

# ZION'S TRUMPET,

OR

## Star of the Saints.

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No. 9.]

MAY 3, 1851.

[PRICE 1c.

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### TO DISTRICT PRESIDENTS AND BOOK DISTRIBUTORS.

EVEN though we have several times given directions about the duties of presidents and distributors with respect to the Welsh and English books; again, lest anyone excuse himself any further, following a suggestion from the Presidency in Liverpool, we are publishing the substance of President Orson Pratt's directions, in the April, 1, 1850, STAR, which have to do with the Welsh books as well as the English.

You know that we have begun to publish the sums owing for books at the end of each quarter, and that we intend to carry on with this, as it is done also in the Star with respect to the English books.

It is seen by the numbers, that the Districts are doing considerable business with the offices in Merthyr and Liverpool; and therefore, it is the duty of every district president to make sure that his district appoints supervisors to look over the books of the general distributor, and see that there are enough books, Stars, Trumpets, &c., on hand, at the end of each quarter, so that their worth, after adding it to the sums owed him from the assistant distributors (namely the branch distributors), correspond to the published bills of the above two offices.

The general distributor, directly after seeing his debt in the Star and the Trumpet, should send bills to all his assistant

distributors throughout his district; and the president of each branch should make sure to see that supervisors are appointed to look at the numbers of the distributor of his branch, and see that he has sufficient books on hand, or money, to answer the request of the district through his general distributor.

Let these instructions be carried out efficiently, and keep honest men honest, and those who tend to be otherwise, from doing much damage; and since "punctuality is the soul of business," let the payments from the assistant distributors to the general distributors be as often as is convenient, and the payments from the general distributors to Liverpool and here as regular as is possible.

Lately, a notion has emerged, to some extent, among the distributors, that we and the office in Liverpool ask for payment only once each quarter; let no such notion spread any further, for no instruction has originated from us or from O. Pratt. We ask for payments every two or three weeks, and a complete settlement every quarter for all the books sold; and if the districts could strive to pay for the books, &c., that the distributors have on hand at the end of each quarter, it would be very convenient for us, and also enable us to continue as regular in our payments as others, and as we would wish for our distributors to be toward us.

To prevent books from piling up too much on the hands of the distributors, each branch should do its best to sell what they receive, through the general distributor, from the various offices, by keeping them on sale at the public meetings of the Saints, and at others places if they can.

Also, let each branch keep on sale the bound books, as well as the Stars, Trumpets, and pamphlets, and not wait until they are called for before sending them to the general distributor.

An excellent way to distribute Trumpets, Stars, pamphlets, &c., is to give some of them to the traveling elders, to sell at the end of their meetings in new places, where there are no distributors established, and we have no doubt but what many an honest man will be pleased to purchase them.

In ending, we earnestly implore the distributors to read the fortnightly "Payments" in the Trumpet and the Star, as soon as they come to hand, and see if the amount they have paid has been noted correctly; and if it has not been, notify us without delay, so that the mistake can be rectified. Such mistakes can happen at times, and we hope the distributors will let us know, so that everything will be correct. Also, every distributor should count everything in his packet before beginning to distribute it, to see if the number is correct, and if it is not, let the offices know, or whoever sent it. Also take care to compare the bills, and then there will be no cause for any mistakes from either side. Now, no one will be considered suitable to preside or to distribute, unless he strives to proceed according to the foregoing instructions.

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**"DISAPPOINTMENT OF MORMONISM"—LETTER OF  
HENRY WILKINS.**

THE *Baptist*, for April, 1851, contains a letter from Henry Wilkins, which he sent from St. Louis, America, to his father, namely the Rev. Jas. Wilkins, Georgetown, Merthyr, portraying the "Disappointment of Mormonism." Henry Wilkins, according to the words of his father at the end of the letter, is "a seventeen-year-old boy, who was charmed and deceived by the Mormons, or the people who erroneously call themselves Saints." He sailed with the Saints from Liverpool on the 17th of October, 1850, to New Orleans, along with about 416 emigrants, of which about 101 were Irish, who were apart from the Saints on board the ship. We knew the above lad quite well; for our hands were on his head, and we wished him well. Not many months, before that, he had committed a sin we do not wish to name, for which he was forgiven. After that he appeared to be unusually zealous, and we together with hundreds of others heard him testify in the Merthyr Branch, that he knew he was a member of the Church of Jesus Christ, and that no one other than the Saints were correct. His father, he said, forbade him to come to his house, because of his religion. Soon after that, he became desirous of emigrating, and he obtained permission to do so; and so it was. But now, after going so far as St. Louis, he says, "I was deceived by some others." And what

might that deceit be? The boy's letter can provide the answer. We quote as follows:—

