

ZION'S TRUMPET,

OR

Star of the Saints.

No. 11.]

MAY 31, 1851.

[PRICE 1c.

TO THE PRESIDING ELDERS AND GENERAL BOOK
AGENTS OF THE CONFERENCES OF THE CHURCH
IN THE UNITED KINGDOM OF GREAT BRITAIN
AND IRELAND, TOGETHER WITH THOSE OF THE
ISLE OF MAN AND CHANNEL ISLANDS.

(From the "Millennial Star.")

DEAR BRETHREN AND FELLOW SERVANTS,—Your attention is particularly requested to the subject of this article, namely, the financial condition of your Conferences, as connected with that of this office. It is a fact worthy of gratitude and congratulation before God, and that the circulation of the printed word, in most of the Conferences, has been vastly increased during the last two quarters, yes, beyond that of any previous period since the organization of the church. In this we greatly rejoice, and pray that the same noble and godly spirit of enterprise may increase and abound, until every Conference and Branch shall be aroused and stimulated to worthily emulate the examples of such as have gone forward in this glorious undertaking. Experience is daily proving to us, to the Saints, and to the world, that wherein his people seek to spread abroad the knowledge, of the glorious Gospel to their fellow creatures, in love, humility, and with much prayer, the Lord owns their humble efforts, and crowns them with success, often to an unexpected extent. As an instance, a single person has received not less than ten shillings, in voluntary donations, from persons, not members of the Church, to aid in purchasing tracts for circulation, in one week, while engaged in her errands of distribution to the houses in her portion of the town. The time

that has already elapsed since the more general organization of Tract Societies, and Book Clubs among the churches, has begun to tell with surprising effect generally, where these means have been adopted, by the greatly increased additions of members to the Church, causing a spirit of inquiry after truth, both in the church and out of it, among whom we have observed editors and publishers; and in several instances, where the work had acquired a state of apathy and langor, it has been, by these means, aroused to a state of life, energy, and vigor; in fact, wherever the plans for circulating the books and tracts have been adopted, they have furnished the most demonstrable evidence of their utility, and adaptation to the wants of the people, upon the subjects of revealed religion; and it is earnestly hoped, that those Conferences and Branches which have not made that degree of advancement in the knowledge of God, and acquisition to their numbers, which appears desirable to them in order to keep pace with their sister churches, may be induced to find a remedy through these means, now so generally employed.

Your special attention is requested to the fact, that the amount of debts due for Books, Stars, &c., by the several Conferences, and others, for the quarter ending March 15, and published in No. 7, for April 1, of the present year, is nearly double the amount published in No. 1, due for the previous quarter; and the accumulation of the debt during the last quarter, over the amount accumulated the previous quarter is considerably more than doubled; this, we conceive, augurs much in favor of the growing increase of our Redeemer's kingdom in the future, as well as indicates mightily and truly its present progress, for it must enlarge, and as it enlarges, our plans and arrangements must enlarge commensurably with it, until its triumph. The greatly increased demand for books during the last quarter has quite exhausted the eighth edition of our Hymn Book. The Book of Mormon, and the Doctrine and Covenants are also nearly out of print. As an index to our views of enlargement, we will state that, in 1847, an edition of four thousand Hymn Books was considered ample for the promised demand. In 1849, the eighth edition of ten thousand was published, and the ninth edition, now in press, consists of twenty-five thousand, which will soon be ready for sale. In view, then, of our enlarged plans for publishing the various works of the Church, and the greatly enlarged amounts due from the Conferences, it becomes our duty to call upon you at this time to cooperate with us more effectually, by causing all funds arising from the sale of any and all the publications of the Church, which may be in your hands, to be remitted to us with the least proper delay. We cannot balance our sheets with the Printer and the Distributors, by doing as did the Quaker, when he lost his account book, namely,

by saying "*let brotherly love continue.*" Nothing less than the Pounds, Shillings and Pence, will answer their purpose; and nothing less than the same, can answer ours; nor can anything short of a prompt and faithful attention to the business transactions of the Church, enable us to carry on the work of God which is entrusted to us, either in the Office, or in the Conferences; and if any man is not faithful over the unrighteous mammon, how shall he be found worthy to be entrusted with the true riches!

