

# ZION'S TRUMPET,

OR

## Star of the Saints.

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[VOL. IV.

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### 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 301.]

### ADDRESS TO THE RED MAN.

To the Red Men of America we will next address a few lines. You are a Branch of the House of Israel. You are descended from the Jews, or rather, more generally, from the tribe of Joseph, which Joseph was a great Prophet and ruler in Egypt.

Your fathers left Jerusalem in the days of Jeremiah the Prophet—being led by a Prophet whose name was Lehi. After leaving Jerusalem, they wandered in the wilderness of Arabia, and along the shores of the Red Sea, for eight years, living on fruits and wild game. Arriving at the sea coast, they built a ship, put on board the necessary provisions, and the seeds brought with them from Jerusalem; and setting sail they crossed the great ocean, and landed on the western coast of America, within the bounds of what is now called “Chile.” In process of time they peopled the entire continents of North and South America.

They were taught by Prophets from age to age. They were also favored with a personal visit from the Messiah, the Lord Jesus Christ, after he had risen from the dead. His own mouth taught them the Gospel, and his own hand ordained twelve Apostles of their own nation, and endowed them with the same powers as the other twelve at Jerusalem. His own teaching opened to them the events of unborn time, and more particularly the future events pertaining to the American continent. His Gospel and prophetic instructions were written by his commandment, and by the inspiration of his own Spirit.

In after ages your fathers sinned against all this light and knowledge, and lost the Gospel privileges. Their Apostles were destroyed, or taken away and hid from the world. The workings of miracles ceased because of iniquity. Civil government was broken up. Terrible and desolating wars ensued, which finally resulted in the darkness, ignorance, divisions, and subdivisions in which the white man from Europe found you, upwards of three hundred years ago.

Mormon was one of your fathers. He lived about one thousand four hundred years ago, in North America. He wrote an abridgment of your history, prophecies, and Gospel, from the records of your more ancient Prophets and Apostles; engraved the same on plates of gold, which records, at his death, descended to his son Moroni.

This Moroni, was the last of the ancient Prophets of America. He completed the records of Mormon on the plates, and made a sacred deposit of the same in a hill called Cumorah, which hill is now included within the limits of New York, United States. This deposit was made about the year four hundred and twenty of the Christian era.

The plates, thus deposited, were taken from their place of deposit, in the year one thousand eight hundred and twenty-seven of the same era, by Joseph Smith, and were by him translated and published to the world, in English, in the year one thousand eight hundred and thirty; the records and their contents having been revealed to him by an angel of God.

Many others saw and handled the plates and the engravings thereon, and have solemnly given their names to the world in testimony of the same, which testimony is published in full in said book. There were also three other men, who in open day saw the vision; saw the angel of the Lord descend from heaven; heard his voice bear record of the plates, and of their correct translation, and were commanded by him to bear testimony to the world. Their testimony is also published in full in said book.

Red Men of the forest—Peruvians, Mexicans, Guatemalans, descendants of every tribe and tongue of this mysterious race: your history, your Gospel, your destiny is revealed. It will soon be made known to you and to all nations—to every kindred, tongue, and people. It has come forth as a Standard—a Sign of the times of restoration of all things spoken of by all the holy Prophets since the world began.

Turn then from your drunkenness, idolatry, murders, wars, and bloodshed,—yea, turn from bowing down to images, the work of men's hands, which have no power to do either harm or good; turn from adultery, fornication, filth, and all manners of abominations; and seek the Lord and Savior Jesus Christ, who was once dead, and is alive, and behold, he lives for evermore. Seek peace with each other, and with all mankind. And when the Elders of the Church of the Saints come among you, receive them, feed, lodge, and assist them; and hearken to their voice, for they bring glad tidings of great joy. Put away your sins and be baptized (buried in the water) in the name of Jesus Christ, for the remission of the same, and receive the laying on of the hands of the Apostles and Elders of this Church, for the Gift of the Holy Ghost.

And you will be filled with joy and gladness, with light and knowledge. You will know and bear witness of the truth. Some of you will be able to speak by the Gift of the Holy Ghost, in great power. And by signs, and by visions, and by dreams, and by divers healings and miracles, will God confirm His word among you; for, behold, He purposes your restoration as a righteous Branch of Israel.