“There were very many Irish with us, namely about 101 of them, who caused us a great deal of grief, as they would steal our food from off the fire, namely the place we had to cook our food. I, together with very many others, lived on oat flour and water, with a little boiled *rice*, as we could not eat the *biscuits*, which were as hard as stones. We would put them in warm water to *soak*, but they were just as hard afterwards. There were very many who cried, because they could not get any food to eat instead of the ship's food, and many grieved that they had come from their homes and left a comfortable place to come this way. This is the truth for you, my dear father. There are many with you there who think that the *passengers* have it easy on the sea, but that is a greatly mistaken idea, indeed. In Liverpool, William Phillips, together with all the others who were with him, told those of us who were going across the ocean that we had food for ten weeks, in case we were on the sea that long—that Orson Pratt had taken care of us and that we need not worry; but that was a huge lie, just like everything else he said. We had food for only six weeks, and that is what the captain said; and we could see that also, as the food supply dwindled. We brought a lot of food from Liverpool, or I do not know what we would have done, indeed. \* \* \* There are many who would return home if they had a way to do so; myself as well, my dear father, the same thing, if I had but five or six pounds with which to come; but I am in a foreign land with nothing, and it is impossible to obtain work here during the winter, for it is so cold. I do not know what might open up in the summer for me and several others. I think about you until many tears trickle down my face. Oh, that I could see your face again, my dear father; I shall not be so foolish as to listen to the false prophets again.”

It is extraordinary that we must take notice of something so lame. We had seen the foregoing letter prior to our last number and considered it unworthy of our notice; but after that we came to understand that some believers in our neighborhoods were making quite a lot of use of it, and we thought it best to put it under a little scrutiny in the TRUMPET, and to send a copy to the *Baptist*.

In the foregoing letter, the first thing that makes the Saints deceivers, is that the Irish were stealing their food. The second thing, is that the lad, and many others, were living on oat flour and water, and a bit of boiled rice, since they could not eat the *biscuits*

which were as hard as stones, even when soaked in warm water. Who ever heard of bread like that before? the baker in Liverpool must have given the Saints stones instead of bread; for even bone-dry bread will soften in warm water. The third thing that makes the Saints deceivers, is that there were very many who cried, for lack of food other than the ship's food. Poor things, perhaps they were not sufficiently hungry. The next deception, is that William Phillips, and all those who were with him, said that there was food for ten weeks on the ship. They spoke the truth, for the government does not permit any chartered ship to North America, to go unless there is food for ten weeks; and if the time of crossing does not take that long the remaining food must be returned to the charterer. If there was not food for more than six weeks on the ship the government suffered the Saints to be deceived. But, wait a minute, the ship was not without plenty of food, according to the boy's letter. They were on the sea for five weeks and four days; and since the boy, "and very many others," lived on oat flour and water, and rice, they must have had a lot of bread and other things left over. And this is confirmed by the letter of the leaders of the ship, namely J. Morris and D. Evans, for they say, "We have food for five weeks left over" (see the Trumpet for December 1850, page 344). For each adult there was the following food:—25 pounds of sea bread, 10 pounds of white flour, 30 pounds of rice, 50 pounds of oat flour, 10 pounds of salted bacon, 5 pounds of sugar, 5 pounds of treacle, 1¼ pounds of tea, 3 pounds of butter, 2 pounds of cheese, and one pint of vinegar; and half that for children under 14 years of age. If the boy needed any other food, he should have bought it himself, as everyone was counseled to do.

