

ZION'S TRUMPET,

OR

Star of the Saints.

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[PRICE 1c.

COMING OF THE SON OF MAN.

[Continued from page 346.]

BUT at once again, we see the confusion to which the former statement leads us, namely depriving us of any hope of a part in the first resurrection, or reigning with Him on the earth for a thousand years, in which hope the patriarchs, the prophets, the apostles, and all the saints rejoiced more than anything else, yes, even in the heaven they sang anthems of praise for that day, when they would come with Him to this earth: despite all that, even though all the elements, planets, and their positions, and everything, deny the above assertion, men who profess to believe in the scriptures, try to deprive us of all hope and comfort that are worth having, and pull us from the highest degree of hope and joy, to the lowest degree of misery and despair, saying that all the above things have gone by; that the first resurrection has already taken place, and that we did not have a part in it; consequently, there is no hope for us, but some "waiting." Waiting for what? is it for the second resurrection to judgment? If so, we are disappointed in that, for there were only a thousand years from the first to the second; but according to their own admission, it has been nearly two thousand from the first, and the second is not yet. What shall we do as we wait longer for it? We are disappointed, and since there is only a resurrection to judgment at that time, there is no use for us to wait for it; for we are without hope, except for hearing

“Go, go,” constantly. Thus, we are without God in the world, nor any way of finding him more; without a gospel, and all atheists, or worse: therefore, let us eat and drink, for tomorrow we die, and go to the demons. That is the end of the argument.

But let us give thanks that it was not that age that Christ meant when he spoke the above words. Let us give thanks that we yet have hope for a part in the first resurrection, and let us strive to be ready; for in the hour we think not the Son of Man will come. Since He has given so many witnesses of his coming, it is strange that the burning heat of the sun, or the light of all the huge lights of the firmament, would not have the appropriate effect to convince men of this error, and enlighten them from the confusion of the above darkness, to a land of reason or scripture. People say that if they were to see such things, they would believe; but it is completely contrary, even though they see the whole earthly and aerial world, and the things that are in them, as true witnesses; despite that they do not believe the witness of them all, namely that he is coming! Oh, if only they would take warning.

But, by now you are ready to ask what Christ meant when he said, “This generation will not pass,” &c.? It means what it says, and it says what it means, precisely; and two words in the previous verse to it shows quite clearly, “when ye shall *see all* these things.” Did that age see all the things indicated? If not, it was not to that age he referred, rather some age in which they *would see* these remarkable signs beginning to take place, namely the restoration of the Jews, the preaching of the eternal gospel, and wonders and signs in the heavens, &c. That generation (in which these things would begin to take place) will not pass away, until all of these things take place. This is the only reasonable description that is given of them; and if this portrayal is not admitted, then it does not agree with the prophet; yes, he contradicts himself; for he says that they (namely the Jews) would fall by the edge of the sword, until they were scattered among all the nations, until the time of the gentiles is fulfilled, which has not been fulfilled until this age; and Jesus said also, “This generation shall not pass, till all these things be done.” If it is said that Christ is referring to that age or generation, then it is necessary to prove that all those things were fulfilled in that age, namely that the time of the gentiles to trample and scatter the Jews has been fulfilled, and thus that all Israel is saved; for Paul says in Rom. xi, that they would be

saved at that time, but they could not be saved without believing in the Redeemer, namely that Jesus whom they crucified, and no one says that the Jews as a nation admit the son of the carpenter as the Son of God, but they say that he is the worst deceiver of all the false Christians; irrefutable proof then that the time Christ refers to, has not come until today! The scattered condition of the Jews proves clearly to all the nations, that that time has not yet come, while they see this people living in their midst. Paul says, "there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." But the destruction of Jerusalem was not deliverance for the Jews, rather a great massacre, and depredating destruction, and a scattering until today; thus, we see that the days of vengeance have not ceased, and that that time in which there would be oppression such as had never been on the Jews from the beginning of the world, as an answer to their prayer, namely "let his blood be upon us, and our children." These are the days that will be shortened for the sake of the elect (or the Jews, and as many of the gentiles as are received through the gospel into the covenant); we see that an equal number of days of vengeance are to be, and that there is to be an end to them, in the appointed time, and if we could but determine that time, and when it began, then we could say with certainty when it will end, and that based on Christ's statement. The prophet Daniel frequently asked the angel when those things would be, and why we could not, yea, why we should not search for the time? and since he received the answer from an angel, then the same answer will do for us. Well, you say, has Daniel already explained the matter? Yes, quite clearly, in chap. xii, "And I heard the man clothed in linen, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it (namely the vision) shall be for a time, times, and half a time; and when he shall have accomplished to scatter the holy people (the Jews), all these things shall be finished." See verse 11, "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days," namely every day in a year, as time counted by the prophets, and the number given in the 7th verse is time, namely a year, 360 days, i.e., 360 years; times, in the plural number, twice as many as the first, 720; and half a time, namely 360, is 180; these three numbers make up 1260 years, the number that John says in Rev. xii, 14 that the woman, namely the

