

ZION'S TRUMPET,

OR

Star of the Saints.

No. 2.]

JANUARY 25, 1851.

[PRICE 1c.

MINUTES OF THE GENERAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD AT GREAT SALT LAKE CITY, STATE OF DESERET.

President BRIGHAM YOUNG, Presiding.

Friday, September 6, 1850.—Present, the First Presidency, Brigham Young, Heber C. Kimball, Willard Richards.

Patriarchs—John Smith, Isaac Morley.

Of the Twelve Apostles—Orson Hyde, P. P. Pratt, G. A. Smith, E. T. Benson.

Presidency of the Seventies—Levi W. Hancock, Zera Pulsipher, Henry Herriman, A. P. Rockwood.

Presidency of the *Stake*—Dan. Spencer, W. Snow.

High Priests' Quorum—John Young, R. Cahoon.

Presiding Bishop—Newel K. Whitney.

The High Council of the *Stake*.

Thos. Bullock—Clerk of the Conference.

The Conference was called to order by Elder G. A. Smith. The choir sang a hymn. Prayer by P. P. Pratt. Singing.

President Young then stated to the congregation that the morning would be occupied by exhortation and teaching, and preaching and instructions after that. The business before the conference will be concerning the different quorums and

authorities of the church—the propriety of strengthening the San Pete settlement, and a call for volunteers to return with Father Morley—a delegation of elders to Germany, and the various states in that country; that he purposed once more to lay the law of tithing before the people; praying that he might have the spirit to communicate, that the people might understand; and that on Saturday afternoon, Elder Hyde would deliver a lecture on education, to the Chancellor and Regents of the University.

Isaac Morley then expressed his thankfulness for this opportunity to meet the Saints; my heart is full of blessings for the people. I want a good company of good men and women to go to San Pete, and I do say, that no man shall dwell in that valley, who is in the habit of taking the name of God in vain.

President Young said—I have it in my heart to ask the congregation, if Father Morley shall have the right and privilege to select such men as he wishes to go there?

Moved that he have the privilege; carried.

Moved that he select one hundred men, with or without families; carried.

President Young said—It is as good a valley as you ever saw: the goodness of the soil cannot be beat; there is only one practicable road into it, and that is up Salt Creek; the inhabitants there are “No. 1;” and when I was in that valley I prayed to God that he never would suffer an unrighteous man to live there. I am going to bring before the people the necessity of keeping up the fund for the emigration of the poor. I declare openly and boldly, there is no necessity for any man of this community to go to the gold mines, to replenish the fund; we have more property and wealth than we are capable of taking care of. If a man is not capable of improving one talent, what is the use of his getting more? He is like the foolish child, that could hold but one apple in both his hands, and in reaching for more, he lost what he had. If men only knew how to control what they have, and were satisfied, they would do much better.

I will commence at the north and go to the south settlements, and pick out 25 of our inhabitants as they average; and another man may take 50 of the gold diggers, and they cannot buy out the

25 who have tarried at home. Before I had been one year in this place, the wealthiest man who came from the mines, Father Rhodes, with 17,000 dollars, could not buy the possessions I had made in one year! It will not begin to do it; and I will take 25 men in the United States, who have stayed at home and paid attention to their own business, and they will weigh down fifty others from the same place, who went to the gold regions; and again, look at the widows that have been made, and see the bones that lie bleaching and scattered over the *prairies*.

Brother Joseph suffered himself to be dragged about the country by a mob, and was dragged into something like forty-six or forty-eight law suits, yet he triumphed over all of them, and then they murdered him in cold blood, in Carthage jail, without any shadow of crime attached to him. I then swore that I would never see a lawyer again; and we don't owe one dime, but that we are able to pay at any moment. If I can keep my credit good with the Almighty, I care not whether men speak evil of me or not.

Singing by the choir, and benediction by G. A. Smith.

Friday, two in the afternoon.—Conference called to order by Daniel Spencer; singing by G. A. Smith, and singing.

P. P. Pratt made some remarks on the mountains and valleys south of the Utah. If we carry out the instructions that we continually receive, we shall be the happiest people on the earth; whoever is governed by the kingdom of God, is a happy man; but who realizes it? It always was the man that was *ready*, that the Lord would work by; the only thing that should concern us, is, have we the principles of the kingdom of God in our hearts, and is it our desire to fulfill them?

