

ZION'S TRUMPET,

OR

Star of the Saints.

No. 8.]

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[PRICE 1c.

THE CHURCH IS TWENTY-ONE YEARS OLD

MAY the Saints of the Almighty God sing the songs of Zion on the earth, and raise their hearts to the firmament of heaven to join in praise with their brethren on high, where there are also thousands of angels ready to sound a vibrant anthem. Let the poor and afflicted rejoice; let them forget their adversity for a season. The oppressed in Babylon, do not forget where you dwell; the day of rejoicing has come to gladden your hearts. The persecuted, do not fear your enemies; it is time for you also to rejoice. All are called upon to be happy, and to delight together; for God's smiles have shone on his Daughter ZION. Hear what the TRUMPET sounds along the length and breadth of the land. "*The Church is twenty-one years old!*" The long awaited day has dawned—the sixth day of the fourth month that is called April, 1851, namely the year of the exhibition of the world. Let everyone who has a tongue sing thanks to the Most High, for the daughter of Zion has come of age. The Lord has kept her head high through every persecution she has met, and has brought her safely to a high mountain, where today she is beautiful to behold, and twenty-one years old; she is dressing and preparing herself for the coming of the Bridegroom. From there she will send messengers to the ends of the earth, to gather guests for the marriage feast of the Lamb.

Let the sons and daughters of men give thanks that the Church is twenty-one years old; For God is now more zealous for her glory than ever before. From now on, her Father, claims her, and he claims her in the presence of many nations; and he embraces her with his arm, and he keeps her safe from all harm; and on her head he will bestow blessings from heaven. Let the Latter-day Saints sing, and let them rejoice, to awaken all the inhabitants of the earth, so they may understand that the daughter of Zion, or their Church, is she who is twenty-one years old. We composed, on the beautiful morning of the aforementioned day, before turning from our bed, this new song, which is the more the fruit of rejoicing than of skill:—

Listen, you Saints of Gwalia,
 I have splendid news;
 The time of rejoicing has come,
 And giving praise to God.
 If you wish to know what's happening,
 Prepare to give forth glad praise,
 For the Church is
 Twenty-one years old!
 Twenty-one years old!
 Twenty-one years old!

Until now she was underage,
 Since she came from heaven;
 But today she is laughing loudly,
 And raising her voice.
 If you wish to know what's happening,
 Prepare to give forth glad praise,
 For the Church is
 Twenty-one years old, &c.

The Church is now claiming
 Greater blessings from God;
 She knows more from experience,
 And is wiser.
 If you wish to know what's happening,
 Prepare to give forth glad praise,
 For the Church is
 Twenty-one years old, &c.

Now the Church thinks
 Often about her state;
 Expecting to have fulfillment
 Of the true words of her Father.
 If you wish to know what's happening,
 Prepare to give forth glad praise,
 For the Church is
 Twenty-one years old, &c.

The Church now is assiduous
 In attracting the love of the Son of God;
 Shortly the wedding day will come,
 And the glorious, royal wedding feast.
 If you wish to know what's happening,
 Prepare to give forth glad praise,
 For the Church is
 Twenty-one years old, &c.

Therefore, beloved brethren,
 Lift up your heads;
 The talk about your Church
 Is spreading everywhere.
 If you wish to know what's happening,
 Prepare to give forth glad praise,
 For the Church is
 Twenty-one years old, &c.

MORMONISM.

THE *Family Herald*, for March 13, 1851, contains an article about "Mesmerism, Mormonism, and Monasticism;" in which is portrayed that which distinguishes each one of the three. And since we were satisfied with the observations made with respect to Mormonism, we quote the following from the article, so that our readers can hear the judgment of the world about us:—

