

ZION'S TRUMPET,

OR

Star of the Saints.

No. 22.]

OCTOBER 30, 1852.

[VOL. IV.

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 336.)

ON LAWS AND GOVERNMENTS.

Having borne our testimony, as a faithful and true witness of the Gospel, and of things past, present, and to come; we will now give some information on the subject of the laws and governments of men, and the duties we owe to them, and the duties we sustain to them, as members of the Church of Jesus Christ in all the world.

Every government of man is permitted by the Lord, and is needful, until he reign whose right it is to reign; and until he subdue all enemies under his feet.

We are not sent forth to revolutionize the world in a political sense; but to warn the world of approaching events, instruct the ignorant, and call sinners to repentance.

The laws of every land will be our law, in a civil and political sense of the word.

We are in duty bound to obey magistrates, judges, rulers,

governors, and kings, who have the legitimate rule in the various countries where we live, or where we travel, or sojourn.

If the spirit of modern European and American institutions, pertaining to liberty of conscience and a free interchange of intercourse, thought, and speech, marches onward from conquest to conquest; and thus opens the way for all nations to diffuse their light, and interchange their knowledge; then, let us rejoice in the same, and improve the opportunity to declare the testimony of Jesus, and publish the Gospel of salvation, the good news of eternal life, wherever the foot of man has made an imprint; wherever sorrow, and tears, and mourning, and death, have cast their shadows of despair.

If the still advancing improvements in steam navigation, in railroad conveyance, and electric communication, follow universally in the wake of freedom's triumphs and conquests; then, O ye Saints of the Most High! Ye Elders and Apostles of Israel,

Let fly your thoughts on the lightning car,
With the speed of light to the realms afar.
Mount, mount the car with the horse of fire,
Outstrip the wind, he is splendidly tireless.

Let the wild bird scream as he lags behind,
And may the hurricane fail to fly to follow you;
All the dark places of the earth, O search;
With a voice of thunder the tidings tell.

Proclaim the dawn of a brighter day,
The King of kings will throughout the world reign,
Bid pain, and anguish, and sorrow to flee,
And grief and tribulation soon to cease.

And open the way for the Prince of Peace,
He will conquer death in power and majesty;
Bid sorrow flee from the dwelling places,
And give to all the nations a blessed Jubilee.

Trans. DEWI ELFED.

As you travel from one nation to another, you will find their laws, religions, ordinances, ceremonies, institutions, domestic arrangements, marriages, &c., &c., widely clashing, and at variance with each other and with the laws of God.

But, remember that yours is a universal commission, of peace on earth and good will to man.

Yours is a proclamation of universal reformation and repentance. You are sent forth, as the ambassadors of the King—the Lord Jesus Christ, to command all persons who have arrived to the years of accountability, to repent and be baptized in his name for the remission of sins. You are sent forth to administer the Gift of the Holy Ghost, by the laying on of hands in the same holy name.

You are sent forth to bear witness of the truth of this dispensation, and of a crucified and risen Savior. You are sent forth to prophesy, and warn the world of things to come.

You are sent forth to lay your hands on the little children of the members of the Church, and bless them, and confirm upon them their Christian names, as members and heirs of the covenant of promise.

You are sent forth to baptize the nations, and thus prepare the way for the coming of the Son of God. You are sent forth to lay your hands on the sick, the lame, the blind, the deaf, the afflicted of every description, who believe in your testimony, and have faith to be healed; yea, verily, to lay your hands on them, and anoint them in the name of Jesus Christ, the Son of God.

You are sent forth to command demons, devils, and unclean and foul spirits of every kind, in the name of Jesus Christ, to depart from the tabernacles of persons afflicted by them.

You are sent forth to preach deliverance to the captive, to bind up the brokenhearted, and to comfort all who mourn; to proclaim the acceptable year of the Lord, and the day of vengeance of our God.