Since the autumn of 1846, it has been the established usage of the Conferences to appoint agents by vote, through which they became responsible for them in Pounds, Shillings, and Pence, in case of defalcation. If this has been lost sight of by any of the conferences, let them not fail to take such action at their next quarterly meeting, and report the same to this office. It will be seen then, that no general agent is directly responsible to this Office, for his management in the duties of his agency, but to the Conference which he serves; and the Conference alone is responsible to this office, for the payment of all debts contracted by their agent for them. It is the duty of the presiding elders, to render themselves fully acquainted with the state of their agent's accounts, and to know verily, as often as once per quarter, that the amount of debts due from the sub-agents, together with the books, tracts, Stars, &c., in their hands, shall be fully equal to the amount of debt due this office; and as the branch agents are instructed not to sell the works of the church on credit to individuals, but for cash only, then if these instructions are faithfully and unitedly carried out, it will not be inconvenient to balance your accounts quarterly.

Brethren, let no shyness or false modesty deter you from a prompt and faithful performance of this duty; it is not enough that you issue your instructions to the effect merely, but it is required of you to see that such instructions are executed. If your agents are upright and faithful in their duties, it will afford them special pleasure to submit their conduct and accounts, for your supervision and wholesome counsel; and should there be any reluctance manifest on their part, to presenting the subject fairly and faithfully to the light—that alone is sufficient reason, for the vigilance and promptitude, herein urged, on your part.

All agents, whose accounts with us amount to £5 per quarter, should make their remittances monthly, and those whose amounts are less, should remit at the middle and close of each quarter, taking care to make their last remittance in time that it may be placed to their credit before the list of debts is published for that quarter.

The vast amount of good which it is in the power of the Book and Star agents to accomplish, is a consideration which

should lead to the selection of enterprising and just men—men of FAITH, who study the extension, increase, and upbuilding of the Kingdom of God—men who seek first the Kingdom of God and His righteousness, and who will not sacrifice its interest for personal convenience or profit, whether his own or anyone's else, however near, dear, or confidential they may be; as, for instance, Neighbor Self knowing there is Church money in the agent's hands, wishes to get the loan of a small amount for a few days, to accomplish an important object. The agent feeling very desirous to oblige, and withal being well acquainted with brother Self, and having great confidence in him, obliges him with the use of a few pounds, fully believing that when it is wanted he will be quite prepared to pay; soon unexpected misfortune cuts off the hope of his gain from some quarter, and he is unable to restore the money to the good brother Agent. Agent kindly conceals brother Self's misfortune, until he is required to produce a balance sheet of his accounts, when lo, and behold, the amount stands to the debit of the Agent's account, cash lent to Self. The agent now, unable to make full payment, or if able, perhaps unwilling, to pay what brother Self would have restored, if he had not been unfortunate, is found defaulter; and both he and brother Self have lost the confidence of the Saints, jeopardized their standing in the Church of God; and the Conference must now meet the demand.

Now, we specially request, that when sufficient funds are in hands to admit of any appropriation whatever, that the same be appropriated to the benefit of their real owner—the Church, by forwarding the same to the address of the *Star* office. The Church has not yet become sufficiently wealthy to open loan, or exchange offices, in various parts of the kingdom; and desires earnestly to avoid the necessity of borrowing, which it is thought may be effected, provided the agents pass over their quick turned pennies to her constant aid. It must be apparent to every considerate person, that with so rapidly an increasing amount of stock outstanding in the Conferences, that unless there is also as rapidly increasing attention paid to making quick returns, our ability to extend the publishing department, must be very much impaired; and also that our inability will be increased according to the number of such as do not remit for eight or ten months at a time, and such, as without increasing their orders for publications, suffer their debts to increase quarter after quarter. We are pleased to state that such instances are *few*, but we earnestly hope they may soon be *less*.