The Book of Mormon—the Record of your fathers, will soon be published among you in English, in Spanish, and in every written language in use among your various tribes and tongues. Messengers will also be sent among you to read, recite, and interpret the contents of said book, as far as necessary, to those who cannot read—so that, to say the least, you may have the Gospel of your forefathers, and some knowledge of their history and prophecies.

GENERAL ADDRESS RESUMED.—ANCIENT RECORDS OF THE  
WESTERN HEMISPHERE.

Having addressed ourself in turn to pious Christians, Christian sinners, Pagans, Jews, and the Red Men of America, we will now return and again address the whole of the people within the bounds of our mission.

The Book of Mormon is destined to be published as fast as possible to every nation, and in every language and tongue.

Its contents more deeply interest the world, and every intelligent, accountable being therein, than that of any other book (save the Jewish Scriptures) which is now extant in the world.

Its history penetrates the otherwise dark oblivion of the past (as regards America) through the remote ages of antiquity; follows up the stream of the generations of man, till arriving at the great fountain head—the distributor of nations, tribes, and tongues—the TOWER OF BABEL, where it ceases, or is lost in, and sweetly blended with, the great Adamatic river, whose source is in Paradise, the cradle of man: whose springs issue from beneath the throne of the Eternal city, and whose secret fountains comprise the infinite expanse, the boundless ocean of intellect, fact, and historic truth, as recorded in the archives of eternity.

Its prophetic vision, separating from its history at that definite point, which by its authors might be called the present, opens the events of unborn time, and gives a view of things to come with all the clearness of history.

The Ten Tribes of Israel, the Jews, the white nations of Europe, the red tribes of America, even the proud states of the American

Union, may each see themselves and their actions in the prophetic telescope of that book. Their destiny is there written; and much of it from the mouth of him who spake, and Jerusalem was deluged in blood,—wrapped in the flames of desolation and death, and trodden down for eighteen centuries—who prophesied, and that holy structure, the temple of God, the pride and confidence of a nation, was thrown down, and “not one stone left upon another”—who uttered his voice, and a nation withdrew before him, ceased to be, and its fragments were made wanderers among the nations, till “the time of the Gentiles shall be fulfilled.”

The fate of nations—the restoration of Judah and Israel—the downfall of corrupt churches and religious institutions—the end of Gentile superstition and misrule—the universal prevalence of peace, and truth, and light, and knowledge—the awful wars and troubles which will precede those happy times—the glorious coming of Jesus Christ as king over all the earth—the resurrection of the Saints to reign on the earth—are all predicted in that book; the time and means of their fulfillment pointed out with clearness, showing the present age more big with wonders, than all the ages of Adam’s race which have gone before it.

Its doctrines are developed in such plainness and simplicity, and with such clearness and precision, that no man can mistake them. They are there as they flowed from the mouth of a risen Redeemer, in the liquid eloquence of love, mingled with immortal tears of joy and compassion, and as written by men whose tears of overflowing affection and gratitude bathed his immortal feet.

All men are invited and instructed by its doctrines to turn from their sins and live; to believe on his name; to go down into the waters of baptism in his name, and arise to newness of life, receiving the Gift of the Holy Ghost, enjoying the gifts of the same, and keeping his commandments to the end of their lives. On these conditions they are promised eternal life and exaltation in his presence, where is fullness of joy.

Such is the BOOK OF MORMON, that Book of books, that Ensign to the nations, which in twenty-one years, has, by the aid of apostolic powers and the Gift of the Holy Ghost, diffused its light over half the globe.

We are aware of the prejudice of “Christians” in favor of the Bible, and against all other books claiming to be of divine origin; but we also know perfectly, and bear record, that their prejudice is founded in ignorance, and is without any real or reasonable foundation. Such traditions and such prejudices grow out of the same narrow views which, in the days of Columbus, would not let the geographical knowledge of man expand, or his aspirations or thoughts reach beyond the boundaries of the old world, lest the very thought should be blasphemy,—lest a world should be discovered where the Jewish Apostles had not been, and thus render their commission to preach the Gospel to every creature, an inconsistency.