You are not sent forth to intermeddle with the civil, political, or domestic institutions, established by law, and rendered sacred by antiquity, or long established usage; except in so far as those institutions come in contact with liberty of conscience, and the commandments of Jesus Christ. When the latter is the case, you must obey God rather than man, and take the consequences, or flee to another place.

P. P. PRATT,

President of the Pacific Mission of the Church of
Jesus Christ of Latter-day Saints.

(Translated by MORGAN JENKINS, Cefn.)

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

Which was held in Merthyr, October 4, 1852.

[Continued from page 336.]

THEN the President called for the consideration of the council to the subject, namely the Books. He said it was a pity that the Saints were not as diligent with the books, as they are with the Emigrating Fund, but that they must be so. That which President F. D. Richards said to him before leaving, was this:—"If some branch or conference refuses to pay for their books, send no more to them: that is the only way to bring them to their senses, and to have them try if they can to live without them." Then he mentioned the rule established relating to the Star and the Trumpet—that the Star was once 2½c. each, and that the brethren in England who were taking the Star, are now taking three for 3c., a halfpenny more to get three. Further, he said he had decided to insist on clearing the book debts before the end of this year. The Emigrating Fund sermon has been taught sufficiently long by now, and it has been planted sufficiently deep in the Saints' hearts, and now the books are the main thing. No man can succeed, if he does not strive to pay his debt for books; for they belong to the Lord, and the Lord is requesting his pay for them. Also, it is necessary for all the presidents to see that all the Saints are in possession of the books of the church. This is important, for there is a great abundance of volumes of Trumpet, Book of Mormon, Doc. and Cov., &c., still on hand; and all should purchase books for their children and relatives, for they will yet be sought after; yes, I can say that they will be sought after following the resurrection, and children will be asking their parents for books, even at that time. Therefore, the branches and the conferences which have the Trumpet, &c., on hand, should have the brethren who receive one, to receive two, and three, of each issue. There are many who ask brother Richard Morris if it is possible to stop the Stars, &c., when in fact they could distribute as many others as they are now taking, if they wished to do so. There are many who receive one, who could receive three; and those who receive three, are quite capable of receiving six. Well,

this is the way to distribute them, together with all other books. The old custom of selling books to the Saints is very elementary. Do not ask someone how many do you want, but say, "Now, brother, you are capable of receiving such and such; come now, take such and such." Had I taugt like this three or four years ago, you would have fled as fast as you could go out through that door. Well, there is a danger of going to extremes with every principle. Many say they cannot receive a single Star in their branch, when they can receive a dozen.

President Phillips proposed, and seconded by President Pugh, that every conference president pay his book debt before the end of this year. Carried by the raising of hands.

Then President Pugh spoke, as follows:—"Brethren, I feel very happy here, and I feel that that which President Phillips has said is of benefit for us all, and that this kingdom is contained not only in prayers, but in deeds according to the counsels given. He has shown the way for the Saints to receive nourishment and strength, namely by having the conference presidents tell the branch presidents, who then tell the distributors, and they tell the Saints; then everything is carried forward in an organized fashion; and the officers should not fear to carry forth the counsels. The greater a man becomes in this Church, the greater will be his reward and his glory in the world. And with a look at receiving two or three Trumpets each time, that is not too many, and it is necessary. Also, it is necessary for us to look after the book distributors, so that they do not send books to those who refuse to pay; and from now on I am determined that there will not be any branch in this conference, that will receive books if they do not pay for them, and the distributor will need to be accountable, if he allows some to receive books without payment.

President Phillips proposed, and seconded by President Davis, that brother Dewi Elfed Jones meet with brothers Davis and Morris to learn from them the way to keep accounts of the books, so that he can show that to those conferences and branches where he goes. Carried.

All the presidents of conferences arose to express their feelings in relation to the Trumpet, and all of them are in favor of its coming out weekly.

