

J7 [JONES, Dan.] *Beth ydyw yr efengyl?* (What is the gospel?)
Rhydybont: Printed by John Jones, [1847?].
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This twelve-page pamphlet has the contents of an earlier eight-page pamphlet of the same title. It also contains “Annerchiad at y Cymry” (Proclamation to the Welsh), a three-page article that appeared in the January 1847 issue of *Prophwyd y Jubili* (Prophet of the Jubilee), the periodical begun by Dan Jones six months earlier.

Dan Jones, editor of *Prophet of the Jubilee*, was no doubt the writer of the “Proclamation” and would, therefore, most likely be the writer (or at least the translator) and publisher of the rest of the pamphlet as well, although his name appears nowhere in the publication itself.

The contents are purely doctrinal; the gospel is first explained through considerations of what it is *not*. Then Romans 1:16 and some other scriptural verses are cited to clarify what the gospel *is*. No specific source for the pamphlet has as yet been identified.

WHAT IS THE GOSPEL?

No reflective man can help but wonder at the varied and differing answers given to this important question by those who profess, yes, "preachers of the gospel" (as they are called), and even in the country which is called the "*land of the gospel*." For it is as impossible for more than one of their counter assertions to be true, as it is for truths to contradict each other; and yet the usefulness of the gospel depends on finding the only true answer. Whatever our contemporaries may think of us and our gospel, we hope we have enough knowledge of the *eternal gospel* to answer this question comprehensibly, even though it may be different from the answers of everyone else in the country. In order to remove the obstacles from our way to answer the question, we shall show what the gospel is *not*.

1. The gospel is not the *New Testament*, although many assert that. Although God's holy men spoke the scriptures, as they were moved upon by the Holy Ghost, and however *true, beneficial, and essential* they may be, yet *they are not the gospel*, for the gospel was in existence before a word of the New Testament was written, and in the possession of the apostles before Christ sent them preach it. The gospel of the Son of God is *eternal*, and consequently, before, and independent of, every book which ever was on our earth. Jesus Christ did not say, "Go and write the New Testament," but, "Go and *preach the gospel*," not the book. If the book is the gospel, then evil men destroyed the gospel when they destroyed the book. If the gospel is in the book, then the gospel is as contrary to itself as are the various translations of the Testaments. Also, if the gospel is in the book, how does every man (however bad) who pockets the book not possess the gospel? Again, if the Testament and the gospel are the same thing, then the gospel is fragmentary, or as deficient as the Testament in the writings of the inspired authors it acknowledges, and the epistles it refers to. On the other hand, if the gospel is not in the Testament (which concept is madness) how in the name of reason can the book authorize one man to preach, or to have anything to do with the gospel now, any more than obtaining possession of some of the epistles would have authorized the scribes, or anyone

who wanted to go read and interpret them in the days of the apostles? The Son of God gave the right to his apostles, and *they*, not their *writings*, called and ordained other *men*, not *books*. And so it is up to those who claim their right to the book, either to prove why, when, and how God changed his Son's way of authorizing men, or to admit that they do not have authority to deal with the gospel! These reasonings do not slight, or tend in any degree or manner to belittle that which is the divine, holy, and profitable oracle, remember! for the Testament itself does not claim the right to ordain anyone; God never meant it to do so, or for anyone to make that use of it; and no one offers that argument except those who are too stupid to understand the difference that exists between the Testament and the *gospel* the book refers to. The substance of the gospel cannot be enclosed between the covers of any book in the world.

2. Nor is the gospel the sermons or words of even the apostles. "Preaching" suggests the description of an object and encouragement to possess it,—so the same difference is seen between the *sermon* and its *object*, as there is between the portrayal of any machine, city, or country, and the substance portrayed, yes, so much more difference as there is between a lifeless machine and the active force that lies hidden in it, or the work it performs. A man can believe every word of every sermon he has heard, yes, every word that is in the sacred book, steadfastly, and yet be totally bereft of the gospel. "Our gospel came not in word only," says Paul, which proves that the gospel was not the "word," but something described by the "word," and originated somewhere else.

