

ZION'S TRUMPET,

OR

Star of the Saints.

No. 24.]

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[VOL. IV.

SPEECH OF BRIGHAM YOUNG ON THE FIFTH ANNIVERSARY OF THE 24TH OF JULY.

(From the "Deseret News.")

I WISH to make a few remarks only, to this congregation, as the time allotted to us this morning, is far spent. The remarks which have been made previous to my rising are very good, as they are also true. They are things not fresh to the majority of this assembly, though there may be some present who are perhaps ignorant of them.

Suffice it to say, that five years ago this day, the Pioneers approached this valley, with their implements of husbandry, &c., which were represented by them in the procession today. We came for the purpose of finding a place to set our feet, where we could dwell in peace. That place we have found. If the Saints cannot enjoy that peace which is so dear to them here, I would say that I am ignorant of the spot on the earth where they can. Where could a place have been found where we might enjoy freedom of thought, freedom of speech, and freedom of worship? If not in these mountains, I am ignorant of the place.

We have enjoyed perfect peace here for five years; and I trust we shall for many fives to come. If the Saints are persecuted, it is for their good; if they are driven, it is for their good; consequently, when I reflect, I have nothing to fear in all the persecutions or

hardships I may pass through in connection with this people, but the one thing, and that is, to stray from the religion I have embraced, and be forsaken of my God. If you or I should see that day, we shall see at once that the world will love its own; and affliction, persecutions, death, fire, and the sword, will cease to follow us.

If the Latter-day Saints magnify their calling, walk humbly before their God, do the things that are pleasing to their Father in heaven, and walk up to their duty in every respect, I am bold to say that not five years only, but scores of years will pass away without the Saints ever being interrupted or driven again from their possessions: thus far it is for our good.

I did not rise for the purpose of delivering an oration on this occasion, but to remind you of the blessings we now are privileged to enjoy. When we first approached this valley, there was not a man upon the face of the earth who ever had beheld these valleys of the mountains, or knew anything of the Great Basin, who knew that corn, or any other kind of grain could be raised here. Can you find the man who had any knowledge of the Great Basin, as it is called, that believed there could be an ear of corn ripened in it? There is not that man on the earth, when you have excepted the people called Latter-day Saints. We came here and planted our garden seeds of various kinds, five years ago this day; they grew, but they did not ripen, though the buckwheat would have ripened, perhaps, had it been properly taken care of; some other grains also would have come to maturity, so as to have assisted a small colony to live here: they, however, lived; how? Shall I say by faith? Yes, partially so; for had they not had faith, they certainly never would have come to this place: it is the faith of the Latter-day Saints that brought them here.

There is a very mysterious principle that abides with this people; it is a mystery, and one of the greatest mysteries to the inhabitants of the earth that have been made acquainted by history, or by personal knowledge, with this people. And what makes it more singular,

say they, by all our calculations we cannot conceive of it; it is so mysterious that it absolutely amounts to a miracle. What is this great mystery? It is that these Latter-day Saints are of one heart, and of one mind.

To Saint and sinner, believer and unbeliever, I wish here to offer one word of advice and counsel, by revealing the mystery that abides with this people called Latter-day Saints: it is the Spirit of the living God that leads them; it is the Spirit of the Almighty that binds them together; it is the influence of the Holy Ghost that makes them love each other like little children; it is the spirit of Jesus Christ that makes them willing to lay down their lives for the cause of Truth; and it was that same Spirit that caused Joseph our martyred Prophet to lay down his life for the testimony of what the Lord revealed to him. This mystery, the great mystery of "Mormonism," is, that the Spirit of the Lord binds the hearts of the people together. Let the world look at it. This I say by way of exhortation, if you please. Let the inhabitants of the earth gaze upon this people, this wondrous people, for a magic power attends them; something mysterious hangs around them. What is it? It is not magnetism; it is something more wonderful; those that are present this day may truly say it is wonderful in the extreme. Who gives me power, that "at the pointing of my finger," the hosts of Israel move, and at my request the inhabitants of this great Territory are displaced; at my command they are here? Who gives me that power? Let the world inquire? It is the God of heaven; it is the Spirit of the Holy Gospel; it is not of myself; it is the Lord Jesus Christ, trying to save the inhabitants of the earth.

