

# ZION'S TRUMPET,

OR

## Star of the Saints.

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No. 20.]

OCTOBER 4, 1851.

[PRICE 1c.

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### COMING OF THE SON OF MAN.

BY CAPT. D. JONES.

“Therefore, be ye also ready, for in such an hour as ye think not the Son of man cometh.”—MATT. xxiv, 44.

THE SUBJECT noted,—namely the coming of the Son of Man; it is obvious that it is his *second* coming that is meant, because he himself was speaking while on the earth for the first time. This is a firm statement,—irrefutable and sure proof that he is to come a second time; and if one asks where he will come that time? the statement proves that—namely he would return to the place he came the first time, *on the earth*. Since every denomination that professes Christianity acknowledges that the second coming will be on the earth, there is no need to provide further confirmation. There are many different opinions in this age, as to the manner, the time, the purpose, and the signs or the work that are to be accomplished before then, yea, perhaps there are as many different views about these remarkable things, as there are different religious denominations in the world; proof, then, that there is a need to search further into the matter, and that is what we shall do, namely examine the testimonies of recognized and spiritual men; let those be the touchstone, and that will be sufficient to end every argument, if they are under the guidance of the same Spirit. We shall strive also to obtain the Spirit in order to understand this important matter as they do. We shall examine

I. THE MANNER OF HIS COMING.

II. THE PURPOSE FOR HIS COMING.

## III. THE TIME OF HIS COMING.

IV. THE SIGNS THAT WILL PRECEDE, THE WORK THAT WILL BE DONE ON THE EARTH BEFORE HIS COMING.

## I. THE MANNER, OR THE WAY HE WILL APPEAR THE SECOND TIME.

Almost everyone who has considered this topic, and come to a decision about it, has some way opened, some path organized, or a rule by which they expect him to come, and these differ greatly from one another, and (but to put reason to work) it must be admitted that all but one of us will be disappointed in this; it is not possible that more than one of them all has the right idea, for he is coming only one more time, and he cannot come in different ways this time; thus, we see the necessity of understanding how he will come, who of them all (if even one is admitted) is right, and that one is not right either if it is not according to the "law and the witness;" for he will come in his own way, even if all the people of the world say the opposite—and he himself has said the way, described the form, and shown how he will come. It says in verse 30, that he will come "on the clouds of heaven with power and great glory." "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory" (chapter xxv, 31). "And then shall they see the Son of Man coming in a cloud with power and great glory" (Luke xxi, 27). This is his own witness, but let us hear the witness of two angels to his disciples, "And while they (the apostles) beheld, He (namely Jesus) was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven, as he went up, behold, two men (angels) stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as *ye have seen* him go into heaven" (Acts i, 9, 10, 11). Here it is proved that the Son of Man will come in the same carriage in which he went, namely a cloud, and since it was from the mount of Olives that he ascended, it is on the mount of Olives that he will come, thus in "like *manner* will he *come*," &c. And to this the prophets bear testimony; Zach. xii, 10, says, "And they (namely the house of David and the inhabitants of Jerusalem) shall look upon me whom they have pierced." "And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends" (chap. xiii, 6).

