

# ZION'S TRUMPET,

OR

## Star of the Saints.

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No. 21.]

OCTOBER 18, 1851.

[PRICE 1c.

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### COMING OF THE SON OF MAN.

[Continued from page 320.]

#### III. TIME OF HIS COMING. *When?*

There are many different thoughts in the world about the time of his coming, some expecting him this year for certain, others expecting him in previous years; many can show the appointed times, as well as the manner, that have been determined by men for his coming; some say that he has already come since the destruction of Jerusalem—others say that he will not come until the general judgment of the last day: but the most dangerous and heretical of all, I think, are those who claim that he will never again come in person on the earth; there are some even in Wales, who say that he will come the second time through his Spirit to reign in the hearts of his people, and I do not know of any other view of his second coming that I have heard that is as dangerous as this one to men, more contradictory to the holy scriptures, and so opposed to the mind of heaven.

It is grievous to think how indifferent this age is about this important time. There are even many of those who are called teachers and pastors of Wales, who neglect this important matter; and when they are asked the reason for that, they say that it is not of so much importance for us to know, or to talk about, but that we should just believe in Christ, and then he will take care of that, and it has nothing to do with us.—Is this not the literal fulfillment of the prophecy of Peter and others, 2 Peter iii, 3, 4,

“Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.” Thus it is in the latter days, is it not? they publish peace, peace from year to year; and since there is no immediate judgment given against evil acts, they become accustomed to publishing peace above the people, yes, when there is no peace, for peace has already been taken from the earth; nevertheless, they are blind leaders, they do not know, and I fear that publishing peace will be the task of many, until sudden destruction comes on all of them, like a snare, or thief in the night, suddenly and swiftly; and Oh, how I pity the poor wretches who are beguiled by them, to the point that I feel it my duty to warn them to flee from the “wrath that will be,” by obeying the gospel of his Son. I ask you, Welshmen, how can you be so blind as to fulfill the foregoing prophecy so completely, while you have the Bible in your own hands? has the Lord sent you “strong delusion, that you should believe a lie?”

So it is of no importance, is it, for you to know, or even talk about! that kind of damning apathy is not in the language of the Bible or reason; Christ himself commanded just the opposite, namely “Watch and pray always, that ye may be accounted worthy to escape all these things that shall come on the earth, and to stand before the Son of Man. Take heed to yourselves, lest that day come upon you suddenly.” It was of importance to the apostles to know when he would come, for they asked him, what would be the sign that would show or foretell his coming? I think that that was the only time for them to ask for a sign, and I do not know of any other circumstance in which it would have been permissible to request a sign; and the occasion appears to have been appropriate to excuse them, since it was important for them to know; and he gave ample and obvious signs to prove the time of his coming. And since it was necessary for them to know the time, how much more important it is for us to search, concerning the time when the end will come. Paul exhorts the Thessalonians to comfort each other with these sayings, namely the resurrection of the just, and the transformation of those who remain, and who will be snatched up in the air to meet him. He says that he does not need to write to them to tell them the times, &c., because they already know that, he says, for it is one of the

basic topics of those who are in Christ; they had already searched and talked about it, until they knew about it (see 2 Thes. iv, 18; v, 1). Having portrayed that remarkable day, when he would fold the heavens in his hand like a book, &c., he says, "Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Peter also brings these things to mind, 2 Peter iii, 1, 2, "I stir up your pure minds by way of remembrance: That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord, and Savior," &c. Negligence in considering this matter is in violation of the commandment, contrary to the scriptures, and endangers the souls of men, proclaiming peace when there is no peace in them, and telling them that he is delaying his coming, and that it will not come in their days, neither is there a promise of his coming to the earth; because of this that day will come as a thief in the night, as Peter says, "In the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace. And seeing ye know these things before, beware lest ye be led away with the error of the wicked," (see 2 Peter iii). "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the suffering of Christ, and the glory that should follow. Girding up the loins of your mind, and being sober, ye hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." "Be ye therefore ready also, for the Son of Man cometh at an hour when ye think not."