We would ask such narrow minds the following questions:—

Are there more countries than one?

Are there more nations than one?

Did the Great Father of all create those several countries?

Did He people them with intelligent beings, candidates from immortality and eternal life?

Did He love those beings without respect to nation or country?

Did His Son Jesus Christ shed his blood for all?

Did all partake of death, and mourning and sorrow?

Did all stand in need of the knowledge and comfort brought to light by his resurrection, and triumph over death, hell, and the grave?

Is it reasonable, right and consistent, that all nations should have the good news of so glorious an event, and be comforted and taught?

Was Jesus Christ in his resurrected body, capable of overstepping the physical barriers of ocean and desert, and of paying a personal

visit to the other hemisphere?

Were his angels capable of overcoming the waves and winds, and of bearing the glad tidings to the remotest lands?

Did they mean it when they said to the shepherds of Judea, "We bring glad tidings of great joy which shall be to all people?"

We think a candid man will answer all these questions in the affirmative.

If so, we would still inquire whether a risen Savior and his angels, in visiting the Western hemisphere, had a right to command the people there to write the facts of their ministry, and to record their doctrines? Whether his Spirit had a right to inspire and indite those writings? And after being so written, they would constitute a book—a holy scripture—a volume or volumes of the word of God?

We would further inquire, whether the risen Jesus and his angels, have not the right and the power to reveal such records to the world; when, where, and by whom it seemeth them good?

If so, when should we look for them to come to the knowledge of the world, if not in the dawn of the restoration of all things which God hath spoken by the mouths of all His holy Prophets since the world began?

We beseech you dear reader, whoever you are, to ponder well these questions, and they will swell and enlarge your heart.

*(To be continued.)*

*Cefn. Trans.* MORGAN JENKINS.

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## REMARKS OF W. GIBSON ON THE BOOK OF MORMON.

[Continued from page 273.]

THE NEXT objection to which I will advert, is the account given in the Book of Mormon, of the barges with a hole in the top and another in the bottom. This part has always been held up to derision, and our enemies have made the most of it for this purpose.

The Book of Mormon says, "they were tight like unto a dish;" and from this it is declared that they were in the form of a dish; and I well remember hearing the Rev. C. J. Kennedy read this passage, and then compare them to saucers with holes in the bottom; and ask the audience could such a vessel swim? but how a boat the length of a tree and peaked at the ends, could be like a saucer, he forgot to say. Any unprejudiced man who reads the account of them in the Book of Mormon, will see that it was not in regard to their form that they are said to be like a dish, but in regard to their tightness; and we are told on page 526, that they were tight, like the Ark of Noah; and as for a hole in the top and bottom, it must be evident to everyone that both would be needed for air and cleanliness on such a voyage; and in reading the account, you will find that the Lord showed them how to prevent the water from coming in upon them, although the way it was done is not recorded; yet seeing it is declared that it was done, I would ask my wise friends is there anything impossible or even very strange in the idea? True, if the hole in the bottom had to be stopped with a plug, like a beer barrel, as some wise men would have it, it would be rather strange for them what use could be made of it, except in case of the boat overturning, and even then it would need to be somewhat larger than the bunghole of a beer barrel to do much good. But I would ask, do you think that a good shipbuilder would think it an impossible thing to build a boat so tight that no water could get in, and then leave a hole in the top, so constructed, that it could be opened and shut at the pleasure of those within, and have another hole in some part of the bottom, and by means of such a simple thing as a hollow cylinder or common pipe, or some such thing of either wood or iron, carried to a certain height, according to the depth of water the vessel drew, prevent the water from coming in, and yet make it serve for the purpose of cleanliness.

I well remember asking a gentleman in Scotland, who was a leader in a religious society, and well known for his scientific acquirements, if he thought a boat could not be constructed with a hole in the bottom, and by means of some such simple contrivance as I have stated, the water be prevented from coming in, while, at the same time, the aperture so left, be made most useful to those within?