President Phillips arose and said if that is the way it is to be, it will be required for all to have more faith. He expressed his own feelings about having it come out weekly; and if its circulation is to increase, its contents will need to be increased.

Then President Phillips proposed, and seconded by President Pugh, that the Trumpet come out each week from the beginning of next year. Carried.

Then President Davis spoke, and said that he was willing to have the Trumpet out each week, and on time, despite everything, as he had done theretofore; and he wished for them to have faith to sell it; also, he was glad to see the determination of the council to pay book debts. That will be a great blessing to the Church, and very satisfactory to him and Presidents Phillips and Pugh, for it will be much better for them to pay cash to the Church, in settling accounts at the end of the year, than to present debt in their place. He showed that it is faith that is needed to sell books, as with all other things. He said that he has on hand a great many Books of Mormon, Doc. and Cov., belonging to the Church, and they need to be sold, so that we can benefit the Church. Consequently, it makes no difference to whom they are sold, if they will but pay for them, and it makes no difference if they burn them after buying them, but he would prefer that each one receive benefit, enlightenment, and salvation through them. He said that the Hirwaun branch was the only one that had cleared its debt before the *balance sheet* was drawn up, and he showed that that is what every branch should have done. He closed by wishing God's blessing on all present. Amen.

President Phillips proposed, and seconded by President Pugh, that every branch from now on have three *ciphers* opposite their names like the Hirwaun branch. He requested all the Presidents to look as soon as they return to their conferences to determine how many books are on hand with the distributors, and see to it that they are sold. This will be a great relief to the Distributors. Also, in relation to the resolution made in Liverpool to receive a hundred copies of the Book of Mormon of every language, he told the presidents not to be surprised were they to see those books coming to them without having ordered them; but let them have the faith to sell them immediately to the branches. Also he said for everyone to understand that not one conference president, or traveling elder, was

to emigrate at the expense of the Emigrating Fund, but that every conference was to do as much as that for them: and if there are those in your conferences who have money, and are willing to render assistance to you, be sure to inform me of that, so that I may give direction in the matter.

And from now on there is to be no lending, and bothering to give *receipts*, and making agreements, &c., about the time to pay it back. And those who wish to give such, let them give, and not expect anything back.

Brother Shurtleff (from the Valley) addressed the council briefly in English. He said that he was glad to see such a good influence in our midst, and to understand that we had organized a plan concerning the Trumpet; he said that he feels the same way we do, and that it is much better to be nourished weekly, rather than every fortnight. It will be of more benefit to us, and we will feel more enthused by reading the Trumpet, and by the time we finish reading one, another is available right away, and through that we will be able to continue to maintain our enthusiasm. He said that all of us will be tried and tested as was Abraham of old; consequently, no one should have too much of his mind on anything that is in this world; otherwise, it is quite likely that we will fail to endure the test. He said that he knew of some who kept their entire focus on their temporal matters, and when seeing a brother or sister in need, and not helping, they were forced to suffer because of that. He said a little in relation to governing, and about the obedience of the wife to her husband; and there is no need to govern those who keep the commandments of God, because such govern themselves. He counseled all to strive to understand everything, without going through the test themselves; and all who cannot do so, will have to put themselves in the *harness*, to learn by experience; and all who are not willing, will have to be governed, &c.

President Phillips arose, and said the time was gone, and that it was time to close, and he said he was very grateful to all for their kindness and their good comportment.

Several songs were sung by Brother Thomas Edwards, and then the meeting was closed with prayer by President Davis.

W. S. PHILLIPS, *President*,
RICHARD MORRIS, *Scribe*.

REMARKS OF W. GIBSON ON THE BOOK OF MORMON.

[Continued from page 320.]