Christian Church, would be in the wilderness, after fleeing from the presence of the dragon and its persecutions; and in the 6th verse, it says that she would be there a thousand two hundred and threescore days, that is the number that was noted by Daniel, after the holy people were scattered, until all that was finished. The next thing is to prove when the scattering of the holy people was finished; if, as many say, their scattering was finished at the destruction of Jerusalem, then the end would be in 1330, that is 70 (the year that Titus destroyed Jerusalem, plus the above number); but since it is admitted that the end did not come at that time, it is proof that it was not at that time, namely at the destruction of Jerusalem, that the scattering was finished, when the appointed number would begin. Now let us use another approach as follows: after taking away the continual sacrifice (at the destruction of the temple), and setting up the abomination of desolation (namely the dragon, or the beast, the little horn that would rise last and would destroy three, and would be different from each preceding one), &c., which thing refers to the Papist Church, and the end, namely the time it was set up, and the Church is destroyed or driven into the wilderness it would be 1290; here there is a difference of 30, namely the time between taking away the one and setting up the other; but since the woman or the holy people were not driven into the wilderness, in the day or the year when the beast would sit on his throne, but at the end of some time after that, we must determine that time at which the scattering was finished. It is likely that as the beast became stronger, it weakened the other, until in a short time it completely destroyed it; and if we can know that year, and add 1290 to it, that will show when the time of the gentiles is fulfilled, when they have trampled the Jews under their feet, when the restoration would begin, when the days of vengeance are fulfilled, and the oppressions Christ referred to; we have no scripture as late as the placement of the beast, only a prophecy that pre-dates it, for the holy volume gives no account later than the year 96. Then we must determine the time in question through later historians, and I know of no better author than Mosheim, who said, "Although Constantine the great had taken the reins of government of the Church, and joined it with the state in the year 323, yet, all did not become corrupt at once, rather gradually until Pope I, by which time the pure in heart had left the Church and separated themselves so they could follow the manner and religion

of the apostles, and so the same gifts could be imparted to them by the same Spirit, and so they could administer in the ordinances, and work miracles also to an extent, until the year 570;" if it is admitted that this is the time when the true religion took its wings from among men, and when the man Child was caught up into heaven (namely the priesthood, by which miracles could be wrought), then we add 1260 to that, 570, and we get 1830, and it is shown how long it was after taking away the sacrifice before setting up the abomination, namely 50; and from that time until the time it succeeded in stopping the scattering of the holy people was 540. Thus, in the above year, namely 570, the scattering of the strength of the holy people was ended. Daniel and John agree in this, along with the historians of the following ages, that in that year the beast increased sufficiently in strength and cruelty, to completely destroy the few saints who were scattered throughout the world, under persecution until then, and there is no account of their living after that, that I have seen, i.e., of their being judged after that, I mean, as they had before that, namely by their fruits; and there is no account of those signs that followed the saints in every previous age, following any church after the above time, unless the Roman Church claims that, and it is not to the purpose to argue this topic with her, for in the appointed time will be the end, namely within 1260 years; after 570 A. D., would be the end of the days of vengeance and oppression that Christ mentioned, and when the woman returns from the wilderness, as John says, the dispensation of the fullness of times would begin, when the fullness of the Gentiles would come in, first, to the new covenant; and thus would Israel begin to build Jerusalem. This is the time to which Luke refers when he says that Jerusalem would be trodden under the feet of the Gentiles, until the time of the Gentiles is fulfilled; thus we see that this end, after being established by the above witnesses, is to be in the year 1830, which is the sum of the two above numbers. 570 A. D., when the beast has finished scattering the strength of the holy people, and add to that the *many days* they would be scattered by the edge of the sword, oppression, &c., or until the time that John saw the Church, in the wilderness 1260 years, and we have 1830, the determined time. And what was to take place at that time? was it the end of the world? No, nor the coming of the Son of Man either; and here Mr. Miller, &c, failed, namely in taking for granted that the Son of Man would come, and the earth would be burned with fire; but I