Now, since a crown has been placed in keeping for that day, for all who love His appearance, then it is important for all to understand, not only the manner, but also the time of his coming, lest that day come on them suddenly like a thief; and if we do not understand the time of his coming, how can we hope to the end for the grace that is to be brought to those (and only to those who hope,

wait for, and love His appearance). We see that this matter is one of the fundamental topics of the apostolic Church, and that Jesus says several things that are to precede this time, so that the Saints will lift up their heads, since the time of their deliverance is nigh, and so that they will watch and pray, and hope; and how can they hope without hope, and how can they have hope without knowledge of it? and thus I fear that this age, among other religionists who are proclaiming peace, will deny his coming in person on the earth, ignoring the prophecies that show that clearly, until they are caught by the snares, in misunderstanding his *second* coming, just as the Jews in the same manner failed to recognize in his first coming. We see that it is important for us to understand the matter, for not only the prophets, but also the apostles, exhort us to search for the time the Spirit refers to, when it foretells of his coming; but the time has been shown so clearly, that it is easy (if one is unbiased) to understand.

Objection.—Some say that these things have been fulfilled, that the Son of Man already came at the destruction of Jerusalem; because after noting all the foregoing things, it says in verse 34, “Verily I say unto you, this generation shall not pass, till all these things be fulfilled.”

Answer—That statement is as if confirming the first assertion; yet with closer scrutiny, the second thought shows the error of that, and shows it to be impossible, and if we have a glance at the things named by Christ previously, those that were to take place first, we can see that he was not referring in any way to the age in which he lived, or to the generation that was contemporary with that time either; for he told his disciples in verse 3, in answer to two very important questions; their life depended on the answer to the first, and the life of everyone of us in this age depends on recognizing and understanding the second; consequently, we shall try to understand as such.

*(To be continued.)*

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#### REMARKS OF W. GIBSON ON THE BOOK OF MORMON.

MR. ED.,—Because I have benefited from the above remarks of brother Gibson on the Book of Mormon, I have supposed that the

same remarks would benefit others, by exercising their minds, and enriching them with reasons for believing in the divinity of that book. My wish is for the blessing of God to follow these remarks wherever they go.

Yours in Christ,

*Llwyn-y-gell, Ffestiniog.*

DAVID ROBERTS.

As our faith in the Book of Mormon, as a record of the ancient inhabitants of America, written by commandment of God, revealed by the ministration of an angel, and translated by the gift and power of God, is looked upon by this generation as a proof of the extreme folly and ignorance of the Latter-day Saints in general; I shall give a few reasons for believing that the coming forth of such a record, is perfectly consistent with reason, scripture, and the character of God.

I shall commence by quoting the testimony of the apostle Paul. Acts xvii, 24—26,—“God who made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshipped with men’s hands, as though he needeth anything; seeing he giveth to all life and breath, and all things; and hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.” From this passage we learn first, that wherever we find men upon the face of the earth, that they are all of one blood (and the offspring of God, see verse 29); and if one man should come into the world in an age of darkness and ignorance, and another in an age of light and intelligence, it was God who determined the times before appointed, and thus the particular time when we should dwell on the earth has been determined before by God, and not only this, but the particular part of the earth, where we should dwell: thus, if one part of mankind is born in Britain, another in Hindostan, another in Turkey, and another in the wilds of America, it was God who appointed the bounds of their habitation.