The above statement about the manner of the coming of the Son of Man is conclusive in proving that he will come on a cloud, personally; the same body that was crucified, resurrected; the same wounds that Christ showed to Thomas, and others, when he said, "handle me, and see; for a spirit hath not flesh and bones, as ye see me have." The same scars, namely the mark of the nails, and the spear, and the crown of thorns Christ will show when he comes the second time; for that they will grieve, because they rejected him and disrespected him so much; but he will come this time triumphant over all his enemies, and by these features they will recognize their Messiah, and he will be King, not over the Jews only, but his rule will be over all the world; and lest there be any doubt about the manner or the place where he will come, the Prophet says in chap. xiv, 4, "And his feet shall stand in that day upon the mount of Olives," namely those feet that walked upon our earth, those feet that walked to the top of Golgotha, and were nailed to the cross, yes, those holy feet that trod the top of the mount of Olives, when he had earlier ascended to tread with those same feet the golden dust of the hills of Jerusalem, within the third heaven, and those feet will yet stand on the same mount, namely the mount of Olives, and it will rend in two, and one half will move toward the north, and the other half toward the south, and there will be a very large valley; perhaps some will allege that this has already taken place, but no historian who knows of the situation in that land will allege that the mount of Olives has thus rent, for it has not. There was to be a very large valley, to which the house of David and the inhabitants of Jerusalem would flee for safety, but it cannot have happened yet, because they have not come there, rather to this day they are scattered over all the families of the earth; but they were to be gathered to their land, and to build Jerusalem before that, and all nations were to come against them, and overcome half the city, as is seen in the foregoing account; and after they flee to this valley, with their enemies surrounding them, the great darkness was to take place, with all the hosts of the nations destroying each other, until there would be only a few remaining from each nation under heaven. At this time "the Lord will come and all his Saints with Him" (verse 5). And if it is alleged that these things have taken place, it is necessary to prove that all the saints have come also, since they are to come "with Him." If anyone says that

this refers to those who rose when Jesus was resurrected, then even the darkness of night, every night since then deny the allegation, "For in that day, the light shall not be clear, nor dark" (verse 6). "But it shall be one day, which shall be known to the Lord, not day, nor night; but at evening time it shall be light" (verse 7). See also the entire chapter, that the restoration of the Jews is to possess the land eternally, but that they were scattered at, or after the resurrection of Jesus; consequently, all these things are going forward, and we shall look for the second coming of the Son of Man on the clouds of heaven, and all the saints with Him. He will come personally to the same place, and in like manner that he went to heaven. Paul says, 1 Thes, iv, 15, 16, 17, "We which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first: then we which are alive, and remain, shall be caught up together with them, in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Where? in the air? No, rather on the earth, see Rev. v, 10, where John hears the sweet voice of the harps of the seraphim and the golden vials of heaven resounding so gently; he listened to what the song said, and behold, do not marvel, this was their song in joy and rejoicing in that happy place, "And he hath made us unto our God kings and priests." Well, you say, no wonder they were singing gently, after receiving such high offices in heaven; but understand, that was not all of their song, for the last part was the sweetest by far, namely, "and we shall reign on the earth." In chap. xx, 4, he sees them on thrones, "and they lived and reigned with Christ a thousand years." We see that Christ is to come on the clouds of heaven, in his kingdom with his powerful angels, and all his saints will rise, as He rose, and with such bodies as he has, and he will reign personally as King of the whole world, and those who were faithful in their lives in serving him, and who died in him, will resurrect when he comes, and will reign with him, as officers in his broad and splendid kingdom, to carry his government forward across the whole world. Many comparisons have been handed down to show the way the Son of Man would come.

1. Comparison of the flood,—“as it was in the days of Noah, so shall it be in the days of the Son of Man.” What is similar in

it? 1. Raising a Prophet to warn the country of his coming, &c. 2. Few were saved in the days of Noah; despite the warning, hardly anyone believed, rather they called the old prophet a deceiver, and thus it will be again. 3. The flood came suddenly on them, when they were not expecting it, and thus it will be again. A large part of this age thinks the direct opposite to this, namely that that day will come gradually, and that the inhabitants of the world, and the Jews also will come to believe the religions that they call the Gospel, and they have prepared this way for him to come, and are doing their best to hasten the time, and prepare his way before him, namely by sending missionaries to evangelize the world; but thus they have a very lengthy work, or that day is very far off, providing that he does not come until all the Jews and Gentiles come to believe, and judging from the time that has gone past, and the success they have had until now; if the people of the world are to come to believe these gospels, before that day comes, there must be some miracles following them according to their admission; thus, either they should admit the gospel of miracles, or they should give up their work, it seems to me. But in the

2. Comparison of the flood it proves that only a few people of the world will be saved at that day: it says in Luke xvii, 28, "Likewise also as it was in the days of Lot," they had no warning, they did not believe the witness, although it was divinely sent, but fire came and burned them, except for a few, namely the family of Lot: thus it will be in the days of the Son of Man, and that because he will not come in the way people expect him to.