know of no place in the scriptures that shows that either of the two things is to take place in 1260, from any determined time. Well, what was to take place at that time, then? many great and wondrous things,—namely first, the beginning of the building of Jerusalem, which in that year began in a remarkably successful manner until the present time. 2. All those things that Christ indicated as being such obvious signs of his second coming. This gospel of the kingdom that will be preached through all the world, as a witness to all nations that the end is about to come—namely that same, powerful gospel that Christ and the apostles preached, after being lost from the world for 1260 years. John saw an angel coming down with it to be preached to those who dwell on the earth, to every nation, tongue, people, and kindred. Then every nation, tongue, people, and kindred were deprived of the eternal gospel, or did the angel bring an unnecessary message?

(To be continued.)

BAPTISM.

FOR THE SUBJECTS, AND THE PROPER WAY OF ADMINISTERING IT.

To the Independents, the Calvinistic Methodists, and the Wesleyans, and all who baptize babies.

KIND FRIENDS,—There has been no small dispute about the subjects, and yet not everyone is in agreement, and since you baptize (or sprinkle) babies, what are your main reasons for doing so?

Sprinkler.—We baptize them, because baptism has come in *place* of circumcision; they used to circumcise babies, therefore, we baptize them.

Saint.—Baptism came in place of circumcision?

Sp.—Yes, did they not circumcise on the eighth day earlier, and now there is no more circumcision, for baptism came in its place.

S.—Baptism in place of circumcision! Where do the scriptures say that? The scriptures say no such thing; if baptism had come in place of circumcision, no one who had been circumcised would be baptized, but all would be baptized who had not been circumcised, and no one would be circumcised, rather baptized, from the day that the one came in place of the other; that is how wise men behaved;

but, it was exactly the opposite. You see that John was a man sent from God, to the circumcised, and why? to *baptize* them, for the remission of sins! and he did not have the right to baptize anyone else, except for the circumcised, and if the one had come in place of the other, from God's order to do so, we would immediately believe John to be foolish, for his act of baptizing the circumcised, was contrary to the wish of the one who sent him; but that is not how it was, for Christ was baptized after being circumcised, and all the apostles, and the three thousand on the day of Pentecost: they were *all* circumcised.

Sp.—Yes, from then on, when Paul came, he said that circumcision was nothing, rather he baptized everyone.

S.—Well, from then on, Paul said that circumcision was nothing: true, nor uncircumcision either, rather a new man in Christ “from then on.” If baptism were in place of circumcision, Paul would not have circumcised Timothy, and baptized him afterwards, and Peter after being appointed by God to be a minister of the circumcised, (as was Paul to the uncircumcised) continued to circumcise and baptize while he could; this he would not have done of course, had God set one in place of the other. Now, Sir, you see that the gourd has disappeared; you can no longer baptize babies beneath its shade! Is there one stronger? if you are in earnest about the baptism of babies, bring them hither.

Sp.—Well, one must admit that Peter did so; did not Christ command to baptize all nations, and babies are in all nations.

S.—I do not wish to shorten the bounds of the commission, but I always take the scripture to explain the scripture. Remember that there is a paraphrase of this same commandment that Christ gave, which is in Mark xvi., where he says, that whoever believes, and is baptized, will be saved. Who received that commandment?

Sp.—Oh, the apostles, that is the eleven.

S.—Did they baptize all the nations?

Sp.—Yes, as far as they could get men to obey; but not everyone, in the widest sense.

