

ZION'S TRUMPET,

OR

Star of the Saints.

No. 5.]

MARCH 8, 1851.

[PRICE 1c.

TO THE CHRISTIANS OF WALES.

DEAR COMPATRIOTS,—It has been about six or seven years since the Latter-day Saints, or the Mormons, appeared in your country; and from then until now, you have heard a lot about us as a denomination; you have read our writings, and have heard our preaching, and through that you have come to know quite a lot about us. What would you say, if we were now to ask you a few questions? First, then, why would you not believe the testimony that we have testified to you continually? Have we not said to you, as Christ said to Nicodemus, “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God?” and also, “If any man will do the will of God, he may know of the doctrine,” namely the teaching that we have given you in the name of Jesus Christ? Remember that it was not to the kingdom of God the thief on the cross went, rather to “paradise;” for the kingdom of God was nearer than paradise, for it was among the Jews in the land of Canaan.

Second, we ask you, since you profess to believe the scriptures, why would you not “prove all things, and hold fast that which is good?” You know that you have not proven our doctrine as you have been requested; you are more fearful of angering your neighbors, than you are of angering God. If you ever go to hear

the Saints, you are more fearful that your fellow members will see you, than you are for the Almighty to see you. Is this not true for many of you?

Third, why will you not receive your light from us? Do you not know that you are in darkness? If you were in the light, many of you would not say, "Let them be; if the Saints are of God, they will succeed." That was the speech of the children of the darkness in the former days also. All who are in the light see, and walk in the right path; while the children of the darkness boast of being on the paths of blind leaders, who profess to lead them toward some "river of death," where they can, after crossing it, know where they are.

Fourth, why would you not enjoy having certainty about religion, instead of living continually in hope and belief, while sure knowledge is available? Remember that it is not only in word that the gospel comes to us, rather "in great strength and certainty, and in the Holy Ghost." "Whoever becomes my disciple," says Jesus Christ, and we also, "he will know of the doctrine."

Fifth, why not take hold of the root of the matter, or the substance, after praying so much about it? You are at present living in the shadow of what you have seen in the New Testament. Your forebears, like the dog in the story, were so foolish once as to let go of the substance, in order to have the shadow, and by so doing they lost the substance; and after that, people have gone after the shadow. Instead of the substantive gift of the Holy Ghost, which is the root of the matter, many now choose only its shadow; they prefer a spirit without substance, mute, and incomprehensible, than that Spirit that gives "manifestation" and comfort, filling the temples of the Saints, so they may know that they are children of God.

Sixth, why would you not want to have the spiritual gifts, which are divided severally as God wills? Are you too wise to receive the word of wisdom and knowledge, together with faith; or too healthy, to receive the gift of healing; too almighty, to be in need of miracles; or too aware to be in need of prophecy or discernment of spirits; or too learned, to be in need of divers kinds of tongues and the interpretation of tongues? Now, God wishes to impart all these gifts to you, and you are so foolish as to refuse them, because you are dreaming that "that which is in part" has ended, and that "that

which is perfect” has come. Remember that perfection is not to come, “until we ALL come in the unity of the faith.”

Seventh, why do you not believe that there is as much need for apostles and prophets in the church presently, and there is need for teachers and deacons in it? What did the apostles and prophets of old do, that there is not so much need for them to do the same work now? Teachers and deacons, by themselves, are not capable of “perfecting the saints, for the work of the ministry, for the edifying of the body of Christ;” no, apostles and prophets were also given to assist them and instruct them, until the church becomes a “perfect man.” See Eph. iv, 11—13. It is a pity that the sectarians do not wish to have apostles, so that all could know them; for each sect would need twelve, or all sects could have twelve among them! and where one would serve two or three of the sects, he should possess two or three beliefs!

Eighth, why do you cling to “a form of godliness, and deny its power?” It would be better for you to receive the gospel in its power, than to receive something similar to it. You need to have food for yourselves, instead of looking at a portrayal of others in the scriptures eating in former times; that will never satisfy your hunger. The body of Christ is to be constantly increasing; and before it can increase, it must constantly have food.