3. It shall come like a snare on all them that dwell on the face of the earth; therefore, be ye ready. "Therefore, take heed to yourselves, watch and pray always, lest that day come upon you unawares," Luke xxi, 34, 35. Isaiah says, "The earth and the work that is in it shall burn, and few men left."

4. It shall come like the coming of lightning, generally, or rather as beams of light from the east and fill the world, until all people see him. Lightning does not always come from the east and go to the west; and it does not go across the world, rather a small part of it; but when the Son of Man shall come all his saints will see him, the Jews will see him in Jerusalem, and that when they say, "Blessed is the one who comes in the name of the Lord;" but everyone in all places

will see his presence, namely that fire, that destroys before it all lies and pollution: and the breath of his mouth will destroy the liar, &c. "Our God is a consuming fire." Thus there will be light, generally across the whole world, and since everyone must see and suffer that day, prepare yourselves to meet it, "for he shall come like a purifier and refiner of silver, like a refiner's fire, and a fuller's soap."

## II. PURPOSE OF HIS SECOND COMING.

1. To receive his kingdom unto himself. 2. To destroy the ungodly. 3. To glorify himself in his Saints.

1. To be a King in his kingdom. See Luke xxii, 30, "That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Again chapter 1, 32, 33, "He (Jesus) shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." See also Psalm cxiv, 11, 12, 13, "They shall speak of the glory of thy kingdom; and talk of thy power: to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominions endureth throughout all generations." It says in Dan. ii, 44, "the God of heaven shall set up a kingdom, which shall never be destroyed," &c. And in chapter iv, 3, it says, "his kingdom is an everlasting kingdom, and his dominion is from generation to generation." Again in Matt. vi, 10, 13, "Thy kingdom come. Thy will be done in earth, as it is in heaven. For thine is the kingdom, and the power, and the glory, for ever. Amen." Also in chap. xxv, 31, 32, 33, 34, it says, "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." It says in 1 Cor. xv, 50, "Flesh and blood cannot inherit the kingdom of God." See 2 Tim. iv, 1, 8, "Who shall judge the quick and the dead at his appearing and his kingdom. Henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me

at that day: and not to me only, but unto all them also that love his appearing." Again, Rev. xi, 15, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." Many additional verses prove that Christ is to come in person to take possession of the earth, and to become king over the whole world, and his government will be from the rivers to the ends of the earth; at that day there will be one King, and his name will be one, with all his enemies under his feet. But enough has been shown to affirm the statement irrefutably on a scriptural base.

2. He is coming to destroy the ungodly who will be on the earth at the day of his coming, but not those who have already died will he judge when he comes. See Psalm xi, 6, "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup." Psalm lxxviii, 2, "As wax melteth before the fire, so let the wicked perish at the presence of God;"—therefore, be ye ready. Psalm xc, 6, He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries." See also Isaiah ix, 18, 19, 20, "For wickedness burneth as the fire; it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke. Through the wrath of the Lord of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother. And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm." Again in chap. xiii, 6, 7, 8, 9, "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt. And they shall be afraid; pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth; they shall be amazed one at another; their faces shall be as flames. Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it." And in chap. xxiv, 6, 17, 21, it is said, "Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left. Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. In that day the Lord shall punish the host of the high ones, that are on high, and the

kings of the earth upon the earth." Again ver. 22, "And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." See Psalm cxlix, 6, 7, "And a twoedged sword in their hands; to execute vengeance upon the heathen, and punishments upon the people." Isaiah xi, 4, "And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." Jer. xxx, 23, 24, "Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind; it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return, until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it." Again in Zeph. iii, 8, "For all the earth shall be devoured with the fire of my jealousy." See also Mal. iv, 1, "For behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch," &c. And in 2 Thes, i, 7, 8, 9, "The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. Who shall be punished, with everlasting destruction from the presence of the Lord, and from the glory of his power." From this that is said, we see that the Son of Man when he comes on the cloud to his kingdom, is to give revenge on all that do not know God: and there is no way to know him except by his Spirit, and no one can have his Spirit except through the Son; no one knew the Father except the Son, and it is he who reveals the Son to him, and the Holy Ghost who emanates from the Father who reveals, or comes to the knowledge of the one and the other, and that by obedience to the gospel of the Lord Jesus, which knowledge is eternal life; and without obeying his gospel, we cannot escape from the avenging flood of fire; there is no other way, and let us give thanks that there is one way of escape on one condition, possible; and Oh, let us not destroy it, or neglect it for anything, for justice to our souls persuades us, and the great and dreadful day of the Lord in his wrath, urges us to embrace his gospel quickly, which it is called today; therefore, be ye ready, &c.