I shall next take the testimony of Peter concerning the character

of God. Acts x, 34—"Then Peter opened his mouth and said, of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness, is accepted of him."—See also Paul's testimony. 1 Timothy ii, 3, 4.—"For this is good and acceptable in the sight of God our Savior, who will have all men to be saved, and come to the knowledge of the truth." But I would here ask, can a man fear God who has never heard of him? can a man work righteousness, without a knowledge of His will? Again, if God wants all men to be saved, can a man be saved without faith in Jesus Christ? If not, how can a man believe in him of whom he hath never heard? And how can he hear without a preacher? and how can he preach except he be sent? See Romans x, 14. If, as Paul says, God wants all men to come to the knowledge of the truth, we find that knowledge cannot be obtained without revelation. Hear what Jesus Christ says on this subject. John xvii, 3.—"And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou has sent." Then, if it is eternal life to come to the knowledge of this truth, how is this knowledge to be obtained? See Luke x, 22.—Jesus says, "All things are delivered to me of my Father, and no man knoweth who the Son is but the Father, and who the Father is, but the Son, and he to whom the Son will reveal Him." So then we find that men cannot be saved without revelation. How can they hear without a preacher, and how shall they preach except they be sent?

Has God then ever given revelation, and sent inspired men to preach to any portion of mankind? O, yes, we are told that He sent them in ancient days to Asia, to Africa, and to Europe; but these things are all done away now, and none but the foolish Mormons believe that God ever gave any revelation, or had any inspired preachers in America. Why not, my Christian friends? could the red men be saved without revelation? No, or Christ speaks falsely; are they not of one blood with us? Yes, or Paul speaks falsely; and was it not God who appointed to the red man the bounds of his habitation? Now, prove to me that God gave revelation, and sent inspired men to Asia, to Africa, and to Europe, and gave none to America; and you

prove God to be a respecter of persons, Peter a liar, and the Bible a fable; so then, my Christian friends, you can take your choice.

*(To be continued.)*

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### TRANSLATION OF THE BOOK OF MORMON.

MR. ED.,—My heart cannot help but rejoice and leap for joy upon seeing that the time is near, for the Welsh to be privileged with a translation of that remarkable and useful book, namely the BOOK OF MORMON, into Welsh. And indeed, if the bards of Wales would just consider this great thing that is taking place in their age, it would be impossible for their poetic gift not to stir, and sing in great rejoicing; for while this book is in the English language, its light for the Welsh is only like the light of the moon; but when we have it in the Welsh language, we shall have it like the light of the sun. And upon seeing that that time is near, my spirit gladdened, and my poetic gift kindled within me; as a result I sang as follows:—

Rejoice, all you monoglot Welshmen,  
 We shall have the wish of us all,  
 Namely the translation of the BOOK OF MORMON  
 Into our harmonious and unfading language;  
 The fullness of times has come,  
 For the God of heaven to give to us,  
 The secrets he gave to Mormon,  
 And his dear associates.

Here is the book that for many years,  
 Namely for fourteen hundred,  
 Was in the earth at Cumorah,  
 Like some fair and beautiful treasure;  
 It was like the setting sun  
 For such a long time:  
 Now it is like the shining sun  
 Rising to do its work.

Its light is spreading,  
 Through different languages of the world,  
 Now it is coming to the Welsh,  
 Oh, how lovely it gladdens our hearts;  
 “And at that day the deaf  
 Will hear the words of this book,  
 The eyes of the blind will see out  
 Of the cloud and darkness,” I know.

The light of the Book is so dazzling,  
 That it darkens the weak eyes,  
 But the eyes will grow strong again,  
 They will see better presently;  
 An object of great surprise to the Welsh,  
 Will be the Book of Mormon when it comes,  
 In the language of their birth;  
 Now it is almost here.

*Flint.*

THOMAS CONWAY.

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### THE MORMONS.

[Copied from the "New York Tribune" by "Reynold's Newspaper."]

THE Mormons have repossessed their old station in Carson Valley, and with greatly increased numbers, and they intend to settle there permanently. They desire to possess all of it, and in their hands it will become very valuable, since that is the only place convenient for settling between their lands in the Great Salt Lake Valley and California. All the valley is well watered, and is covered by excellent grass. The name "valley" in that part of the country means land that can be cultivated, and which lies at the base of the mountains, to the north, and facing the Great Salt Lake, and is about twenty-five miles long, and fifteen miles wide. The Mormons have extended their settlements at the foot of the mountains, to the north, and facing the Great Salt Lake, for seventy miles, and near the Bear River Ferry. They take up all the lands in the Valley quickly. Each one possesses and owns that which he can enclose and cultivate. Generally they are satisfied with a little farm holding, namely from forty to one hundred acres. They are a very industrious people, and their reforms are useful and good. Their houses are small and tidy, built from "adobes," which are made of blue clay. They have mills in the mountainous *canyons*: and they fell many trees which they sell in the city for 50 dollars per thousand (feet). The Mormons have gone together in making a railway to the mountains, for about seven or eight miles, to carry materials along it for their large temple. The city covers much land, and it is perhaps the most rural city in the world, since every man receives one acre-and-a-quarter for his house