I SHALL now turn to the doctrines taught in the Book of Mormon, and look at some objections raised against them. The Rev. Alex. Campbell, in his "Analysis of the Evidences of the Book of Mormon," page 14, says, "Smith, its real author, as ignorant and impudent a knave as ever wrote a book, betrays the cloven foot in basing his whole book upon a false fact, or a pretended fact, which makes God, a liar;" it is this:—"With the Jews God made a covenant at Mount Sinai, and instituted a priesthood and an high priesthood; and priesthood he gave to Levi, and the high priesthood to Aaron and his sons for an everlasting priesthood; then, says God, Moses shall appoint Aaron and his sons, and they shall wait on their priest's office, and the stranger (the person of another family) who cometh nigh, shall be put to death." (Numbers iii, 10). In the 18th chapter of Numbers, the Levites are again given to Aaron and his sons, and the priesthood confirmed to them with this threat, "The stranger that cometh nigh shall be put to death." Yes, even Jesus, says Paul, were he on earth, could not be a priest, for he was of a tribe concerning which Moses spake nothing of priesthood. (Heb. vii, 13). Thus, so irrevocable was the grant of the priesthood to Levi and the high priesthood to Aaron, that no stranger dared approach the altar of God which Moses established. Hence Jesus himself was excluded from officiating as priest on earth, according to the laws. Joseph Smith overlooked this, in his impious fraud, and makes his hero, Lehi, to spring from Joseph, and just as soon as his sons return with the roll of his lineage, ascertaining that he was of the tribe of Joseph, he and his sons acceptably "offer sacrifice and burnt offerings to the Lord."

"They build a Temple in the New World, and in 55 years after they leave Jerusalem, make a priesthood, which God approbates. A high priest is also consecrated; and yet they are all the while teaching the law of Moses, and exhorting the people to keep it (pages 146, 209). Thus God is represented as instituting, approbating, and blessing a new priesthood from the tribe of Joseph, concerning which Moses gave no commandment concerning priesthood. Although God had

promised in the law of Moses, that if any man, not of the tribe and family of Levi and Aaron, should approach the office of priest, he would surely die; yet he is represented by Smith as blessing, approbating, and sustaining another family in this appropriated office. The God of Abraham, or the God of Joseph Smith must then be a liar; and who will hesitate to pronounce him an imposter! and this lie runs through his records for the first six hundred years of his story.”

It is really wonderful to see the ignorance of Mr. Campbell, concerning what is recorded in the Bible; and he at the same time the leader of a religious society. He commences by telling us that the Book of Mormon is based upon a false fact: the wise man said there was nothing new under the sun; but I think, when Mr. Campbell discovered a false fact, he found something that the wise man never dreamed of; and therefore, he may justly claim to be the discoverer, if not the author and sole proprietor of the same at the same time; unless, indeed, it may be a necessary ingredient in his religious views; in that case, he will have others to share the honor with him.

And what is this false fact? it is clearly this; he says that God gave the priesthood to Levi and Aaron for an everlasting priesthood, and so irrevocable was the grant of this priesthood, that any stranger of another family who should dare to offer sacrifice should die. Hence, Christ himself was excluded from officiating as a priest on earth, according to the law, and, therefore, if God did approbate the offering of one of the house of Joseph, when he officiated as a priest, as the Book of Mormon says, it would make God a liar.

And so Mr. Campbell has discovered that Christ could not be a priest on earth, and yet in the same chapter, (Heb. vii, 15), we are told he is a priest forever after the order of Melchizedek; so, then, he was a priest on earth, but after a different order from that of Aaron, and what is the difference of these priesthoods? The priesthood of Levi and Aaron belonged to a certain family and tribe, who could claim this priesthood by descent through father and mother, but the priesthood which Christ had, Paul tells us in Heb. (vii, 3), does not come by descent, for it is without descent, or without reference to

father or mother: therefore, although Christ sprang from Judah, to which tribe Moses promised no priesthood, yet still he was a priest, but of another and more exalted order than that of Aaron, the order of Melchizedek.