Another purpose for the second coming of the Son of Man, is to glorify himself in his Saints; for those who slept in Jesus, to



be released to the freedom of the glory of the children of God, awaiting the adoption, namely the redemption of the body, "Since God provided some better thing for us, that they without us should not be made perfect." "Fear not, dear ones, for it is your Father's good pleasure to give you the kingdom." Also read the following verses: Matt. v, 5, "Blessed are the meek, for they shall inherit the earth." Mal. iii, 16, 17, 18, "And a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return (the Jews) and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Phil. iii, 20, 21, "For our conversation is in heaven; from whence also we look for the Savior. Who shall change our vile body, that it may be fashioned like unto his glorious body," &c. 2 Tim. iv, 8, "There is laid up for me a crown of righteousness, and for all them that love his appearing the second time." 1 Cor. i, 7, 8, "Waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus." 1 John iii, 2, "Now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 2 Thes. i, 7, 10, "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven. When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." 1 Thes. iv, 14, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Again ver. 16, 17, "And the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." Matt. xix, 28, "Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." 1 Cor. vi, 2, "Do ye not know that the saints shall judge the world," &c. Here we see that those who obey the eternal gospel (and they only) will be snatched on the wings of faith, like the eagle to the air to meet the great King of peace: when he comes in his kingdom, he will honor them, love them, save them, and will take pride in them, and say, Behold me

and the children God gave to me, owning them like his brethren in the presence of God and all his angels, saying to them, "Come, ye blessed of my Father, inherit the kingdom prepared for you," &c.; "those that thou gavest, I desire where I am, that they may also be with me;" and not only the living, but the resurrected dead; and at once the two glorious throngs will rise up to the air through the power of their faith, while the whole earth and the work that is in it will be burned, the hills leaping like lambs, the rocks rending, the ungodly because of fear and dread shouting for the hills to fall on them, and hide them from the presence of the Son of Man, and from the wrath of the Lamb. But there will be no escape at that time, now is the time. Oh, embrace the gospel of his Son, and be reconciled with God, so that that day will not come upon you like a snare. Here we see that not everyone will be dead, but when he comes there will more inhabitants on the earth than ever before, and although the ungodly will be killed by the breath of his mouth, yet will the Saints not die; but what does the scripture say? "It is appointed unto men once to die, but after this the judgment;" thus will the ungodly die, and after that they will be resurrected to the judgment of the last day; after that many will be appointed to die twice, namely, to be cast into the lake of fire following the general judgment. But it is not to this that the previously quoted scriptures refer, rather to everyone who is on the earth will the above judgment come, when the Son of Man comes, and the transformation that will take place on the Saints will be equivalent to death, for those who slept will rise with bodies like his glorified body. And thy dead men shall live, together with my dead body shall they arise, "And we," says Paul, "shall be changed to the same image;" here all the Saints will have bodies like his body. There will be some who have arisen from the grave, and many who have never been there, nor will they ever go there, for they will not ever die, but will be forever with him. And since they must rise up to the cloud to meet him to escape the vengeance, and that on wings, it is no wonder that Jesus asked, "And when the Son of Man comes, will he find faith on the earth?"