and his garden. Their count of the city and the surrounding cities comes to 18,000.

[We can observe that there is no one in America, where they know best, who dares to say that the Mormons are lazy and idle men, as the occasional ignorant man in Wales suggests. If there are some here who do not work with their hands, they are not lazy, rather they are diligent in the work of God.—ED.]

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### THE "WELSH WOMAN" AND THE MORMONS.

AT the beginning of this month, we became acquainted, for the first time, with the "Welsh Woman" from Cardiff, and we understood at once that she had something to say about the Mormons; and in order to be able to listen to her, we gave twopence for her to come home with us. But, poor thing, she also has the same old tales, namely the great deceit about Joseph Smith and his Book of Mormon. What does the "Welsh Woman" know about Joseph Smith and the Book of Mormon? Nothing—she repeats what other people say, who have been proven false many times. We do not have patience at present to answer the tales the "Welsh Woman" tells us; let her read the various treatises, in Welsh and English, published by the Mormons, in order to know otherwise. But there is one thing she says that is worthy of a little of our attention, namely what she says about "Captain D. J." and his "spiritual wife," together with the twenty-five the president has. No matter who wrote this in a letter, the Welsh Woman, by publishing it in her monthly, transgresses the law of the land: and we would not be surprised, when Capt. D. Jones arrives back here, if this Welsh Woman and others, are punished, for their calumny. Ieuan Gwynedd, the head of the Welsh Woman, thinks perhaps he can escape, because he has not used the full name; but that is a lack of understanding. Perhaps he will be taught better, unless he repents greatly; it is time to silence men who tell *too many* lies, even if they were Reverends. On page 304 of the "Welsh Woman" under scrutiny, it says, "If these things are true [about Capt. D. J., &c.] it is our duty to publish them for the sake of the Mormons, and for the sake of the public. If they are not true, it is a shame that such things are being spread." Do you hear the "Welsh Woman" admitting that

she is publishing calumny of the worst nature, before determining if the thing is true! This is teaching for the women of Wales! teaching them to transgress the law of the land! Capt. D. J. would not do more than that, if he were to keep a "spiritual wife." We hope the editors take warning from now on, that they be not too ready to go into the snare: there are many in it at present, and they shall continue in it until "Capt. D. J." sees fit to set them free. We hope that the "Welsh Woman" will not be a "pillar of salt" for the editors, instead of "Salt Lake City being a pillar of salt to mankind."

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### THE TWENTY-FOURTH OF JULY.

A FESTIVAL was held in the Valley again this year, on the above date, in memory of the coming of the Pioneers to that place. The king of the day was welcomed by the roar of cannons, and lovely music flowing from the great musical carriage. There was a parade as usual, consisting of the Nauvoo Brass Band, the military band, *pioneers* '47, the regency, the aged fathers, young lads, followed by mothers in Israel, young girls, young men, and young women, the Presidency, together with the officers of the Territory. In their rear were the twenty-four bishops, four abreast: and it can be said of the banners, the emblems of art, the music, &c., that they could only be surpassed in the armies of heaven. The day was spent in the most pleasant way, with orations, singing, &c.; and in the evening a little dancing was permitted. There is no practice there of consuming intoxicating drinks, but all are free of their agitation, and consequently, able to enjoy themselves better. A full account has not yet come; and if we had it, we could not find space for it this time, but perhaps the next time.

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### WILLIAM THOMAS AGAIN.