He said he believed the thing could be easily done, but as the Book of Mormon gave no account of any such contrivance, he had therefore to conclude that there was none, and therefore to say that such vessels could float was an absurdity, unless they were to be upheld by a constant miracle.

As he professed to believe the Bible, I begged the privilege of asking him a question or two concerning a boat spoken of in it, namely, the Ark. We are told that Noah was commanded to build an ark, 300 cubits long, 50 cubits broad, and 30 cubits high,—that he was to divide it into first, second, and third stories,—that he was to pitch it within and without, that he was to make a window in it of the size of one cubit, and that he was to make a door in the side of the ark; he was furthermore to take the clean animals and fowls by sevens, and the unclean by pairs into the ark, also himself and family, and then both door and window were to be shut upon them. I asked the gentleman if the inmates of the ark could live without air? he answered, no! I then asked how were they to receive it, when the only door and window in all this vast building was closed upon them, and every seam and crevice filled with pitch? Oh, he said, there must have been some contrivance, that is not recorded for this purpose; but I told him, to be consistent, he ought to say, that as the Bible gave no account of any such contrivance, he should therefore conclude that there was none, and to say they could live without air was an absurdity, unless they were upheld by a constant miracle; and if our friends, Messrs. Chambers, the Athenaeum, &c., were to apply the same reasoning to the account of the ark given in the Bible, that they apply to the account of the barges given in the Book of Mormon, if they were consistent men, and rejected one on this account, they would reject them both; for in reading the account of the ark given in the Bible, we must either say that there was some contrivance for giving them air that is not recorded, or have recourse to what the Athenaeum (speaking of the Book of Mormon) calls getting rid of a difficulty, through the easy and arbitrary medium of a miracle: and if you say that there must have been some plan or contrivance which is not recorded, to prevent them from perishing for want of air in the ark, it is not unreasonable to say that there must have been some

plan or contrivance which is not recorded, to prevent them from perishing by an overflow of water in the barges.

The next objection I will notice is that which is taken from the language of the Book of Mormon.

The Athenaeum and Messrs. Chambers say, "Through all we find one signal proof, not merely of imposters, but of the ignorance of the imposter, repeated with pertinacity. Every successive prophet predicts to the Nephites the future coming of Christ. The writer has fallen into the vulgar error of mistaking an epithet for a name. The word Christ, as all educated persons knew, is not a name, but a Greek title of office, signifying 'the anointed,' being in fact of translation of the Hebrew word Messiah. Now, the use of a Greek term in an age when the Greek language was unformed, and by a people with whom it was impossible for Greeks to have intercourse, and moreover, whose native language was of such peculiar construction as not to be susceptible of foreign admixture, is a mark of forgery so obvious and decisive, that it ought long since to have exposed the delusion; unhappily, however, we are forced to conclude, from the pamphlet before us, that the American Methodists, who first undertook to expose the Mormons, were scarcely less ignorant than themselves.

"A second Nephi takes up the history of a period contemporary with the events recorded in the New Testament, and the words attributed to him bear still more conclusive evidence of the ignorance of the imposters. 'Behold, I am Jesus Christ, the Son of God, I created the heavens and the earth, and all things that in them are.' And again, 'I am the life and the light of the world; I am Alpha and Omega, the beginning and the end.' In addition to the former blunder respecting the same 'Christ,' we have the name Jesus in its Greek form, and not as the Hebrews would have called it, Joshua; we have, furthermore, the first and last letters of the Greek alphabet, given as a metaphorical description of continued existence to a nation that had never heard of the Greek language. It is quite clear that the writer mistook Alpha and Omega for some sacred and mystic sounds to which peculiar sanctity was attached, and wrote them down without perceiving that they were an evidence of forgery

so palpable as to be manifest to schoolboys." So then, according to this, the believers in the Book of Mormon are fools, and the American Methodists no better for not having made this discovery before it was made by such a learned and wise man as the editor of the *Atheneum*, or such talented and far famed gentlemen as Messrs. Chambers, of Edinburgh.

To those who have read Elder P. P. Pratt's reply to this, in the first number of the second volume of the *Millennial Star*, I need say nothing. But as this is made much of by our enemies as an argument to prove the Book of Mormon a forgery, and many have not seen Elder Pratt's reply, a few words on it might do good.