S.—Do you admit that the apostles knew their duty so thoroughly about baptism, that they were not mistaken as to whom they should baptize?

Sp.—Oh, they certainly knew that.

S.—Did they, or Jesus, baptize as much as one baby?

Sp.—Jesus took babies in his arms, and blessed them, and baptism is a blessing.

S.—Do you think that baptizing them is what Christ did? Remember the saying from the scriptures, that Jesus did not baptize anyone, rather his disciples. It is true that Christ took babies in his arms and blessed them; but it does not say that he baptized a single baby; it is true also that a blessing is related to baptism, when it is properly administered by God's servants, namely for the forgiveness of sins; but on the other hand, for the unbeliever, and the unrepentant, it will not be a blessing, rather a curse.

Sp.—Yes, the apostles baptized entire families; it is unlikely that those entire families did not have a baby in them.

S.—Well, let us trace them, to have proof; if it can be proven from the scriptures that babies were baptized, we must believe that. Where is the first proof.

Sp.—In Acts x, namely, Cornelius and his entire family; were there no babies there?

S.—No, not one: see the proof in the second verse, “One that feared God, with all his house:”—verse 33, “We are all here present, before God:”—verse 44, “The Holy Ghost fell on all them which heard the word:”—verse 46, “For they heard them speak with tongues, and magnify God.” Now, you see that *all* were at home, *all* feared God, *all* spoke with tongues, and magnified God, which an eight-month-old baby could not do, much less one that is eight days old; therefore, there were no babies there.

Sp.—Were there no babies in the family of the keeper of the prison?

S.—No, not one. See the proof in Acts xvi, 34. “And he (the keeper of the prison) rejoiced, believing in God with *all his house*.” To everyone in the house was the word preached, and he and his entire family believed, and babies are not able to believe; therefore, you see that this gourd again has disappeared under my hands; there is no baptism of a baby beneath it.

Sp.—Well, there could be a baby in the family of Crispus.

S.—No, not one: see the proof in Acts xviii, 8. “And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house;” therefore, if there was there a baby, it was one who could believe.

Sp.—Did Lydia of old have a baby? we think she was a widow, having buried her husband, and there could have been a baby there.

S.—Yes, the scriptures do not say there was one, and silence is no proof of anything; and if you have no better proof than silence, you do not have one; belief without proof, or a scriptural base, is similar to the vanished gourd. The gourd of Jonah served overnight, as well as a house; but when light and heat came, it disappeared: and so it is with the belief of men in infant baptism: human wisdom gave birth to a few shadows, or gourds, and they served over the centuries of the dark ages; but now, light and heat have come, and behold, the shadows like mist or fog flee from view, and the result is, an increase of the heat until it burns all the impurity, and the evil smelling and unhealthy savor which human wisdom has brought to the world.

Remember that the only subjects for baptism, are those who are able to believe. To prove this, see that those baptized by John confessed their sins; the three thousand on the day of Pentecost said, "Men and brethren, what shall we do?" "Repent," said Peter, "and be baptized every one of you, for the remission of sins," &c. "If thou believest," said Philip to the eunuch, "thou mayest." Thus, the families we have mentioned, all believed first, repented second, and were baptized after that.

Furthermore, lest being too lengthy, the Sprinklers insist that it is by sprinkling that baptism should be done, and not by immersion or by submersion; but the bases they have for believing that, vanish when they are tested, like chaff before the wind: they believe that entire families were baptized in their homes, when the scriptures do not say that as much as one did so. It is true that the scriptures are silent about Saul, Lydia, Cornelius, and the keeper of the prison of old; but silence is no proof of anything: thus, of course, it is a weak foundation to build on; yes, too poor for any attentive person to embrace. They say also that the three thousand on the day of Pentecost must have been baptized by sprinkling, because they were too many in number for them all to have been baptized by immersion in so little time: but, forsooth, the present-day sprinklers spend as much time to administer the ordinance as we do: the lessons are just as long, and fully as much time is spent to place the few drops, and dry them, as it takes to immerse a man in the element. Therefore, again it is obvious that one cannot be baptized by sprinkling under the shadow of that shrub; well, then, I shall bring

