

ZION'S TRUMPET,

OR

Star of the Saints.

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[VOL. IV.

PRIESTHOOD.

MEN in their ambition have ever sought for power, to rule and to exercise a controlling influence over their fellow men; and generally but little regard has been had to the way and means by which they have come into possession of such power, neither when obtained, has it been always used with an eye single to the benefit or salvation of mankind. The desire, we admit, is a very natural one, from the fact that man is designed by God, and capacitated in his organization to be a ruler in a greater or lesser degree in the many grades that exist, from having rule over his own passions, propensities, and person, to that of a family, tribe, community or society, a state or nation, an empire or a kingdom; and even his ambition may aspire to rule the world, or like God, peradventure, to sway the scepter of unnumbered worlds.

All power is not immediately derived from the same source, but all *legitimate* right of Government is in the Priesthood of God. Tyrants and usurpers, under the titles of Emperors, Kings, and Presidents, have dominion upon the earth, which has been obtained, and is maintained, by the sword and by blood, all of which is a usurpation of power, gained by might, and not by right. The very sound of the word Priesthood, to every man who has a correct idea of the government of God, imparts a sensation that

either elevates his soul with joy, or if he feels its influence is not within his reach, it abandons him to despair. It implies a divine right to govern and control, exercised by God, and imparted to whom He will; and when held by man under His approbation, is superior to every other power, and therefore cannot virtually be called in question by any other. This right of government is so secured that no man can take the honor or power thereof unto himself, for God calls *whom He will*, and confers it upon him in His own appointed way; hence no man can obtain it without believing and confessing that there is a medium of immediate communication between him and his God; and all men who are called as was Aaron, by direct revelation, and ordained unto the Holy Priesthood, are ordained for men, in things *pertaining* to God, that reconciliation may be brought to pass.

By this we learn that the Priesthood administers in a perfect organization or government, because it is the government ordained and upheld by a perfect Being: it is a holy and just authority, because it administers in things pertaining to God, and partakes of the virtue of all His attributes. It is reasonable, then, for us to conclude that God would require obedience and respect to be paid to His government wherever found, and that those who hold the Priesthood should be recognized as His messengers.

Upon a point so self-evident, we have no need to reason further to authorize us to remark, that in the administration of a perfect law, there must be perfect obedience to that law, on the part of the subjects who are governed by it; otherwise there is a violation of the law, which must be atoned for by the transgressor: if it were not so, the honor of the law would not be maintained; but the law of God, being perfect, not only provides for the salvation of all through mercy, but it is also armed with *justice*, that its supremacy may be maintained by meting out a just recompense to the transgressor.

This Priesthood is now among men upon the earth, and is in successful operation for their salvation. The King himself, who holds all power in this Priesthood, was upon the earth more than eighteen hundred years ago, and desired to reign by virtue of it, but mankind

would not suffer him. He was holy, but men were so wicked they could not appreciate his goodness, nor his power; therefore they destroyed him, and would not suffer him to live upon the earth. And what was the result? That same holy power and saving influence which he possessed he conferred upon men, who were not so perfect as himself, and ordained them to be the medium of his power, that peradventure their labors and ministrations might be more adapted to the low, groveling, and degraded condition of those who were to receive them, and because of it, be better appreciated than His labors and motives were.

The minds of men generally are not capacitated to receive the ministrations of perfect beings; hence each grade of intelligences is administered unto by the next above in capacity, power, and glory, like unto the way of life to a Saint, which is from grace to grace, and from faith to faith, living by that which is in part until that which is perfect shall come. When the government of God is thoroughly established upon the earth, through the immediate agency of men and angels under God's own supervision, and has so far gained the supremacy over contending powers, that the King's person can be safe among men, and be duly honored by them, then will he again come to reign, and bring in that which is perfect; then shall a universal day of peace and righteousness be enjoyed by those who inherit the earth; for the King has decreed that all who cannot abide and honor the perfect administration of his laws in that day, shall be destroyed from off the earth.

According to examples which are recorded in sacred writ, and which have actually been witnessed by many of the Saints of the present dispensation, men are called to receive the Priesthood, and in virtue of it, perform a certain work for which they seem adapted, and afterwards they are suffered to dishonor that Priesthood by using the influence which they have gained, to lead others astray; and thereby dishonor and reproach have at times been brought upon those who considered it a duty to listen to their counsel. By being enabled thus to accomplish their covetous, lustful, and unlawful ends, they have brought disgrace and suffering upon others, incurred the wrath of

God and the disapprobation of His people upon themselves, and the power of the Priesthood has altogether departed from them, for its virtue will not abide with those who violate its laws.