The "Athenaeum" says that those Greek words, according to the Book of Mormon, were given to a nation that had never heard of the Greek language. Now this is a lie to begin with. There were no such names on the plates from which the Book of Mormon was translated. What the names were that were applied to the Redeemer in the language of the ancient American Indians,—how they were pronounced by them,—or how they would appear if an idea of the original was to be conveyed by the English alphabet we know not, for we have only got the *translation*; but those wise men forget this, and went to make men believe that these Greek names were in the original. The English tongue is a mixture of many languages, Greek amongst the rest; and, therefore, if even Messrs. Chambers, or the learned editor of the "Athenaeum" were to translate a book from any other language into English, and in that book had to speak of the Redeemer of mankind, how would they name him? Suppose they were translating from the Hebrew, would they call him Joshua? if they did, they would next have to tell the people that Joshua meant Jesus Christ, or some might perhaps imagine they meant Joshua the son of Nun, and yet these wiseacres find fault with the translation of the Book of Mormon, because it does not name the Redeemer Joshua, a name by which he is not known in the English language.

Now that the Book of Mormon is about to be translated into other languages, such as French, German, Italian, &c., if the wise men there are like the wise men here, the fault in France will be that

French words are put in the mouth of Nephi, and in Germany that Nephi uses the German language, and if such a thing as a Latin term should be in common use among any people, into whose language it is translated, then (according to the "Atheneum") if that word be in the translation, it will be an evidence of forgery so palpable as to be manifest to school boys. Oh, folly, thou art now seen in high places! How truly did Isaiah in his 29th chapter, when speaking of the book's coming forth, declare,—“the wisdom of the wise should perish, and the understanding of the prudent be hid!”

*(To be continued.)*

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### A LETTER FROM CALCUTTA.

*Calcutta, June 25, 1852.*

MY DEAR ELDER ELLIS,—I feel great pleasure in sending you a short account of myself and mission, at the same time not forgetting to acknowledge past kindnesses from you and the dear Saints in Wales, who I shall ever remember with prayerful gratitude.

I sailed from London on the 3rd of September last, on board the Queen East Indiaman, Captain Donald McLeod; and after one of the finest passages ever known, arrived in Calcutta on Christmas Day. When I landed, I found six members, and now we are 200 strong in Calcutta and the surrounding parts; 180 natives, and 20 Europeans; with many on the water's edge. The hireling clergy and the papers are full of scorn, scandal, and misrepresentation; but the papers have inserted many of my letters, a thing unknown in Britain, but Mormonism is a new thing in India, and therefore they have indulged me, in order that the public may be able to judge of both sides of the question.

The kindness shewn me here by the brethren, is far far above what poor purseless Elders meet with in general, for which I ought to feel, as I do, the deepest gratitude to the Saints and my Heavenly Father. Captain Meik, late of the Queen's Regiment of Foot, is my kind host; but I have several other homes among the Saints, and also

among enquirers: and one day a large piece of land was given me in one of the villages, by one of the brethren, to erect a house upon, that I might go and live with them. May Jehovah bless them and all good Saints.

It is so hot here that Europeans cannot walk out in the day; and they are obliged to ride in carriages, which is my *hard lot*, when I have to go from one place to another. The most delicious fruits are grown here: food is cheap and plentiful, and everything goes on quite swimmingly, Mormonism included.

I often think of my journeyings, and dear brethren and sisters in Wales, and very often amuse myself by comparing the Hindustani language with the Welsh, which I have not forgotten. For instance you call dinner, *cinio*; they call it *konner*, and *karnner*. Again, twenty in their language is *beas*, the name for fingers in Welsh, and just the numbers in toes and fingers on a perfect human, &c. O Babylon!

It is the general impression among Hindus that the end of the world is near, which they have learned from their Fakirs, a class of mendicant priests, who say that the time is very near at hand when the whole world will be all of one religion.

In presenting my kind regards to Presidents Phillips, Davis, and Pugh, and all the Saints in Wales, both known and unknown, I desire an interest in their prayers, and in return will pray earnestly for them; and if there be anything in the few lines I have herein written worthy of insertion in Udgorn Seion, I shall feel much gratitude to have it so; and believe me to remain most affectionately,

Yours in Jesus Christ,

WM. WILLES.