Ninth, and last, why are you ever learning, and never coming to a knowledge of the truth? Your preachers have been learning throughout their lives, and are yet as far as ever from getting hold of that truth that the illiterate fishermen of Galilee got without learning anything. They received the truth like a child, and better for your teachers and for you to receive it in the same way. The truth is to be had from the servants of God, in the Church of Jesus Christ of Latter-day Saints; and if you believe their witness, by receiving baptism for the remission of sins, you shall receive the gift of the Holy Ghost, which jointly testifies with your spirit that you are children of God.

Now, dear fellow countrymen, ask yourselves, and ponder on the foregoing things. The Lord will remove all darkness from your minds, at once when he sees that you are desirous of possessing the truth.

COUNSELS TO THE PRESIDENTS OF DISTRICTS
AND BRANCHES.

14, *Castle street, Merthyr Tydfil, Feb. 26, 1851.*

DEAR BRETHREN,—Be desirous of teaching to the churches all the counsel that comes out (for it will be to your blessing), and be sure to see that all counsel is carried to each branch, to every district, and to every member; and whosoever obeys the counsels that come out will be enlightened by the Holy Ghost; and whosoever disregards or neglects such counsels, will be disregarded in return by God, and they will lose the Spirit and go out of the church as false witnesses. May you be unshakeable men, in carrying out your calling, and then will your election be made sure: and you will learn to respect the priesthood in these latter days; and the respect that is requested, is voluntary obedience. Do not allow one elder or priest to go out to preach, unless he possesses the Holy Ghost; for no one can preach the gospel without having the Holy Ghost; and if someone has not the Spirit, the religious world has as good a gospel as does he: Take care that no one hold office in this church, unless the Holy Ghost is in his possession. If you discover a branch president, or his counselors, or even a district president, who are destitute of the above gift, change them, and put men in their place who are full of the Spirit; for a teacher or deacon is more appropriate to lead than a withered elder: a bad president is a curse to the position. It is a strange thing to some, perhaps, why some old officers and Saints, are worse than the young ones. The reason they are worse, is that they have lost the Spirit. They are like two kinds of mice, small and large, who can do great damage in houses and neighborhoods when there are no cats nearby. You know that the oldest and biggest are those which do the most damage; but whenever some cat comes near, there are the two kinds in their holes in fright; and the large ones are more afraid than the small ones, because their knowledge is greater. Sometimes, quivering, a large one says to a small one, “Go to the mouth of the hole and look around to see where the cats are;” and thus many of the small ones are caught, and occasionally one of the large ones, when he happens to come out to plunder. Dear brethren, pray for the guidance of the Spirit to clarify this parable to you.

I counsel you to put the Perpetual Emigrating Fund in force in every branch, and to send here the amount that is collected in each branch, together with the name of the treasurer of each branch, and also the treasurer of the district, every quarter, namely on the 24th of March, the 24th of June, the 24th of September, and the 24th of December; and I expect this counsel to be observed, so that I can send the total amount to Liverpool by the appointed time; and when you send the money and the accounting here, do not send anything else mixed in. Also, from now on, send the reports of your districts to me, and everything else, except that which pertains to the Welsh books; and I would love to hear from you more frequently. May the God of heaven bless you to fulfill these counsels, because for that purpose has God given to you the priesthood; and receive this small epistle from

Your obedient servant,

WILLIAM PHILLIPS.

[The reason that some errors about money have been made, is, because things have been sent in a mixed manner. President Phillips and I live a little distance from each other, and it would require an errand boy or two to carry the mixed letters from one to the other; therefore, please send them to us separately.—ED.]

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

[Continued from page 67.]

TESTAMENT OF LEVI.

Made to his children at his death, concerning Priesthood.

Here clearly is Levi's testimony,
Giving an account of his calling;
He was the first priest,
He shows who is the last.

THE copy of Levi's words, namely which he spake to his children, concerning all the things which they should do, and which would happen unto them until the day of judgment; he was in health when he called them unto him, for he knew before when he should die; so when they were come together he said unto them,

I, Levi, was bred and born in Caran, and afterwards came with my father into Shechem; I was at that time but about twenty years

old, when I helped my brother Simeon to revenge our sister Dinah against Hamor.