The people are here; they endure. Did they bring their bread with them? No. Did they bring their meat with them? No. Did they bring that that sustained them until they raised it from the earth? They could not do it, for they were obliged to bring tools, ploughs, drag chains, &c.; they were obliged to bring their wives and children in their wagons; five and six, and eight, and in some wagons ten

people would get huddled together, to drive a thousand miles from all sustenance, and there plant themselves in the wilderness, where nothing met the eye but snowy peaks, and parched vales; and trust in the God of Israel to sustain them. Let the world ask the question,—would the Methodists thus run the hazard of losing their lives for their religion? Would the Presbyterians, the Baptists, the Quakers, or their old mother, the Roman Catholic church, run the same risk? Would she venture thus in the wilderness? No. It is not very common to find a whole people on the earth, as in the case of the Latter-day Saints, who would do it; though single individuals might be found so enthusiastic as to sacrifice their lives, and run into a lion's den, in proof of their faith in their religion; but where are the tens of thousands, and the scores of thousands, and the hundreds of thousands, who would lay down every principle of life and happiness, and everything that is desirable pertaining to this world, for the principles of eternal life; and would go forth into the wilderness, having no other stay but the hand of God to lead them? They are not to be found!

We meet here and celebrate the day: five years we have been in this valley; and I will say to the new comers, our brethren, or those who are not our brethren, three years ago last October, the first house was reared in this place. There was not a rod of fence, nor a house, except the old fort, and a little log cabin. Here we are now, spread out from the east to the west, measurably so, but more extensively to the north and south. Travel through the valleys, and scan the houses, and the farms, and see the improvements that have been made; take the back track of the "Mormons"; follow them from here to Nauvoo; from Nauvoo to Far West; then to Kirtland; and back to Missouri again to Jackson county, and all people will acknowledge that the "Mormons" have had enough to do to mind their own business, and make the improvements that have been performed by them: they have done nothing but mind their own business. Look at the improvements that have followed this people, in all their travels up

to this place, for a testimony of their endurance, and unflinching industry.

I say to this community, be humble; be faithful to your God, true to His Church, benevolent to the strangers that may pass through our Territory, and kind to all people; serving the Lord with all your might, trusting in him; but never fear the frowns of an enemy, nor be moved by the flatteries of friends or of enemies from the path of right. Serve your God; believe in Him and never be ashamed of Him, and sustain your character before Him, for very soon we will meet in a larger congregation than this, and have a celebration far superior: we will celebrate our perfect and absolute deliverance from the power of the devil: we only celebrate now our deliverance from the good brick houses we have left; from our farms and lands, and from the graves of our fathers; we celebrate our perfect deliverance from these.

Our lives have been spared, and we are yet upon this planet; and by and by we will celebrate a perfect deliverance from all the powers of earth; and we will keep our eyes set upon the mark, and go forward to victory.

I say to the aged, to the middle-aged, and to the young—all be true to your God, true to your brethren, and kind to all, serving God with all your heart; and may He bless you for Jesus' sake. Amen.

Trans. DEWI ELFED JONES.

KNOWLEDGE.

(From the "Deseret News.")

KNOWLEDGE or understanding is increasing, here and in the world to come. Some think that it would not make much difference whether they learn much or little, whether they attain all the understanding that is within their reach, or not, while they wait in the world, believing that if they were to pay their tithing, go to meetings,

say their prayers, and fulfill those particular duties which were commanded, it would be well with them, and as soon as they put off this mortal body, they would see as they are seen, and know as they are known, that they would know all things, yea, as much as their brothers who sacrificed all their time and talents to attain knowledge and roll forth the Kingdom of God, paying no attention to wealth, personal aggrandizement, nor fears, scorn, or flattery of the world.

But this is a mistaken idea, and all souls that embrace it and practice it will have cause to mourn, when those souls arrive in the world of resurrected bodies (if they are so fortunate as to arrive there); for they will find out, to their sadness, that God asked them in this world, not only for their obedience to his revealed will, but also a search of their purposes and their plans, such as had been revealed to those who through faith were ready and willing to consecrate all their powers, their abilities, and their possessions, to labor to bring forth benefit to his Church and Kingdom on the earth.