It is not wisdom for the presiding elders to encumber themselves with the duties of a general agency, as it will limit the extent of

their more valuable labors, in the Church; and it will limit them in devising ways and means for the spread of both the printed and preached word in places where the Gospel is not yet known; besides that, if you should make a few pence on a parcel of books, although it might not be enough to pay you for your trouble, its tendency is to close up the benevolent feelings of the people towards you—lead them to forget that you are sent to preach the Gospel without purse or scrip, by inflating them with an idea that you are making a living from the sale of books.

It is better that other men be appointed agents, and treasurers of the Perpetual Emigration Fund; and that you, in the spirit of your callings, preside and teach officers and members their duties in all things, both temporal and spiritual. It is the duty of the various treasurers of the Perpetual Emigration Fund to remit *the full amount donated at the close of each quarter*; and the Presiding Elders will see to it that not one farthing donated to that fund is appropriated to any other object. Should any misappropriations of the Perpetual Emigration Fund occur, the person thus offending, unless he shall repent and speedily restore every farthing, will be displaced, and one who has feelings of compassion for the poor, and who will handle their funds with clean hands will take his office.

In conclusion, you are requested to examine an article upon these subjects, contained in the *Star*, No. 19, of last volume; and the two articles together will enable you to understand clearly our views, as to the best method of cooperating with us in the business affairs of your conferences with this office; and we shall be enabled, by your attention thereto, not only to issue the new-revised and enlarged edition of the Hymn Book, but also a new edition of the Book of Mormon, and the Doctrine and Covenants, by the opening of next emigration season.

May the spirit of the living God enable you to go out and in before His people in meekness, purity, and faithfulness, that you may minister unto them successfully eternal life, and have great joy in your labors.

F. D. RICHARDS.

REMARKABLE HEALING.

DEAR BROTHER DAVIS,—I am sending the following to you, hoping that you will sound it through your TRUMPET.

Monday, the 18th of this month (May), as I was returning home

from my work, a messenger came to request that I administer the ordinance of anointing with oil, on a young brother about twelve years of age, by the name of William Phillips, in Aberaman. Soon after washing, I went there, and there were present two elders and a number of Saints. In the presence of them all, together with one of the world, the doctor was asked if the boy had broken his leg, and he answered that he had; then after setting the leg, and putting a splint on it, the doctor went away. After the meeting in the evening, another elder and I anointed the boy with oil in the name of the Lord, and I felt the bones come together during our prayer for him. He testified that his pain had vanished, and that the splint was no longer necessary. We saw him walk out on the 22nd, namely in three days.

Aberaman.

N. B.—We testify that this account is true.

JOHN EDMONDS.

DANIEL BIRCH,
SAMUEL DAVIES.

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

[*Continued from page 161.*]

TESTAMENT OF ASHER,

*Made to his children at his death, concerning two faces, one of vice,
and the other of virtue.*

Asher said to his sons,
That there are two ways to the human race;
And two things to lead you amongst them,
Never keep two faces towards them.

THE copy of the testament of Asher, of the things that he spake to his children, in the one hundred and tenth year of his life, being still in health he said unto them,

Ye, children of Asher, hearken unto your father, and I will shew you all things that are right before the Lord.

God hath given two ways unto the sons of men, two minds, two doings, two places, and two ends; therefore, all ways may be one, yea, though they be contraries, as are the ways of good and evil: also there are two minds in our breasts, which do move us either to honesty, or dishonesty.

Therefore, if a man be led to goodness, all his doings are occupied about righteousness, and if that he do anything amiss, by and by he

repenteth him; inasmuch as his mind is bent unto righteousness, he putteth away naughtiness, and out of hand amendeth his misdeeds, and correcteth the corruptions of his mind.

But if his mind incline unto evil, all his doings rend unto naughtiness, insomuch that he thrusteth away the good, and taketh unto him the bad, because he is under the dominion of Belial: and if he do any good thing, he turneth the same unto evil, for if he begin to do any good, he bringeth the end of his doing to an evil work, because the treasure of his heart is infected with the venom of a devilish and mischievous spirit; and therefore the evil overmastereth the good that is in his mind, and bringeth the end of the thing to naughtiness.

