

ZION'S TRUMPET,

OR

Star of the Saints.

No. 21.]

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[VOL. IV.

THE EMIGRATION.

THE season of Emigration for the Saints is fast approaching; many are exerting themselves in preparing to leave their homes, their kindred, and their native land, to join those who are more dear to them, in a far distant region. The invitation of the First Presidency of the Church is by no means unheeded; the tidings that go forth from Zion seem to carry to every honest soul, the very peace that dwells within her borders; and a desire is kindled that cannot be satisfied until they become dwellers in her habitations, and heirs to an inheritance that shall secure to them her eternal glories.

Some of the conferences, we learn, are anticipating the removal of more than half their numbers in the coming Emigration season, which indicates that the spirit of gathering is the prevailing influence at the present time.

On this subject we would therefore offer a few suggestions. Many have thought they would willingly sacrifice all they had, and undergo almost any hardship that they could endure, if they could only be gathered with the Saints; and were it not for the watery deep that lies between, we have thought many could scarcely be persuaded from starting on foot, to follow the example of Israel when they went out of Egypt in search of a promised land;—believing that “what man has done man may do.”

The time, however, has not yet come for the great waters to be

rolled back to the north, and the continents and islands to be united, that a highway may encircle the earth for the ransomed of the Lord to walk in, as will yet be the case when Zion and Jerusalem shall receive the homage of all people that dwell upon the earth. The perils of the deep, as well as trials on land, now lie in the path of the Saints as they journey Zion-ward; and because they first have to *ride* the billowy deep, they need not suppose that they must necessarily be deprived of the pleasure of *walking* the desert plains, or climbing the rugged pathway of the mountain range, by which the peaceful, lovely vales of Zion are hid from a tumultuous world.

We have proposed that all who can furnish £10 per head emigrate the coming season to the valleys of the mountains; and because of the encouragement given by naming this small sum, many are exerting themselves to go who otherwise would not have thought of going. But we would remind all such as purpose to emigrate with £10 per head, that they cannot expect to go as comfortable as those who go with £20; for while the amount of means is reduced, the conveniences are necessarily reduced in proportion. They cannot expect to have so many horses, cattle, and wagons to haul themselves and luggage over the mountains; and this will open up the way most effectually for many of the Saints to enjoy that anticipated, and, with many, long-desired privilege of walking over the plains. They cannot expect to take so much luggage with them, if they have not the cattle and wagons to haul it for them.

Upon this subject we have a word of counsel for the Saints, and they will do well to pay heed unto it, inasmuch as by the experience of those who have gone before, those who remain may be benefitted, if they will be wise:—It has been the cry of very many who have emigrated heretofore, that they took far too much luggage with them; that it was not only a great expense to them, but a great source of trouble and anxiety; and after they had suffered bitterly the evil, of which they were timely advised, they have written advisedly to their friends, that they might not be caught in the same snare for the future. Let the Saints be wise in this respect; foresee the evil and shun it. Dispose of your old iron-bound chests, that have been

handed down from generation to generation; and in place thereof, get light boxes, well made, not exceeding 40 inches long, 20 inches wide, and 20 inches deep; such as you can conveniently handle upon ship-board, or lift in and out of your wagons upon the plains.

Dispose of your antiquated *picture frames*, that were bequeathed to your great-great-grandfathers and grandmothers by their sires from time immemorial, and are still handed down from father to son, peradventure the only legacy he has to confer upon his posterity, and used to adorn some horrifying design, representing some hideous monster of the infernal regions of the damned, or some other of the thousand and one designs, too vulgar to be excused except by an adulterous generation who have but little regard for the conception of the human species. And to those who take more pleasure in reflecting their image in the old massive-cased looking-glass that their great-grandmother had had given to her on her wedding day, than to part with it and go home to Zion, where they may see themselves in the great looking-glass of Heaven, reflected by the Light of Truth—we would only say, “Good Lord, deliver us” from all such gods and vain worship. And we would just remind all those who are more strongly attached to such relics than they are to the idea of gathering, that the devil will soon invite them to gather to a region where he will not even allow them to take their bodies, say nothing of their fine clothing, jewels, and other like gods, upon which their covetous hearts are set. His invitation will not go unheeded; he will lay the body low, and release the spirit from the momentary cares and anxieties of the world, to participate in the more augmented miseries which the spirit will be susceptible of while under the dominion of him who holds the power of death. Saints should be wise; they may profitably remember the commandment given to Israel, “Thou shalt have none other gods before me,” and keep the counsels of the Lord, and live.