MR. ED.,—I am very happy to inform you that the explanation you gave, together with what I received from your president William Phillips, on the points that appeared contradictory to me, have provided me with complete satisfaction. I feel grateful to God for that; for had I been left in darkness, concerning those things, my life

would have painful to me, because the reasons I had in favor of the work being from God were much stronger than those that caused me to doubt it. I now know through experience that it is difficult to kick against the pricks; I tried many times to harden myself, and not to notice you or your religion, but I could not, despite my best efforts to do so. My thoughts were troubled day and night. I was keeping myself apart from my fellow workers at meal times, pretending to be asleep, in order to be left alone by them to meditate somehow to calm my troubled mind; but I constantly failed in this, until I was enlightened by you. God knows that what I have said is true. Now, I am asking your forgiveness personally for all you have seen out of place with me.

I am also asking forgiveness from all the Saints for everything they have seen out of place with me. I am also asking for a part in their prayers, and for the Lord to strengthen me to keep the determination that is presently in me until the end; and that is to accept baptism without delay, and to live humbly among you until the end; for unless I do this, I cannot be at ease in this world; and how will it be for me in the world to come? I cannot expect less than to be guilty before the Judge. I cannot deceive myself into thinking it possible that I can please him by joining with any other party, for there is not one of them like the believers of the Gospel of Jesus Christ; and what good would it be to join with unbelievers?

Yours, &c.,

WILLIAM THOMAS.

[We are glad to see our correspondent repenting, according to our wish in a previous issue; and we feel happy to grant him forgiveness. He can expect better light from now on, since understanding the word of God. The meaning of the sayings of God cannot be found through arguing about words; for at best the language of man is quite imperfect. Only the Spirit of God comprehends the things of God; and if we have not the Spirit of God, there is no light in us, despite possessing good mental prowess. Therefore, let the Saints pray for the light of the Spirit of God, so they will not be in darkness; for if they go into too much darkness, neither we, nor anyone else, can enlighten them, for they will know too much for themselves.—ED.]

## ON THE DEATH OF ELDER J. H. FLANIGAN.

TUNE—"Sweet Jessie."

O, FLANIGAN, Flanigan, why hast thou left us,  
 To live in the midst of old oppressive Babel,  
 Which is unceasingly corrupting its subjects?  
 Without dread it despises the pure laws of our God;  
 While thou wert here, thou didst defend us  
 Against all device, slander, and betrayal,  
 Thou wert our shield from the arrows of the enemy,  
 Thou wert our tower, yea, thou wert our father.

Heavy was the blow, and great is our sorrow,  
 At losing such a virtuous man as thou;  
 With the words of life thou didst feed us,  
 From terrible storms thou didst protect us;  
 And again from falling between the hooves of the warhorse,  
 Which wishes to destroy the beloved of heaven,  
 O send, O send, from the courts of glory,  
 Some powerful angel to fill thy place.

(ANSWER OF THE SPIRIT.)

You dear children of Zion, rest upon God,  
 Why do you grieve after such a poor subject?  
 You proponents of truth, lift up your heads;  
 If you are in tribulation, there is bliss to be found.  
 Proclaim through the countries the gospel of Jesus,  
 Strive your hearts to keep pure;  
 Let every fold listen to the voice of its brave shepherd,  
 And then safe you will truly be.

Despite being shamed, rejected, and persecuted,  
 Every second by false religionists of the world,  
 Consider that it was thus also with the Prince of Life,  
 And thus he promised to all of you:  
 Though your tabernacles are shattered by the prince of death,  
 Again you will appear in the courts of the light,  
 And there among the heavenly beings,  
 To God for his design you will sound his praise.

*Merthyr.*

JOHN REYNOLDS, JR.

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 RESPONSE TO "DAVID TELL-THE-TRUTH" IN THE  
 "INQUIRER" FOR OCTOBER, PAGE 236.

MR. ED.,—For two reasons I am sending this response to the TRUMPET, instead of to the "Inquirer," namely because I am not completely convinced that it would appear there, any more than my

last answer to Philoletes; and because my voice will be louder in a TRUMPET, and it will reach further, yes, to David's ears if possible, if not further.