"Now let us [after portraying the wonders of Mesmerism] have a short look at a very different species of Therapeutists, which produces similar and even more remarkable effects; because the

illness is worse, and the healings faster—sometimes immediate. Despite this, remember, that we take our authority out of published books; we do not possess any personal knowledge of the Mormons; but we consider ourselves duty bound, as public educators, to search out every popular subject, or every new movement that claims such things. We have long been familiar with the character and profession of the Mormon body. These Mormons are increasing remarkably fast. They compose a small nation. They form one of the United States—the State of Utah, or Deseret; and their prophet, Brigham Young, the successor to Joseph Smith, is the lawful governor recognized by Congress. They expect to soon be two States. They increase quickly by persuasion and immigration, and they have their own city and towns, and they are now establishing a university, and appointing teachers, one of which is presently on his way from England. A few years ago they were despised throughout all the States; now, when an apostle visits the capitol city, he is greeted and praised on all sides by American legislators. And one of them lately, on his way to Italy to establish a church, as he went through Washington, had his pockets filled with letters of commendation to the Italians from legislators of the Great Republic. In England they number over thirty thousand. In London, where they have been for just three years, they have already baptized three thousand believers; and they are preparing to stage an assault on the faith or beliefs of all the nations during the approaching festivities of the Great Exhibition.

“These Mormons are bold men. Now let us hear what they are doing. The Mesmerists do not like them, we know, and perhaps they mock, but yet ‘it is printed, and we read it in a book;’ and the question is, are we to believe the Mesmerist book and disbelieve the Mormon one? Generosity forbids us.

“The Mormon healings, until now, excel over everything that has been written about Mesmerism; and the publication from which we quote, tells us that the printed series is but a small percentage of the numberless numbers. We quote the words of the writer himself, namely Orson Pratt, President of the Twelve Apostles, now

on his way toward Salt Lake City, as the appointed leader of the Mormon University;—“There are now about six hundred branches of the Church of Christ in the British Isles, comprising over thirty thousand believers, and between three and four thousand Elders and Priests. Now, there is hardly a branch of the Saints (namely the Latter-day Saints) among this nation, which has not been blessed, to a greater or lesser degree, with the miraculous signs and gifts of the Holy Ghost, through which they have been sustained, and know for a certainty that this is the Church of Christ. They know that the blind see, the lame walk, the deaf hear, the dumb speak, the leper is cleansed, bones are joined together, the cholera is rebuked, and the most intense diseases depart, through faith in the name of Jesus Christ, and the power of His gospel. These are not isolated incidents that take place occasionally, or that are suspicious in their nature, or that occurred some time ago, or in a distant land; but they are taking place at the present time, and every week scores of examples are brought forth in every part of this land. Many sick persons, outside the Church, through the laying on of hands of the servants of God, have been healed. This is not something that is done in the corner, but publicly, and there are tens of thousands of eyewitnesses.’

“Complete blindness has been healed—instantaneously; deafness and dumbness of many years are healed forthwith; broken back bones rush to their place with the sound of a squeezed basket, while the ceremony of anointing and praying is being administered; a dislocated thigh bone, which had defied every medical skill, jumped immediately into its place, when commanded to do so by an Elder of the Church, while anointing the patient with oil in the name of the Lord; wounds are healed up, and their bindings are thrown away, no longer needed; a disease is rebuked, and departs at the word that commands it to leave. All this is done without Mesmerism, and yet it is done with the laying on of hands. But there is something else; there are religious and holy ceremonies and anointings. The Mesmerists look at the material attributes, and some secret power in Nature, for healing; the Mormons look directly up to God. There is something

more exalted, devotional, and elevated, but less philosophical, in the Mormon system. The Mesmerist is a philosopher; he does not mention the name of God; and the name of Jesus, he would be ashamed, perhaps, to utter. He is a skilled man, and he studies the laws of nature; he digs deep in the earth for the gold. The Mormons look for it on the surface—*sub Jove sereno* (under the blue sky).

“But are these healings truly performed? We cannot say; they are printed in a book.

“But, if such healings are genuine, must Mormonism be the true religion? Wait a little, logician! Thy conclusion is unlawful. Even the Mormon Book tells thee, that ‘miracles, taken on their own, are no proof whatsoever of anyone’s divine mission, but only when they are taken in connection with pure, holy, and infallible doctrine,’—which doctrine is not needed as evidence. The scriptures say that demons work miracles, and that there are *three different kinds* of demons sent out in the *latter days* to work them. You can see the words in Rev. xiv, 14. Therefore, do not be in too big a hurry to become a Saint, rather reason a little longer. Besides that, the doctrine is neither holy nor infallible, and consequently it cannot be that miracles are undisputed witnesses of its truthfulness. In this manner, for example, Mr. Orson Pratt says, ‘The nature of the message of the Book of Mormon is such, that, *if true*, no one can be saved, and *refuse it*; and, *if false*, no one can be saved, and *receive it*.’ From this we can determine, that a Mormon stands as little chance of being saved as anyone in the world.