Because of these facts, and the apparent imperfections of men on whom God confers authority, the question is sometimes asked,—to what extent is obedience to those who hold the Priesthood required? This is a very important question, and one which should be understood by all Saints. In attempting to answer this question, we would repeat, in short, what we have already written, that willing obedience to the laws of God, administered by the Priesthood, is indispensable to salvation; but we would further add, that a proper conservative to this power exists for the benefit of all, and none are required to *tamely* and *blindly* submit to a man because he has a portion of the Priesthood. We have heard men who hold the Priesthood remark, that they would do anything they were told to do by those who presided over them, *if they knew it was wrong*: but such obedience as this is worse than folly to us; it is slavery in the extreme; and the man who would thus willingly degrade himself, should not claim a rank among intelligent beings, until he turns from his folly. A man of God, who seeks for the redemption of his fellows, would despise the idea of seeing another become his slave, who had an equal right with himself to the favor of God; he would rather see him stand by his side, a sworn enemy to wrong, so long as there was place found for it among men. Others, in the extreme exercise of their almighty (!) authority, have taught that such obedience was necessary, and that no matter what the Saints were told to do by their Presidents, they should do it without asking any questions.

When the Elders of Israel will so far indulge in these extreme notions of obedience, as to teach them to the people, it is generally because they have it in their hearts to do wrong themselves, and wish to pave the way to accomplish that wrong; or else because they have done wrong, and wish to use the cloak of their authority to cover it with, lest it should be discovered by their superiors, who would require an atonement at their hands.

We would ask, For what is the Priesthood given unto men? It is that they may have a right to administer the law of God. Have they then a right to make void that law? Verily no. When the law of God has gone forth from His own mouth, and been declared by the mouths of His Prophets and Apostles, saying, "Thou shalt not lie;" who can say by the virtue of his Priesthood, You may lie and be approved? The Lord and His Prophets have declared it as a law unto His people, "Thou shalt not commit adultery." Then who can say, Thou mayest commit adultery, and it will be no sin? It is written as a law unto the Saints, "Thou shalt not kill." Then we ask again, Who can kill and be forgiven? And in like manner it might be asked of all the laws of God, Who has the right to make them void? None can revoke the decree but He by whom it was given; neither can the laws of God be trampled upon with impunity, or revoked by a lesser power than that by which they were framed. It is written of God, that He cannot lie; then none need suppose that He will approve of it through His authority which is on the earth; neither is He the Son of man that he should repent, therefore He will maintain the law by which His kingdom is governed. Should any think that they can give counsel to gratify their lusts, or answer avaricious ends, and say, "No one seeth us," while they indulge therein, and delight in sin as a sweet morsel, they will learn with sorrow, that an eye which never sleeps has been upon their path, and He that seeth in secret shall make manifest, and reward openly every man according to his deeds, whether good or evil.

If a man could have as much authority as the Almighty, it would not authorize him to do wrong, nor counsel another to do wrong; and the man that will administer with partiality, for the sake of screening iniquity, will find his stewardship will be taken from him.

In administering the government of God, there are three parties concerned, viz., the subject who is governed, the person who governs, and the person by whose permission, or under whose approbation, he governs. Should a person be required to violate a known law by his President, or if he is not satisfied with the counsel which he gives,

he should not openly rebel against that President, but if they cannot see eye to eye, he should appeal privately to the next higher power or President, and where three are thus brought together who have a spirit to do right, right will prevail, and harmony be maintained. While such is the character of God's government that its genius and policy are to the end that iniquity may be swept from off the earth, persons need not think to excuse themselves for performing a known unlawful act simply because they were told to do it by another; if such an excuse as this would justify, none would ever need to come under condemnation; for men would be sure to find someone on whom to lay the burden of their sins. The day has come when everyone may expect to answer for their own sins, without attempting to cloak them with another's Priesthood.

Great is the responsibility of that man who is called to give counsel which involves the salvation of another; and when such counsel is given, it should be of that pure character, that the powers above him upon the earth, with angels and God, can approve. He will then have no occasion to destroy his own influence and power by telling others that it will be no sin for them to commit adultery, to lie, or steal, &c., &c., if they are told to do it by the Priesthood, and thereby pervert the right ways of the Lord, and bring reproach upon the honor of His cause. The Lord asks for no such confidence in His Priesthood as this, neither do good men who are under its influence. The Priesthood never demands a wrong at the hands of another, though men who hold the Priesthood may make such a demand, as has sometimes been the case, and for which they have had to suffer.