If, on our entrance to another condition of existence, we see as we are seen, that is, as some think, that we will see and comprehend God our Eternal Father, as He sees us and comprehends us, then Gods will cease to exist, then all the glory of the heavenly kingdom will vanish; those areas of light and glory will be thrown into *chaos*, and the glorious objective of an eternal residence which we were seeking, will be snuffed out, as soon as all the beings in it become equal in knowledge; for the great and exalted I AM is the glory of that Kingdom, and His glory is contained in the pure understanding that he possesses over and above his dependants and the creatures of his making. When they arrive at the same level of knowledge as He himself, they will know as much as he does, and He will have no further authority or government over them, and that, then, would be the furthest extreme of the greatness of heaven for men; since he would be as great as his God, he could go no higher, rather he would live in a disordered confusion eternally.

Is this what the Saints are striving for? No! This constitutes the glorious beauties of the government of Lucifer; they are all disordered, and anything short of that would be hell for him and his subjects. All the hosts of hell strive for supremacy, to know how

they can go higher than their leader, their god, and this would cause confusion in any kingdom. But our God, the Father of our spirits, has wisely ordained the most perfect order throughout his entire governments, and in that order He himself is the head, for though there are lords many and gods many, yet for us there is only one God, who is the Father of our Lord and our Savior Jesus Christ, and he is our older brother: and the higher we exalt them in our esteem and our deeds, all the greater will be our glory.

Jesus declared to his Saints, his youngest brethren, what he desires, and when he desires, according to their faith and their obedience; for His work is to establish his Kingdom, by overcoming and subduing all things that are governed by the laws and rules of his kingdom, which were given to him by his Father and us; and when he subjects all things to himself, then the Son, our oldest brother, will be subject to his Father and us, the same way the Son asks us to be subject to him, so that he may be the God of all in all and over everyone, inasmuch as he possesses knowledge over and above all the creatures of his creation.

Knowledge is power, or in knowledge power is contained; and because God knows more than any one of his creations, he will govern them according to his will; but if man could attain the same level of knowledge as his God, He could no longer govern over him, and we would encounter again that disordered confusion that makes up hell. Order governs in heaven, and confusion in hell.

What, then, is to be done, if man progresses eternally, the day will inevitably come in which he will know as much as God now knows, however little the progress may be. The truth allows that man is made in the image of God, and the difficulty is immediately resolved; for if man was formed in His image, He was of course once a man, and from manhood, through continual progress, he became a God, and he has continued to progress from his manhood to the present time; and according to the same principle, he will continue to progress endlessly. And man also can continue to progress in knowledge and power, as soon as he chooses, and strive to become like God; but since God has greater experience, he can progress more rapidly; consequently, man cannot ever rise above his maker,

so as to acknowledge his God, as his God acknowledges him.

What, therefore, is the meaning of the verse, "to see as we are seen, and to know as we are known?" The meaning is, we see everything below us, as a stage of our existence, the same way God sees us and everything below him as a stage of His existence; for if we were able to see everything as God sees, we would know as much as God knows, and God would cease to be a God to us, for Godhood signifies knowledge and power; and if man were to know as much as God, power over man would cease with God, and all heaven would become a republic of Bedlam. But God by his knowledge, has left the crown to himself, and to his own service; and wherever there is a crown, of necessity it will mean a kingdom is there; and wherever there is a kingdom, it will mean a King is there. Consequently, the government in Heaven cannot be a republic, according to the comprehension of a wicked world; and if it were, there could not be a king, for equality of knowledge on the part of the subjects would dethrone him; and he would be just as old eternally as whoever got to govern or sit on the seat of Government, or to act as mediator among his equals.

What concerned person who is looking forward to a glorious and pleasant future would wish for such a state of affairs, such a structure of government in the eternal worlds, that he could go down to his grave in peace, singing Hallelujah! *vox populi vox Dei* (the voice of the people is the voice of God), it is the people who reign supreme! and when we go beyond the veil of mortal existence, we will stand the same chance of being elected as Governor over everything, with the God whom we worship.

Is this the glorious uncertainty that will calm the souls of the Saints, while they ponder the truths of the eternal worlds, and their resurrection to eternal life? If their hopes are vain, their faith is vain; and all their labor, trials, tribulations, and their sufferings are vain, and in the end they will reap the reward according to their labor, sow to the wind to reap a whirlwind, which will prove that they are chaff instead of wheat.

But the Saints know whom to believe. Their God is the King of kings, and the Lord of lords; his government is over everything, and

he directs his hands so that he may do good; he has made known his purposes, and he will accomplish them.