“But there is another reason why you should not become a Mormon, and that is, that the monastics perform the same kind of deeds. They also work miracles. This will cause you to hesitate, and perhaps to be confused; at least, it will cause you to proceed slowly.”

This is how the Editor of the “Family Herald” writes concerning Mormonism. Had we been near him as he was writing, we would have said in his ear that the standard of the Saints to prove the divinity of their religion is *revelation*, through the Holy Ghost, which is promised to all.

WHY WERE THE PRAYERS OF THE RELIGIOUS DENOMINATIONS NOT HEARD?

MR. ED.,—It is known that all religious denominations offer prayers; but they have no assurance of being heard, as do those of the Saints. Therefore, I shall answer the question as follows:—

1. Most of them mistake the right Being to pray to, such as a being without ears to hear, or hands to impart, or feelings to have compassion for them; and thus it is difficult for such a being to hear their prayers. Others pray to Jesus Christ, instead of to his Father. Others to their fellow men, and a few to Lucifer, son of the morning. I have heard prayers to these beings myself, but they were not heard.

2. Others pray, but do not pray in the correct name. These are the brothers of the Pharisees of old, supposing that they deserve to find favor with God, because of their own good works. Therefore, their prayers are not heard.

3. Many pray also, however not through the direction of the Holy Ghost, but rather their own spirits, and other similar ones, but not the correct one. These refuse the ordinance through which one receives the Holy Ghost, and they refuse all its gracious gifts. Thus, they exclude themselves from the promise of God, and their prayers are not heard.

4. Some pray with neither faith nor belief that they will enjoy their desires, rather they doubt, and believe that it is not here they will enjoy them, but after they die, and in another world. They do not ask from the heart, rather they are as the Lord said through the prophet,—“This people draw near to me with their lips; but their hearts are far from me.” Despite this, they have the words of a prayer, a voice of sighing from the heart, as it were; but they pray “to be seen of men at best, the one to hear the other, so they receive a great name, a good word, or as the scripture says, “their reward.” For this reason their prayers are not heard.

5. Others pray also, and without caring at all whether that which they ask is according to God's will to give them, or whether receiving their request would be beneficial to them or not. They ask for things they do not comprehend, or understand; thus their prayers are not heard.

6. Others pray often in the family, and in the meetings, but they are not earnest in the task, nor determined in the work; but because the scripture says that “a godly people prays,” and that believers have a duty to do so, they pray, but they are neither earnest nor determined; thus their prayers are not heard.

7. Others pray, but not with the correct purpose, but so they can use up such things (if they receive them) for their sweet desires. These have more desire to benefit themselves, than to glorify God; everything has to do with them, and everyone and everything else is as naught. But their prayers are not heard.

8. Others mistake the time they should pray; they neglect the season of youth; but on their deathbed, they call on others to pray for them, and strive at that time to pray themselves; and if their prayers are not heard at this time, which is quite unlikely, it is because fear of death and judgment

is what compels them to pray at this time, and not love for God, because he first loved us, and gave his Son as an atonement for our sins. They will be at that time like the rich man, totally ignorant of God, or his manner of answering the prayers of his children, and for that they will be open, like the rich man, to pray to Abraham, instead of God, for a drop of water, instead of salvation! and to send one from the dead, to testify of the pains, instead of God's plan to save!

9. Many pray also without striving to keep the commandments of God, yes, without so much as obeying the form of sound doctrine, much less living according to the teaching of Christ and the apostles. Some pray for God to forgive them, when they do not forgive one another, yes, their brothers and sisters in the same church. They are not completely joined together in the same mind, or in the same opinion; rather each one has his own mind, his own opinion; the number of opinions, and of persons in the same church is quite close. They ask for their daily bread, when they have more than enough. They do not lift their hands according to the wish of the Apostle; they are in such a mist of darkness, that an occasional drunkard prays, an occasional fornicator, an occasional miser, an occasional thief, yes, in short, the wise man, the fool, and everyone; but not everyone's prayers are heard; and because of this, I have written about some of the obstacles that must first be removed, before bending the knee before God, and calling on him.