We would say nothing against those feelings of veneration, respect, and gratitude which every man feels, or ought to feel towards his progenitors, and which prompt him to prize so highly any relics of them or their times; but those feelings should never be allowed to hinder men from keeping the commandments of God.

They had better be sacrificed by the Saints, if needs be, to obtain an inheritance in Zion, where you can show your true respect for your ancestors, by doing those works of salvation which will prove to their eternal glory. Relics or interesting specimens of antiquity, to be transported so far, and at such great expense, should be such as are valuable, and can be rendered useful in Zion.

Mechanics who take tools, would do well to take only those which are valuable and light, leaving many of the heavier ones behind, as most kinds of tools can be obtained in the Valley. Many kinds of *professional instruments* could be profitably taken.

Many have thought heretofore, that they could not emigrate without taking five or ten years' supply of clothing with them, and have laid out their money in purchasing what they thought an advantageous fit-out, till they had not money enough left to pay the freight on them, and then have had to dispose of them by the way, at perhaps half their value. This reminds us so much of the fable of "The Country Maid and her milk-pail," that we think the Saints in future should learn wisdom by it. Leave your ten years' stock of clothing and shoe leather behind you, and do not think it a sin to take a little money with you, that you may patronize the home manufacturer in Zion, and thus help the Saints to keep the command of God to wear their apparel plain, and of the workmanship of their own hands. It might injure a person's reputation in this country, if he could not wear as fine broadcloth, as glossy a hat, and as fashionable a boot as his neighbor; and the lady that could not dress in as rich silks and satins, wear as many gay ribbons upon as rich a bonnet, and be adorned with as many jewels as her neighbors, might be looked down upon as not becoming fashionable or even respectable circles in this enlightened age. But Saints who gather to the mountains, are sufficiently excluded from the world to deem it both fashionable and right, for men and women not to esteem themselves above their neighbors who are just as virtuous and good; but to cultivate equality as well as economy; to do unto others as they would be done unto; to respect and provide for the poor; to have a man's worth in society known by his good works, instead of his money; to live by

industry, instead of speculating to maintain an idle and profligate life; in short, it is right there to be unpopular in the eyes of the world, by abhorring pride and all manner of iniquity which is practiced in Christian society to satisfy the pride and lusts of men, and by exalting righteousness to reign supreme among the people.

We remind the Saints of these things, that they may shun extremes, while it is made their duty to provide that which is necessary for them upon the journey; such as good serviceable clothing, both for cold and warm weather, sufficient at least to last them while they are traveling, which will be from six to nine months, not forgetting a suitable supply of boots and shoes for the plains; also some cooking utensils, which should be very light, and only such as are absolutely necessary for preparing food by the way. As the cooking ware used upon the plains is so different from that required upon shipboard, it can be obtained in St. Louis perhaps better than in this country. Some strong tinware is very serviceable for family use upon such a journey.

Those who expect to go through to the Valley with only £10 per head, should leave all unnecessary luggage behind them, turning it into cash to help them by the way, and take no more than one hundred pounds weight to each person, and in many cases it can be considerably less where there are several children in a family. All freight over one hundred pounds per head must be paid for, when carried on the American rivers; and it is worth seven pence per pound to transport it from Council Bluffs over the plains. Let the Saints in Britain bear this in mind, and leave their cumbersome *rubbish* behind them, rather than pay for its transportation to the Bluffs, and then see it tumbled into the Missouri river because they cannot carry it further.

But, says one, must I furnish £10 for my child which is only three months old? Yes, it is included in the estimate. Every child under one year is taken free over the ocean; but when they come to take passage upon the land, they are proportionately expensive; and that portion of the £10 which they will not consume, others of the family will be sure to find use for. It will cost just as much per pound to haul the clothing and nutriment upon which the child depends, as it will for

others; and because of the child, both the mother and it will need to ride more or less by the way, and the cattle to draw them will cost money. Women with small children require upon such a journey what others do not. We have named the least sum that we feel justified in encouraging emigration upon, where companies expect to travel with teams. The expense of emigrating by the wheelbarrow, hand-cart, and foot trains, we have not yet learned.

After the reports of the numbers who intend emigrating are furnished us, which should be done by the first of November, those who can only furnish £10 or £20 per head will be advised in relation to their organization, the amount of means they will require to send with an agent to procure teams, &c. All teams furnished by the funds of their company, which will be about one to every ten or twelve persons, will still be the property of the company when then arrive in the Valley, to be divided among them in proportion to what each one has paid.