Orson Hyde then pleaded in behalf of the Perpetual Emigrating Poor Fund, and those who remain in Pottawatamie county. "I am glad that ways and means have been devised to deposit horses, oxen, wheat, &c., and give checks on the States, where the money can be appropriated to bring on the poor to this place. The operation is a good one, and it will operate not only in the United States, but in England, and other countries also. I feel when I get back to Iowa, that I can relieve the Saints, as I have both seen and tasted of the fruits of the Valley.

President Young said—I am much gratified to see the warmth of feeling for the poor by Elder Hyde, and I think the best way to relieve ourselves of all our spare horses and cattle is, to put them into the Poor Fund. We shall not cease our exertions until Zion is redeemed, and all Israel is gathered. From the days of Joseph to the present moment, the prophecies were never fulfilled faster, and that too upon natural principles. They are miracles and remarkable phenomena to us so long as we do not understand them.

H. C. Kimball moved that there be a committee of three appointed, to take care of and transact the business of the Poor Fund; carried. And, on motion, Willard Snow, Edward Hunter, and Daniel Spencer, were voted said committee.

President Young said—There is one question I wish to ask, it is this: will this people back that committee up to the last farthing? If they will, in the end, great joy will be yours; if you will covenant to do it, please signify it by raising the right hand. (All hands up.) Gentlemen, that's the "*terror among the nations!*" you *cannot* get a contrary vote! *that's the terror*—THE UNION OF THIS PEOPLE.

I think our next move will be to have this committee organized into a company, and chartered by the State, to sue and be sued, collect and be collected, and dispose of, and do all business as a company, and then will be the budding and blossoming of one of the greatest operations in all the world.

We do not want to detain this meeting any longer; but at intermission, come forward and enter your names, and what amount you put in, Brother Bullock will enter to your names.

Singing by the choir, and benediction by Ezra T. Benson.

Saturday, September 7, ten in the morning.—Elder G. A. Smith rose to speak on the first principles of the gospel of Jesus Christ. He said, to preach the word of life to man is a very high and holy calling, and an important trust committed to any people; and chose for his text 1 Thes. i, 5; and divided his text into, firstly, the word of the gospel; secondly, the power of the gospel; thirdly, the power of the Holy Ghost; and fourthly, its assurance. As the gospel is the power of God unto every soul that believes, he reviewed the birth, crucifixion, death and resurrection of Jesus Christ, and then the commission he gave to

his disciples, and his instructions to them, as his witnesses, to testify to the truth, and teach all the things whatsoever he commanded them, and their commencing to preach on the day of Pentecost, in fulfillment of their commission; calling on the people to repent and be baptized in the name of Jesus Christ, with the promise of the Holy Ghost, that was to follow, through the ordinance of the laying on of hands.

Men must obey the ordinances of the first principles, or their superstructure is in vain; it is recorded, all power in heaven and on earth is given unto Jesus Christ; therefore he ordered them to go and baptize the people in the name of the Father, Son, and the Holy Ghost; and they went in the name of Jesus Christ and did act, and the Comforter proceeded from the Father, and did bring all things to their remembrance, and did teach them things to come, and when the people had obeyed, the Holy Ghost fell upon them, the promises were fulfilled, and then the people rose up and declared they knew the thing was true.

The sects of the day argue that these gifts and blessings were withdrawn from the earth, and they dared not even attend to baptism, or the laying on of hands, although the Savior positively tells us we must obey.

Did God intend that this gospel should be applicable to us in all its power and glory, gifts and blessings? Yes: they are promised even unto the end of the world; and just as long as there was a being on the earth; and Christ himself gave some apostles, some prophets, teachers, &c., for the work of the ministry, and the edification of the church.

The whole Christian world have rejected the law, lost its light, have not the power and authority and blessings; and for the want of these things, they are tossed about on every wind of doctrine, and the cunning craftiness of men.