His purpose in coming is to save his people, receive his kingdom, and to be glorified in his Saints, so they may reign with him on the earth a thousand years, as Paul says, it is so "that in the dispensation

of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him," Eph. i, 10. Again in Rev. xiv, 1, 14, 15, "And lo, the Lamb of God stood on mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I looked, and behold a white cloud, and on the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. Reap, for the harvest of the earth is come." Chap. xix, 5—9, "Praise our God, all ye his servants. Alleluia, for the Lord God omnipotent reigneth. Rejoice, for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, namely the righteousness of the Saints. Blessed are they which are called unto the marriage supper of the Lamb; these are the true sayings of God." At the supper Christ commands his disciples to drink of the cup, and says unto them, "I will not drink henceforth this fruit of the vine until the kingdom of God is come," namely in his power and his glory, which will take place when, and not before his second coming to the world. This is the feast that Isaiah says the Lord will make on this mountain (Zion), of fat things full of marrow, &c. Oh, wondrous feast, with the Lord himself gloriously administering before his ancients, when he will wipe away every tear from their eyes; there will be no more grief or sorrow, but they may see his face always, and their joy will be like the river, and their comforts like the waves of the sea. Meeting together there will be the old patriarchs, prophets, and Saints, and the ancient of days, yea, and the poorest and most insignificant of his Saints until the hour of his coming. Then they will shout, raising their heads, Here is our God, in whom we have hoped; and they will wear white gowns, namely the righteousness of Christ, whitened in the blood of the Lamb; and then I think they will shout with a song of praise, with golden and gentle harps to Him, who loved us, and bought us with his blood, from every kindred, tongue, people, and nation, and made us kings and priests to him and to God, and put the golden crowns on our heads, Thanks to him, to him, to him, &c.

These are the greatest purposes for the second coming of the Son of Man to the earth; he came the first time as a servant, but the second time as Lord of all, Prince, strong in war, Conqueror of

conquerors, and King of kings; the heavens his throne, and the earth his footstool, the light his robes, the clouds his chariots, thunder his voice, his power almighty, his retinue all the hosts of heaven and the excellent of the earth, to whom he gives unsearchable wealth, priceless treasures, and high offices by his own side, yes, as one with him; and also he will come to avenge all the inhabitants of the earth, on the earth, namely with the brightness of his coming,—with the breath of his mouth he will destroy the wicked. “For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain,”—Isaiah xxvi, 21. Therefore, be ye ready to meet him, for the Son of Man cometh at an hour when ye think not; and when he comes, who may abide the day of his coming?

*(To be continued.)*

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#### TO THE CHURCHES.

MR. ED.,—Having traveled through various counties and conferences of Wales, I have discovered that some very unhealthy doctrine is being expounded, and I wish to make this known through means of the TRUMPET, so that all the faithful saints may be safeguarded against it. In every age bad men have been in the Church of God; and so it is with this age. Some have taught, regarding the books that have been published, that all of them are subject to their presidency, and that each book that has come out, is to be controlled by them entirely: and that if the Book of Doctrine and Covenants (which contains the revelations of God), says that thus and so is the behavior toward this and that transgression or the other; those who are puffed up, full of wind, and build their houses on the sand, say, “Oh, we attach no importance to what the Doctrine and Covenants or any other book says; we are the Presidents. We shall do as we please, and whatever we ourselves wish, that we shall do. Do not talk to us about books, since it is we who sit as judges.” Indeed, it does not surprise me how little obedience has been given to the *Star* and to the TRUMPET, for

as soon as they come to the hands of these puffed-up men, they say, "Oh, the authorities are obligated to write such and such; but the things which we say will stand." If the authorities of this Church say to these men not to use the money of the books, they say, "Oh, they do not mean what they say." Because of such men the Districts have gone into debt; there is no need to name them, as you know them, together with many of their other sins; for they gave no heed to those things that were written to them. We could mention many transgressions, but that would not be wise at the present time; and may those men repent before God and keep all the commandments from now on, lest they find themselves outside the kingdom of God, and die in that state. What do we say, is there a better place than hell for such people to stay? Therefore, fear and tremble, "Hearken, O ye people, and open your hearts and give ear from afar; and listen, you that call yourselves the people of the Lord, and hear the word of the Lord and his will concerning you; yea, verily, I say, hear the word of him whose anger is kindled against the wicked and rebellious; who willeth to take even them whom he will take, and preserveth in life them whom he will preserve; who buildeth up at his own will and pleasure; and destroyeth when he pleases, and is able to cast the soul down to hell. Behold, I, the Lord, utter my voice, and it shall be obeyed. Wherefore, verily I say, let the wicked take heed, and let the rebellious fear and tremble; and let the unbelieving hold their lips, for the day of wrath shall come upon them as whirlwind, and all flesh shall know that I am God. And he that seeketh signs shall see signs, but not unto salvation," (see Doctrine and Covenants, page 132). The responsibilities of the Elders is to carry forth with the meetings as they are directed by the Holy Ghost, in accordance with the commandments and revelations of God in the Book of Doctrine and Covenants, and nothing is to be carried forth differently. It is the responsibility of all who hold offices in this Church, to do everything according to the revelations of God, namely preaching, teaching, reproving and counseling, before they can do the will of God. We counsel all the presidents to teach with emphasis and sobriety the