Those who have more than is required to emigrate with, will do well to pay the debt they owe to the Lord. Pay him your tithes, as he requires of you, if you desire his favor, and would escape being arrested on the way by a messenger from another world, and called home to settle your accounts in a higher court. It is becoming very fashionable for travelers to pay insurance money when they start upon a journey; and we can confidently recommend the tithing office at 15, Wilton Street, as the only safe insurance office for the British Saints who leave this port on their way to Zion. Many of the Saints who have more than £10 would willingly give the overplus to assist a brother or sister; but of all such we would ask, have you paid the Lord what belongs to him? If not, what right have you to give that which is the Lord's to another? Has he said that you might esteem a friend before him? In all these things be not deceived; but remember that friendship with the Lord is more than all the world without it.

After you have done this, if you have any means to impart for the gathering of others, remember for the "Perpetual Emigrating Fund," for means which are contributed there, not only emigrate the Saints now, but return and take others again and again; thus

corresponding with its name, and ultimately producing considerably more good in gathering the Saints, than is accomplished by giving means where they are consumed in the present emigration, and no return made of them for others. Those who will lay aside selfish, individual motives, according to the genius and spirit of the Gospel, and consult with their Presidents upon the use they should make of their means, will bring far more salvation to the Church and themselves. For this purpose were your Presidents given to you.

We do not purpose in our communications to hold out inducements not to be realized, to encourage emigration. We write for those who are determined to go, feeling that it is a sacred duty, which they owe to God, to themselves, and their children after them. Those who go for any other motive, will be ill prepared to meet the trials of such an arduous journey. Where anything less than Eternity is in view, the spirit is not sufficiently exalted to brook the difficulties that lie before the Saints, to endure the rage of persecutors, or to meet undismayed the power of the destroyer that seeks for conquest on the earth.

The murmuring spirits that infested the camp of Israel anciently, brought the wrath and indignation of God upon the people, and they long weltered under his curse because of it; and all such spirits who are ready to complain at the dealings of God, are not encouraged by us to accompany the camps of Israel who journey in the last days. They are a curse to any society who would live in peace. Their proper place is in Babylon while they remain in this world, and the regions of the damned when they go to the next.

The Saints who gather, have every prospect of blessing before them that can be derived from the possession of the earth, air, fire, and water; which are free to all, and are gifts of God to men with which to supply their temporal wants; yet this will only prove a snare to them if they forget their God, and do not make *all things* which they control subserve the building up of His Kingdom upon the earth, to the glory of God, and the immortality and eternal life of man.

S. W. RICHARDS.

PROCLAMATION!

TO THE PEOPLE OF THE COASTS AND ISLANDS OF THE PACIFIC
OCEAN, OF EVERY NATION, KINDRED, AND TONGUE.

BY PARLEY P. PRATT,

An Apostle of Jesus Christ.

(From the Australian Edition, by Elder C. W. Wandell.)

[Continued from page 315.]

CONTINUATION OF THE GENERAL ADDRESS, &c.

We now solemnly predict, in the name of the Lord God of Israel, that in a few years, the world shall bring together and compare ancient records, as sacred and as true as the words of Jesus Christ—as holy as the Bible; records which unfold the Gospel of the Son of God, revealed, at least, to three distinct nations of the earth, by his own ministry in his glorified body.

We will also name these records; as follows:—

Records of the Jews, (the Bible); written in Asia.

Records of the remnant of Joseph, the Nephites, (Book of Mormon); written in America.

Records of the Ten Lost Tribes of Israel; country not yet revealed.

These three national records will be familiarly known among the nations, in a few years; will be demonstrated as to their truth; and each of them will contain an account of the ministry of Jesus Christ to their respective countries, as he did really appear to them after his resurrection. The words which he spake, the doctrine he taught, the Gospel and ordinances he set forth and commanded, will be written in each record.

In Judea, he chose and ordained twelve Apostles, viz., Simon Peter, Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James, Simon, Zelotes, and Judas Iscariot.

In America, he chose and ordained twelve Apostles, viz., Nephi, Timothy, Jonas, Mathoni, Mathonihah, Kumen, Kumenonhi, Jeremiah, Shemnon, Jonas, Zedekiah, and Isaiah.

In the country of the Ten Tribes, he, of course, chose other twelve, whose names will appear in due time.

Besides these records of his personal ministry, there were many of other countries and nations (which held no communication with the nations where these administrations were had, and these quorums chosen), which received a knowledge of his death and resurrection, and the Gift of the Holy Ghost. They have, also, written an account of the same.