God, in these last days, in his infinite mercy, sent Joseph Smith with the gospel, and the assurance *did follow those* that entered in by the *door*, following the Shepherd of the sheep. The world united against him, and forty times he was brought before the rulers, when no fault could be found against him; and then he was by wicked

priests and crafty men, murdered in cold blood; and his blood was shed upon the ground like water. He bore his testimony to the truth, and sealed it with his blood; and the authority is here to administer the ordinances to you and your children, and as many as the Lord our God shall call; its principles are now preached, and we invite you to come forth and receive its blessings, in all its fullness; and may God our Eternal Father bless you all, in the name of Jesus Christ. Amen.

Willard Snow presented, a subscription book as follows:—"We, the undersigned, agree to pay the committee of the Perpetual Fund for the Emigrating Poor, the amount set opposite to our names," &c., and then strongly advocated the cause of the Poor Fund, but wanted all to pay as they go.

George A. Smith—There is an item of business to present to this Conference in relation to Father Cutler. After the Presidency left Pottawatamie, there was a report that Father Cutler went to Jackson County to lay the foundation for another temple. There is an influence existing there, to draw away from the Valley, and a great mystery hangs over their doings. The Conference in Pottawatamie County withdrew fellowship from Cutler, Calkins, and others. Calkins said there was no power there to try him, as he was a bishop.

We have had a notion of asking the good people living now in Jackson County, Mo., to petition us to go back again and build a temple there, if the legislature of Missouri will pass resolutions to protect us in our rights. (Laughter.)

President Young said—There is no trial before the Church concerning the Silver Creek branch, where Father Cutler resides. During the late war he was acquainted with many Indians in New York State, who went to Green Bay, they saw him again at Winter Quarters, when they urged him to go down and build mills, and establish a school among them, as they had the privilege from government to select their own mechanics and teachers. I told him to go down, work, and get his outfit. This has been turned into an under current of lies, and has destroyed his influence.

The conference there has all the authority to act with members in that conference, and I sanction their proceedings; all is perfectly

lawful, as far as I have heard.

I wish it distinctly understood, that there is not an apostle of Jesus Christ who now lives, or ever did live, or ever will live, but that man's word is law and gospel to the people if he magnifies his calling. The apostles did right in this case; and I say the acts of the conference in Pottawatamie, Elders Hyde, G. A. Smith, and E. T. Benson are just; and if this conference think the same, signify it by the uplifted hand. (All hands up.) And further, if the conference in Pottawatamie County have cut them off, they are as much cut off as they ever can be.

When we have an apostle abroad, who has not the power to deal with a conference, we will call that man home, or send him to Texas, to join Lyman Wight, and then we will put another man in his place.

Choir sang a hymn. Benediction by Aaron Johnson.

(To be continued.)

“GIFT OF THE HOLY GHOST.”

THE Holy Ghost, is like some big, general sun, “enlightening every man who comes into the world.” This is the true light, which all receive, to some extent or another, from its rays. It is he who has been illuminating in the generations that have gone by, in every corner of the earth, and it is he who enlightens the present generation of the human race. But even though he is the true light, and illuminates every man who comes to earth; yet, he did not enlighten everyone about every truth, for the only way of life was hidden from the majority of the earth. Many truths were found, in every age and country, through this general light, which guides everyone. Men of every kindred and tongue have received benefit from it, but no one more than the famous reformers who shone brightly through past centuries. But even though every man is enlightened by the Spirit of God, not every man *receives* his Spirit; for the scriptures say, that the world cannot receive it. Every man who comes into the world is enlightened, but only those who do the will of God receive it as

a “*gift*” for themselves. The gift or the endowment of the Spirit of God is something that the world cannot receive; but as for the light, it guides everyone, although not everyone can walk unerringly in its light. Two completely separate things are to receive a portion of the Spirit, such as a gift, and to be enlightened by it. The first illuminates within us, while the other consists of rays from the light. The denominations of our country can quite easily receive the light of the Spirit of God, but doing the will of God is required to receive the “gift of the Holy Ghost,” namely the other Comforter, he who brings to remembrance that which has gone past, and expresses things yet to come, and also which guides to all truth. Not every man who comes to the world receives revelations about that which was and will be, nor is guided to all truth; but the disciples of Christ only can receive that. That is the reason that Paul, after hearing that those twelve in Ephesus were disciples, asked, Have ye received the Holy Ghost since ye believed? After finding the way to obtain it, they received it and had revelations through it. Well, everyone sees now, then, the difference between receiving the gift of the Holy Ghost, and receiving enlightenment from the Spirit of God. And if anyone wishes to receive the gift of the Holy Ghost, let him believe the words of Peter on the day of Pentecost, namely “Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins,” and it can be said to him, “And ye shall receive the gift of the Holy Ghost; for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.” If there are some truths in the possession of other men, we do not want to take them from them; for imparting more to everyone is our task. When others have some truth to give to us, we will be ready to accept it, for our creed is to believe all truth. The meaning of Mormonism is, more good, and not more deceit as others assert. Our religion embraces all truth, wherever it may come from, and it exhorts all to receive the “gift of the Holy Ghost.”