3. Although "good news" is associated with the gospel, yet the gospel is not *news*; otherwise the gospel is contained in *words alone*, for *words alone* are required to transmit any news, good or bad, to the possession of the listener. If the gospel is the same thing as "good news," there are as many gospels as there are pieces of good news. There is as much difference between the gospel and good news as there is between the passing of the *Corn Bill* and the enjoyment of its beneficial effects. It was glorious news that the armies of Britain had conquered the east Indies, although they killed thousands of their fellowmen; and the head of the state church commanded all its members to give thanks publicly to the God of this war, for the power they received to send so many before his court, without even hearing about a gospel! Was that good news the gospel?

4. Neither is the best news of all which ever came to our earth, namely, the death and resurrection of Jesus Christ, the gospel, but He is

the *Author* of the gospel. Men could leap for joy about this good news, and still not have received one grain of the gospel.

5. Nor is the order, or the external plan he made, and sealed with his blood in order to save man, the gospel, but the divine power which emanated from him; otherwise, the hypocrite would enjoy the gospel as any other, by his obedience to that plan.

6. The gospel is not ordinances, although many ordinances relate to it, for the worst men in the world can administer the ordinances they understand, and to evil and wholly unworthy men; yet, the one and the other are totally bereft of the gospel after all. Well, What is the gospel?

7. We reply that it is nothing that man can present to his fellowman, and that the best of men can only direct another where and how to find it. Although it so valuable, and it has a promise of the life which is now, and of the one which will be, yet there is reason to fear that thousands profess it zealously according to the enlightenment they have, when they do not understand what the gospel is! Doubtless hosts of famous scholars throughout the world have, as they do in our age, tried to teach the gospel to others, and died themselves before understanding what it is: and this is not strange, for the gospel is not such that all the human wisdom of the earth can by itself, if collected together into one head, understand or know it, much less possess it. Through it, its possessor is brought into association with, and to a knowledge of its author; and we are informed by Paul "the world by wisdom knew not God," that God has made the wisdom of this world foolishness; and that none even of the princes of this world has been able to obtain the gospel by himself. It is not strange, then, that there are so many different views about it among those who have been taught only by the scholars.

The gospel is not something that a man can transfer to another's possession, for Paul says that it is not a *human* one, and that he did not receive it from man, but through the *revelation* of Jesus Christ. No one can receive the gospel except from God, and it is impossible for him to receive it unless that is a *revelation* from God directly to himself. Despite all the scorn poured on those who receive revelations from God, by religious people in every age, and also in this age, still the gospel of Christ and his apostles was the gospel of *revelation*, and it continues to be an unchanging gospel characterized by revelations while its author remains unchanging.

Sometimes the gospel is called a "*treasure*," and doubtless it is the

treasure of treasures; yes, a treasure which is more precious than the world and its fulness. It is a treasure also which can be contained only in "clay vessels;" not vessels of *paper*, of *slate*, of *papyrus*, or even of *fine gold*. Nothing on our earth is suitable to receive it but man. Nor is it a human thing; otherwise when the vessel was shattered the treasure would be destroyed.

But since it is obvious that the gospel is none of the things noted, perhaps Paul's answer to this question will be believed. He said to the Romans, chap. 1, 16, "I am not ashamed of the gospel of Christ, for it is the POWER of God unto salvation to every one that believeth." The word "*believe*" here includes a corresponding behavior, that is obedience to His commandments, for "faith without works is dead." Scarcely any who did not obey his commandments dared admit that they believed in the divinity of this despised person, the "Carpenter's Son;" but by now it is the complete opposite, namely, to *profess* Him is popular, and to *obey* his divine commands is despised!