Now, all these records which are saved, and which contain the word of God, will come to light and be revealed. There is nothing hid which shall not be made known: neither is there anything secret which shall not be revealed, and come abroad, in connection with the "times of the restoration of all things, which God hath spoken by the mouths of all his holy Prophets since the world began."

"The Jews shall have the words of the Nephites; and the Nephites shall have the words of the Jews. And the Nephites and the Jews shall have the words of the lost Tribes of Israel; and the lost Tribes of Israel shall have the words of the Nephites and of the Jews." And thus the word of God shall be brought together and embodied. And the nations who have written it, shall be brought together and embodied also. And the things of all nations shall be revealed; and the earth be overwhelmed with the knowledge of the past, the present, and the future; and darkness, bigotry, superstition, and falsehoods of every description, shall flee away, as the fleeting shadow of a cloud, from off all the earth.

The inquiry will be, What are the evidences upon which rests the truth of the Book of Mormon? To which we answer: Search the book and learn for yourselves. You will find—

First—The testimony of the witnesses.

Second—The consistency, harmony, and evident truthfulness of its history and prophecies.

Third—The simplicity and purity of its doctrines.

And last, and best of all—The Gift of the Holy Spirit of truth,

which bears witness to the heart of every honest, prayerful man, who desires to know and do the truth.

Truth is light.

Light is spirit.

Light cleaveth unto light.

Truth embraceth truth.

Intelligence comprehendeth intelligence.

Spirit recognizeth spirit.

Like embraceth like in all spiritual things.

These are some of the laws of nature in the spiritual world, and are as true, and as capable of demonstration, as any physical law of the universe.

Two balls of quicksilver, placed in contact, immediately recognize and embrace each other. Two blazes of fire, placed in near proximity, will immediately spring toward each other and blend in one. Two drops of water placed upon a table, will remain in a round or globular form, until they are enlarged so as to expand their circles, when, as they mutually touch each other, they will instantly mingle and become one globular form. So it is in spiritual things. There is in every man a portion of the spirit of truth; a germ of light; a spiritual test or touchstone, which if strictly observed, studied, and followed by its possessor, will witness to him, and will, as it were, leap forward with a warm glow of joy and sympathy, to every truthful spirit with which it comes in contact; while by a shudder of disgust, it will recognize a false spirit, a lie. Call this spiritual magnetism, or what you please; it is so, and is a law of nature.

Herein consists the mystery of the agency of man. This is the reason why a man is under condemnation for rejecting any spiritual truth, or for embracing any spiritual error. A man's deeds are evil; his monitor is unheeded; his good angel, and the good spirit within, are grieved; and, after many admonitions which are not heeded, they retire, and leave him in the dark; he loves his own; he cleaves to a lie; he rejects the truth; darkness still increases; the world, the

flesh, and the evil demons allure him onward, till death closes the scene, and ushers his spirit from the rudimental state of man, into the next sphere, when his evil demons and companions in darkness surround him, and dwell with him; each contributes his portion of the darkness, till cloud mingled with cloud, envelops the whole in black despair, obscures the vision, forbids the eye to behold, the tongue to utter, or the pen to describe.

On the other hand; a man's deeds are good—as saith the Scriptures, “He that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God”—he obeys his monitor within him; he welcomes to his bosom every true and holy principle within his reach; he puts it into practice, and seeks for more; his mind expands; the field of intelligence opens around, above, beneath him; wide and more widely extends the vision; the past, the present, the future, opens to his view; earth, with its tribes; heaven, with its planets and intelligences; the heaven of heavens, with its brilliant circles of suns, and their myriads of angels and sons of God, basking in sunbeams of pure intelligence, and streams of light and love; each adding to and mingling in the light of the other, till the whole enlightens the vast universe, both spiritual and physical; and the vision loses itself in its very immensity, on the confines of its own infinitude.

Let a person look back on his past life, carefully review and examine the days of his innocent childhood, his first approaches to temptation, immorality, or crime. Does he not remember to have felt a disagreeable burning in his bosom, a disgust, a trembling of nerve and muscles, a hesitation, in short, a something disapproving of the act he was about to commit? And, if he still persisted, did not this burning and uneasy feeling increase almost to a fever.

Well, reader, this was your monitor—the Spirit of God within you. Had you heeded it, it would have kept you from every temptation and crime.