In this do the Saints rejoice, that their God knows all things that pertain to his governments; consequently, he has power to manage all things that pertain to his children, so that he may do good: and even though all creatures of his creation were to shout, *vox populi vox Dei*, he would say to them, I am God, and there is none other but me, to manage my works; do ye, therefore, whatsoever thing I command you; and he who does nothing more than I command, and does not seek the welfare of my kingdom with all his soul, and who does not by his own compliance formulate ways and means for the success of my family, is an unprofitable servant; such are not sons but bastard children who leave my work, and who follow after their own greed, which will cause them to run after the god of their own choosing, and allow my people to go down to perdition; or if they are all preserved, it will be so they may possess a lesser glory, and will be ruled over, instead of being rulers.

EMIGRATION.

(From the "Millennial Star.")

IN order to emigrate the Saints with only £10 each, it will be necessary to make every possible arrangement to avoid needless expense; and that none may be incurred by detention on the way, an Agent who is well acquainted with the business will be sent to the United States for the purpose of procuring wagons, oxen, provisions, &c., and whatever else is necessary for a fit-out across the plains; and to have them in readiness upon the arrival of the companies upon the frontiers.

To effect this object, every person purposing to join the ten-pound companies is required to forward immediately to our office the sum of £5, to be forwarded by our agent.

This amount is required over and above the deposit money, and in all cases should be forwarded to us through the Presidents of Conferences, on or before the 20th of December. The remaining £4 will not be required until the time of shipping.

It is also advisable for those who do not join the ten-pound companies, but have means to fit out teams for themselves and families, to forward money for the purchase of them by our agent. This will save them detention by the way, and also a vast deal of trouble and expense, which they would be subject to in numberless ways, traveling through a strange country, trading with strangers for their preparations, and similar things.

According to the prices which have been furnished us, no one should expect to procure a team suitable for the plains, consisting of two pairs of oxen, two cows, and a wagon, for less than £40; and if they wish their flour and other provisions supplied to them for the land journey, the amount of money sent should be increased for that purpose.

Every person's name should be forwarded to us with the amount of money which they send, that there may be no mistake in returning to them the full value thereof, in whatever they may order purchased.

We learn that tents, and wagon covers can be supplied here to better advantage than in St. Louis; and we shall make arrangements for furnishing all that may be required by the ten-pound companies. All others who will require tents or covers would do well to inform us as early as possible, that they may be provided for in our arrangements; also the size of their tents, or the number of persons which they will be required to accommodate.

It is of the utmost importance for the well being of the Saints, in the coming emigration season, that these items be punctually attended to; and if there be any who cannot furnish the amount of money required, by the 20th of December, from not having closed their business, &c., let them not fail to forward it the first possible moment after that date.

As a general thing, it will be advisable for the Saints emigrating from the same Conference, to go together; should there be cases, however, where circumstances render it particularly advisable for persons to emigrate early, we should be timely advised, that we may enter their names for our first ship.

Included in the passage money to New Orleans, the following amount of provisions will be furnished to each adult passenger,

sailing after the 16th of January, 1853; and half the amount to children under fourteen years and over one year old:—

Dietary scale for the voyage to New Orleans, required by Act of Parliament of June last:—

25 lbs Bread or Biscuit,
 20 lbs Flour,
 37½lbs Oatmeal,
 20 lbs Rice,
 5 lbs Sugar,
 1¼lbs Tea,
 1¼lbs Salt,
 2 quarts Water, daily.

In addition to the above, we shall furnish—

10 lbs Pork,
 5 lbs Molasses,
 3 lbs Butter
 2 lbs Cheese,
 1 pint Vinegar.

The issue of provisions will be made daily.

The vessel or vessels which may sail before the 16th of January, will be victualled for eighty days, and those which sail after the 16th, for seventy days, as required by law.

ELDERS INTENDING TO EMIGRATE.

AMONG those who are anxious to gather with the Saints the coming emigration season, and who have our approbation in so doing, are several Pastors and Presidents of Conferences, &c., whose names we here record:—

Counselor to the President of the Church in the British Isles—
 Levi Richards.

Counselor to the President of the Welsh Church—Thomas Pugh.

Pastors or Presidents of Districts—Cyrus H. Wheelock, Jacob Gates, Moses Clawson, Isaac C. Haight, Appleton M. Harmon.