Now, old brothers and fathers, with the various religious denominations,—I urge you to consider this, so that you can remove the obstacles, and enjoy your desires after coming to the Saints, as I myself through mercy have done.

Graig-ddu.

Yours humbly,

JOHN RICHARDS

TESTAMENTS OF THE TWELVE PATRIARCHS, NAMESLY THE SONS OF JACOB.

[*Continued from page 108.*]

TESTAMENT OF ZEBULUN,

Made to his children at his death, about Compassion and Mercy.

Zebulon said as he died,
In the presence of his children and everyone he loved,
To be Compassionate and Merciful
To every man in time of hardship.

THE CHARGE that Zebulon gave to his children in the hundred and fourteenth year of his life, two and thirty years after the decease of Joseph; he said unto them,

Hear ye me, ye sons of Zebulon, a good gift to my father and mother; for when I was begotten, my father was greatly increased in sheep and

cattle, by reason of the good luck that he had through the straked rods.

I wist not, my children, I wist not that I sinned in those days, for I considered not that I dealt wickedly through ignorance in Joseph's case; and moreover concealed it with my brothers, from my father; howbeit that I wept much for it in secret. For I was sore afraid of my brothers, because they had all conspired together to kill him with the sword that should betray that secret: nevertheless when they would have killed him, I besought them most earnestly with tears, that they would not do such wickedness; for Simeon and Gad came upon Joseph to have killed him, and Joseph falling upon his knees, said unto them, Have pity upon me, my brethren, have pity upon the bowels of our father Jacob, and lay not your hands upon me to shed innocent blood; for I have not sinned against you, and if I have done amiss, nurture me with chastisement, but lay not your hands upon me, for our father Jacob's sake. Upon his saying of these words, I being moved with compassion, came and wept, and my heart melted within me, and all the substance of my bowels were loosened upon my soul, and Joseph wept, and I with him, and my heart trembled, and the joints of my body quaked, and I was not able to stand. And when he saw me weeping with him, and them coming towards him to kill him, he fled behind me, and besought them to take pity of him. Then, Reuben stepping in, said, My brethren let us not kill him, but let us cast him into the dry pit, that our fathers digged, and found no water in it, for God suffered not any water to spring up in it, because it should be a safeguard for Joseph, and so they did, till they sold him to the Ishmaelites. Thus gave I not consent to the sin against Joseph: but Simeon and Gad, and the other of my brothers, taking money for Joseph, bought shoes with it for themselves, their wives, and their children, saying, Let us not eat it, because it is the price of our brother's blood, but let us tread and trample it under our feet, because he said he should reign over us, and we shall see what his dreams will come unto: therefore, in the sceptre of Enoch's law, it is written of him that would not raise up seed to his brother. I have loosed Joseph's shoe, for when we came out of Egypt, the young man unbuckled Joseph's shoes at the gate, and so we worshipped Joseph, as if it had been Pharaoh, and not only worshipped him, but also kneeled down before him with blushing, and so were we put to shame before the Egyptians, for afterward the Egyptians heard of all the ill that we had offered and done to Joseph.

After the laying of him in the pit, my brothers set meat upon the table to eat, but I mourning for Joseph, did taste no meat by the space of two days and two nights together; neither would Judah eat with them, but had an eye unto the pit, because he feared lest Simeon and Gad

should step thither and kill him; and when they saw I ate nothing, they set me to keep him till he was sold.

He was in the pit three days and three nights, without repast, yet he was sold.

Then, Reuben hearing that he was sold, in his absence, rent his garments, and wept, saying, How shall I look my father Jacob in the face? And therewithal taking money, he ran after the merchantmen, but he could not find them, for they had left the king's highway, and were gone away apace by by-lanes, and Reuben ate no meat that day.

Dan therefore coming unto him, said, Weep not, neither be sad for the boy, for I wot what we may say unto our father Jacob. We will kill a kid and stain Joseph's coat with the blood of it, and say unto our father, See if this be thy son's coat, or no? for when they intended to sell Joseph, they stripped him out of his father's coat and put upon him an old coat of a bondservant.