On the other hand, do you not remember, many times in the course

of your life, a fire, a warm glow of joy, a pleasing burning or sensation of pure light and pleasure in your bosom, approving of a good act, or prompting you to do the same? in short, a feeling of pure good will, kind sympathy, and boundless love to all good intelligences, and to man?—a purifying of heart and sentiment, as if you would wish to do good continually, and never sin? They were the promptings of the spark of divinity within you. They were the teachings, inspirations, and whisperings of that light, which lighteth every man that cometh into the world. It is sweeter than honey; more harmonious than music; more pure than the drops of dew on the roses of Paradise; more tender than the apple of thine eye; and more valuable than the gold of Australia. Blessed are they who cultivate and nourish it in their bosoms, and carry it out in their lives; for it is an emanation from the fountain of eternal life; and those who follow up from whence it came, will arrive at that fountain, as surely as a sunbeam leads upward to the centre of light.

(To be continued.)

MINUTES OF A SPECIAL GENERAL COUNCIL OF THE CHURCH IN WALES,

Which was held in Merthyr, October 4, 1852.

OPENED by prayer at half past ten in the morning, by President W. S. Phillips. Then the President proposed that R. Morris be the scribe, and seconded by Thos. Giles. Carried. Then Hymn 111 was sung, "Thy Spirit, &c."

President Phillips addressed the Council, saying, "Brethren, there are many things I have to tell you before adjourning today. One thing in particular about which we need to decide is the TRUMPET, for it is a means too small to contain all the ongoing news; and it is a matter for us to consider, namely whether to publish it weekly, or else to expand it. It is a great blessing for every nation to have a publication in their own language, which is absolutely indispensable. In the way the *Star* and the TRUMPET are coming out now, the one cancels out the influence of the other. There is great negligence

among the Saints, by their not reading the TRUMPET, and there are many officers who are guilty of this, and there is a great need to show this to everyone, because I am aware of some who hardly ever read it. Our duty toward the *Star* and the TRUMPET is to respect the one and disrespect the other; just as there are many, as they are in the society of high officers of this Church, such as apostles, &c., are prompt to disregard those who are in lower offices. In the Conference yesterday I intended to teach about this very special principle; the obedience of the Saints results from love, and not from the fear of those who preside over them. There has never been in the Church in Wales such obedience as there is at present, for which I am very glad." He showed that if a Conference President were to give counsel in a Conference or in some other place, and a Branch President were to give contradictory counsel, that obedience is always to be given to the highest authorities; and if some commotion were to happen concerning that again, he explained the manner of acting properly. One should not run to the Conference President first, rather one should speak lovingly with the Branch President, and tell him that what he taught was contrary to that which the Conference President taught; and then, no doubt, that person will thank the one who has approached him in this way; then the love between them will increase. Then he described the danger, on the other hand, of taking a different approach. He said,—“Brethren, see to it that this principle is taught in your conferences to the brothers and sisters, for this is a special one, and it is impossible to come to a unity of the faith without it. And if such a thing as this takes place, it is necessary for such a one to pull back such a teaching, and to do so publicly, if there is danger in the matter; this will not cause any harm on the good influence of such; all would be glad to obey at the time of such a thing, unless it is very dangerous, if only they are determined to convince them at the end of the counsel. But no one should obey if such teaching or counsel is different from the authorities and the revelations. If I happen to teach something against that which is in the *Star*, or some other place by the authorities of this Church, which thing is shown to me, O how grateful I shall be; no one should fear to act in this manner; and this is not opposition to the priesthood,

rather it is very orderly. Let no one write to me or tell me, if a Conference President happens to say something out of place; rather speak with him first in accordance with the procedure I have already noted. And if that Conference President continues to oppose, then make a higher appear; this is necessary among the Saints. Let no one be angry if there is some brother who refuses to be convinced. I ask for obedience to——. To what? That is the point. Well, says some Branch President, there is a man, kill him—there is a shop, go in and steal—there is a woman, commit adultery with her. Things like these are very unusual, and no one should act on them, because they are contrary to the revelations of God in this age; but there are some who have so much zeal, that were their President to tell them to kill, steal, get drunk, or commit adultery, they would do so immediately. But those things should not be, as they are contrary to the authorities, and also the epistles; for we receive counsels continually from the authorities and the apostles to look to the Doc. and Cov., and to act according to such; if there is something that is not in that book or another book, ask a question. One other thing; because we are like some in the same kingdom, and open to failings, if I have a failing, I hope that no one will take that as an example; and no one should follow the example of their Presidents in any bad way, but only give example that all should follow. No one is perfect in this Church; consequently, we must look where we put our feet down.