Some man sheweth compassion upon him that serveth his turn in naughtiness, that man hath two faces, and that deed of his is stark lewdness.

Another man loveth ungraciousness, and he is lewd likewise: and although he could find in his heart to die for the compassing of his evil, yet it is manifest that he is double-faced, and his doing is altogether stark naught; for his love being but lewdness, doth as it were cloak his evil with a good name, whereas the drift of his doings tendeth unto a wicked end.

Another is miserly and doth open wrong, pilloeth, and polleth, is covetous and pitieth not the poor; he also hath a double face, and all this is stark naught; for in being niggardly towards his neighbor, he provoketh God's wrath, and denieth the Highest in not pitying the poor; he despiseth and spiteth the Lord, which is the commander of the law, he suffereth not the poor to rest; he defileth his own soul to make his body gay, he killeth many and pitieth few. This is the part of a double-faced person.

Another committeth whoredom and fornication, or vexeth many men pitiously with his power and riches, and yet abstaineth from meats, his fast is naught for he doth the commandments with an evil conscience, and that is a double-faced dealing, which is altogether naught. Such manner of folks are right swine and hares; for they seem to be half clean; but in very deed they be utterly unclean.

You therefore, become not like them, neither bear ye in one hood two faces, the one of goodness, and the other of naughtiness, but stick all only unto goodness; for in goodness doth God rest, and men like well of it. Shun naughtiness, and kill the devil in your good works. For they that are double-faced serve not God, but their own lusts, because they seek to please Belial, and such as are like themselves.

Now, though plain dealing men, and such as pretend but one face, are taken for offenders at the hands of such as bear two faces; yet are they righteous before God; for many in killing wicked persons do two

works at once, namely good by evil; but indeed the whole work is good, because that he which hath rooted out the evil, hath destroyed it.

Some man, hating his neighbor, unmercifully blameth him for his theft, for such a one is the whole work good, because he followeth the Lord's example, not respecting what seemeth good when it is evil indeed.

Another will not make merry with rioters, lest he should be stained by them, and defile his own soul: this man also is double-faced, but yet is all his doings good; and he is like a roe or a stag, which in a common wild herd seem to be unclean, and yet are altogether clean, because he walketh in the zeal of the Lord, shunning and hating those whom God willeth to be shunned in his commandments; and so killeth the evil with well doing.

See therefore, how there are two in all things, one against the other, and the one hidden under the other: death succeedeth to life, shame to glory, night to day, and darkness unto light. All righteous things are under life and light; therefore doth eternal life overmaster death. It is not to be said that truth is untruth, righteousness unrighteousness, or right wrong, because that as all things are under God, so all truth is under light.

I have practiced all these things in my life, and not strayed from the truth of the Lord, but sought out the commandments of the Highest, to the uttermost of my power, and walketh with one face in goodness.

Take heed therefore, to the Lord's commandments, and follow the truth with one single face. For they that are doubled-faced, shall be double punished: the spirit of error hateth the man that fighteth against it.

Keep the law of the Lord, and regard not evil that seemeth good, but have an eye to the thing that is good indeed, and keep the same; returning to the Lord in all his commandments, and resting upon him; for the ends whereat men do aim, do them their righteousness, and know the angels of the Lord from the angels of Satan.

For if you cleave to wicked spirits, your souls shall be tormented of those wicked spirits, whom ye serve in wicked lusts and works. But if ye quietly and cheerfully acquaint yourselves with the Angel of peace, he shall comfort you in your life time.

My children, become not like the Sodomites, which knew not the Angel, and perished forever. For I am sure that you shall sin, and be delivered into the hands of your enemies, your land shall be laid waste, and yourselves shall be scattered into the four corners of the earth, and be despised as unprofitable water in your dispersing abroad, until the Highest do visit the earth, eating and drinking as a man, with men, and

breaking the serpent's head in pieces without noise; he shall save Israel and all the heathen by water, being God hidden in man.