forward parts of the scriptures, to prove beyond all question, that it is through immersion, or submersion, that baptism should be performed, and not by sprinkling. First, Philip took the Eunuch “down into the water;” which I have never heard being done in order to sprinkle or to pour. Also, there went out unto John (Mark i, 5) all the land of Judea, and they of Jerusalem, and were all baptized of him *in* the river of Jordan; I have never heard of anyone going to the river to sprinkle. Also, John went to Aenon to baptize, because there was *much water* there; see John iii, 23; and if there was no need for more than a basin full, for the purpose of administering baptism, it seems to me that John worked contrary to the course of nature, and reason; this I cannot believe, because he was full of the Holy Ghost from his mother’s womb.

Furthermore, Paul teaches Titus (iii, 5), that it is according to his mercy that he (God) saves us, by the *washing* of regeneration, and the renewing of the Holy Ghost. It is well known that we are all unclean, from the soles of our feet to the crowns of our heads; reason teaches us, and the scriptures also, that *all* of us need to be washed, since all of us are unclean, and throw off the filthiness of the flesh, &c.

Furthermore, Paul teaches the Romans, and also the Colossians, of being buried in the baptism, namely being buried in the element, of course.

Now, this is sufficient to convince every sprinkler, who is convinced by reason and scripture. Let all leave their opinion aside, and the traditions received from their fathers, and realize that it is the Scriptures that will judge us in the last day, and not thoughts, beliefs, nor traditions.

Dinas.

Yours, &c.,

J. RICHARDS.

PERSECUTION IN TREDEGAR, MONMOUTHSHIRE.

On the 4th day of this month, it happened that Elder Lorenzo Snow and I were preaching in the Tredegar town hall, with a large crowd listening to us; brothers Davis, Pugh, Giles and others were also present. After the meeting ended, brother Snow and I were directed to an eating house to take lodging; and after eating supper, we went to our bed at about half past eleven.

After going into the bedroom, we looked to see if there was a lock on the door, but there was none. We went to our bed not thinking anything bad would happen, and we went to sleep; but within a few hours we heard the noise of some persons coming toward our room; and when we opened our eyes, the first thing we saw was a large man with a lighted candle in his hand, and the first word we heard was "OLD BUGGERS," for they were speaking in English. They went over to our *watches* that were on the table. We could make out three of them at that time, and we heard two others speaking outside the room. Their curses were enough to frighten any human being. We remained in the bed, and after they had looked at our *watches* and our clothes, and everything else, they came forward to the bed swearing terribly. We feared for our lives to say anything to them; and the first thing I asked them was what they wanted? and cursing, they answered that if we uttered another word that they would do for us good and proper. I said to them again, "Would you, friends, please go out?" Then they swore even more fiercely, saying not to call them friends; and they tried to hit us, but they failed to touch either one of us. Then after calming down a bit, they began to feel our faces, and we saw that it was better for us to be still and lie like innocent lambs. But finally they pulled our bedclothes off in order to see what kind of shirts we had. And one of them said to me, "*Old bugger*, why didn't you change your shirt instead of going to bed with a clean shirt?" After that they began to drip the tallow of the candle on us, by slanting it above our heads, but we tried to hide our faces as best we could. Then they tried to set fire to the blankets, but failed completely. Brother Snow had a nightcap on his head, and they ordered him to take it off, which he did immediately, and then they tried to burn the nightcap in his hand, but they failed. Then, cursing terribly, they said they wanted to get us out of the bed; and then they began to wrestle with us, but they failed to stir me; however, they were beginning to take brother Snow. When I saw that, I took hold of him, and then our enemy lost his grip, and fell down and hit his back against the wall; at that time the candle went out, as if by a miracle. Then we sat up in the bed, and they were now vowing and swearing that they would kill us after lighting the