Where the authority of God is, there should the confidence of all men be reposed, sufficiently to obey its laws, but not to violate them; for we have not yet learned that it has power enough to save the transgressor in his sins. Some men have been so wise as to think the little authority they had was sufficient for them to set aside law and revelation, and mete out justice and judgment upon their own responsibility. But in the end they have found that responsibility to be greater than they could bear.

These sentiments are not advanced with the idea of defining the limits of Divine authority, nor that anyone can find language to portray the extent of the rights and powers of the Priesthood; for to fully comprehend it, would be to comprehend God. But they are offered with the consideration that Saints may be led to see the skill and wisdom manifested in its organization; how safely it is guarded from the impositions of men, and the impossibility of sin prevailing where it is duly and wisely administered, and that none need be imposed upon if they understand the rights and privileges which it guarantees to them: then, if they do not avail themselves of those rights, they are left without excuse. Extreme exercise of power, in cases of such importance, and upon matters of such infinite moment, should be studiously avoided, when we consider that everyone must render a faithful account of his stewardship.

Some have supposed that the more authority men have in the kingdom of God, the greater is their liberty to disregard His laws, and that their greatness consists in their almost unlimited privileges, which leave them without restrictions; but this is a mistaken idea. Those who are the greatest in authority, are under the greatest restrictions; the law of their sphere is greater than that of those who are less in power, and the restrictions and penalty of that law are proportionably great; therefore they are under the greater obligation to maintain the virtue of the law and the institutions of God, otherwise confidence could not be reposed in them, but distrust and evil surmisings would be the result; disaffection would be found lurking in every avenue of society, and by thus severing the cords of union, it would prove the destruction of any people.

A voice from the heavens has again been heard breaking the silence of ages, with a purpose and determination to establish the kingdom of God, and introduce a celestial government upon the earth; and if mankind will respect and obey those laws when revealed to them, they shall be saved, and inherit a celestial glory. Therefore, had we a voice like the sound of the trump of the Archangel, that could be heard by all living, or had we the power

of a God to penetrate and make every heart to feel and realize the truth, we would proclaim it abroad in the ears of all living,—Repent ye, repent ye, for the hour of God's judgment has come, and the transgressor shall perish from off the earth, while the meek shall be redeemed to inherit it forever.

[We have translated the foregoing treatise from the "Star" for Nov. 13, 1852, and we trust that it will be of inexpressible benefit to the Welsh Saints. We hope that there will be no Branch in Wales that does not have it read aloud in public.—ED.]

CURRENT CONDITION OF THE WORLD.

THE current condition of the world is very strange, and O how pitiful it is to look at it! It has become full of trouble, affliction, and degradation, and is filled with corruption, violence, oppression, and every kind of abomination, to the point that it has become loathsome in the sight of God and his angels; it is like a boiling cauldron that has been set on fire, and which contains every kind of herb. I liken the world to a cauldron, and the inhabitants to herbs. The inhabitants are boiling throughout the world for eternal life, as are the herbs placed in the boiling cauldron which are stirred by fire: thus presently the world is boiling for eternal life, and not two of them are in agreement as to the way that leads to life, which is of great importance to every man to come to a true knowledge of it. But there is practically no one in the world who agrees concerning the way; one goes this way, and the other that way, until all have gone their separate ways. Some say that sprinkling is appropriate, and others that baptism is the example; no, says another, "Come to us, this is the way;" and others say that their way is right; others profess that one need only believe in Jesus Christ, and rely on him, and read and pray night and morning, and noon, and give alms to the poor, to be saved. This is the way they have gone, until there are three hundred and sixty-six or more ways in our world to have eternal life, through all of which it is impossible to have life, except through one of them.

Well, who knows the way to have eternal life? All of them say there is no need to know before we go to the other side of the "river of death." If you ask the Wesleyan Methodists, the Unitarians, the priests of the Church of England, and the Papists, &c., whether they have sure knowledge of the way of life, the answer they will give is, that they only believe, and hope they are on the right path. What kind of knowledge is this? The devils believe and tremble, as is the case with all the believers of our country; it is likely that these are the ones to which Paul refers, as "ever learning, and never able to come to the knowledge of the truth," or the way that leads to life; and there has been contention in their midst with respect to the truth. Such a darkness of deceit has surrounded them, so that they will not receive any further teaching; and they are so enlightened in their own view, that they fulfill that character the scriptures mention, namely "having eyes, and seeing not; and having ears, and do not hear." When knowledge of the truth is offered to them, they refuse it, although Solomon said, that "the soul without knowledge is not good." If someone asks, knowledge of what did the wise man mean, we answer, that it was knowledge of God, his plan, his will, and the way which he endorses to save mankind. Well, if it was knowledge of the way that leads man to possess eternal life he meant, should not all search for that knowledge? they no doubt should.