Simeon had gotten his coat, and would not deliver it us, but was minded to have cut it in pieces with his sword; and he was angry that he was yet alive, and that he had not slain him.

Then all my brethren rising up together, said unto him, Why shouldest not thou give it us, seeing that thou only art the worker of this mischief in Israel? Whereupon he gave it them and they did as Dan had counseled.

And now, my children, I warn you to keep the Lord's commandments, and be merciful to your neighbors, and have inward compassion towards all; and not only towards men, but also beasts, for in that respect the Lord blessed me, insomuch that when all my brothers were sick, I escaped without sickness; for God knoweth every man's intent.

Therefore, my children, have compassion in your bowels, because that as any man dealeth with his neighbor, so will God deal with him.

For the children of my brothers fell sick also, and died, for Joseph's sake, because their fathers pitied him not, but my children were preserved without sickness, as you know.

And while I was upon the seacoast of Canaan, I fell to fishing for my father Jacob; and whereas many others were drowned in the sea, I abode unhurt.

I was the first that made a fisherboat to float upon the sea, for God gave me understanding and wisdom therein, so that I did set up a mast in the boat, and fastened a sail in the midst of the wood; and coasting along the shore in it, I fished for my father's household, till we came into Egypt.

And for pity's sake, I gave of my fishing to every stranger that I met with, and if there were any foreign-born, or any sick body, or any aged

person, I boiled my fish and dressed it well, according to every man's need, and carried it to them, comforting them, and having compassion with them; and therefore, God made me to catch much fish in the sea. For he that give his neighbor, receiveth the things multiplied of the Lord.

Five years did I fish, giving to every man that I saw, and serving all my father's house sufficiently.

In harvest time I fished, and in winter time I fed sheep with my brothers.

Now, will I tell you what I did, when I saw a miserable man in the deep of winter, and having compassion upon him, I stole a garment privily out of my house, and gave it the naked man.

You therefore, my children, take pity indifferently of all men, and shew mercy with the things which the Lord giveth you, and deal them abroad to all men with a good heart; and have compassion on him with inward mercy: for I know that my hand was not slow to give to him that wanted, and to spend the time with him, insomuch that I have walked above seven furlongs with such a one weeping, and my heart yearned upon him for compassion.

You therefore, my children, have earnest and inward mercy towards all that are in misery, that God having pity upon you, may be merciful to you likewise. For in the last days, God will send his mercy upon the earth, and wheresoever he findeth inward and hearty mercy, there will he dwell; for look, how much mercy man sheweth to his neighbor, so much will God shew to him again.

And then, when we came down into Egypt, Joseph minded not our evil dealing with him, but when he saw us, it made his heart yearn; on whom ye look my children, learn to forget the harm that is done to you; love ye one another, and do not one of you think upon another's ill dealing, for that breaketh unity, and displeaseth all kindred, and troubleth the mind, for he that is mindful of harm past, hath not the bowels of mercy. Mark the water and see how it wasteth away the sand, when the stones and timber are removed asunder. And if a brook be drawn into many streams, the earth sucketh it up, and it cometh to nothing; and so shall you, if you be divided among yourselves; therefore, divide not yourselves into two heads, for all things that God hath created have but one head apiece; he hath given a man two shoulders, two hands, and two feet; but yet do all the members obey one head.

But I know by the writings of my fathers, that in the last days ye shall depart from the Lord, and be divided in Israel, following two kings, working all abomination, and worshipping all manner of idols, and your

enemies shall take you prisoners, and you shall sit among the Heathen in all misery, tribulation and sorrow of mind.

And afterward you shall remember the Lord, and repent, and he shall turn you again; for he is merciful and full of compassion, and thinketh not upon the lewdness of the children of men, because they be flesh, and the spirit of error beguiles them in all their doings.

After this, God himself raise up unto you the light of righteousness, and wholesomeness and mercy are in his punishments; and he shall redeem all men from the bondage of Belial, and all the spirits of error shall be trodden down, and he shall turn all nations to the following of him, and ye shall see God in the shape of man; for God hath chosen Jerusalem, and God is his name. By the wickedness of your words, you shall provoke him to wrath, and ye shall be cast off till the time of full finishing.