May that lovely time dawn in which the Lord pours out his Spirit on every flesh, so that every man who comes to the world, will not only be enlightened, but will be warmed also.

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

[Continued from page 14.]

TESTAMENT OF JACOB.

*Which he made at his death to the twelve sons of the Patriarch, with respect to that which happened in his final days; which was gathered from Genesis *xlvi*, and added to this Book.*

JACOB the son Isaac, born of Rebekah, in the year of the world 2108, his father being threescore years of age, was a perfect man and righteous, dwelling in tents. Jacob was not given to the pleasures of hunting, as his elder brother, elder by nature, not by grace, for the elder shall serve the younger, saith the Lord; why? not for that Jacob had so deserved, but God had so appointed; wherefore when he thus by the determinate will of God, and heavenly disposition, which ordereth all things whatsoever, had got his brother's birthright, and his father's blessing; his parents' considering that the slippery days of carnal copulation did approach, and warily fearing his brother Esau, for that he conceived murder in his heart, and instituted a birthday for his devilish purpose, sent him from Beersheba to Mesopotamia to Laban his mother's brother, there honestly to take a wife, and quietly to live, for matrimony without consent of parents, and due consideration of either party contracted, as it breedeth their disquietness, so it provoketh God's displeasure; Jacob therefore after long travel, having gone to Laban, and serving him fourteen years in labor and pain, albeit he was the child of promise, the blessed of the Lord, born of a free woman, and that which is more, his uncle's bone and flesh, and lord of Canaan; not arguing with himself as the worldly children of this earth, saying, Shall I which am a free and wealthy man's son be made a servant in my uncle's house, being sent to marry and not to serve? Laban gave to him his two daughters as wives for his good service, by which God blessed that little that Laban had before, he gave him his two daughters, Leah first, then Rachel, with their two handmaids, Bilhah and Zilpah, of whom, according to the promise made to him in Rabel, that his seed should be multiplied; he begat twelve sons, twelve godly fathers of the earth: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulon, Joseph, Benjamin.

Thus he being blessed of the Lord, as well in children as in substance, returned again to his native country, he and his children there to live and there to die; but behold the divine providence of God; after three and thirty years expired, he was removed from

Canaan to Goshen in Egypt, by means of his son Joseph, chief steward of the land of Egypt, whom his brethren had sold; where when he had lived seventeen years, and seen his family increased, to his great joy and comfort no doubt; especially all the other countries about being plagued with a great famine, and he by God's mercy not greatly feeling the same; perceiving also his troublesome pilgrimage drawing to an end, called his son Joseph unto him and said, If I have found grace in thy sight, oh put thy hand under my thigh, (for in this order they took an oath in Jacob's time) deal mercifully with me and truly, bury me not in Egypt, but let me sleep with my fathers; where his sure faith in the promise of God made to his fathers, willed him to look for Canaan his hoped inheritance and not to trust in Pharaoh's land; to which request when Joseph his loving son obediently did condescend, Jacob taking a little more strength unto him, and sitting up, desirous also to show forth the great goodness of the Lord in preserving him and his, said, God Almighty appeared unto me at Luz, in the land of Canaan, and blessed me saying, Behold I will make thee fruitful, and cause thee to multiply, and will make a great number of people of thee, and will give this land unto thy seed for an everlasting possession. Thy sons, Manasseh and Ephraim, I take as mine own, their own brethren shall be called after their name. As I came from Mesopotamia, Rachel died in the land of Canaan, and was buried by the way to Ephrata, the same is Bethlehem.

Then Jacob, albeit somewhat dim for age, beholding Joseph's two sons, answered, They are my sons which God hath given me. O bring them to me, saith Jacob, and let me bless them; I had not thought to have seen thy face, Joseph; yet lo God hath showed me thy seed.