And would it make God a liar, if he should approbate the priesthood of one belonging to the tribe of Joseph? Mr. Campbell says so; let us see what the Bible says in Judges (vi, 11); there we are told that an angel came with a message to Gideon; but who is Gideon? What does the angel tell him to do? In the 15th verse we are told that he belongs to a poor family in Manasseh, and from the 25th to the 28th verse, we are told that he is commanded by God to build an altar, and offer “burnt offerings, or sacrifices to the Lord.” What a pity that Mr. Campbell was not there to put the Lord right, and prevent him from making himself a liar; for you know, Mr. Campbell, this was after the days of Moses; and he gave no commandment concerning priesthood to the seed of Joseph, you say; and if, according to your logic, his approbating the priesthood, or accepting the sacrifice offered by one of the seed of Joseph in America, either proves God to be a liar, or the Book of Mormon false, for saying he did so, will not the same rule apply to the Bible? why, sir, by your own rule, you are bound to do one of two things, either declare God to be a liar, or the Bible a fable.

Mr. Campbell calls Joseph Smith an ignorant and impudent liar; but I think the man who could make assertions like the above, can be left to be judged by every honest man, who will not rob him of his right, but give him the honor of the titles he has conferred on Joseph Smith.

But to show his utter ignorance of the scripture on this point, I will quote a passage or two.

Paul, in Heb. v. 4, speaking of the Aaronic Priesthood, says, “And no man taketh this honor unto himself, but he that is called of God, as was Aaron.” From this passage we learn first, that no man has a right to take this honor on himself, and secondly, that if God should call any man as he did Aaron, viz., by revelation, that he has a perfect right to that which God had called him to perform.

God made a covenant with Aaron and the tribe of Levi, so that if a man could prove he sprang from them, he could claim the Priesthood by descent, and no stranger of another family had a right to administer in the priest's office, except he was called of God as Aaron was; and if God did call a man of the seed of Joseph, as he did Gideon, of the seed of Manasseh, or Manoah of the tribe of Dan (see Judges xiii, 2, and 16), and others in the land of Canaan, or Lehi and Nephi in the land of America, it neither makes God a liar, nor yet the Bible or the Book of Mormon false.

On the 16th page of his book, Mr. Campbell says he (Joseph Smith), has more of the Jews living in the New World than could have been numbered anywhere else, even in the days of John the Baptist, and has placed them under a new dynasty; the scepter with him has departed from Judah, &c., a lawgiver from among his descendants hundreds of years before Shiloh came; and king Benjamin is a wiser and more renowned king than king Solomon. He seems to have gone upon an adage which says, "The more marvelous, the more credible the tale, and the less of fact, and the more of fiction, the more intelligible and reasonable the narrative." We have here another specimen of the ignorance of the Rev. Alex. Campbell; how does he know how many of the children of Israel were on the earth in the days of John the Baptist? One would think he had got a revelation concerning the lost ten tribes—of their numbers, revelations and dynasty; and if the taking away of one family, and setting them up into a separate government or kingdom, as recorded in the Book of Mormon, made the scepter depart from Judah, and a lawgiver from his descendants, what would the taking away of ten tribes from the son of Solomon, and setting them up as a separate kingdom, as recorded in the Bible, do? why, prove God a liar, by Mr. Campbell's *logic*.

Trans. THOMAS JOB.

[We wish to inform that these are the last remarks of Elder Gibson, and it is a pity he did not write more. But since Elder Orson Pratt has published so much on the same topic, our readers can be further edified by using his work.—EDITOR.]

LETTER FROM POTTSVILLE, AMERICA.

Pottsville, August 14, 1852.