The final deception of the Saints that is listed, is that it was impossible to get work in America in the winter, because it was so cold. Perhaps those who cry for their parents sometimes have difficulty, like the son of Mr. Wilkins; who would give work to anyone so homesick? All the letters we have seen from St. Louis, testify to the complete opposite of Henry Wilkins' letter—no one failed to be satisfied except for him; and perhaps some transgression or disobedience on his part has led him to write so much foolishness. But if it were hard to get work in St. Louis, that does not prove anything about the Saints' deception, or that emigrating to Salt Lake City is not a good thing. So much as that at present for the boy and his letter.

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

[Continued from page 131.]

TESTAMENT OF NAPHTALI,

Naphtali is the one who tells you,  
 And his children throughout the world,  
 To walk together in goodness,  
 According to the rule given to you.

THE copy of Naphtali's Testament concerning the things which he discovered at the end of his time, in the hundred and two and thirtieth year of his life. At the coming of his children together, in the seventh month, the fourth day of the month, he being yet in good health, commanded a sumptuous feast, and great cheer to be prepared. When he awoke in the morning from sleep, because he was even at death's door, he praised the Lord that had strengthened him, and began to speak to his children in this wise;

My children give ear to Naphtali, hearken to your father's words. I was born of Bilhah, and because Rachel dealt craftily in putting Bilhah to Jacob in her own stead; and Bilhah was delivered of me in Rachel's lap; therefore was I called Naphtali. And Rachel loved me, because I was born on her lap; and she kissed me when I was a little one, saying, God let me see a brother of thine out of mine own womb after thee. By reason whereof, Joseph was like to me in all things, according to Rachel's request.

Now my mother Bilhah was the daughter of Rotheus, the brother of Deborah, Rebeca's nurse, and was born the selfsame day that Rachel was born. For Rotheus was a Chaldean, of Abraham's kindred, a worshiper of God, free born, and noble man.

Howbeit, for as much as he was taken prisoner, Laban bought him, and married him to a bond woman of his, called Eve, who brought him forth a son, whom he named Zeliphas, after the name of the Castle wherein he was taken. Afterward she bare Bilhah, calling her, her new hasty daughter, because she was fond of the breast as soon as she was born.

And because I was as swift of foot as a stag, my father Jacob appointed me to run of all messages and errands, and blessed me by the name of stag.

For as the potter knoweth what his vessel shall contain, and tempereth his quantity of clay thereafter, so the Lord maketh a man's body proportionate to the spirit that he will put into it, and fitteth the spirit to the ability of the body, so as there is no inequality or odds betwixt

them; for all the Lord's creatures are made by weight, measure, and rule.

And as the potter knoweth the use of all of them, to what things they be meeteth; so the Lord knoweth the body, how far forth it is fit for goodness, and when it beginneth in evil.

For there is not any creature, reasonable, nor unreasonable, which the Lord knoweth not; for he hath created all men after his own image.

And as man's strength is, so is his work.

As is his will, so is his work.

As is his forecast, so is his doing.

As is his heart, so is his mouth.

As is his eye, so is his sleep.

And as is his mind, so is his talk.

Either of the Law of the Lord, or of the Law of Belial.

And look what diversity is between light and darkness, or between sight and hearing, the same diversity is there in man and woman.

Neither is it to be said, that there is any bitterness in anything, either of the face or of other like things; for God hath made all things good in their order or degree; he hath set the five wits in the head, and knit the head to the neck, and covered it with hair for his glory.

Moreover, he hath assigned the heart to wisdom, the belly to the abundance of the stomach, the breast to health, the liver to anger, the gall to bitterness, the spleen to laughter, the kidneys to craftiness, the loins to strength, the ribs to comeliness, and the seed to lustiness.

And so, my children, do all things in order, and in the fear of God, neither do ye any thing disorderly in scorn, or out of due season. For thou canst not command the eye to hear, neither canst thou do the works of light in darkness.

Therefore haste you not to mar your doings through covetousness, or to beguile your own souls with fond talk: for by holding your peace with a clean heart, ye shall be able to keep the will of God, and to cast away the will of the devil. The sun, moon, and stars, break not their order; thus, neither break you God's law in the order of your doings.

The Gentiles, by going astray, and by forsaking the Lord, have changed their order, and followed sticks, stones, and spirits of error.

But do you not so, my children, know ye that your only one God is the Lord in the skies, on the earth, in the sea, and of all creatures, for he is the maker of them.