God in whose sight my fathers Abraham and Isaac did walk, God which hath fed me all my life long unto this day, and the angel which hath delivered me from all evil bless these lads, and let my name be named on them, and the name of my fathers, Abraham and Isaac, and that they may grow into a multitude in the midst of the earth.

Then as Joseph lifted his father's hand from Ephraim to Manasseh the elder, Jacob said, Let it be, I know well my son, he shall also be a great people; but his younger brother shall be greater: In thee let Israel bless and say, God make thee as Ephraim and Manasseh. After this he fainting said, Behold, Joseph, I die: God shall be with you, and bring you again to the land of your fathers; moreover, I give unto thee a portion of land above thy brethren, which I conquered by sword and bow, of the Amorites. And come you hither also, O my children; that I may tell you what shall come on you in the last days; gather ye together and hear ye sons of Jacob, hearken to Israel your father.

REUBEN, My firstborn, my might, my strength, excellent in

dignity and power, unstable as water, thou shalt not excel, because thou didst defile my couch.

SIMEON AND LEVI, Brethren in evil, who in your wrath slew a man, and in your self-will digged down a wall. Cursed be your wrath, for it was shameless, and your fierceness was cruel; I will divide you in Jacob, and scatter you in Israel.

JUDAH, Thy hand shall be on the neck of thine enemies, thy brethren shall stoop unto thee, as a lion's whelp shalt thou come up from the spoil, thou shalt couch as a lion, and as a lioness, who shall stir thee up? Second, the scepter shall not depart from thee, nor a lawgiver from between thy feet, until SHILO come, and all nations shall seek after him. Third, Thou shalt bind thy foal to the vine, and the ass's colt to the best vine: thou shalt wash thy garment in wine, and thy cloak in the blood of grapes; thy eyes shall be red with wine, and thy teeth white with milk.

ZEBULON, Thou shalt dwell by the seaside, and thou shalt be an haven for ships; thy border shall be unto Zidon.

ISSACHAR, Thou shalt be a strong ass, couching down between two burdens; and thou shalt see that rest is good, and that the land is pleasant, and shalt bow thy shoulder to bear, and shalt be subject unto tribute.

DAN, Thou shalt judge the people as one of the tribes of Israel: Thou shalt be a serpent by the way, an adder by the path biting the horse heels, so that his rider shall fall backward.

Then, Jacob foreseeing in his mind the great calamity that should betide his posterity, comforting himself, and resting in God's promise, cried out with heart and mind, *O Lord, I have waited for thy salvation.*

GAD, An host of men shall overcome thee, but thou shalt overcome at the last.

And what shall I say to ASHER? His bread shall be fat, and he shall have pleasures for a king.

NAPHTALI is a hind let loose, and sent for a present, giving goodly words.

JOSEPH is a flourishing bough by a wellside, and the small boughs shall run upon the wall; the archers shot against him and, and hated him, but his bow was made strong, and his arms strengthened by the hands of the mighty God of Jacob. Out of him shall come an herdman, a stone in Israel. All these things shall come from my father's God, which hath helped thee, and blessed thee with blessings of the heaven, with blessings of the breast and womb. The blessings of thy father are stronger than all the blessings I had of mine Elders, until the end of the everlasting hills they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

BENJAMIN shall ravin as a wolf, in the morning he shall devour the prey, and at night he shall divide the spoil.

And when he had made an end of blessing them, then he charged them, saying, Now when I shall be gathered to my people, bury me with my fathers, in the cave that is in the field of Ephron the Hittite, in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite, for a possession to bury in, where were buried Abraham and Sarah his wife, and Isaac and Rebeckah; and there I buried Leah. The field, and the cave that is therein, was bought of the children of Heth.

When Jacob had made an end of commanding all that he would unto his sons, having lived one hundred forty and seven years, he plucked up his feet into the bed, and quickly died. Then Joseph falling upon his father's face, and kissing him with tears, caused him to be embalmed by physicians to the space of forty days; and mourned for him threescore and ten days, who departing from Egypt into Canaan, with noble men of the land in chariots, and horsemen, buried him in the place which Jacob had appointed.

(To be continued.)