MY DEAR BRETHREN,—I take this present opportunity to greet you from America, hoping that you receive this in your happiness and good health, as we continue to have, through the kindness of our Heavenly Father. I hereby inform you that I have had the privilege of obeying the holy laws and ordinances of the eternal God. I was baptized into the Church of our Lord Jesus Christ of Latter-day Saints, Sunday evening, the 18th of July. I am happy and pleased to be able to testify that I know that I am in the only true Church of Jesus Christ on the earth, and there are many temporal and spiritual things that prove clearly to me that this is it; and I am determined, in the strength of my God, to continue in it to the end; and I wish to receive from you, O Saints, the assistance of your prayers in my behalf, and for my part I shall seek to remember you in my prayers to our Heavenly Father. I would love to speak with you face to face to tell you of my troubles, and to testify to one another of the remarkable grace and blessings of our God. But I hope that it will not be too long before we can meet in Zion, never to be separated again, but rejoicing together and glorifying Christ our eternal head. This is my wish and my prayer in Jesus Christ, Amen.

There are around ten or twelve brethren and sisters gathering together in this place to worship our God, through his Son, and we have the presence of his face strengthening us with the spiritual gifts, according to his promise to his Saints. We are led in this small branch by our dear brother Thomas Richards, who came from Merthyr Tydfil about five years ago.

We do not get to hear any news from Salt Lake now, but what news we do receive from there comes from the letters we sometimes receive from the Saints, and occasionally the TRUMPET. The coal works continue forward successfully here this summer, and there is plenty of work for all who wish it; the wages are generally from 6 to 8 dollars per week. Please give my fond regards to all the Saints, and let all of them know of this letter. Give my fond regards to my uncle

Lewis, and aunt Jane, his wife, and all the children, and all who may inquire about me.

I wish for you to write back as soon as possible, and give a little broader account of the Church, such as how many of you there are, and who has left to go to Zion, &c. Also I wish for you, if you deem these few lines appropriate, to publish them in the TRUMPET, so that my whole family throughout Aberdare, Merthyr Tydfil, Sirhowy, Tredegar, &c., can have the opportunity to know that I am a worker in the vineyard of our Lord Jesus Christ; and I hope that these few awkward lines will have a refreshing influence on some to come to wage war under the banner of our Lord Jesus Christ: this is my wish and my prayer in his name. Amen.

I am, your dear brother and your obedient servant in the gospel,

RICHARD RICHARDS.

THE GATHERING.

TUNE—"Denis March."

WHAT is the tremendous news I hear,
 Does the Lord in my day,
 Wish to get a splendid and dear host,
 To his house from the true faith?
 Is giving a generous harvest of a splendid country,
 In his mind and intent,
 For the widow and orphan, and a lift to the sad!
 Oh, yes, that is the purpose,
 And the point of the gathering;
 God out of his enormous love,
 Continually protects his Saints:
 To his home, from the presence of all evil,
 From the sight of terrible Babel,
 He brings them speedily,
 To his fold by his power:
 When the plagues come swarming over all lies,
 At that time some will experience what are the woes of God;
 Paying for their transgressions, their eyes will fall out of their sockets,
 They will wish for the release of death, but he will say "you must live!"

At that time the Valleys will be,
 To the saints like heaven,
 And their flocks and their herds,
 And their festivals of peace and their feasts,
 While there are sun, moon and stars, and a pure and tender Lord,
 And live forever happy, in the land of the sweet muse.

The gentle charm that
 My God has in my day,
 Will lure happy hosts to that land,
 Whose breasts now are filled with sadness;
 In order to be sheltered by the Savior,
 And receive of the fruit of his love,
 According to every portent, and intent of the family of faith:
 There we shall have our heart's content,
 And fine, toothsome delicacies,
 Without the mixture of sour leaves,
 On holy mount Zion;
 All are fair, no one is poor,
 Nor will a brother have wearisome misfortune,
 The teaching of the heaven of heavens,
 And the hosts there will be one.
 O welcome, blessed day, a splendid long day of summer,
 When we shall have the wonderful bliss, of the purest in our land;
 Good Lord, open the heart, of each one of the gentry,
 To give of their yellow gold, to the faithful saints of heaven,
 To put it in the Emigrating Fund,
 To carry us from here,
 Across the deep to California,
 According to the counsel of Jehovah:
 As does the hen, bidding every chick, under her gentle and fair wing,
 To keep them from showers, and storms of every kind.