candle. We feared lest they might harm us with a knife in the dark, but then we perceived that they had all gone out of our room. We were taken with fear upon thinking how much danger we were in, and we prayed to God to save us. After an instant we heard their noise coming up to us again, swearing frightfully; and when we saw the light of the candle coming in, we jumped out of the bed; and by then the head of one of them came into sight at the door. Then we closed the door against him, causing him to fall down over some of the stairs; and that is where we remained for about half an hour pushing our backs against the door, to keep them from coming in. At times they almost overcame us, and were about to come in; and when it became extremely hard for us, I heard brother Snow praying softly, "Oh, Father, help us, for it is very hard for us," to which I added "Amen, amen," in the midst of my groans. There was not time to offer a long prayer, and so one was not offered. We managed to keep them out through it all; and although we could hear them vowing, that if they could break in, they would kill us, and although they almost got in at times, yet we got renewed strength to keep them out; and although there were five of them, at least, big strong men, we overcame them with our strength. After seeing that they were not getting anywhere, one of them called for a chair and began to hit the door with it for a while, until the lady of the house shouted what was the matter; and she finally persuaded them to come down to their own room, but not without their swearing that they would come in again before morning. Then we *wedged* a chair tightly against the door and went back to bed almost numb. It was now about four o'clock, which we perceived by feeling our *watches*. We slept with one eye open, and the other closed, and with one foot in bed, and the other out; and I asked brother Snow if he was asleep. "Yes," he said, "one side. How are you sleeping, brother Phillips?" "Well," I said, "the same as you, but I am not shaking so much." "Oh," he said, "I have been in this situation before in America, when a chair kept *mobs* out." At times we heard our intruders swearing at us, and in this manner they continued to threaten us. At about half past eight, we went down after dressing, but we did not see one of our old fellow-

travelers, and we did not wish to see them the way we had seen them during the night.

Now, I cannot help but think that these rascals lived in town, or at least nearby, and that a council had been held, and these men had been appointed to search out where we would be sleeping, so that they could take lodging in the same place; but they failed to accomplish their objectives, because we overcame them at the door. We believe that the lady of the house was totally ignorant of the situation. We thank God for saving us again this time: and we counsel all the elders, that if they sleep in such places, to make sure to lock the door of the room they sleep in; and if there is not a lock on it, let them sleep with one eye open.

WILLIAM PHILLIPS.

Despite the domination of the evil one and his war,—hideous,
 In demonic demeanor;
 Our two angels escaped,
 And in good spirits,—“*All is well.*”

DEWI ELFED.

GROANS OF THE REVERENDS.

TUNE—“Sectarianism in Danger.”

WALES, Wales, awake soon,
 Lift thy voice, and do not slumber;
 Come in strength and endless energy,
 To vanquish all the Mormons.
 Oh, how sad is our heart;
 The Saints of this age,
 And their influence must be overcome.
 Oh, how sad is our heart;
 See, the camp of Methodism,
 Trembles because of these men;
 Ouch, the kingdom of old sectarianism,
 Is being shattered by Mormonism.
 Oh, how sad is our heart, &c.

See, the Great Cause is withering,
 Oh, how ill it is in Llangeithio;

With the same fate remember, remember,
 Will befall the great Session in Bala.
 Oh, how sad is our heart, &c.

We can do nothing but groan,
 Beneath a polluted and guilty conscience;
 What shall we do? our trade
 Is coming to an end, before Mormonism.
 Oh, how sad is our heart, &c.

Ouch, ouch, ouch, losing the profit,
 Is almost as wretched as dying;
 We can no longer deceive men,
 Let us burn, let us burn the Book of Mormon.
 Oh, how sad is our heart, &c.

The translation of the Book of Mormon,
 Is bringing pain to the strings of our heart:
 Before the heat of its pure doctrine,
 Sectarianism is melting into extinction.
 Oh, how sad is our heart, &c.

The penetrating doctrine of the Saints,
 Is working through our flesh and our nerves;
 Here is some very strange knowledge,
 That is killing us by the inch.
 Oh, how sad is our heart, &c.

Let us turn to God for strength to shout,
 May that old angel MORONI be killed;
 Oh, woe is us that he was not strangled,
 Before taking Joseph to Cumorah.
 Oh, how sad is our heart, &c.

If men only knew,
 Of our great affliction and our tribulation.
 They would arise now in droves,
 To lay waste all of the Saints.
 Oh, how sad is our heart, &c.

We would give the world or two, if we could,
 Throw them all to perdition;
 But old hell will refuse them,—
 Before long they will reign:
 Oh, how sad is our heart, &c.