Christ said to the people of old, "Search the scriptures, for in them ye think ye have eternal life (as do the believers of this age); and they are they which testify of me; and ye will not come to me, that ye might have life," John v, 39, 40. We ourselves say, do not come to us so that you might have eternal life, or a knowledge of God; for Christ says, that "this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent." Now, we see that to know God and his Son is life eternal. How can one know these two persons, when they are in heaven? We answer, that it is through the Comforter, whom Jesus promised to send, and he would bring to our remembrance that which had gone past, and would show things to come. The believers of our age profess that they have this Spirit, and that all who love Jesus have it, and at the same time they deny all his powerful works. The work of the Holy

Ghost of old was to testify that Jesus is the Son of God, and that his words are truth, bringing many other blessings to those who would obey the gospel of Christ: to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will," 1 Cor. xii, 8,—11. Paul also gave the following counsel:—"Forbid not to speak with tongues; quench not the Spirit; despise not prophesyings; prove all things, and hold fast that which is good." Further, "now concerning spiritual gifts, brethren, I would not have you ignorant." "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." We could indicate many blessings which God gives to his children, as it is written, "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us (that is to say some of them) by his Spirit." Whosoever possesses the Holy Ghost, has eternal life, and he knows that Jesus Christ is the Son of God, and he knows which path leads to the life, the one which men must walk to come back into the presence of God, as man was in the beginning, and in order to enjoy all the blessings of God, if they but continue faithful in his plan. They will know also that Jesus Christ died so they can be quickened (according to their obedience to his plan), and they can be resurrected, as he was resurrected. The Old and the New Testaments testify of these things to us: but it is not on the witness of the New Testament or the Hen that we build ourselves, rather on the foundation of the apostles and the prophets, which is revelation; and whosoever has built his house on revelation, is built on the rock, "and upon this rock," says Jesus Christ, "I will build my church, and the gates of hell shall not prevail against it." Now, inasmuch as revelation is a rock for the church, and the gates of hell shall not prevail against it, may you search for this rock, so that you may be safe.

Well, say some, how can I get hold of that rock which you mention so often? In the face of so much searching that is in our world for that rock among the various religionists of our age, they all believe and hope that they have that rock; but who of them know that that rock is in their possession? We answer, none of them knows.

Let us go forward to get hold of that rock, or at least to show the way to get hold of it. We are made to understand by reading the scriptures, that John the apostle was exiled to the isle of Patmos, for a testimony of Jesus Christ, and that there he beheld a vision. In Rev. xiv, 6, 7, we read, "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; saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters." Few of the inhabitants of our world think about the angel, or about practically anything else that brings salvation to them. They believe that the gospel has been on the earth from the time of Jesus Christ until now; but it is clear for us to see that the gospel has not been on the earth from that time; otherwise, there would not be so much confusion in our world; for the gospel leads men to a unity of the faith; and if the gospel is on the earth from that time, it has led to hundreds of faiths, and that is contrary to the declaration of God himself.

Now, we testify that that angel appeared in this age to Joseph Smith, and restored the gospel to him in the year 1829, and that the church was established on the earth in the year 1830; and all must believe that, if they are to gain eternal life. The first thing is to believe in Jesus Christ, that he is the Son of God, and that his words are true. Also, to believe that Joseph Smith is a prophet of God, and that he received the keys of the kingdom of God from the angel. One must believe also that Brigham Young is a prophet, and Heber C. Kimball and Willard Richards together with him. Then, one must believe in the Patriarchs, the Twelve Apostles, the Seventy, the President in Britain and Wales, and their Counselors. All must believe that God has prophets on the earth now, and that they have

authority to administer in the ordinances now as at first; then they must be baptized by one of them for the remission of sins, and after that they can have the laying on of hands to receive the gift of the Holy Ghost. Then they can have a testimony of the divinity of the religion of the Latter-day Saints, and that God blesses his people in this age. May God bless every honest heart with the privilege of obeying his commandments, so they may have the Holy Ghost; and may he bless those who have obeyed to keep his commandments to the end, for the sake of Jesus Christ.