Then a hymn was sung, "It is lovely to dwell with the Saints, &c."

(To be continued.)

BLESSING.

DEAR BROTHER PHILLIPS,—I should like to have an explanation on one subject, if you please, by means of the TRUMPET. Is it all right for the Saints to request that a brother they do not know, such as a Conference President, give them a blessing, &c.? Having an answer to this question would be a great satisfaction to many besides myself. I have heard talk among the Saints and the officers, and that is what prompted me to ask the question.

R. V. M.

As far as my understanding goes in relation to the blessing of the Saints, that is the office of the Patriarch, and he has given permission to the Twelve, and to other special persons that preside in various nations. President Orson Pratt has written in the *Star*, and has declared the following,—“When I first came to this country, I observed a practice among the Saints that was completely erroneous, namely the laying of hands on them to bless them.” That should not be, except when there is a genuine need, except on persons who are being set apart for some mission. I myself observed brother Pratt refuse to bless conference presidents. Nor was President F. D. Richards willing to administer this ordinance, unless when there was a genuine need. But President Taylor was quite free in this regard; but that did not give anyone else the right. Lorenzo Snow was here, and he refused to administer to anyone. I advise the Saints to trust in the President of their Conference, and to acknowledge that he has more blessings for them than anyone else, except for those who preside over him. If a man came from heaven, I would not believe that he has more blessings for the Church in Wales, than the one who has been appointed, unless he presided over him.

W. S. PHILLIPS.

SLEEPING IN A WORSHIP SERVICE.

A totally lifeless and ugly custom,—it is an unpleasant step,
 To sleep in a worship service;
 To our God, it is better to give a hearing—
 His will is for our benefit.

In all parts it is a shame for anyone—to put himself
 At the door of eternity;
 This is also foolish, with no
 Modesty, rather a form of godliness.

Alas! preaching is quite confining—amusing
 To men who sleep;
 They choose not the protection of Jesus,—
 This kills hosts of his servants.

Let the unfortunate slackers who sleep—be delivered,
 With a vigorous pinch,
 To awaken them, the unproductive ones,
 To bear fruit today once again.

Nantygwenith, Merthyr.

W. R. ABRAHAM.

MISCELLANEOUS, & c.

LET your prayers be as frequent as your needs, and your thanks as frequent as your blessings.

Do not speak well of anyone who is undeserving,—that is nothing but poor flattery; do not speak well of yourself, no matter how deserving you may be, lest you are tempted to vainglorying; but may a good conscience be more valuable in your sight than the best praise.

TO THE WOMEN OF THE SNUFF.


Alas, snuff! this is an ugly creature,—and a completely
 Unsightly evil for women;
 The odor of her nostril is truly unpleasant,
 It stinks from afar.


Its existence is a surprise,—for destruction,
 An increase in wealth;—it is shameful
 That young women are free
 Daily with no criticism of this.

Cap Coch.


J. P. PROSSER.


PAYMENTS FROM OCTOBER 1 TO OCTOBER 14.—Monmouthshire, £22; North Pembroke, £1; Merionethshire, £3 1s; Dinas, £1 1s 1½c; Llanilltyd, 10s; Llanfabon, 9s; Cwmbach; £1 3s; Pendaulwyn, 8s 6c; Twynirodyn, 15s 3c; Llandaf, 4s; Eglwysnewydd, 9s; Cowbridge, 6s; Cardiff, £1; Aberdare, 10s; Aberamman, £1 10s; Hirwaun, 3s 3c; Cwmnedd, 7s 6½c; Rhymney, £1 0s 6c; Georgetown, 9s; Merthyr, 19s; Pendaren, 7s 1c; Gwernllwyn, £1 13s 2c.—Total, £39 6s 5c.

 President Simms, of the Anglesey Conference, wishes it to be known that Hugh Jones, a seller of varnish, &c., has been cut off from the Church, together with his wife.

 We wish to notify our readers that the PEARL OF GREAT PRICE is ready, price 1s 2c., and that it is by now in the hands of many of the Saints. It will be seen that it contains more than the English printing, and for close to the same price. We do not think that any of the Saints should be without a copy.

BOOK OF MORMON.—There is now a supply of this valuable book bound in handsome leather, and gilt-edged pages, and binding done in Wales.

 We wish for our poetic brethren, if they want us to see their Hymns, to send them here without delay; otherwise they will be sorry, when they are too late.

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