David directs his letter to me personally, and testifies "that it is not out of a whim or peevishness, that I direct these few lines to you, J. R., Dinas, but out of a wish to convince you." To be sure, David; do you have the Spirit of God? "No," says David, "I do not secure that like the *Mormons*." Well, then, how can you convince me without the Spirit of God, for it is he that convinces the world of sin, of righteousness, and of judgment; and since you are destitute of that Spirit, you are unable to convince me of judgment; thus, David, your arrows cannot be anything more than rush-like and ineffective to reach their purpose. I leave unnoticed your condemnation of me, since you have not been placed as a judge over me, and remember the saying of the scriptures, that "with what judgment ye judge, ye shall be judged."

You said also that I say, that in the church I belong to, there are prophets, speaking in tongues, interpretation, and that I have a testimony, &c. True, David, you have testified the same things, but you have changed your opinion by now, that the prophets belong to Baal, and that the interpretation of tongues, &c., is fraudulent. Did you, David, not testify, that those like myself are godly, and truthful? If so, I ask, what sin did you commit to cause you to be excommunicated? and why did you testify of that, without knowing with certainty before hand? perhaps, David, you were guilty of the same thing of which you accused me; thus you are a libeler. "Oh," says David, "I did not testify as the saints do." Well, what was your errand, in meeting with a society of the Saints? was it to come in as a tall, unbending man to spy on our freedom? to continue there for a space of time, to search out the faults of those who had authority to teach you, instead of bowing as a small and humble man before God, and asking him for a witness of the divinity of the Mormon religion?

You proved that there are prophets in the church, through the example of the prophecy about the Cholera. The prophecy was fulfilled literally, except that David had "curtailed much" of it

according to his testimony at the end of his article; thus when the plague came, it brought terrible destruction on men, and it got hold of one of the preachers of the Saints, who shouted "Doctor, doctor!" He died, poor man, although, as it is with David, the promise was the opposite. The reason it is not all true is, because David disconnected the condition from it; all the prophecies, laws, and promises of God to the Saints, are conditional, but David curtailed the conditions from the promises contained in his entire article, and his testimony is that I know that he has "curtailed much." This is true, David, but not fair. You said that I said, that I had not seen "a single disorder" among the Saints. Where, and in what place did I say that, David? if possible, indicate that, so that your new name will not be inappropriate, and so that you will not fall into disgrace again because of that. You said that "all the prophecies were alike." Exactly, D., all true, had they not been curtailed, except for an occasional exception.

Next, you wish for a sign, or to know who wrote your article; have you, David, forgotten? or else do you not recognize yourself? or, do you want to scorn me? Pull your cloak tight around you, and then perhaps some of the Saints can recognize you, if you yourself cannot. As for your speaking in tongues, and interpretations, &c., you lower the tongues to a level beneath that of the animals of the field, but greatly elevate the power of the Mormons to interpret, interpreting easily a language more difficult than the language of the unreasoning creatures. I have not been in the same branch with David; I cannot know about the tongues he heard; but as for the interpretation, it was verified; for you, David, were there, but have now left, and are striving to harm the Saints greatly; that should convince you, by seeing the literal fulfillment of that which you testified of hearing! David, consider this! "Oh," says David, "I heard another interpretation for the same words, namely "Pray, my Spirit is being offered to you abundantly." Well, David, I do not know, since I was not there; but this I do know, that that is possible, and that the church is of God; for it is clear that there were such things previously, and why can they no longer exist? Paul says, "Let the prophets speak two or three, and let the other judge," &c.: thus, if it were not possible to speak under the direction of false spirits, there would have been no need for the apostle to say, "Prove the spirits, whether they are of God;" and what need was there to judge, unless it was of God?