And now, as we were feeding our flocks in Abelmuel, the spirit of the understanding of the Lord came upon me, and I saw all men undermining their own ways, and how unrighteousness had builded herself a fortress, and wickedness sat upon the throne thereof. And I was sorry for mankind, and besought the Lord to save them: then there fell a sleep upon me and I saw a very high mountain, namely the mountain of Aspys in Abelmuel; and behold the heavens opened, and the angel of God said unto me, Levi, come hither; and I went from the first heaven to the second, and there saw the water hanging between the one and the other; and I saw the third heaven, much brighter than them both, for the height thereof was infinite; and I said to the angel, What meaneth this? And the angel answered me, Marvel not at these things, for thou shalt see four heavens yet brighter, and without comparison, when thou cometh up to them; for thou shalt stand by the Lord, and be his minister, and utter his secrets unto men, and preach of the Deliverer of Israel, which is to come; by thee and by Judah the Lord will appear to men to save all mankind in them, and thy life shall depend upon the Lord; by him shalt thou have thy fields, vineyards, fruits, gold, and silver. Therefore, hearken as touching the seven heavens.

The lowest is most impure, because it is nearest to all the unrighteousness of men.

The second hath fire, snow, and ice, prepared by the Lord's appointment against the day of God's rightful judgment; in it are all the spirits of vengeance for the punishing of the wicked.

In the third are the power of hosts, ordained against the day of judgment, to take vengeance upon the spirits of error and Belial.

In the fourth above these, are the saints; for in the higher places dwelleth great Glory in the holy of all holies above all holiness.

In the next unto this are the angels, that do serve in God's presence, and seek his favor in all the ignorance of the righteous; they offer to the Lord the sweet savor of a reasonable service, and sacrifice without blood.

In the other, that is under this, are the angels that bring answers from the angels in God's presence.

In that which is above it are the thrones and potentates, wherein is continual offering up of hymns unto God.

Therefore, whensoever the Lord looketh upon us, all are moved; yea, and heaven, earth, and the bottomless deep are moved at the sight of his greatness; but the children of men being witless shall sin and provoke the highest unto wrath: now, therefore, understand that the Lord will execute judgment upon the children of men; because that men will still continue in unbelief and unrighteousness, even when

the stones shall cleave asunder, the sun be darkened, the waters dried up, the fire quake, and all creatures be troubled at the fainting of the invisible spirit, and the spoiling of hell in the passion of the Highest; therefore, shall they be condemned to punishment. Then the Highest hath heard thy prayer to separate thee from unrighteousness, and to make thee his son and servant, and a minister in his presence, a lantern of knowledge to lighten Jacob, and thoroughly, to be as a day sun among the children of Israel; and unto thee and thy seed shall the power of blessing be given, till God sift all nations in the bowels of the mercy of his Son forever. Nevertheless, thy sons shall lay their hands upon him, to crucify him, and for this cause is wisdom and understanding given unto thee, to give thy children knowledge of him, because, that if they bless him, they shall be blessed, and they that curse him shall perish in his sight.

And the angel opened me the gates of heaven, and I saw the holy temple, and the Highest sitting on the throne of glory, and he said unto me, Levi, I have given thee the blessings of the priesthood, till I come myself to dwell in the midst of Israel.

Then the angel brought me down to the earth, and gave me a shield and a sword, saying, Execute vengeance in Shechem for Dinah, and I will be with thee, for God hath sent me; and at the time I slew the sons of Hamor, as it is written in the tables of heaven: and I said unto him, I pray thee tell me thy name, that I may call upon thee in the time of my trouble. And he answered, I am the angel which excuseth Israel, that he might be not be stricken forever; because all wicked spirits lie in wait for him.