THOMAS DAVIES.

**BRING TO REMEMBRANCE THAT WHICH HAS
GONE PAST, AND SHOW THINGS TO COME.**

1. May you keep in your remembrance the Emigrating Fund; there will be no call for the money before the end of the quarter. May all the Conferences strive their best to do as much as they can this quarter, because the contributions of the present quarter also will be used to take the poor Saints to Zion at the beginning of the year.

2. May all be informed that the Saints who are emigrating at their own expense, will not be going at the same time as the others, namely the Saints who are going with assistance of the Fund; for those will go later in the season, in companies with each other: and the men of ten pounds will begin some time in January.

3. May you remember your promises in connection with the books, and may the supervisors who have been appointed in each Conference and in each Branch, fulfill their duties, and see that every Distributor works righteousness. I consider that every supervisor who is negligent in his work, should be brought before the Council as a transgressor. This is a great blessing to keep good men from becoming thieves. I consider that there is a special blame on Branch Presidents who allow distributors to work unrighteousness with respect to books: they should insist on being informed in every council how things are going forward in their branches in regards to Books, as with all other things.

W. S. PHILLIPS.

TESTIMONIALS TO THE CHARACTER
OF THE PEOPLE OF UTAH.

(From the "Deseret News.")

TO THE EDITOR OF THE "NEWS."

Great Salt Lake City, July 6, 1852.

SIR,—We the undersigned, citizens of Waukegan, Lake county, State of Illinois, on our way to the gold region of California, do hereby certify that we arrived at the City of the Great Salt Lake on Saturday last, July 3rd of this month, attended Church at the Tabernacle the 4th, heard a good wholesome doctrine advocated by different speakers, and also witnessed the celebration of the Declaration of Independence on the 5th; were much edified in hearing the different speeches made upon the occasion. We, therefore, knowing the false reports concerning this people, do assert that we believe they are deserving a better name than they have heretofore received. We would recommend that all emigrants, wishing to replenish their stock in any way, to come to this City, as all things to be bought necessary for the journey, can be obtained here at reasonable prices.

We would subscribe ourselves the well-wishers of this people.

CAPT. GEORGE BROWN,
JOHN HOUSE,
C. H. DODGE,
SOLOMON THOMAS,
ELI. ROBERT.

[*For the "Deseret News."*]

Being an emigrant from Guernsey County, Ohio, and having oft heard the Mormons represented as an almost cannibal race, I would hereby say to the traveling public, that a more humane, honest, and chivalrous people I never saw; and that they are basely misrepresented, there remains not the least shadow of a doubt. I have not the pleasure of an acquaintance with Mr. Young, but suffice to say, the people under his administration are happy, proud, and humane, and I might add, brave.

RIENZI, *otherwise* NEWTON M. CURTIS.

[*For the "Deseret News."*]

Mr. Editor,—By inserting the following, you will confer a favor on a friend, and a well-wisher of your cause:—

I arrived in your beautiful Valley on the 12th of July, in good health, in Captain Brown's company, from Fulton, Ohio. We had good luck on the road. I can say to all my old friends on Big Sandy Va., that the stories in circulation about the Mormons, are false. I was never in a better country, or among a better people in my life. Every kind of grain and vegetables grow in abundance, and not to be surpassed in quantity or quality in any part of the United States. Dr. Childs, Billy Williams, quit drinking liquor; come out here, and you will both get rich; let that old wharf boat go down stream. Bill Wilson, keep away from Dr. McGinnis.

JOHN WILSON,
Big Sandy Raftsman Va.

(Translation Morgan Jenkins, Cefn.)

IMPORTANT SPECIAL CONFERENCE,

Held at Great Salt Lake City, August 28, 1852.

(From the "Millennial Star.")

By late advices from Great Salt Lake City, we learn that a Special Conference was held there on the 28th of August, at which 2500 persons were present. A considerable amount of highly important business was transacted, amongst which was the appointment of one hundred and six Elders on missions to various portions of the habitable globe. We have not received the "Deseret News" containing the minutes of the Conference, but from the letters we have received, we are enabled to give the names and destinations of the numerous Elders appointed, which are as follows:—

AMERICA.

City of Washington—Orson Pratt, one of the Twelve Apostles.

Pottawatomie, Iowa—Daniel Miller.

St. Louis—Horace S. Eldridge.

New Orleans—John Brown.

Nova Scotia and the British N. A. Provinces—O. D. L. Buckland, Benjamin T. Mitchell, John Robinson, Joseph Millet.