commandments of God, so that the fear of God will go to the hearts of all the Saints; for the fear of God is the beginning of wisdom; and whosoever is destitute of wisdom, is without the Holy Ghost. Therefore, refrain from all vain speech and disputes, and from all ungodly laughter, and from all your lusts, and from all your pride, and light-mindedness, and from all your wicked doings; always when you gather together in your houses, let not more than one speak at once, but let one speak at a time, and let the others listen to him, and let that which is spoken by you be for the benefit and edification of those who are present.

Another teaching that is entirely heretical, is that which has come to my knowledge, and which is being taught secretly among the Saints, namely to conceal sins instead of confessing them, something which is completely contrary to the Doctrine and Covenants, and the scriptures. Many have tried to stay in this Church by hiding their sins, but they all come to light; this Church is a most inappropriate place to try to hide sins; where sins are hidden, there is darkness. And those men see many things as heretical; and if they do not bring themselves to light, God will bring them, either through driving them out of the Church, or by making their sins obvious to the Church. I warn you presidents and traveling elders, to be watchful, to take care that false doctrine is not taught in the churches, or anything contrary to the commandments of God; I call you to be responsible for the Saints, and you shall give an accounting in the time in which you come before the authorities in Zion. And, Oh, brethren, strive with me to build the kingdom of God and to save the thousands who lie in darkness; and may your vineyards be clean; otherwise, it is vain for you to expect to have success, unless your vineyards are clean. And may God bless you to do the work which he has entrusted to you. I wish for this letter to be read in every Branch. May the blessing of God be on all those who are desirous of serving him faithfully to the end, is my prayer through Jesus Christ. Amen.

WM. PHILLIPS.

## MISCELLANEOUS, &amp;c.


FAILURE.—Failure does not take from us our true friends; it only scatters those who pretend to be.


BOOK OF MORMON AGAIN.—We have received about 1800 subscribers by now, and we believe that we will not fail to get an additional 200, to make up the *two thousand*, so that the segments will be a penny each from the 20th on. Just a little more effort, and the words of President Phillips will be fulfilled, namely that 2500 subscriptions of the Book of Mormon will be obtained.

DOC. AND COV.—So that the Districts and the Branches can be supplied with segments 1, 2, 3, &c., it is better for them to purchase them from those who have begun to receive some segments, but who have not received them all. Better to pay them double the price, than to be without them. There have been so many calls for segments 1, 2, 3, &c., that we do not have sufficient to supply a tenth of them. Let us work together in searching further, and perhaps some can be supplied. We ourselves would like to obtain 2, 6, 7, and 9, namely as many as four of each, and we shall pay for them.


TO THE DISTRIBUTORS.—We are sending you at this time our quarterly billing. Some wish to receive billings every fortnight, they say, in order to know the prices! which have been published so many times, and on such big papers! Brethren, read. If Liverpool gives a billing every fortnight, they give the totals only every quarter. We believe that our manner of doing business with our Distributors is totally irreproachable; when that which we send in answer to the *order* is not accurate, we are careful to enclose a notice in the package, which is equivalent to an *invoice*. Take care to count your books before distributing them, and notify us without delay, if there are too many or too few; for we cannot be perfect, any more than any other businessmen; but we continually strive for perfection. The profit for sales of the Book of Mormon will be the same as for the Doc. and Cov. up to the 20th segment, when a slight difference will be effected.