And be not like Sodom which altereth the order of her nature; and they whom God cursed in the flood, making the earth desolate and fruitless for their sakes.

My children I say these things because I have read in the holy writings of Enoch, that you also shall depart from the Lord, and walk in all the wickedness of Sodom, and the Lord shall bring thralldom upon

you, so as you shall serve your enemies, and be pinched with all manner of tribulation, and pain, till God consume you every one.

And when ye be made few, and small, ye shall turn again to the Lord, and ye shall know your God, and he shall bring you again into your own land, according to his manifold mercy.

And it shall come to pass, that when they shall be come into the country of their fathers, they shall forget the Lord again, and deal wickedly, so as the Lord shall scatter them all over the face of the whole earth, till in the mercy of the Lord, come a man that poureth out mercy and righteousness upon all men, both far and near.

For in the fortieth year of my life, upon Mount Olivet, toward the east side of Jerusalem, I saw the sun and moon stand still, and behold Isaac, my father's father, said to us, Come hither apace, and every one of you take hold according to his strength for the sun and moon may be caught. And we came all together, and Levi running caught hold of the sun, and Judah jumping up, caught hold of the moon, and were both of them lifted up with them.

And when as Levi became as the sun, a certain young man delivered him twelve boughs of palm tree, and Judah shined as the moon, and twelve beams were under his feet; and Levi and Judah running together, beheld one another.

And behold, there was a bull upon earth that had great horns, and eagles wings upon his back, and we would have caught him, but we could not; for Joseph stepping before us, caught him, and mounted aloft upon him.

And behold, there appeared unto us an holy writing, saying, The Assyrians, Medes, Elamites, Gilathites, and Chaldees, shall hold the sceptre of Israel in thralldom.

And again, a seven months after, I saw our father Jacob standing in the sea of Jamma, and us his sons with him; and behold there came a ship sailing by, full of dried meat, without mariner or pilot, and upon the ship was written, Jacob, and our father said to us, Let us go to our ship; and when we were within it, there arose a sore tempest, and a mighty gale of wind, and our father who held the stern, flew away from us, and then we being tossed with the storm, were carried into the sea, and our ship was filled with water, and weather beaten, and torn on all sides: then Joseph fled out of the boat, and we all were divided upon twelve boards, and Levi, and Judah were among us; so were we scattered on all coasts, and Levi being clad in sackcloth, prayed unto the Lord for us all; as soon as the tempest was allayed, the ship came quickly to land, and behold our father Jacob came, and we rejoiced all together with one mind.

I told my father these two dreams, and he said to me, These things must be fulfilled in their time, and Israel must endure many things. Then



said he further to me, I believe that Joseph is alive, for I see that the Lord doth always number him with us. And also, he said, I see thee, but thou seest not Jacob that begat thee. Truly he made us to weep at these words of his, and my bowels glowed within me, to bewray unto him that Joseph was sold, but I was afraid of my brothers.

Behold my sons, I have shewed you the last times, and all things that shall be done in Israel.

You, therefore, command your children to be helpful unto Levi, and to Judah; for by Judah shall health and welfare spring up unto Israel, and in him shall Jacob be blessed, for by his sceptre shall God appear, and dwell among men upon earth, to save the flock of Israel, and to gather the righteous from among the heathen.

My children, if you do well, both men and angels shall praise you, and bless you, and God shall be glorified by you among the Gentiles; the devil shall flee from you, and the beasts shall stand in awe of you, and the angels shall receive you; for like as if a man bring up his children well, the child giveth and endeavoreth always to be mindful and thankful; so of good works, there is a good remembrance with God.

But as for him that doth not good, him shall men and angels curse, and God shall be dishonored through him among the Gentiles, and the devil shall possess him as a peculiar vessel and instrument: and the Lord shall hate him. For the commandments of the law are of two sorts, and are fulfilled in work, for there is a time for a man to company with his wife, and a time to forebear her, that he may give himself to prayer. There are two commandments which breed sin, except they be done in their due order, and so it is in the rest of the commandments.

Therefore, be ye wise and skilful in the Lord, knowing the order of his commandments and the laws of all things, that God may love ye.