“NATURE OF MIRACLES.”

(CONTINUED FROM PAGE 17.)

NEXT, we have our correspondent, after giving thanks for common sense, and a Bible, to prove that the spirits (namely the three unclean spirits John saw coming out of the mouth of a dragon, the beast, and the false prophet, which are the principles of Paganism, Papism, Mohammedism, says he), go to show what is the nature of miracles. He deals with this very clearly, and I see no way to oppose it.

After explaining the nature of miracles, he says that no one but God can perform them, and that he did not perform them except under very special circumstances. He says also that his purpose in performing miracles through men, “was always, either for the purpose of the unity of the doctrine they preached, or the message they had in mind.” Now, we shall show to our correspondent that it was not for either of the above purposes that God performed miracles. The passing of Israel through the Red Sea proves that it was to deliver them from the hand of the Egyptians, that he did that. So it was with the three young men in the fiery furnace, and Daniel in the lions’

den, and scores of other examples that could be named, which show clearly that it was merciful purposes, but not any of the things that Dewi notes, that God had in mind in all the miracles he performed. "Now," says he again, "if the Latter-day Saints can perform miracles, let them raise a few from the dead—let them give eyes to some blind men—ears to some deaf—speech to some mutes—and hold back the *Atlantic Ocean*, so that they could go through on dry ground to their new Jerusalem; or let them cause the sun to stand at its zenith," &c. He is here again very anxious to have a sign; and a huge sign is one he would like to have, but entirely pointless, namely to hold back the Atlantic Ocean, and walk on dry ground to America. It would be much wiser than that to take some ships to go across; for it would be very tiresome to walk such a long way.

Our correspondent next proves that it is not possible for angels to perform miracles, without the authority from God. This is what the Latter-day Saints believe also. But no one can determine whether or not they have authority; if they do, they can act only in obedience to God.

With regard to the power of evil angels to perform miracles, there are examples in the scriptures in which they perform great things. Satan, having had Job in his hand, was able to do great works. But it is obvious that he does not always receive permission, or else what would become of us? He is ready, and able, to harm everyone, if he gets his wish. He was ready to sift Simon "like wheat;" but Christ prayed that his faith would not fail him. Satan can appear as an "angel of light." If the leader is able to do things like this, it is logical that all his host, to a greater or lesser degree, are also able to do so.

That wicked men are deprived of the power to perform miracles, is a topic that is of no consequence at present for us to know; but it can be noted that they cannot do anything through God, except that which they can do through evil spirits. It is obvious that the man who was possessed with a legion of devils was able to perform through them things out of the ordinary, and no one could bind him even with chains and fetters, for he would break them in pieces (Mark v). Mention is made in the scriptures also of a damsel possessed with a spirit, who was able to practice witchcraft; for when the unclean

spirit was rebuked, her power ceased (Acts xvi, 16—19). John in Rev. xiii, 13, saw a beast doing “great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.”

Mr. G. ab Dewi, toward the end of his article, laments that men give heed to “seducing spirits,” such as Joseph Smith and Mohammed, and to “doctrines of devils;” which things, says he, Paul, in 1 Tim. iv, 1, completely rejects. But, if our correspondent reads the two following verses, he will learn that those who “give heed to seducing spirits, and to doctrines of devils,” were also “forbidding to marry, and commanding to abstain from meats.” Everyone knows that the Latter-day Saints do not forbid to marry, nor do they command to abstain from meats; and, consequently, it is clear that it is not they whom Paul was describing.

The last thing we note in his article is the observations at the end. “The Saints say,” says he, “that they can cast out devils: if they could do this (which they *certainly* cannot), the world would not be benefited, since then they would be *free*; therefore, they could go to others.” It is obvious from the account of the legion, when they ask Christ, “Art thou come hither to torment us before the *time*,” together with other places, that the devils are not to be bound now, but only to be cast out; and it is not likely that they will be bound before their leader is bound, namely at the beginning of the thousand years. Christ permitted the legion to enter into the swine; and in no other place is there mention made of him or of his disciples, when they rebuked them, that they were bound. The verses in Math. xii, 43—45, show the freedom that an unclean spirit has after being cast out of a man. He is described as “*walking* through dry places.” Dewi says the Saints should catch them and show them; but Christ only gave a commandment for them to be cast out, and there is no account in the scriptures that they are visible either. If our correspondent could have, as he mentions, such an opportunity as to see a bound spirit in the hands of the Saints, and could ask in the words of Isaiah, “How art thou fallen from heaven?” the spirit could answer him in words just as scriptural, namely, when I fought against Michael and his angels (see Rev. xii, 7—9). In his last sentence Dewi says that the people are asking for signs; they can know that a devil once asked the same thing to Christ, and that the

Saints want to have them through the "foolishness of preaching."
Yours, sir, humbly,

Glan Teifi.