Therefore, tell your children these things, that they neglect not God's law, which is written in the tables of heaven. For the time will come, that they shall give no credit to the law of the Lord, and you falling into naughtiness, shall deal wickedly against God, giving no heed to his law, but unto men's commandments.

For this cause shall ye be scattered abroad, as my brothers Gad and Dan, which were not acquainted with their own country, tribe, and tongue.

Nevertheless, the Lord shall gather you together again in faith, for the hope of his mercy, for Abraham. Isaac, and Jacob's sake.

When he had so said, he commanded them to bury him in Hebron; and he died, sleeping a good sleep. And afterward, his sons doing as he had willed them, carried him back, and buried him with his fathers.

TESTAMENT OF JOSEPH,

Made to his children at his death, concerning chastity.

Gentle, civilized Joseph, shining with praise,
 Gifted, with remarkable talents;
 He suffered – there is good to come,
 For the holy at the end of the race.

MY sons and my brethren, hear ye Joseph the well-beloved of Israel. My children, hear your father; I have known in my life envy and death, with the which my brethren would have destroyed me, for they hated me, and the Lord loved me. They would have killed me, but the God of my fathers kept me alive: they put me into a pit, and the Most High brought me out again: I was sold as a bondman, and the Lord made me free, and his strong hand helped me: I was kept in hunger, and the Lord himself nourished me: I was sick and the Lord visited me: I was in prison, and the Savior made me glad: I was fastened in chains, and the Lord unbound me: he pleaded my cause in the accusations of the Egyptians; and not only delivered me from envy and deceit, but also exalted me; insomuch that Potiphar, chief Steward of Pharaoh's house did lend me lodging, where I was in jeopardy of my life, by reason of a shameless woman, which enticed me to do naughtiness with her, through the flame of voluptuousness, burning about her breast. I was cast in prison for her: I was beaten and mocked for her, yet the Lord caused the keeper of the prison to be moved with mercy towards me.

He forsaketh not them that fear him in darkness, neither in bonds,

neither in tribulations or necessities.

God is not ashamed as men, neither dreadeth he as men; neither speaketh or shrinketh he for fear, as earthly men; he is present in all places; and in their most grievous sorrows he comforteth his: he goeth away for a season, to try the thoughts of their mind: he found me trusty in ten temptations, and in every one I was constant, and he preserved me. For sufferance is a great medicine, and causeth much goodness.

How often did the Egyptian threaten my death? And how often was I punished? and yet the woman called me again. How often did she threaten me to die, because I would not have to do with her!

She said unto me, Thou shalt have governance of me, and all that be mine, if thou wilt give thyself unto me, and obey my desire, and thou shalt be lord over us.

But I remembered the words of my father Jacob, and entering into my chamber, made my prayer to the Lord, and fasted seven days; yet I appeared unto the Egyptian in the self-same estate of body, as if I had lived in pleasures and delights: for they that fast for God, receive beauty of face.

When I had wine given unto me, I drank none; and fasting three days, I took my meat daily and gave it to the sick and needy, and early I awaked unto the Lord, and wept for Memphitica the Egyptian, because she was evermore troubling of me.

She came unto me in the night, as though she would have visited me: and first, truly, because she had never a son, until which time she feigned to take me as her son, and I prayed to God to send her a son, until which time she embraced me, as though I had been her son, and I perceived not the cause.

And for a conclusion, she drew me to have done fornication with her; and I, remembering myself, was sorrowful to the death.

And when she was gone out, I came to myself, and I sorrowed many days; for I perceived her deceit and error. And I spake unto her the words of the most high God, if peradventure she might be turned away from her pernicious concupiscence.

Many times, as to a holy man, she spake flattering words to me, not without deceit, lauding my chastity and my honesty before her husband, which would utterly have destroyed me.

Both manifestly and secretly she said unto me, Fear not my husband; for he is persuaded of thy chastity; for if it so be that any man showed him of thee and me, he would not believe it.