Having commanded them many other such things, he prayed them to convey his bones to Hebron, and to bury him by his fathers; and so eating and drinking with a merry heart, he covered his face, and died: and Naphtali's children did all things according as their father had commanded them.

*(To be continued.)*

#### BAPTISM OF TWO MINISTERS AND OTHERS, IN TREAMAN, NEAR ABERDARE.

MR. ED.,—Doubtless the Saints and others will be very happy, to see the following account appearing by means of your melodious TRUMPET:—

On Sunday, the 27th of April, it is said that about 2000 inhabitants gathered at the river's edge to see the ordinance of baptism performed. The meeting was begun with singing and prayer; then President Wm. Phillips called on David Rees (who was until lately a preacher with the Baptists) to address the congregation, which he did as follows:—"Dear listeners, a numerous crowd of you has gathered, but I do not know your purpose; but my purpose is to obey Jesus Christ today. I have been religious for years with the respected denomination of Baptists, and a preacher. I have honestly strived, and prayed to God to obtain the promises seen in the holy scriptures; until now I have failed to receive any of them, and I testify in the presence of Heaven that no one of the religionists of this age has received them, for they all deny them; but, as I have said many times before, I have received pleasures with religion, but I have not received a fulfillment of the promises. I am now determined to join with the Saints (for they promise them), with full belief that I will receive them. I will close now, by receiving my baptism for the remission of my sins, and that Almighty God may bless you all, so that you will come after me, is my prayer. Amen." This is the content of his words. Then D. L. Jones (who was for years a respected minister with the Baptists) was called on to address the crowd, who said the following:—"I love you all from my heart. It is *day after date* for anyone to discourage me by mocking me; I have been a respected minister with the Baptists for many years. And I professed to have authority, but now I see my error; for after searching through history back to the ninth generation, I found that the *link* was broken; then I perceived that it was impossible for the authority to come from the earth, and that it had to come from heaven again; and who was more qualified than an angel to restore it? I am determined to become a little child again by joining with the Saints. And I testify in the presence of Heaven that I believe that authority is in the possession of the Latter-day Saints. I now give myself completely to God, and come with me; do not worry that you are wearing your best clothes, come, and put Christ on you, by receiving your baptism with me, so that we can say Abba, Father, for I wish to know God so that I

can say 'my Father' to him; and may hundreds who are seeking true religion come after me soon. May God bless you all." This is the content of his words.

Then, President Phillips addressed the crowd as follows:—"All that will live godly in Christ Jesus shall suffer persecution." This people has, for years, wished to live godly, by embracing the principles seen in the scriptures; and for that they were cut off from the association of the Baptists, without receiving so much as permission to defend themselves. I do not blame all the Baptists, for there are hundreds of good men with them, as with every other sect; I accuse the bad ones. All that will live godly must come out from among the bad ones into the kingdom of God, to enjoy the gift of the Holy Ghost. We have gathered here today to administer the ordinances of the house of God; and whoever scorns these things, let him remember that it is not man who will scorn him, but God, who is in heaven." He spoke with authority, and ended by testifying that every man everywhere, must repent of his sins, and be baptized in the name of Jesus Christ, for forgiveness, by one of the Saints.

Then D. L. Jones (*Dewi Elfed*), David Rees, and three of their parishioners, were baptized by President Phillips, and all behaved in a gentlemanly manner. There were about twenty who promised to obey, but some circumstance kept them from it; but they will yet come, and many with them.

At two, by permission of Mr. D. L. Jones, according to the right he possessed, a meeting was held in the Chapel where he had been a minister. The large chapel was overflowing, and brother Phillips sat in the minister's chair. After opening the meeting, and laying hands on the ones who were baptized, D. L. Jones and D. Rees were ordained priests, under the hands of W. Phillips and J. Davis; and after that Phillips addressed the meeting in Welsh, and Davis in English. Once again at six, brother Phillips preached very effectively, which ended the work of the day. May the blessing of God be on all that took place, and may hosts in the above place obey the truth with haste.

Yours in the gospel,

R. M.

A FRIENDLY HINT TO THOSE OF THE SAINTS WHO  
PURPOSE VISITING THE METROPOLIS DURING  
THE EXHIBITION.