And afterward being waked as it were out of sleep, I blessed the Most High, and the angel that excuseth the offspring of Israel, and all righteous men. And when I came to my father, I found an asp of brass, whereupon the hill took the name of Aspis, which is near by Gebar, on the right side of Abila: and I laid up these sayings in my heart, and I counseled my father, and my brother Reuben, to persuade the sons of Hamor to be circumcised, because I was zealously grieved for the abomination which they had wrought in Israel, and first of all I killed Shechem, and then Simeon killed Hamor; after this came our brethren, who smote the city with the edge of the sword; and when my father heard of it, he was angry, because they had received circumcision, and were killed afterward; and therefore he dealt otherwise with us in his blessing, for we sinned in doing it against his will, and he fell sick the same day; but I knew then the Lord intended evil to the Shechemites, because they had purposed to have done the like unto Sarah, as they did unto our sister Dinah, but God letted them; they persecuted our father Abraham (as a stranger) and carried away his cattle; and furthermore, they did beat Joblao very sore, who was born in his house; and after the same

manner dealt they with all other strangers, taking away their wives from them by force, and driving the men themselves out of their country; for which cause the wrath of the Lord came upon them in the end. And I said to my father, Sir, be not offended, for God will bring the Canaanites to nothing before thee, and give their land unto thee and unto thy holy seed after thee: for from henceforth Shechem shall be called the city of fools, because that as men do scorn fools, so have we scorned them for their working of folly in Israel, in taking away our sister for to defile her.

Then came we unto Bethel, and there when I had sacrificed threescore and ten days together, I saw the thing again as I had seen it before. And I saw seven men in white raiment, saying unto me, Up, and put on the robe of the priesthood, the crown of righteousness, the reason of understanding, the robe of truth, the breastplate of faith, the mitre of holiness, and the ephod of prophecy. And thus, every one of them bringing something with him, did put them upon me; saying, Be thou henceforth the Lord's priest, thou, and thy seed forevermore.

The first of them anointed me with holy oil, and gave me the sceptre of judgment.

The second washed me with clean water, and fed me with bread and wine, that is, to wit, with the most holy of holies, and clothed me with a glorious robe down to the ground.

The third did put upon me a silken garment, like to an Ephod.

The fourth girded me with a girdle, like to purple.

The fifth gave unto me an olive bough, full of fatness.

The sixth did set the mitre of the priesthood upon my head.

The seventh filled my hands with incense, to the intent I should execute the office of a priest unto the Lord.

And he said unto me, Levi, unto three principal things is thy seed appointed of God, namely, to be a sign of the glorious Lord that is to come; and he that believeth shall be the first, and the great lot shall not fall upon him; the second shall be in priesthood; and the third shall have a new name; a king shall rise up in Judah, and renew my priesthood according unto the figure of the Gentiles, among all nations; but the coming of him is unutterable, namely, Who shall be the prophet of the Highest, born of our father Abraham? "All the pleasant things of Israel shall be given unto thee, and to thy seed, and you shall eat all that is fair to see to; and thy seed shall distribute the Lord's table, and of them shall be high priests, judges, and scribes; for in their mouth shall the holy things be kept."

And when I awoke, I perceived that this vision was like the other, and I laid it up in mine heart, and showed it not unto any man living upon the earth.

The first two days, I and Judah went to our grandfather Isaac,

and he blessed me according to all the sayings of the visions that I had seen. But he would not go with us unto Bethel.

But when we came to Bethel, my father Jacob saw in a vision concerning me, that I should be their priest before the Lord; and he arose in the morning, and tithed all things he possessed to the Lord by me.

Then came we to Hebron to dwell there, and by and by, Isaac called me to expound the law of the Lord, according as God's angel had showed it to me, and he taught me the law of priesthood, sacrifices, burnt offerings, firstlings, freewill offerings and offerings for health; Every day he taught me understanding, and called upon me continually before the Lord, saying My son, give no ear to the spirit of fornication, for he will follow thee and defile the holy things by thy seed; therefore, take thee a wife in thy youth, such an one that hath not any blemish nor uncleanness, nor is of the kindred of the Egyptians, or the Gentiles; and before thou enter into the holies, wash, and likewise ere thou sacrificeth, and also when thou sacrificeth unto the Lord, and also when thou hast done, offer unto the Lord, the fruits of the twelve trees that are ever green, as my father Abraham taught me to do; and the fruit of all clean beasts, and of clean fowl, offer thou in sacrifice; likewise offer up thy first born of all things, and the first fruits of thy wine, and sprinkle thy sacrifices with salt.