For because of this thing, I covered me with sackcloth, and laid

me flat upon the earth, and prayed unto Almighty God, that he would deliver me from this woman of Egypt.

When she could do nothing this way, she came unto me again armed with other reasons, that is to say, that she would fain learn the word of God of me, and began to speak after this manner: If thou wilt have me to forsake mine idols, follow my desire, and I will persuade my husband, the Egyptian, to go from his idolatry, and we shall walk in the law of thy God.

I made answer to these things, God will have none to worship him with uncleanness, neither hath he any pleasure in adulterers, and she held her peace, desiring to fulfill her concupiscence. And I fasted and prayed, that God might deliver me from her.

And again at another time, she said unto me: If thou wilt not do adultery with me, I will kill my prince, and so by the law, I shall take thee to my husband.

When I heard that, I rent my garment, and said, Woman, I pray thee, be ashamed of these things before God, and do thou not such an abominable thing, neither despair utterly, that thou drown not thyself in thine own evil. For if thou go about, I shall utter and declare the thoughts of thine iniquity.

She fearing these things, prayed me that I would not bewray her naughtiness, and so departed.

Yea again, she went about to beguile me with gifts, sending unto me all things that men have need of; and she sent me meat stewed about with enchantment: and as the Eunuch brought it in, I beheld and saw a terrible fellow giving me a sword with the dish, and I perceived that she went about to deceive me, and when he was gone, I wept, and touched not that meat, nor any other of her sending, for a good while after.

A day after that she came to me, and said: What is the matter that thou hast not eaten of the meat? and I said unto her, Because thou hast poisoned it, therefore thou shalt know, that I will not come unto idols, but only unto God. Now understand, therefore, that the God of my father, by his angel, hath showed thy mischief unto me, and I have kept the meat to thy shame; if perchance thou mightest repent, or learn that the malice of wicked doers prevaieth not against them that worship the Lord in chastity and honesty. And I took and did eat before her, saying, The God of my fathers, and the angel of Abraham shall be with me; and then she fell down at my feet, and wept. Then lifting her up, I exhorted her in many ways; and she promised unto me, that she would never do such iniquity after that day.

Yet, because her heart was mourning, and did burn towards me in adultery, with sighs coming from the depth of her heart, she cast down her countenance. The Egyptian her husband perceiving her, said, Wherefore holdest thou down thy face?' she answered, I am even sorrowful at the heart; and he comforted her, that was not sick:

Yet again she entered in to me, her husband being without, and said, I am strangled or choked; either I will break my neck, or else drown myself, without thou wilt obey me.

And perceiving that the spirit of Belial troubled and vexed her, I prayed unto the Lord my God, and said thus, Wherefore art thou vexed and troubled, all blind in sin? Remember thyself, for if thou do kill thyself, the concubine of thy husband (who was called *Secon*) envying thee, shall beat thy children, and destroy the memory of thee from off the earth.

And she said unto me: Have done, have done; I perceive that yet thou hast some care for me, I have even enough that thou defendest my life and my childrens', I have good hope in time to come, that I shall obtain my wished desire: and she perceived not, that for the love of my God I said so, and not for her sake.

Whatsoever he be that followeth the concupiscence of his most filthy and pernicious desire, is made servant unto the same, as this woman was: and if he hear any good thing in the passion, wherein he is overcome, he draweth the same to his pernicious or filthy desire.

I say unto you, my sons, that it was about six of the clock when she went from me, and I fell upon my knees, praying to God all that day, with the night following; and about the break of the day, I rose weeping, that I might once be delivered from this Egyptian woman.

Finally, she caught me fast by the garment, drawing me to have gone to bed with her; then perceiving that she waxed mad, and that violently, and with her whole strength she held my clothes, I let my clothes slip from me, and fled away.