THE influx of strangers from the various nations of the civilized world will be so immense, that, in all probability, every nook and corner of London, in which accommodations can be obtained will be filled to excess, and in every village or country place for many miles around; so that unless visitors know beforehand where they can obtain the hospitalities of life, they will be very liable to find themselves awkwardly situated, unless they have become familiar with the *gipsy life*, and can make themselves as comfortable out of doors as within. Some trifling idea may, perhaps, be formed from the statements, that some two months ago, eight thousand persons, in one nation only, on the continent, had signified to their Sovereign their intention to visit London during the Exhibition; and also, that a daily line of steamers was expected to ply between a single port in the United States and Southampton, for the conveyance of passengers who design to visit the Crystal Palace. In view, then, of the great stir in the world, and the incapacity of the small town of London to accommodate the myriads who will flock there during the months of May and June; we would advise our friends not to trust themselves there, without first preparing the way before their faces, or taking their lodgings with them; for our part, we shall not.—*Star*.

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MORAL ENVIRONMENT.

TO THE EDITOR OF THE "FRONTIER GUARDIAN."

*Kanesville, Iowa, Feb. 24, 1851.*

DEAR SIR,—Being present with you in your congregation yesterday, I was greatly pleased with your sermon; and I was especially struck by your concept of the judgment in the court of God, which will judge the living and the dead.

What! persons judged—their character, their nature, their honor, and their purity—by the colors and shadows of their environment that surrounds them. Yes, it is logical, it is consistent, it is indeed philosophy itself. So natural! So exalted is the concept! Instead

of taking a long time with a form of investigation, the Court of Heaven will judge a man's course, his previous behavior, his rank of recognition, and his friends, by the environment that surrounds him: and every deed of his life affects the colors and shadows of his moral environment, and though the deed may be secret, its effect cannot be hidden.

So natural, I say! we judge the quality and purity of many substances, through the environment that surrounds their bodies, even our awkward senses and attributes; and how much wiser is the Great Creator of all things to judge the work of his own hands?

He is perfectly acquainted with the various degrees of the environment; and by looking, he knows which of those degrees pertain to each body or substance, and consequently he is ready to determine by looking.

The atmosphere can be bright, and possessing the brilliance and glory of the rainbow; or it can be darkened by the varied and different shadows of guilt, according to the attributes and moral qualifications of the person or being that surround him. Then truly every secret thing will be made known, and it can no longer be hidden. More shortly.

Respectfully yours,

EVERMONT.

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### THE RIGHT KIND OF WIFE.

[From the "Frontier Guardian."]

MR. ———, merchant, now living in Philadelphia, who used to live a profligate life, would give a sum of money to his wife every Monday morning, for household expenses during the week. He never said anything about his business to his wife, and she, supposing him to be capable enough to take care of his own business, did not ask him anything concerning it.

About five years of marriage, because of some confusion, and the villainy of his secretary, Mr. ——— failed suddenly, and his fall was mentioned with "sympathy," and as in all such things, the sympathy ended with the words. The merchant kept quiet about the case, and

the first knowledge his lady had of it was an account she saw in the "Ledger." Soon after lunch, having received such astonishing news, Mrs. —— asked her husband to wait for a while in the parlor, as she had something to say to him. Then she left the room, hurried up the stairs, and returned with a very beautiful bible in her hand. As she gave it to her husband, she said,—“George, the day after our wedding, you gave this precious book to me as a sign of your love, and as a valuable mirror to look into in the day of trouble. Its sayings have been precious to me; and since your countenance today shows tribulation, I am returning it to you, so that you may gather from it something to bring comfort to you in this hour of distress.” Then she left the room.

The merchant opened the book carelessly, and a treasury bill fell out of it. He picked it up, and looked at it—it was a ten dollar bill. He opened the first page, and continued to find ten dollars between every two pages on until the beginning of the Book of Revelation. He was saved—he could start a business, for he had nine thousand dollars in cash.

He pulled the bell, and the maid appeared.

“Ask your mistress to come here at once,” said the merchant.

The lady complied, and came into the room with a look on her face that was something between smiling and crying.

“Kate! Kate! where did you get all this money?”

“These are weekly savings of your house for the past five years,” was her answer. “Every week I placed ten dollars, of the twenty you gave me, in the Bible bank, so that when hard times came, we would have something to keep the wolf from the door.”