Presidents of Conferences—Vincent Shurtleff, Claudius V. Spencer, Joseph W. Young, George Halliday, William Speakman, Richard Rostron, John Lyon, James McNaughtan, George Kendall, John Carmichael, John Kelly.—*Star*.

THE NEPHITES AND THE LAMANITES.

O, who has searched
 In the records that be,
 And has read the account
 Of the evil world it was?
 The remainder with Mormon
 Left with heavy hearts,
 They saw their entire nation
 Decaying in the earth.

After destroying the Nephites,
 The Lamanites were long,
 In distress that is unknown,
 Dwelling on the land:
 Many generations passed,
 And the grievous Gentiles came
 Into their midst to divide their lands
 All for themselves.

O, who has seen,
 On the great continent,
 This people wandering,
 Without refuge at any time,
 While the proud Gentiles,
 By constant violence and oppression,
 Distributed the land they considered
 Earlier to be their own.

And who is there that believes,
 Who does not await the time,
 That sin and all oppression will
 Be driven completely from the world;
 And when the truth,
 Like a rainbow in the rain,
 Beautiful will show the promise
 Of the great peace that will come.

O, you, sorrowful posterity
 And greatly oppressed,
 The sorrow will come to an end,
 And you will be fully delivered:
 The Lord has proclaimed you
 To be His remnant;
 From Abraham you have descended,
 And have received attention from heaven.

Your stones will be glorious
 With fair colors,
 And the sapphire will shine
 Around you some day:

You shall have windows of agate,
 Within this good land;
 And your gates will be full of carbuncles,
 To welcome you happily.

Come back to Zion,
 With your song of rejoicing;
 Your sadness and your woes,
 Will flee before you;
 The great powers of heaven,
 Will come down to set you free;
 Jesus will be your Judge,
 And will be in your midst.

At that time the sentinels,
 Will all be in agreement,
 When God brings Zion again,
 Which was lost from the world:
 The wolf and the kid will lie down
 In complete peace together,
 And the lamb will be a friend to the lion,
 Without fearing at any time his wrath.

The whole earth will be filled
 With the true knowledge of God,
 And nothing will harm,
 Or grieve any living soul:
 And these are the good tidings
 Which we declare to everyone;
 They contain great happiness,
 And eternal fulfillment to man.

RUINS OF AN ANCIENT AND MAGNIFICENT CITY AT TINIAN ISLAND, IN THE PACIFIC.

(From the "Edgartown (Mass., U. S.) Gazette.")

CAPTAIN Alfred K. Fisher, of this town, informs us that, when on his last whaling voyage, in the ship *America*, of New Bedford (which was about eight years ago) he had occasion to visit the island of Tinian (one of the Ladrone Islands) to land some sick men. He stopped there some days. One of his men, in his walks about the island, came to the entrance of the main street of a large and splendid city in ruins. Captain Fisher, on being informed of the fact, entered the city by the principal street, which was about three miles in length. The buildings were all of stone, of a dark color, and

of the most splendid description. In about the center of the main street, he found twelve solid stone columns, six on each side of the street; they were about forty-five or fifty feet in height, surmounted by capstones of immense weight. The columns were ten feet in diameter at the base, and about three feet at the top. Captain Fisher thinks the columns would weight about sixty or seventy tons, and the capstones about fifteen tons. One of the columns had fallen, and he had a fine opportunity to view its vast proportions and fine architecture. From the principal street, a large number of other streets diverged. They were all straight, and the buildings were of stone. The whole of the city was entirely overgrown with coconut trees, which were fifty and sixty feet in height. In the main street pieces of common earthenware were found. The island has been in possession of the Spaniards for a long time. Six or seven Spaniards resided on the island when Captain Fisher was there. They informed him that the Spaniards had had possession about sixty years—that they took the island from the Knackas, who were entirely ignorant of the builders of the city, and of the former inhabitants. When questioned as to the origin of the city, their only answer was, “There must have been a powerful race here a long time ago.”

Captain Fisher also saw on the island immense ledges of stone, from which the buildings and columns had evidently been erected. Some portions of them exhibited signs of having been worked. Here is food for speculation. Who were the founders of this once magnificent city in the North Pacific, and what has become of their descendants? Whatever the answer may be, they were evidently a race of a very superior order.

Trans. D. E. JONES.

THE EMIGRATION.

TUNE—“Caerphilly March.”