Now, therefore, my sons, keep ye all the things that I command you; for whatsoever I have heard of my fathers, that have I told unto you, and I am clean from all the sin, which you shall commit to the end of the world. Ye shall work wickedness against the Savior of the world; and ye shall seduce Israel, stirring up much evil against him from the Lord; by dealing wickedly with him, so that Jerusalem shall not continue, by reason of your naughtiness; the veil of the temple shall be rent in sunder, to discover your foulness; and ye shall be scattered as prisoners amongst the Gentiles; and ye shall be scorned, cursed, and trodden under foot: despite all this, the house which the Lord shall choose, shall be called Jerusalem, as the book of Enoch the righteousness containeth.

Therefore, when I was 28 years old, I took a wife, whose name was Melcha, and she conceived and bare me a son and called his name Gershon, because we were but strangers in our land; for Gershon signifieth banishment: now I knew of him, that he should not be of the chief degree.

The second was Cohath, who was born in the five and thirtieth year of my life: and I saw a vision eastward, how all the congregation stood up aloft; and therefore I called his name Cohath, which signifieth the beginning of greatness and learning.

The third was Merari, who was born in the five and fiftieth year

of my life; and because his mother was hardly delivered of him, she called him Merari, which is as much as to say, my bitterness.

And in the threescore and fourth year of my life, was my daughter Jochebed born in Egypt; and so was I honorable among my brethren.

And there my son Gershon took him a wife, which bare him Lybni and Schimi. The sons of Cohath were Amram, Ishar, Hebron, and Uziel. And the sons of Merai were Mahali, and Mushi.

In the fourscore and fourteenth year of my life, Amram took unto owife my daughter Jochebed, because that he and she were born on the same day.

I was eight years old when I entered into the land of Canaan. And eighteen years old when I entered into the office of the priesthood. At eight and twenty years I took a wife. And at forty years old I entered into Egypt: and behold ye be now my children's children in the third generation. Joseph died in the hundredth and tenth year of his life.

And now, my children, I warn you to fear the Lord your God with all your heart; and walk plainly in all things according to his law. Moreover, bring up your children in learning, that they may have understanding by reading the law of God without ceasing all their life long; for whosoever knoweth God's law, shall be honored; and go wheresoever he will, he shall be no stranger; and he shall have more friends than his forefathers had; and many shall be glad to serve him, and to hear the law at his mouth.

My sons, deal rightfully upon earth, that you may find heaven; and sow good things in your minds, that you may find them in your life; for if ye sow evil things, ye shall reap trouble, and all manner of cumbrance. Get ye wisdom in the fear of God, for if captivity come, and cities and countries be destroyed, gold, and silver, and possessions perish, but none can take away the wise man's wisdom, save only the blindness of ungodliness and sin: for wisdom shall become a shield to him among his enemies, and make a strange country to be as his own home, and cause him to find friendship in the midst of his foes; if he teach, and doeth such things, he shall sit with kings, as did our brother Joseph.

And truly, I know by the writings of Enoch, that in the end ye shall do wickedly, laying your hands most spitefully upon the Lord, and through you, your brethren shall be confounded, and made a laughing stock to all nations: howbeit, Israel is clean from the wickedness of the high priests, which shall lay hands upon the Savior of the world; yes, the heaven above the earth is clean, and you be the lights of the heathen, as the sun and the moon; what shall all the heathen do, if you be overdarkened with wickedness, and bring cursedness upon your country folk, for whose sakes the light

of the world is put into you, to enlighten all men withal: this light of the world shall you most willfully kill, and teach commandments contrary to the righteousness of God.

Ye shall purloin the Lord's offering, and filch away pieces of it.

Before you do your sacrifices unto the Lord, ye shall steal away the choicest things, and eat them disdainfully with harlots and whores, teaching commandments of covetousness.