“You are an angel, Kate,” shouted her happy husband, pressing her to his bosom.

And an angel is what she is. Does anyone doubt?

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### TRUTH.

TRUTH! ’tis a special privilege to have thee,  
 And happy is he who has won thee for his own;  
 His bosom, is heaven—the generous guidance,  
 Of righteousness presides over it everywhere.  
 While the world’s at frightful war, in the realm of surmise,  
 He will be a safe tower, enjoying

True peace, above the influence of snap judgments,  
And empty debates, false partisans.

There's much search for thee, true treasure,  
Each doubtless in his own way;  
And all as counter as are sea and land  
To each other;—they battle with a corrupt picture:  
Though thou dost appear to them, they retreat;  
They do not want thee where thou art to be found;  
They dare not, in their ardor for prejudice, shake hands  
With thee, nor look into thy generous face.  
But there are some who know the force of the privilege  
Of having thy charming influence  
On their minds; they are called Saints,  
Hated objects of the world and its barbarous throng:  
But despite the scorn, they possess a treasure  
Which will bless them eternally in heaven;  
When the world is red hot, these will enjoy  
The blessed refuge of His love.

*Dowlais.*

D. BOWEN.

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### VERSES.

*On the sixth of April, while crossing the mountain which is between Efestiniog and Llanfrothen, and meditating on the matters pertaining to the day, my mind was led as follows:—*

THE church of Jesus today is in the prime of life,  
Although throughout her youth she suffered very much;  
Indeed she lost her Prophet when he was a young age,  
And, yes, she lost her City, and slept in the woods.

For long she was wounded, her blood staining the ground,  
And her enemies, when they saw her, liked that very much:  
Many have feasted on the pains of the church of God;  
Vengeance will come for arrogance as sure as Jesus lives.

She sighed with saddened heart, with no weapon in her hand,  
Looking at her sons lying dead here and there;  
And despite all the cruelty she lives still,  
Marching in force, in her fine garments.

She was like her Bridegroom with no place to lay her head,  
Poorer than the foxes, or the birds large or small:  
Her faith when in adversity was strong in Him,  
Nor did she lose her hope, she is an anchor in heaven.

She now has a most excellent home indeed,  
A stronghold between mountains, in a fair and fruitful land;  
And now she sends missionaries to the four corners of the earth,  
To gather the honest folk to the shelter of blessed Canaan.

She was formed into a State according to God's intentions,  
 She offers salvation to all of human kind;  
 She created a most excellent society in good time,  
 To bring her poor from the four corners of the earth.

Increasing with the kingdom, until she extends all over the world,  
 And the kingdoms of men will end each and every one.  
 Daniel saw the kingdom, and now the hour of its building,  
 And also all its grace, its great splendor and its fame.

Let not traditions impede your progress to this kingdom;  
 Signs of the times create illusions in your presence;  
 For all the cries of "peace, peace," it is seen no more,  
 In Babel expect only the sword and every wound.

Llwynyggell.

DAVID ROBERTS.

### MISCELLANEOUS, &c.

HONOR.—The only way to achieve honor, is for a man to truly live the kind of life he wishes others to think he is.

THE task of young men is to gather knowledge, and the task of the old men is to use it; and you can be sure that there is no man who can give a better accounting of his time than the one who tries daily to make himself better.


DEATH.—Death is nothing else than our turning over from time to eternity; it leads to immortality, and that is enough payment for his suffering.

FRIENDSHIP.—There is nothing more common than a profession of friendship; although there are but few who know its meaning, and even fewer who answer its requirements. By speaking of it we show ourselves to be great; but by searching into it, we perceive our failings; and when we strive busily toward it, we must overcome a host of difficulties.

APPOINTMENT.—Brother Robert Campbell, from America, is to be a traveling elder in the West Glamorgan District.

"J. D."—The "Great First Cause" has been ready for some time.

PAYMENTS FROM APRIL 17 TO APRIL 30.—Monmouthshire, £10; West Glamorgan, £7 17s; Flintshire, £10s; Dowlais, £1 13s 1c; Merthyr, £1 8s 8c; Ynysgau, 2s; Liverpool, £10s 9c. Total, £23 11s 6c.

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