BINDING BOOKS.—We have sent a large number of the “Doc. and Cov.” to be bound in London, in *embossed roan, gilt edges*, which will look more handsome than anything the Saints have had until now. For all who wish to have such a binding for their “Doc. and Cov.,” we can do it for them for 1s. 3c. each, by sending many together. We will bind all kinds of other books, in whatever manner ordered, beautifully and well done, and for prices as low as anyone offers. We advise everyone not to bind pamphlets with the Doc. and Cov., or with any other large book, rather bind the pamphlets together. Who binds pamphlets with his Bible or his New Testament?

 Some places are going into shameful debt again, and we fear that they will lose their glory in the kingdom of God, because of their unfaithfulness and their indifference in this matter. Oh, brethren, consider whose work it is that you have.

 Newly published, price 1½c. “*Review of the Treatise of W. Jones, Bethesda*, which is called Principles of the Latter-day Saints weighed on the Scales of Reason and Scriptures.” Price per hundred, 11s.

 The Bilingual Hymn Books will be ready shortly.


 “Miles” asks for an explanation of Luke xxi, 17, “And ye shall be hated of all men for my name’s sake.” Our answer is,—

The *sheep* of Jesus were hated by everyone,  
The *Saints* in Wales are hated by everyone;  
But *heresy* is not hated,  
Nor is anything by way of *Explanation*.

BOOK DEBTS FROM THE DISTRICTS, BRANCHES AND OTHERS, FOR  
THE QUARTER ENDING SEPTEMBER 30, 1851.

*Districts*.—Monmouthshire, £23 7s 6½c; Breconshire, £3 14s 3½c; Cardiganshire, £4 3s 2c; Carmarthenshire, £15 1s 9¾c; West Glamorgan, £35 17s 1¾c; Flintshire, £11 15s 0¼c; Caernarvon, £14 15s 7½c; Merionethshire, £5 7s 2½c; Denbighshire, £11 17s 11¾c; Pembrokeshire, £1 3s 10½c; *Branches*.—Dinas, £1 1s 3½c; Llanilltyd, £3 11s 6½c; Pontytypridd, £4 9s 11c; Llanfabon, £1 12 s 1c; Cwmbach, £6 1s 5½c; Pendeulwyn, 18s 9c; Twynyrodyn, £1 2s 3c; Llandaff, £1 19s 3c; Gog, £1 1s 9c; Cardiff, £4 1s 6½c; Aberdare, £16 6s 3½c; Dowlais, £5 6s 11c; Hirwaun, £1 14s 10c; Rhymney, £4 4s 2½c; Cwmnedd, £1 12s 2½c; Georgetown, £8 0s 7½c; Merthyr, £4 9s 1½c; Pendaren, £4 10s 3½c; Pontfaen, £1 8s 2c; Cefn, £3 3s 9c; Ynysgau, 16s 0½; Eglwysnewydd, 8s 8c; Liverpool, 1s 7¼c; Gwernllwyn, £1 6s 6c; Ffynnon Tydfil, £2 15s 10c. *Persons*.—Robert Evans, Liverpool, £1 18s 8½c; David Davies, Clynmil, (formerly), 3s 4c; Joseph Rogers, 2s; D. Edwards, formerly of Tongwyrddlas, 6s 5c; David John, Carmarthenshire 9s 6c; Jonathan J. Thomas, £1 19s 8 ½ c.—Total, £214 8s 2¾c. (The errors to be corrected).

PAYMENTS FROM OCTOBER 19 TO OCTOBER 2.—Breconshire, 17 s 9c; Carmarthenshire, £3; West Glamorgan, £2 4s 5c; Denbighshire, £4; Pontytypridd, £1 6s 6c; Llanfabon, 11s; Cardiff, 7s 7c; Dowlais, 18s; Georgetown, 12s 5c; Merthyr, £1 6s; Ynysgau, 2s 6c; Liverpool, £1 10s; Ffynnon Tydfil, 7s 6c.—Total, £17 3s 8c.

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