I. M.

[Since only a few of the Saints have seen the foregoing article of ours in the *Star of Gomer*, we thought that its publication in the *Trumpet* would be useful.—ED.]

GREAT GOD OF THE SECTARIANS.

The Sectarians' God up in the third heaven,
And here on the earth, fills every spot and place;
He fills hell below, and the sun and the moon on high,
And does so every second, though 'tis a great surprise to me!

There is no picture or image that can be made to this being,
He has no head nor eyes, nor hand, nor leg, nor foot;
He is a God of no substance, and Father of the substances of the world,
Author and Keeper of all the great *chaos*!

He is bigger in size than the earth, and all the great seas,
Sun, moon, stars, and the planets, were they all put together;
Neither has he boundaries—his center is in the heavens,
And his center is here also—a very strange being is he!

Good and bad are indifferent, making tremendous nonsense,
And worlds without number, all in his huge belly!
A variety of elements, and a myriad of beings without number,
Dwelling in their emptiness, which is a great surprise to me!!

Where does God dwell? Oh, in the third heaven,
We are there also, if we are in his belly;
If so it is to believe, hideous foolishness for a people,
To say that the family of death goes to him.

If the worlds are in him, we are there in them,
And thus in him as well, and what more do we need?
'Tis foolishness to talk of heavens, on high far away,
Or any blessed places,—there is no need for anything better.

Everyone is in God already, according to their creed,
'Tis great foolishness to preach of Christ and his fatal wound;
Despite this we need preachers, paying them a big wage,
And we need to bow our heads, and kneel down to them.

And also they pray, each one beneath his burden,
"Oh, Lord God of hosts, reveal thy arm;"
"And come here thyself to fully bless us;"
"We are poor, thou hast plenty."

'Tis foolishness to say "*reveal*" that which has never existed,
 And invite an object to them that *more than fills the house*;
 And who can be *poor*, and *dwell in him*
 When he is *all wealthy*, and in the third heaven!

Oh, Lord God of hosts, everyone, white and black,
 Will soon come to recognize thee by way of the blessed atonement;
 Lest in the end they suffer his terrible wrath,
 When the day comes to judge and prove us each one.

Craig ddu.

JOHN RICHARDS.

MISCELLANEOUS, &c.


"LET'S you and I write a book," said some young student to the old Dr. Parr. "All right," replied the doctor; "put in everything that I know, and everything that you do not know, and we will have a large book."

Since no one took any notice of Diogenes while he lectured about virtue, he began to sing, and a great crowd gathered around him to listen;—"O God," said he, "so many respect foolishness before wisdom."

THE FIRST of all virtues is innocence, the next modesty. If we exile modesty from the world, it will take with it half the virtues that are in it.


THE EASIEST way to become rich, is to restrict our wishes, and not to enlarge our possessions.

PAYMENTS FROM JAN. 9 TO JAN. 23.—Monmouthshire £6 9s 9c; Carmarthenshire, £9; Tongwyrdllas, £2; Dowlais, 7s 9½c ; Georgetown, £1; Merthyr, 17s; Pendaren, 9s 6c.

 The more often we receive payments the better, and the more those who are weak pay the better. We fear that the behavior of some will push them from the church: some are nearly ripe for that already.

VISIT OF J. TAYLOR.—We are sorry that we did not have space to give an account of the visit of Apostle Taylor to us in Merthyr, and to the Saints in the Tredegar District. We received valuable teaching from him in the two places, and his presence will be long remembered.

"J. M."—Send to the county distributor, and not here.

 Send all correspondence, requests, and book payments, to *John Davis, Printer, John's Street, Georgetown, Merthyr Tydfil*; and do not send anything else.