Ugly disagreements are what divide
 The road for all the denominations to follow;
 The churches are in tumult because of them,
 Like the sea in the roar of a whirlwind.
 Oh, how sad is our heart, &c.

What will become of the restless world,
 That bodes sadness daily?

What will become of the frigid sects,
But some weary, awful end.
Oh, how sad is our heart, &c.

Despite our loud cries and our babble,
Let the world see, how miserable is our condition!
The proud and puffed-up Sectarians,
Are now like a slumping ruin.
Oh, how sad is our heart, &c.

Despite inventing a thousand tales,
All of which are filled with calumny
About the Saints, there is no hope,
That we shall triumph over them.
Oh, how sad is our heart, &c.

'Tis vain to pay the old balladeers,
To scribble senseless rubbish;
'Tis vain to write deceitful letters,
To deride any of the Saints.
Oh, how sad is our heart, &c.

Vain is our lying facetiousness,
About all the women of California;
Vain is the foolishness of the "Times"
Turning into "*Rhys of the blatant lie.*"
Oh, how sad is our heart, &c.

'Tis vain to promote massacres,
'Tis vain to speak against miracles;
Vain are the treachery, and ugly plots;
Onward the Saints continue.
Oh, how sad is our heart, &c.

'Tis better to change our speech,
'Tis better to leave the Saints alone;
Is it not, if they go further,
It will finish, and put an end to our trade.
Oh, how sad is our heart, &c.

Our preaching is nothing, our prayers are nothing,
Our religious fervor is nothing, and our shouting is nothing,
Our gift is nothing, and our cause is nothing,
The strength of our religion is nothing of nothing.
Oh, how sad is our heart, &c.

Our wisdom and our teaching,
Are found to be nothing before Mormonism;
This is the speech of our conscience,—
We are sinking in a sea of misery.
Oh, how sad is our heart, &c.

Hush, wretches, come, come,
With faith and repentance;

Turn in haste to the God of the Saints,
 And obtain deliverance of your sins.
 Come, oh, come without denying,
 It is late, come swiftly,
 And obtain deliverance of your groanings,
 Come, Oh, come without denying.

Gwawr Chapel, Aberaman.

DEWI ELFED.

MISCELLANEOUS, &c.


OVERABUNDANCE is troublesome, need is grievous, honor is a burden, and being lifted up is dangerous; but happiness is contained in sufficiency.


He who is not content in his situation, would not be content in any situation whatever; for the fault is not with the situation, rather in the mind.


HONOR and wealth are the two wheels on which all the world turns; these are the mainsprings of our contentment.

MORMONS BOG.—The Book of Mormon in Danish has appeared in Wales. Fifty of them have come down to brother Phillips, and they are for sale for 4s. each.—The same book is close to being ready in Italian. After that it will appear in French and German, and then in other languages, until eventually no nation under heaven will be without the Book of Mormon in its own language.

PAYMENTS FROM OCT. 31 TO NOV. 13.—Monmouthshire, £4; Breconshire, 15s 8c; Cardiganshire, £2 9s; Carmarthenshire, £15 1s 9¼c; West Glamorgan, £3 10s 6c; Flintshire, £2; Anglesey, £1 6s; Denbighshire, £1 10s; Pembrokeshire, £1; Dinas, 12s 6c; Pontypridd, 18s; Llanfabon, 19s 9c; Aberdare, £1 2s 6c; Dowlais, £1 4s; Hirwaun, £1 3s 1c; Georgetown, £1 8s; Pendaren, £1 13s 9½c; Cefn, 8s 8c; Ffynnon Tydfil, 19s 6c.—Total, £42 2s 9¼c.

 We wish to inform the Saints that Thomas Morgan, formerly the President of the Anglesey District, has been excommunicated from the Church, that the person by the name of Liffin, in the town of Caernarvon, has no further connection with the Saints.

 The Bilingual Hymnal, containing the two Welsh hymnals and the new English edition, is ready, bound in calfskin, for 3s. each.

 Send all correspondence, orders, and book payments, to *John Davis, Printer, John's Street, Georgetown, Merthyr.*