F. D. Richards and Erastus Snow intend to go after the October Conference, to Iron county, to look after the iron works and the coal mines. Brother Richards wishes to be remembered to the British Saints, and promises to write again.

THE WEEKLY "TRUMPET."

THE time is now at the door when the TRUMPET will come out every week, instead of every fortnight, as at present. We trust that every effort will be made to facilitate it, so that it will also at the same time have a broader circulation. If we succeed in getting a broader circulation, we will be enabled to put much more in the TRUMPET than it contains at present, and that for the same price. We have a great deal of news from the Valley in our hands, which will appear in print as soon as it is possible. There is so much news that the *Star* considers it necessary to cause a book to come out with the *Star*, in order to contain it. The Saints will get to see such things coming out that will surprise them; and we advise them to be on their guard, and to pray to God that they will have the Spirit of understanding and wisdom, so they may comprehend and believe those things that the Lord has spoken to them. We shall see at that time how many believe the Bible; for the Lord is going to show to his Church and to the world what is according to the Bible. The world cannot understand that book, and many of the Saints do not understand it completely.

This will be encouragement to strive for the success of the *weekly* TRUMPET, and to circulate it as widely as possible. May every member among the Saints feel the spirit of selling it to his friends and neighbors, and then we know that many more will be

sold than at present. May the Presidents of every level take this under advisement, and strive to put everyone to work in selling the TRUMPET and other books, during the coming year, and may we receive information from the President or the Distributor of every Conference (and every Branch in that Conference), how many more they can sell next year; and we beg to have that information from everywhere by the 25th of December (Christmas day); and where we do not receive information, we will send the same number as usual.

WARNING.

THE money for the Emigrating Fund is to be sent here by Friday, the 24th of this month; and the *semiannual Report* is to be sent here by the second day of January, which is to be made up until the last day of December. Required are the name of the Conference, the number of Branches, High Priests, Elders, Priests, Teachers, and Deacons; also how many have been cut off, baptized, died, and emigrated, since the previous Report was made, together with the total number of members, and the officers and the scattered members. Let every President see to it that this is sent here on time.

From among the Conference Presidents emigrating next time are,—Abednego Jones, President of the Llanelli Conference; William Parry, President of the Flintshire Conference; and John H. Davies, President of the Dyffryn Conway Conference, but he is presently released in order to pay a visit to his relatives.

WARNING ONCE AGAIN.—For all who intend to Emigrate the next time with the ten-pound company, let them send here £5 each by the 15th of this month; also their names, their occupations, and where they were born. Everyone should remember that the £5 is required in addition to the £1 deposit.

W. S. PHILLIPS.

14, Castle St., Merthyr, Dec. 6, 1852.

P. S.—Since I wrote the above, President S. W. Richards paid us a visit in Merthyr; and at the request of several of the Saints, he has permitted me to send an Emigrating Fund company, and the ten-

pound company, at the same time, namely in February; and it would be wise for the emigrants to strive to be ready by the beginning of that month.

W. S. P.

MERCY OF GOD.

PARAPHRASE OF PSALM CXXXVI.

TUNE—"Swiss Boy."

LIFT up praise to the Lord God,
He is good and merciful:

Chorus.

Praise God
While we live;
For he is worthy,
And his mercy endureth forever.

His name spread abroad without fail,
He is the God of all the gods:
Praise God, &c.

Give thanks with one voice together
To the Lord of all the lords:
Praise God, &c.

To him whose great wonders
Make heaven and earth to tremble:
Praise God, &c.

To him that created above us,
With great wisdom, the smiling heaven:
Praise God, &c.

To him who stretched up in glory
The earth above the waters:
Praise God, &c.

To him that made in the firmament above
All the great lights:
Praise God, &c.

The sun to give unfaillingly
Its lovely light by day:
Praise God, &c.

And the clear moon, and the light of the stars,
To the darkness of the night to give pure radiance:
Praise God, &c.

To him that smote in his wrath
The firstborn through all of Egypt:
Praise God, &c.

And to the disgrace of the evil Pharaoh,
He brought out Israel from among them:
Praise God, &c.

To him that caused, in a swift manner,
The reddish waters to divide into two:
Praise God, &c.

And made Israel to pass through, between
The great walls of the angry waves:
Praise God, &c.

Which buried Pharaoh and his strident host,
In the breaking of the walls of the Red Sea:
Praise God, &c.

And led on their journey
His people through the vast wilderness:
Praise God, &c.

To him that smote down,
In battle, many great kings:
Praise God, &c.

And made fall in the field of blood,
Famous kings under his feet:
Praise God, &c.

He overthrew brave Sihon, and his men,
Who ruled over the land of the Amorites:
Praise God, &c.

And the king Og, the huge giant,
And his mighty host, he smote down:
Praise God, &c.

And their vast lands, completely,
As an inheritance he gave all:
Praise God, &c.

As a heritage to his servant—
To Israel as a rich dwelling place:
Praise God, &c.

To him, because of his great and generous mercy,
That saw us in our low estate:
Praise God, &c.

And released us without exception
From the great oppression of the Egyptian yoke:
Praise God, &c.

To him who supplies us abundantly
With food for all flesh:
Praise God, &c.

Therefore, let us unite in one voice,
 To praise the Lord God of heaven:
 Praise God
 While we live;
 For he is worthy,
 And his mercy endureth forever.

MISCELLANEOUS, & C.

RICH men are, in fact, nothing but trustees over the needy, and will be viewed as such when they are called to give an accounting.


PRAISES would be very valuable, if they could endow us with the excellencies we are in need of.

COAL.—In a letter from G. A. Smith, we are informed that a new vein of coal has been discovered in Iron County, in Utah Territory, which is five feet thick, and about a mile closer to the iron works than the one that was found before.


PAYMENTS FROM NOVEMBER 26 TO DECEMBER 9.—Monmouthshire, £2; North Pembroke, £3; Denbighshire, £3; Carmarthen, £3 8s 9c; Dinas, 10s; Llanilltyd, 10s; Llanfabon, 5s; Cwmbach, £1 12s; Aberdare, 9s; Aberamman, 12s; Hirwaun, 3s. 3c; Rhymney, £1 6s 6c; Georgetown, 15s; Ffynnon Tydfil, 5s; Troedryhiw, 5s 8c; Joseph Rogers, 2s.—Total, £18 4s 2c.


CONFERENCES.—Breconshire Conference will be held on the 26th of December; Merthyr, on the second of January; Monmouthshire, in Tredegar, on the 9th; Swansea, on the 16th; Llanelli, on the 23rd; Carmarthen, on the 30th; Cardigan, on the 6th of February; North Pembroke, on the 13th; Pembroke, on the 20th.

“D. D.”—The words “new covenant” are quite correct, and hymn 25 is consequently regular.

 Once again we request our brethren to come to collect the books we have bound for them, before they grow too old.

“I. J.”—Let our Distributors remember that we will not sell the Book of Mormon, the Doc. and Cov., or the Hymn Books, unbound.

 Let the brethren who promised to clear the book debts remember, that the three 0's can be obtained, only if all the money is in our hands at 12 o'clock noon the 31st of December, at the latest. It is better if they can have it here sooner. We know of many who are certain to fulfill their promise.

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