THE hour has come to us gladly, to depart from old Babylon,
 And sail to Zion, from the captivity of the land of enemies;
 Wicked men, full of violence, who have lifted their voices in one cry,
 To spill the blood of the righteous, wise men beneath the heavens;
 An angel of God lifts his voice, calling us home;
 Great Babel is falling, and all her glory is fading;

Her plagues are drawing nigh; the day of her collapse comes soon;
 For the saints there is deliverance, on the dear land of yon Zion.
 The great banner is before us, waving and spreading out:
 Across the tops of the waves of the ocean, toward the land full of
 blessings,

Let us go with haste, great is the privilege to all the saints who are there,
 Beyond the reach of the conspirators' treachery, and no sadness in any breast.
 "Farewell to all now," of our friends, great and small;
 To Zion let us go singing praise to God, and rejoicing,
 With love in our heart, we shall have in this land; let us go to the happy
 Land of feasting, to possess eternal bliss, pure health, long, and peace.

Who are these who now fly, in a great host, all far off,
 Like swift doves to their chambers, from the destruction?
 These are saints, who today, are sons of God, children of the day,
 Bounding from their captivity, across the course of those who are free.
 There will be great success, that is the mark of heaven's gift,
 To the ranks of the delivered, in the valleys of mount Zion:
 Fields full, of every grain, we shall have there openly;
 Sweet vines on its meadows, pure milk, nourishment, and honey:
 There grow fair berries, the yield of bounteous, sweet fruits;
 Vineyards, lush gardens, and sweet herbs and delicacies;
 Full garner, abundant food, is to be had there, the best indeed,
 And God's peace, like a river, will flow across our land.
 We will sing on our journey, over the waves of the great deep;
 The cities of mount Zion, have captured the desire and love of our heart;
 Her temples purify the splendid, happy breast unfailingly;
 Her pure laws will lift us all to the warmth of eternal life.

Hail to a better, happy day, when pain will not exist,
 In Zion, where the King of heaven desires to make his dwelling place:
 O! such an honor, great in size, no pestilence will ever come to her;
 We'll have our fill of heaven's food, from the honor we have before him;
 Instead of ugly reproach's look, we'll go to the dear land of the feast;
 Beneath the vines we shall sit, under the fig trees we shall sing;
 Sweet wine we shall have there, hardly anyone will be in fear;
 And an enemy to frighten us, in his anger, will come no more;
 The fair maiden will step light and free;
 Young men, and maidens, and older men and women are now seen;
 Of one mind, blessed, there we shall dance together;
 Our sorrow turned to joy, and we shall have continual peace.

The wise leader of heaven and earth, shall with his host come down,
 To Zion to reign with the saints for a thousand years:
 His great will, across the earth, will be done, as in heaven;
 The world will be as the Lord's garden, with prosperity everywhere.

DEWI ELFED JONES.

MISCELLANEOUS, &c.


VIRTUOUS men are respected publicly by every good man, and in secret even by wicked men, for the rays of virtue shine in the eyes unwilling to perceive them.

THE WISE renounce praise; being desirous of praise shows small merit, and a selfish mind that is the constant companion of ignorance.


FLATTER not, and receive not flattery; follow the voice of your reason, and then you will be safe.


PAYMENTS FROM NOVEMBER 12 TO NOVEMBER 25.—Monmouthshire, £4; Llanelli, £2; Flintshire, £1 10s; Anglesey, £2 16s 11c; Llanilltyd, 10s; Pontytypridd, 14s; Aberamman, 7s 1c; Dowlais, 9s 7½c; Hiwwaun, 3s 3c; Georgetown, 16s 1½c; Merthyr, £1 7s; Pendaren, 4s; Ffynnon Tydfil, 3s 2c; Troedyrhiw, 8s.—Total, £15 9s 2c.

“J. H.”—The behavior you mention, namely going to taverns, is totally inappropriate, and something that should be put aside without delay.

 President W. S. Phillips wishes for those who send letters to him for answers, to remember also to send stamps; otherwise they cannot expect to receive their answer, since stamps, as was reported before, do not grow.

NEW HYMN BOOKS.—The last part of the Hymns went to press last Wednesday, and the book will be sent to the binder without delay, so that some will be ready by Christmas. It contains 575 Hymns, and the same number of pages as the English hymnal.

 We are sorry for not having corresponded with some who have written to us lately; we have been too busy with the Hymn Books.

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