Then she complained to her husband of me, which put me in prison in the king's house; the day following after I was sore beaten and cast in prison; and when I lay bound in fetters, this Egyptian woman waxed sick for sorrow, and hearkened how I lauded God, being in a house of darkness, for I rejoicing, with a glad voice, glorified my God only with my cry, that by such occasion, I was delivered from the Egyptian woman.

Yet, she left not to stand hearkening, and said, Have done, and take the offer which I put unto thee, and fulfill my desire, and I will deliver thee from thy bond, and bring thee out from the darkness: but all that

could persuade me nothing, insomuch that in thought I was not inclined to any desire of her; for God loveth him better which fasteth in chastity, being in a prison of darkness, than him which taketh his pleasure with voluptuousness, in a chamber of honor and riches.

For if a man live in chastity, and desire glory, if God perceive it to be expedient for him, he giveth it unto him as he hath done unto me.

Many times, as though she had been sick, she descended unto me unlooked for; and she heard the voice of my praying, and stood the more still; but when I heard her sigh, I held my peace, for in her house she stripped herself naked, breasts, legs and arms, whereby she might have kindled me into the love of her; for she was very fair, and gloriously adorned to have deceived me, but God kept me from her works. Therefore, my sons, behold what sufferance with prayer and fasting doth.

And therefore, if you love soberness and chastity in sufferance and humility of the heart, the Lord shall dwell in you; for he loveth sobriety: and when the Most High doth dwell in a man, although he chance to fall into envy or into bondage, or slander, the Lord which dwelleth in him, will for his chastity not only deliver him, but also exalt him, and glorify him, as he hath done me; for he is always with him, in word, in deed, and thought.

My children, ye know well, how my father did love me, and yet I was never the prouder thereof, in my heart. For though I was a child, I had ever the fear of God in my mind. When I grew unto age, I moderated myself, and honored my brethren, whom I feared. I held my peace when I was sold, because I would not have the Ishmaelites to know my stock and kindred, how I was the son of Jacob, a man of great strength and power.

Therefore, have you in your deeds the fear of God, and honor your brethren; for all men that observe the law of God, are loved of him.

Then I came with the Ishmaelites to a certain place called Indoclep, and they demanded of me what I was; and I said (because I would not reprove my brethren), that I was one of their household slaves. Then said the chief of them, Thou art no slave; for thy countenance doth show thee what thou art; and he threatened me unto the death: yet for all that, I said again, I was their slave.

But when we came into Egypt, they began to strive who should have me for money that was paid, and they agreed that I should abide in Egypt with a merchant, until such time as they had made their merchandise and returned again; and God gave me grace in the sight of the merchant,

that he gave me the charge of his house. And the Lord blessed him by my hand, for the Lord gave him plenty of gold and silver; and I was with him three months and five days.

In this time passed by Memphitica, the wife of Potiphar, in great glory, and she cast her eyes upon me, for the eunuchs had showed her of me, and she showed her husband of the merchant which was made rich by the hand of a young man being an Hebrew, and she said, They had stolen him out of the land of Canaan; therefore, do now judgment upon him, and take the young man to be your steward, and the God of the Hebrews shall bless you; for grace from heaven is in him.

Then Potiphar, her husband, persuaded with these words, caused the merchant to be sent for, and said unto him, What do I hear of thee, that stealest souls out of the land of the Hebrews, in selling of children? And the merchant fell down upon his knees, and prayed him, saying, I beseech thee, Lord, show me, for I know not what thou sayest. He asked again, Where gatest thou this Hebrew child? And he said, The Ishmaelites left him with me, until they came this way again.

When he had said so, Potiphar said, Bring the young man hither. And I being brought in, did reverence to the prince of the eunuchs; for he was the third man in dignity with Pharoah, and prince of all the eunuchs, and he had wife, children and concubines.

And when he had taken me apart, he said, Art thou bond, or art thou free? I answered, Bond. And he said unto me, Whose bond-man art thou? I answered him, The Ishmaelites. And he said again unto me, How came it to pass that thou wast made their bond-man? and I said, for they bought me in the land of Canaan. Yet he did not believe me, saying, Truly thou liest, and commanded me to be beaten.