Ye shall defile married women, and enforce maidens in Jerusalem.

You shall match yourselves with whores and harlots.

And you shall take the daughters of the heathen unto wife, purifying them with unrighteous purifying; and your mingling shall be like unto Sodom and Gomorrah.

And ye shall be swallowed with wickedness in the priesthood, insomuch that you shall most disdainfully and spitefully laugh the holy things to scorn; not only haunting and boasting yourselves against men, but also being puffed and swollen up with pride against the commandments of God.

For this cause, shall the temple which the Lord shall have chosen, be undoubtedly left desolate in uncleanness; and you yourselves become captives to all nations, and be loathed among them, and receive endless shame and reproach through God's rightful judgment: and all that see you shall spurn you. And were it not for Abraham, Isaac, and Jacob, there should not one of my seed be left upon earth.

Furthermore I know by the book of Enoch, that ye shall go astray by the space of threescore and ten weeks, and defile the priesthood, and stain the sacrifices, destroy the law, and scorn the sayings of the prophets; and forwardly persecute righteous folk, hate the godly, abhor the sayings of soothfast men; and call him heretic that goeth about to renew the law by the power of the Highest, and in the end ye shall kill him out of hand, not knowing that he shall rise again; and so shall ye receive his innocent blood willfully upon your own heads; for his sake shall your holy places be left desolate, which you shall have defiled even by utter forswearing, and your dwelling shall not be clean, but you shall be accursed among the heathen and despair shall tire you, till he visit you again, and mercifully receive you through faith and water.

And forasmuch as ye have heard of the threescore and ten weeks, hear ye also of the priesthood; for in every Jubilee, joyful emancipation, shall be priesthood.

In the first Jubilee, the first anointed into the priesthood shall be great, and talk to God as to his father; and his priesthood shall be full of the fear of the Lord, and in the day of his gladness, he shall rise up unto the salvation of the world.

In the second Jubilee, the anointed shall be conceived in the heaviness of the beloved sort, and his priesthood shall be honorable,

and he shall be honorable, and he shall be glorified as amongst all men.

The third priest shall be taken up in sorrow.

And the fourth shall be in grief, because the multitude of iniquities shall be laid upon him, and throughout all Israel every man shall hate his neighbor.

The fifth shall be held fast in darkness; and likewise the sixth and the seventh.

And in the seventh shall be such abomination both before God and man, as I am not able to express; howbeit, that the doers thereof shall not be known: for this cause shall they be in captivity and corruption, and their land and substance shall be destroyed.

But in the fifth week, they shall return into their desolate country, and renew the Lord's house.

And in the seventh week shall come idolatrous priests, covetous warriors, unrighteous scribes, and filthy abusers of men, children, and beasts.

After that the Lord hath sent vengeance upon them in the priesthood, then will God raise up a new Priest, unto whom all the Lord's word shall be opened: and he shall execute true judgment upon earth, many days: and his star shall arise in heaven.

As a king he shall shed forth the light of knowledge in the clear shining, like the sun of the day; and he shall be magnified over all the world, and be received; he shall shine as a sun upon the earth; in his days the heavens shall rejoice, the earth shall be glad, the clouds shall be merry, the knowledge of the Lord shall be poured out upon the earth as the waters of the seas; and the angels of glory, that are in the Lord's presence, shall rejoice in him, and the heavens shall be opened, and out of the temple of glory shall sanctification come upon him, with the father's voice (as from Abraham, the father of Isaac), and the glory of the Highest shall be spread out upon him, and the spirit of understanding and sanctification shall rest upon him, whereof he shall give abundantly and mightily to his children in truth forevermore; and there shall none succeed him from generation to generation, until the end of the world. In his priesthood all sin shall come to an end, and the unrighteous shall cease from their naughtiness, but the righteous shall rest in him, and he shall open the gates of Paradise, and he shall stay the threatening sword against Adam; and feed the lambs with the fruit of life, and the spirit of holiness shall be in them; he shall bind up Belial, and give his own children power to tread down hurtful spirits; and the Lord shall rejoice in his children, and accept them as his beloved forevermore. Then Abraham, Isaac, and Jacob be glad, and then shall I and all Saints rejoice.