P. S.—I would mention the names of many in kind remembrance, but as I might forget others, it is wisdom to send a general salutation; but there are many when I think upon them, for whom my heart burns with brotherly affection, who have ministered to my wants, have cheered me, and made me forget my poverty, &c.

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“THE PERPETUAL EMIGRATING FUND.”

TUNE—“Long time ago.”

HAIL to the splendid “Perpetual  
Emigrating” and “fund,”  
For through it our God  
Succeeds in his objective;

Namely, to gather his children, as a hen  
 Gathereth her little chickens together,  
 To protect them from the bitter plagues  
 That are coming on the world:  
 The fund gathers the distant nations  
 From the four corners of the earth,  
 To the splendid cities of fair Zion,  
 To rejoice together.

It brings them by the thousands on the sea,  
 In ships, from the persecution,  
 And guides them all happily  
 To the most splendid of all valleys:  
 This is the true effect of Unity,  
 And the strength that comes from God,  
 To gather the labor of the soul of Christ,  
 Who died and who is alive;  
 His power and his sweet counsel  
 Is this Emigrating Fund,  
 To carry the captive poor  
 Away from Babylon.

The favorite theme of the dear Prophets' song,  
 And of the Patriarchs of God,  
 Was the work of this splendid Fund,  
 Which was the gathering of mankind:  
 By this fund hosts of people flow  
 To the mountain of the house of our God,  
 Saying, Come, let us go boldly,  
 To teach his worthy paths;  
 And the wealth of the nations will come  
 To this splendid fund,  
 To take the poor, captive Saints  
 From the affliction of Babylon.

This fund will bring the numerous, moving masses  
 From the far extremes of the world,  
 Like a number of great clouds,  
 Or like a flock of doves;  
 They come singing on the water,  
 In sounds of jubilant joy,  
 Singing praise to God, their Father,  
 For this Emigrating Fund:  
 The brave and revered *President Phillips* will come,  
 And his thousands with him,  
 To mount Zion, the fair land,  
 Singing with the happiness of their voices.

God's path to the wise fugitives  
 Is this Emigrating Fund,  
 Assistance for them to completely escape  
 From the plagues of Babylon:  
 This will give safe passage,  
 Like the rod of Moses of old,  
 For the poor to have a ready exit  
 To Zion on their way:  
 Let all gird up their loins quickly,  
 And flee now steadily,  
 For this fund will give welcome deliverance  
 To the sincere and brave Saints.

Let all take their melodious musical instruments  
 To follow them home,  
 To sing of their blessed escape,  
 Which has come through the powerful Fund;  
 Especially the dear Saints of Wales,  
 Sing sweetly to your God,  
 Of the faith of your beloved head Presidents,  
 Even *Phillips—Davis—Pugh*;  
 These through great faith and bravery,  
 In the midst of Babylon,  
 Gave a very speedy increase  
 To this fund.

By faith they have obtained and still do,  
 A good word among the Saints,  
 Because of their empathy for them,  
 To deliver them from pestilence:  
 May our Almighty Father bless  
 These our three presidents,  
 With faith and all full knowledge,  
 To rescue us from our tight bonds:  
 I hope that in my Heavenly Father,  
 That I shall have complete deliverance  
 With *Saint Phillips*, dear President,  
 Before it becomes too late.

*Flint.*

THOS. CONWAY.

### MISCELLANEOUS, &c.

BEAUTY without virtue is like a whited sepulchre; pretty on the outside, but full of corruption from within.

DRUNKARD.—While the drunkard swallows wine, the wine swallows him; God will disregard the drunkard, the angels will scorn him, men will mock him, virtue will leave him, and the devil will destroy him.

DESPITE however innocent pleasures may be, he who follows them to excess becomes sinful.

IT is wiser to look past small transgressions, than to quarrel over them; by doing the latter you are equal to the transgressor, but by doing the former you are far above him.