And now, my children, be not sad for my death, neither be ye out of heart because I leave you; for I shall rise up again among you, as a captain in the midst of my tribe, among as many has have kept the law of the Lord, and the commandments of their father Zebulun: but as for the wicked, God will bring everlasting fire upon them, and destroy them forever.

Behold, I return to my rest, as my fathers have done.

And now, fear you the Lord your God, with all your strength, all the days of your life.

And as he had spoken these words, he fell asleep to his singular benefit, and his sons laid him in a coffin, and carried him back again into Hebron, and buried him there with his fathers.

TESTAMENT OF DAN,

Made to his children at his death, concerning anger and lying.

Dan left two commandments
Amid his family which it pays to follow,
In order to reject the lies,
Anger and wrath, and greater foolishness.

THE COPY of Dan, his words, which he spake unto them in his last days, in the hundred five and twentieth year of his life; he called his tribe unto him, and said,

Ye children of Dan, hear my sayings, and give heed to the words of

your father's mouth. I liked in my heart, and shewed in my whole life the thing that is good, for truth joined with right dealing pleaseth God well. I have hated hurtful things, as lying and anger, because they teach a man all manner of naughtiness.

I confess unto you my children this day, that I was glad in my heart at the death of Joseph, that true and good man; and I rejoiced at the selling of him, because our father loved him more than us; for the spirit of spitefulness and pride said unto me, Thou art his son too, as well as he: and one of the spirits of Belial wrought with me, saying, Take this sword and slay Joseph with it, and when he is dead, thy father shall love thee: this was that spirit of spitefulness which counseled me to devour Joseph, as the leopard devoured a kid. But the God of my father Jacob did not put him into my hands, nor suffer me to find him alone, that I might dispatch two sceptres in Israel by committing that wickedness.

And now, my children, I tell you of a truth, that unless you keep yourselves from the spirit of lying and wrath, and love truth, and long sufferance, ye shall perish.

For wrath is blind, my children, and no wrathful man looketh truth in the face, because that although they were his father and mother, yet doth he hold them all his enemies.

Though he be his brother, yet he knoweth him not.

Though he be the Lord's prophet, yet obeyeth he him not.

And though he be his friend, yet he considereth it not: for the spirit of wrath besetteth him with the snares of error, blinding his natural eyes, and dimming the eyes of his mind by falsehood, and giving to him a sight of his own making.

And wherein bleareth he his eyes? In hatred of heart; for he giveth him a self-willed heart against his brother to spite him, and envy him.

Therefore, my sons, wrath is mischievous, for it becometh a soul to the soul, and subdueth the body to itself by overmastering the soul, and giveth power to the body to work all wickedness; and when the soul hath wrought, it justifieth the thing done, because it seeth not.

Therefore, he that is wrathful, if he be a man of might, hath treble power in his anger: one through the help and furtherance of his servants, another of his riches; and where through he persuadeth and overcometh his unrighteousness; and a third of the nature of his own body, which of itself worketh evil.

And though he that is angry be a poor man, yet hath he his natural power doubled: for the said spirit doth always further his wickedness, by causing his deeds to be matched with lying.

And therefore, consider the power of wrath, how vain it is: for he is in bitter speech, and walketh at Satan's right hand, that his deeds may be wrought in untruthness and lying. For Satan hath first of all stung him by speech, and when he hath once pricked him forward, he strengtheneth him by deeds, and troubleth his understanding with bitter nips and losses, and so provoketh his mind to excessive wrath.

Therefore when any man speaketh against you, be not moved to anger; or if he praise you as good men, be not puffed up, nor changed into voluptuousness, or fierceness of countenance; for when a man heareth a thing that is hateful to him, first it tickleth him, and stingeth his mind, so that he thinks he hath just cause to be angry.

Now therefore, my children, if ye fall into any loss, or hinderance, be not out of patience, for the spirit of impatience maketh men to lust for the thing that is foregone, and to be angry for the want of it. Therefore, bear your losses willingly and be not out of quiet for it, for unquietness engendereth anger and untruth, and it is evil to have a double face; anger and untruth talk one to another, to trouble the understanding: and when the mind is cumbered with disdain, the Lord departeth from it, and Belial getteth the dominion of it.