Graig-ddu.

JOHN RICHARDS.

VERSES.

The blessed time is drawing nigh,
 Jesus will soon reign
 From sea to sea, in everlasting peace,
 From the rising to the setting of the sun.

The stone cut without hands,
 In the mighty kingdom will soon come;
 The idol and its great glory,
 Will be ground like dust to the ground.

All the traditions of the world now,
 And the refuge of the great deceit of the enemy,
 The day of persecution has come for them,
 They dare not hide anywhere.

The distant isles will come before long
 To possess and embrace the truth;
 And the deceit of places across the earth,
 Has expanded the day of the heavenly dawn.

Like the light of day from yonder east,
 Becomes stronger and stronger in its radiance;
 May the coming of the Son of Man—amen, says my dear soul,
 Be in the same way.

O come, blessed day,
 To set free the beloved of God;
 The brilliance of thy swift coming
 Will cause my heart to rejoice.

Down, down Babylon will come,
 The thrones of the world falling before them;
 Violence and oppression will be no more,
 And the children of captivity will be set free.

All the kingdoms of this earth,
 The proud crowns of the whole world,
 The empires, despite their size,
 Will all come into the possession of the saints.

The saints will be free from the great affliction,
 Not one will be seen weeping now;
 Their sighs are now songs,
 And their profound sorrow will turn to rejoicing.

The groans of the saints, and all their grief,
 Will be heard no more—all will be gone forever;
 Heaven and earth will be glad,
 And the worlds will rejoice.

DEWI ELFED.

MISCELLANEOUS, &c.

Do not develop the custom of speaking a lot, and ponder before you speak; do not suffer your tongue to run before your senses and your judgment; if the heart does not premeditate, the tongue will necessarily be rash.

LET us give careful notice to the good virtues in which our enemies excel over us, and let us strive to excel over them by avoiding that which is blameworthy, and emulating that which is praiseworthy in them.

Do not disregard your inferiors in temporal things; for perhaps they excel over you in mental gifts.

It has been correctly noted, that the atheist is the most credulous man in the world in one respect, since he believes that the universe was brought into existence through the effect of an accident.

VERSES.

O dear brothers and sisters,
It is so lovely to meet you in peace;
And those who have a pure heart,
Can show a cheerful countenance.

Whosoever embraces violence and treachery,
Cannot live in harmony with,
Or ever please our Heavenly Father;
He is a hell unto himself.

Georgetown.


MARY-ANN.

PAYMENTS FROM OCTOBER 15 TO OCTOBER 28.—Monmouthshire, £3; Llanelli, £9 12s 6c; Dyffryn Conway, 15s 3c; Denbighshire, £3; Dinas, 8s; Llanilltyd, 10s; Pontypridd, £1; Aberamman, 17s; Hirwaun, £1; Georgetown, 15s 9½c; Merthyr, 10s; Cefn, 17s 2c; Ffynnon Tydfil, 3s 9c; Troedyrhiw, 1s 7c.—Total, £22 11s 0½c.

CONFERENCES OF THE NORTH.—The Flintshire Conference will be held on the 7th of November; Denbighshire, on the 21st; Dyffryn Conwy, on the 28th; Anglesey, on the 5th of December; and Merionethshire, on the 12th.

EMIGRATING.—All who intend to emigrate at the beginning of the year, must send their deposit, their age, occupation, address, &c., to President Phillips, without delay.

ERROR.—On page 327 of our last number, the word “feet” escaped in place of “inch,” in some printings when describing the sizes of boxes for emigrating. We hope that no one has made boxes of the sizes noted (by carelessness of the “printer’s d—I”), lest they be tempted to insist on having masts for them, and try to emigrate in their boxes, and thus be a surprise to all the fish of the sea!

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