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BOOK DEBTS FROM THE CONFERENCES, BRANCHES, AND OTHERS, FOR  
THE QUARTER ENDING SEPTEMBER 30, 1852.


*Conferences*—Monmouthshire, £42 11s 10<sup>3</sup>/<sub>4</sub>c; Breconshire, £5 13s 6<sup>1</sup>/<sub>2</sub>c; Llanelli, £11 12s 5<sup>1</sup>/<sub>2</sub>c; Cardiganshire, £7 2s 8<sup>1</sup>/<sub>4</sub>c; North Pembroke, £4 4s 5<sup>1</sup>/<sub>2</sub>c; West Glamorgan, £54 16s 11<sup>3</sup>/<sub>4</sub>c; Merionethshire, £6 9s 7<sup>1</sup>/<sub>2</sub>c; Flintshire, £11 5s; Anglesey, £12 11s 10<sup>1</sup>/<sub>2</sub>c; Dyffryn Conwy, 16s 9c; Denbighshire, £11 18s 11<sup>3</sup>/<sub>4</sub>c; Liverpool Welsh Branch, £2 10s 1<sup>3</sup>/<sub>4</sub>c; Carmarthen, £3 8s 9c. *Branches*—Dinas, £3 0s 10<sup>1</sup>/<sub>2</sub>c; Llanilltid, £4 15s 11c; Pontypridd, £5 13s 7c; Llanfabon, £2 5s 11<sup>1</sup>/<sub>2</sub>c; Cwmbach, £5 5s 4<sup>1</sup>/<sub>2</sub>c; Pendaulwyn, 8s 6c; Twynrodyn, 15s 3c; Llandaf, £1 11s 1c; Gostwng, 7s 4c; Eglwysnewydd, 9s; Pontfaen, £1 12s 6c; Cardiff, £13 2s 8c; Aberdare, £16 0s 7<sup>1</sup>/<sub>2</sub>c; Dowlais, £4 8s; Hirwaun, £0 0s 0c; Cwmnedd, £1 19s 1<sup>1</sup>/<sub>2</sub>c; Rhymney, £1 9s; Georgetown, £1 16s 9<sup>1</sup>/<sub>2</sub>c; Merthyr, 18s 11<sup>3</sup>/<sub>4</sub>c; Pendaren, £4 18s 8c; Cefn, £2 15s 6c; Ynysgau, £2 10s 2<sup>1</sup>/<sub>2</sub>c; Gwernllwyn, £2 4s 8c; Ffynnon Tydfil, £3 6s 10<sup>1</sup>/<sub>2</sub>c; Troedyrhiw, 16s 7<sup>1</sup>/<sub>2</sub>c; Rhymney (English), 4s 3c; Gellivaelog, £1 0s 6c; Gog, £1 9s 5c; Aberdare (English), 2s 6c; Aberamman, £5 3s 7<sup>1</sup>/<sub>2</sub>c; Persons, £2 0s 3c.—Total, £267 16s 9<sup>1</sup>/<sub>2</sub>c.

PAYMENTS FROM SEPTEMBER 16 TO SEPTEMBER 30.—Monmouthshire, £1 10s; Flintshire, £1 10s; Anglesey, £1 1s; Cwmbach, £1 4s; Cardiff, £1 10s; Dowlais, £1 14s 8<sup>1</sup>/<sub>2</sub>c; Hirwaun, 3s 3c; Georgetown, £1 11s 7<sup>1</sup>/<sub>2</sub>c; Merthyr, £4 5s; Cefn, 13s 2c; Ffynnon Tydfil, 3s 2c; Troedyrhiw, 10s 11c.—Total, £16 16s 10c.

BINDING OF BOOKS.—We would counsel all the Saints to bind their books with their brethren, rather than with the world. Brother Isaac Jones, Carmarthen, is set up to bind books in the Carmarthen and Llanelli Conferences, and brother Richard Morris, Merthyr, in the East Glamorgan Conference; and we know that they bind as well as and more cheaply than anyone else.

 Because of an unavoidable happening, we must postpone publishing the article about the “Emigration,” by President S. W. Richards, until the next issue.

 There are several pieces of correspondence on hand which we intend to publish as soon as we can.

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