Now, my children, ye have heard all: therefore, choose you either

light or darkness, either the law of the Lord, or the works of Belial.

And they answered their father, saying, We will walk before the Lord according to his law.

Then Levi said, the Lord is witness, and his angels and I are witnesses, and you yourselves are witnesses of the words of my mouth.

And when they had answered, they said, We will be witnesses.

Having given this charge to his children, Levi rested, and stretched out his feet, and was put to his fathers, when he had lived 137 years; and they laid him in a coffin, and buried him afterward in Hebron, beside Abraham, Isaac, and Jacob.

(*To be continued.*)

CONVERSATION BETWEEN WESLEY AND A SAINT.

WESLEY.

WHAT is the reason—O say the truth,
For you to leave the *Wesleys*, godly men on earth,
And go to the lying graceless *Saints*,—
Everyone persecutes them, and hates them.

SAINT.

The truth, sir, I shall answer, the reason why,
I was not willing for the Bible to be wronged;
And that is the reason for my going to the *Saints*,—
You would be blessed were you to choose the honor!

WESLEY.

The honor you said? oh, fie, don't be a fool,
There has been no need for miracles since the days of St. Paul;
Therefore, why do you claim that you enjoy
The true gifts of the Spirit, which are false.

SAINT.

Go slowly a little, your assertion is bare,
I have *knowledge* of the church of our God;
I know that his gifts continue on the same;
All who come to it, can themselves know.

WESLEY.

Jesus did not mean for them to continue,
But quite the contrary, say the Rabbis of our age;
I shall not believe otherwise as long as I am in the world,
Despite constant offers to prove their existence.

SAINT.

Do you remember that serpent who was
 In Eden perverting the true words of our God?
 I suppose that you are similar to him;
 Keep in mind finally, that the judgment is yet to come;

Therefore, put aside listening to each one
 Who denies the scripture of the great God himself;
 And come without delay into the church of the Son of
 God,
 You shall receive knowledge—it is all truth.

Garnddiffaeth.

ISAAC REES.

MISCELLANEOUS, &c.

SILLINESS.—The following is a quotation from a treatise on Papism and the Bible, by the Rev. E. Davies, Newmarket (Independent):—"And worse, or lower than the Papists are the Mormons—they choose to call themselves 'Latter-day Saints.' I understand that hundreds of Welsh, have chosen Mormonism, to their mortal and eternal destruction! Joe Smith, America, its founder—the 'Mormon book,' visions and imaginations, instead of the word of God—fake miracles and fables to charm and deceive the country—they say that God the Father has a body like a creature—they are Idol worshipers, of the worst and ugliest kind! The most worthless men—too lazy to work, the most unlearned, bold and impudent, go across the country, and by telling lies, promising to work miracles, and they claim that if men will be immersed, they will be born again after coming out of the water, and receive visions from heaven, &c. * * * Papism is a thousand times better than Mormonism."

LAYING ON OF HANDS.—Hear what is being said in the biography of the Rev. W. R. Davies, Dowlais, in the "Star of Gomer" for Feb., 1851, page 57:—"That which is called 'placement,' or 'laying on of hands,' was in high regard in Dowlais when he went there—it was an important aspect in the views of their faith; but he did not think much of the practice, and he succeeded in *praying* it out of the church. When he placed his hands on the head of the baptized, he prayed as follows:—'Lord, bless this brother (or this sister), and forgive us for doing things like this in order *to please ourselves*, knowing that we are acting completely contrary to the rule of thy word, for Jesus Christ. Amen.'"

A SPLENDID skill is for man to know that he is good; and splendid bravery is for him to know the way to humility.

MOVED.—Our letters and our press have been moved to the State House, where we wish for our printers to remain undisturbed, and *no one is to come in*. All business can be transacted, regarding the paper and the printing, with Thomas Bullock in the Post Office, or with the Editor in his room, the first door to the southwest of the State House.—*Deseret News*, August 31, 1850.