Texas—Preston Thomas, William Camp.

British Guiana—Elijah Thomas, James Brown.

West Indies—Jessie Turpin, Darwin Richardson, Alfred B. Lambson, Aaron Farr.

EUROPE.

England and other Countries—Daniel Spencer, Charles A. Harper, Isaac Allred, John Van Cott, Mellen Atwood, Chauncey G. Webb, Charles Smith, Sylvester H. Earl, David Grant, Thomas W. Treat, Benjamin Brown, James T. Park, William Empy, Perrygrine Sessions, Osman M. Duel, John A. Hunt, Edward Martin, Levi E. Riter, John S. Fullmer, William Glover, Richard Cook, William Clayton, William Pitt, John Charles Hall, John Oakley, William Woodward, James G. Willie, Daniel D. McArthur, Moses Thurstin, John Parry, Spicer Crandell, James Pace, Elias Gardner.

Wales—Dan Jones, Thomas Jeremy, Daniel Daniels, Edward Griffin.

Ireland—Daniel Toner, John McDonald.

France—Andrew L. Lamereaux.

Germany—George C. Riser, Jacob F. Secrist, George Mayer, William Taylor.

Berlin, Prussia—Orson Spencer, Jacob Houtz, Moses Clough.

Gibraltar—Edward Stevenson, Nathan T. Porter.

Denmark—George Perry.

Norway—Eric G. M. Hogan, Canute Peterson.

ASIA.

Calcutta and Hindostan—Nathaniel V. Jones, Samuel A. Woolley, Richard Ballantyne, Amos M. Musser, William F. Carter, Robert Skelton, Wm. Fotheringham, Truman Leonard, Robert Owen.

China—Hosea Stout, Walter Thompson, James Lewis, Chapman Duncan.

Siam—Chauncey W. West, Sterne Hotchkiss, Harlow Redfield.

AFRICA.

Cape of Good Hope—Jessie Haven, Leonard I. Smith, William Walker.

AUSTRALIA AND THE PACIFIC OCEAN.

Australia—Augustus Farnham, William Hyde, Burr Frost, Absalom P. Dowdle, Josiah W. Fleming, Paul Smith, John Hyde, John S. Eldredge, James Graham, Noah T. Guyman.

Sandwich Isles—Ephraim Green, William McBride, James Lawson, Nathan Tanner, Reddick N. Allred, Reddin A. Allred, Thomas Kairnes, Egerton Snider, Benjamin F. Johnson.

MISCELLANEOUS, & c.

DECEITFUL tricks are foolish practices, of those who do not have enough sense to be honest.

TRUTH is not only an adornment for man, but an instrument as well; this is the glory of the rich man, and the endowment of the poor man. The truthfulness or veracity of a man is his life, his acceptance, and his letter of presentation for other favors.


EARTHQUAKE.—We are informed by “R. R.”, considerable excitement was caused in the town of Conway, by an earthquake which happened there, and in other places, Tuesday morning, the 9th of November, between four and five o'clock, which continues for a few minutes. The spirit of prayer fell on the inhabitants of the town at the same time, and they have decided to reform, lest they be destroyed next time; and they have promised to loan a convenient place for the Saints to hold their next conference.

WISDOM.

All are wise while they are silent;
 But some, when they speak,
 With every word from their mouth, though thought wise,
 They make themselves unwise.

PAYMENTS FROM OCTOBER 29 TO NOVEMBER 11.—Cardiganshire, £2; West Glamorgan, £4; Anglesey, £1 5s; Pontypridd, £1 6s; Cwmbach, £1 8s; Aberamman, 16s 5c; Hirwaun, 18s 2c; Georgetown, 19s 7c; Merthyr, £2 17s; Ffynnon Tydfil, 3s 10c; Troedyrhiw, 1s 7c.—Total, £15 15s 7c.

HYMN BOOKS.—We wish to inform that the last Double Hymn Book has been sold, but that some of the small 4c. books remain on hand, which will make nice prizes for Sunday school children. Also, we wish to inform that the New Hymn Book, the size of the English one, is now at the press, and is to come out by the next Trumpet ready for binding. It will contain scores, if not hundreds of new hymns, together with the best old hymns. One can get the hymns of the latest edition by the same numbers as before, and thus those who have the old book can use it as far as its hymns extend. We intend to bind the new book in calfskin, and we shall strive to supply the emigrants before anyone else, and after that others can obtain it. Its price is yet to be announced.

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