Therefore, if you heard, David, that is what you said. Was that the foundation for you to say it was all false? No, no, for it was prophesied that the cholera would come, and it came; it was interpreted that some would leave the Saints, and do them great harm, and David left, and he is harming us. (Reader! see the sight of David, poor thing, with his cloak around his head for shame.) David, my Holy Ghost understands all languages (you can keep your shilling), but I do not understand what is *tara marra lal a fara*, &c.; but I do know there is a great increase among the Saints, and that the honest are pouring into our midst, and the dishonest are going out. *All the better.*

“Yes,” says David, “I heard another interpretation to the same words.” It is difficult for me to believe that you, D., are sufficiently clever to grasp the details of what you heard, or enough of a stenographer to set them down exactly as they were spoken, but that you had come into our midst to seek perfection, and failed to obtain it. Again, regardless of what the nine-year-old boy spoke, the interpretation was true, which was, “Some of you disbelieve, and that is why I have spoken this.” You, David, were there, and you were a disbeliever; and Mr. *Diabele*, stirred you to observe the lad, instead of having a repentant spirit for your awful disbelief. Why did you, David, join with superstitious pagans? give your reasons for that. Your assertion, David, is that *phantoms of the brain* are the spiritual influences of the Saints. Anyone who looks at your image, will see that *phantoms* (illusions), of a very unsavory kind, are what keep you, David, in so much darkness, that you fail to see that which was, and still is obvious to every thinking man.

Now, I must finish, hoping that David will not curtail anything next time, and that he will take care rather of his own character, than that of the “Inquirer;” and I would greatly love for him to pull his cloak down. What need is there to fear embracing the truth?

*Dinas.*

J. RICHARDS.

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### WIFE—MISTRESS—LADY.

THE following is a correct translation from the German, which appeared in English in the “Frontier Guardian:”—

“He who marries for love, takes a wife; he who marries for


convenience, takes a mistress; he who marries out of consideration, takes a lady. You will be loved by your wife, respected by your mistress, and tolerated by your lady. You have a wife for yourself, a mistress for your house and friends, and a lady for the world. Your wife will agree with you, your mistress permits, and your lady rules over you. Your wife will take care of your family, your mistress will take care of your house, and your lady will take care of her appearance. When you are sick your wife will nurture you, your mistress will visit you, and your lady will inquire as to your health. You walk with your wife, ride on horseback with your mistress, and join in company with your lady. Your wife will share your troubles, your mistress your money, and your lady your debts. If you die, your wife will shed tears, your mistress will grieve, and your lady will wear clothes of mourning. Within a year after your death your wife will marry again, your mistress within six months, and your lady within six weeks, or sooner.

### MISCELLANEOUS, &c.

 Those who send for fewer copies of the TRUMPET violate the promise they made at the beginning of the year, and deceive the Church into lowering the price of the publication, by sending for a large number at the beginning of the year, and then lowering it by half. Those who send for more are to be commended, and the others are to be judged as unfaithful stewards.

NORTHERN CONFERENCES.—The Flintshire Conference will be held on the 16th of November; Denbighshire, on the 23rd; Conwy Valley, on the 30th; Anglesey, on the 7th of December; and Merionethshire, on the 14th.

PAYMENTS FROM OCTOBER 3 TO OCTOBER 16.—Breconshire, 7s 6c; West Glamorgan, £2 1s 7c; Caernarvonshire, £1 10s; Monmouthshire, £8; Dinas, 14s 3½c; Llanilltyd, 3s 10c; Pontytypridd, £1 11s 9c; Llanfabon, 12s 4½c; Pendulwyn, 18s 9c; Twynnyrodyn, £1 2s 3c; Llandaff, 11s 6c; Aberdare, £7 13s 5c; Dowlais, 6s 7½c; Hirwaun, 10s 6c; Rhymney, £4; Cwmnedd, 2s 10c; Merthyr, £2; Pendaren, 10s 7c; Cefn, £1 0s 5c; Ynysgau, 2s 10c; Eglwysnewydd, 5s 6c; Gorllwyn, £2 6s 6c; Ffynnon Tydfil, 4s 6c.—Total, £35 17s 6½c.

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