REWARDING DRUNKENNESS.—“Please give me a little pipe for my father,” said some tattered lad to a tavern keeper. “We cannot give you one, and we don’t even know him,” said he. “Well, he gets drunk here every Saturday night,” responded the lad. “Oh, does he, my boy?” said the tavern keeper; “well, here’s a fine, long pipe for him, my boy, and a bit of wax for its head.”

WOMEN OF FEW WORDS.—A woman was asked in the gold mines, how long she had been mining there, and how much she was paid per day? The answer was, “Three weeks and one ounce.” Another time, a girl was returning from market, and a gentleman asked her what was the depth of the river, and how much she received for the butter? “Up to the knee and nine pence,” said she.—Reader, if you want a wife, get one like that, as did the gentleman of that girl, with whom he lived happily.

REMEMBER not to talk about yourself except as infrequently as possible. If you praise yourself, it is but pride; if you blame yourself, it is but foolishness.

CHAPEL OPENING—The chapel of the Tabernacle, in Hirwaun, was opened for the services of the Latter-day Saints, Sunday, the second of this month, where Elder Phillips, Davis, Jones, and others, preached to a large congregation. A good influence was left behind in the place, and we hope that a great work will be accomplished. Chapels are more easily obtained by us now, than were rooms when we began.

J. H. FLANIGAN.—We report the death of the faithful Elder Flanigan, who was president of the Birmingham district, on the 29th of last January, of smallpox. He was honorably buried on the 31st.

WISDOM, virtue, and courage, are possessed of a natural right to govern; only he who has the most wisdom to know what is just, the most virtue to adhere to, and the most courage to put them into operation, should command others.

CAUGHT IN THE MIDDLE.—If I perform one of the ordinances of the church (at the request of a brother or sister), within the presidency of a branch to which I do not belong, and without permission, I am breaking the rule; and if I do not do so, the person will be angry with me; but despite that, I prefer to please God by keeping the rule, than to please men by breaking it.—T. H.

GOOD WORD.—A good word is like a fire after it is lit,—you can easily keep it going; but once you let it go out, you cannot easily light it again; at least it will be a long time before you can get it as bright as it was before.


EPITAPH OF AN ENEMY OF THE SAINTS.


I told great lies, over long years,
Of the Mormon religion, but my work was in vain;
I proclaimed, yes, its burial,—of its grave I drew a picture,
And after digging it, I fell right into it myself! T. H.


CONFERENCES.—A Conference will be held in Merthyr on the 6th of April, and a tea party the following afternoon; in Tredegar, Monmouthshire, on the 13th; in Swansea, on the 20th; in Llanelli, Carmarthenshire, on the 27th; and in Cardiganshire, on the 4th of May.

“H. E—s.”—Your subscribing to six of every number of the “Doctrine and Covenants,” for yourself, shows considerable goodness on your part. It would be good for all who intend to emigrate soon, if they can, to buy some extra copies, and bind them, so they can sell them, for a good price, to the Welsh in America.


“E. D.”—You should get the man’s own testimony, and not say something second hand.

 We would like information soon as to whether or not you wish for us to publish the “Doctrine and Covenants” each week. The majority of the branches have already indicated their willingness to do so. We still await an answer from the others, before deciding anything. The sooner it is finished the better. Where poverty is feared, God requires no contribution.—Payment for this book, is the same as for other books, which some fail to understand.

 We received a letter from Elder Wm. Howells, from Liverpool, reporting that he intends to emigrate on the 3rd of March, on the ship Olympus, containing 225 English Saints, which were presented to his care. Brother Henshaw went away on the same ship.

 We intend to publish the treatise of O. Pratt, on the “Great First Cause,” in Welsh, without delay, price 2c.

PAYMENTS FROM FEB. 20 TO MARCH 6.—Pontytypridd, £1 7s; Cwmbach, £1 2s; Dowlais, 6s 4c; Cwmnedd, 2s 6c; Georgetown, £1; Cefn, 5s 9c.

 Send all correspondence, requests, and book payments, to “*John Davis, Printer, John’s Street, Georgetown, Merthyr Tydfil.*”