Therefore, my children, keep the Lord's commandments and laws, eschew untruth and hate it, that the Lord may dwell in you, and Belial flee from you; speak every one of you the truth to his neighbor, that he fall not willingly into encumbrance, and so shall ye be in quiet, and ye shall have the God of peace, and war shall not prevail against you: love the Lord all your life long, and love ye one another with a true heart.

For I am sure that in the latter days ye shall depart from the Lord, and walk in naughtiness, working abominations by the working of deceitful spirits in you; for I have read in Enoch, that Satan is your prince; and that all the spirits of fornication and pride shall ply themselves in laying snares for the children of Dan, to make them sin before the Lord.

But my children, stick ye unto Levi, and look upon him in all things.

The children of Judah shall snatch away other men's goods, like lions through covetousness; for this cause shall ye be led away with them into captivity, and there receive all the plagues of Egypt, and all the malice of the Heathen.

Whereupon, ye shall return to the Lord, and obtain mercy, and he

shall bring you into his holy place, and proclaim peace to you.

And saving health shall spring up unto you out of the tribes of Judah and Levi; he shall make war against Belial, and give our young men the victory in revengement; he shall deliver the imprisoned souls of the Saints from Belial, and turn your unbelieving hearts to the Lord, and give everlasting peace to such as call upon him.

The Saints shall rest in him, and the righteous shall rejoice in the new Jerusalem, which shall glorify God forever.

And Jerusalem shall no more be wasted, nor Israel led into captivity, because the Lord shall be constant among men in the midst of it, and the holy one of Israel shall reign over you in lowliness and poverty, and he that believeth in him shall certainly reign in heaven.

And now, my children, fear the Lord, and beware of Satan and his spirits, and draw near to God, and to the Angel that excuseth Israel, for he is the Mediator between God and man, to set peace in Israel; he shall stand up against the kingdom of the enemy, and therefore will the enemy labor to overthrow all that call upon the Lord; for he knoweth that whensoever Israel decayeth, then shall his enemies' kingdom come to an end: but the said Angel shall strengthen Israel, that he come not to an evil end.

At that time shall Israel depart from iniquity, and the Lord shall visit such as do his will in all places of Israel, yea, among the Heathen; and his name shall be The Savior.

Therefore, my children, keep yourselves from all noisome dealing, and put from you wrath, and all untruth. Love truth and mildness, and look what you have heard of your fathers, deliver it over to your children, that the Father of Nations may receive you: for he was true, longsuffering, meek, lowly, and a teacher of God's law, by his own works.

Therefore, depart from all unrighteousness, that ye may stick to the righteousness of the Lord's law, and bury ye me by my fathers.

In saying these things, he comforted them, and kept the sleep of the whole world, and his sons buried him, laying his bones by Abraham, Isaac, and Jacob.

And like as Dan had prophesied to them, that they should one day neglect God's law, and estrange themselves from their offspring, and native country of Israel, so came it to pass.

(To be continued.)

ACROSTIC.

Among my harsh enemies I live,
 There is none to please me but the saints of my God;
 I am often afflicted, unhappy in my aim,
 In the midst of Babylon's tribulation I stay.
 Dear Saints of Jesus, we will not long be captive;
 Here is a Fund—escape has come:
 Some thousands will praise and laud their Father,—
 He organized the path, we will be set free.
 Patience is needed for Saints (that are
 In the midst of tribulation), to become free;
 The failing and poor, the faithful, full of faith,
 Will enjoy the promise surely some day.
 The obedient of Jesus, we will be blessed, I know,
 By aiding this good plan;
 From Babylon let us hasten, following the Father's advice,
 Joy is ever in Zion, dear land.

Merthyr.

JOHN ARGUST.


MISCELLANEOUS, &c.

TIME.—A minute of time is a part of life, which cannot be called back; and the memory of it will be a fountain of joy or of sadness.

No man was ever the loser in doing good, because although he may not be rewarded soon, yet, after a time, perhaps some crisis will happen to convince him that virtuous men are dear to Providence.

“W. M.”—It would be foolish for us to attempt to give directions as to how to act in a dream; we have enough work to instruct men who act when awake. Perhaps our brother will receive his own information in his next dream.

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