And his wife spied me beaten at a window, and sent unto her husband, saying, Thy judgment is unjust, for thou dost punish wrongfully the young man that is stolen. But because I changed not my word, yet again was I beaten, and commanded to be kept at his commandment, till such time as my masters came, and his wife said unto him, Wherefore do ye keep in captivity this noble child? it were more alms to let him go, and to beat you. She would fain have spied me in desire of sin, and I knew nothing of this.

He said again to his wife, It is not honest among the Egyptians, to take away another man's goods, before he show him of it. He said that of the merchant, and of me.

And after I was imprisoned, After twenty-four days, the Ishmaelites came, and they hearing that Jacob my father was heavy for me, said unto

me, Wherefore is it that thou saidst thou was a bondman? and now, we know that thou art the son of a great man in the land of Canaan, and thy father sorroweth for thee in sackcloth?

Then I would fain have wept, yet I restrained myself for shaming of my brethren: and said, I know it not; for I am a bond-man.

Then they took council amongst themselves, whether, or to whom they might sell me, lest I should be found in their hands; for they feared my father Jacob lest he should be revenged on them; for they had heard that he was mighty, both to God and man.

Then said the merchant to them, Redeem him now from the judgment of Potiphar: they hearing this, went and asked for me, saying, that they had bought me for money; and he delivered me.

Memphitica spoke unto her husband to buy me, for she said, I hear say they would sell him.

And they sent an eunuch to the Ishmaelites, and desired to buy me, and when he could not bargain with them, he returned and showed his lady that they asked a great price for the child.

She sent again another eunuch, saying, Although they ask two basences of gold, see that thou spare not for money, but buy the child and bring him to me.

He paid eighty golden crowns for me, and said to his lady that he paid one hundred. And I perceiving this, held my peace, lest the eunuch should have been searched.

Now behold, my sons, what I have sustained, love one of you another, and with continuance, cast out from among you deceitful minds, for God delighteth in the concord of brethren, and hath pleasure also in the love and choice of a proved heart.

For when my brothers came out of Egypt, and knew me, I gave unto them their money; and never gave reproach unto them, but comforted them; and after the death of Jacob I loved them more abundantly, and all that ever he commanded me, I did very gladly, and they marveled because I suffered not them to be troubled for a small cause, for all that was in my power I gave them. Their children were reputed to me as mine own, and mine own children as their servants: their life was my life, and their sorrow was my sorrow, and all their infirmity, or disease, was mine: my land was their land, my council was the council of them, and I never exalted myself above them in pride, for mine own worldly glory, but was amongst them as one of the least.

(To be continued.)


MISCELLANEOUS, &c.


LOVING EVIL.—Men love evil in themselves, yet there is not one man who loves it in another; and although it may be that a man loves sin, there is no one who loves the sinner.


PRAYER.


O, listen, O good Lord,
 To the earnest prayers of thy children,
 Giving thy smile, and turning thy wrath
 And every evil away.
 Cast down thy heavenly fire,
 To boldly lead us on,
 That in peace we may enjoy
 The manna from above.
 Brighten the look of every Saint's face,
 The dearest children of heaven,
 Benevolent Father, and extend thy hand
 To deliver us to yonder home. P. HUGHES.

 The Old Hymn Book is ready, unbound.


 All who begin to receive the DOC. AND COV. in some Branch, should determine a way to receive all the segments in the same place, whether they move from there or not, so that it will cause no further loss or confusion. Keep the odd segments at hand until we finish the publication, and then perhaps they can be put together in volumes.

 The Branches that commit at the beginning of the year to take a certain number of the TRUMPET, disappoint the Church in its arrangements, when later they send for fewer. If all were to do this, nothing could be published. The TRUMPET is very cheap, and it should be supported. To learn how to sell more, read "Address to the Saints," in No. 22, for 1850.

 We hope to finish the "Testament" in our next issue, and then we will have more space for other things.

 We advise the sons of freedom to put aside composing in strict meter, especially those who cannot.

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