It is seen that *talking* about, or *professing* God is not the gospel, for one can shout, Lord, Lord, as loudly, and as conscientiously as the prophets of Baal called on their God, and still be bereft of the gospel. It is seen that the gospel is not God's *promises*, but the *fulfillment* of them. It is not the *machine*, or the portrayal of it, but the moving *force* which is in it, together with the work it does, which demonstrates the gospel. The gospel is not the wisdom, virtues, or the conscientiousness and zeal of man, but the *divine power* which works in him and through him. The gospel is not only believing in, and obeying, the true form of doctrine, but the *powerful actions* which are enjoyed through obedience to the form of principle. In truth, the fulfillment of a part of God's active power through man; or God using man as an *instrument* to do a certain thing. This is the gospel! This statement is opposed because it is from God that every man receives the power and the strength to perform every action, not only as our Creator, but as our Keeper too. But Paul reveals clearly how the gospel is the "*power of God*," namely, the power to obtain "*salvation*," which power was not otherwise promised to man. The word *salvation* in its broadest sense includes not only a change in this condition, but "the ability to be sons of God," which includes being like him—when this mortal has put on immortality, or when they are changed to the same image, and all are one in him, heirs to God, and sharing the inheritance with Christ Jesus. It is said that it is through the gospel that life and purity came to light; namely, "the power of everlasting life," or the force of the first resurrection, to

eternal life. It is through the gospel that God contributes a larger part of his power to man—that he reveals to him more of his glory, and his righteousness, from faith to faith, or in proportion to the increase of our faith to accept that, and our holiness or our likeness to God increases in relation to that: as is said, the “just shall live by faith.” Also, “the path of the just is as the shining light, that shineth more and more unto the perfect day.” This is how the gospel is the “power of God” starting to work here, and increasing until it covers his children with the house made not by hand [corrupt] but eternal in heaven, which is “*salvation*.” In 1 Thes. 1, 5, Paul says how the gospel was the power of God:—“But also in *strength*, and in the Holy Ghost, and in *much assurance*.” It is seen that the Holy Ghost which emanated from the Father according to the promise of the Son, provided the *strength*, and worked strongly in them and bore witness with their spirit that they were then children of God; but that the receipt of the “adoption, namely, the redemption of the body,” depended on their faithfulness in continuing to the end. By this it is seen that it is impossible for anyone who has enjoyed the gospel to be in doubt about it, because it provides “much assurance” from God to man. Christ also says in Acts 1, 8, “But ye shall receive power, after that the Holy Ghost is come upon you.” It is obvious by now that the gospel is the fulfillment of a greater or lesser part of God’s power, and that it comes through his Holy Spirit. Nothing less than the strong workings of this Spirit can be the gospel of Christ.

There is a host of examples in the New Testament to demonstrate the various strengths of the gospel, not only in the great works of its powerful Author, but also through his servants according to his promises. Note Peter, the uneducated fisherman, astonishing the most eloquent speakers of the countries with his gift, and making the wisdom of the wise Sanhedrin itself into foolishness. Bravely he testified in the face of the crowd that the “Carpenter’s Son” they had killed was indeed the Son of God, until the evil assassins cried at his feet for their lives. In the fine temples, and amid the satin gowns, his fishing clothes shone; and however poor his appearance, through his faith he grasped the lame man, and through the power of God’s gospel he made him jump and leap for joy. Why are the cities agitated, and why do the blind, the lame, and all the sick and the wounded make their way into the streets, some on horses, some on donkeys and biers, and others on beds, who have scarcely seen the sun in their lives? Oh, it was one of the “clay vessels” which contained a strong treasure who was to come by, and who they were endeavoring to get, if only the shadow of his robe, to shelter them. Why do those who were deaf yesterday glory today? Because the gos-

pel of the "power of God" has come into their midst. The black demons cried hoarsely for fear of it; they fled before it beyond the abyss, choosing the pains of Tophet rather than the brilliance of its rays. And its breath blew the liars in a second into the presence of their judge, with their lies still in their teeth as it were. Another time, this treasure was seen in a poor unfortunate weighed down under a load of iron chains behind deep doors, and yet he slept peacefully between the soldiers, as though his head was on his eldest brother's bosom. But before long a fiery seraph from his Father's family came and smote him on his side, as a sign that it was high time for him to awaken; and at this the iron chains broke like a spider's web, and he easily opened the enormous doors on their rusty hinges in front of him, despite his weakness; and although the small insects did not let his persecutor live, but "with flies consuming him the king died," yet Peter and his treasure went away alive. Here is a small part of the gospel of the Son of God.

Evangelical Stephen, when he was on the verge of death under the shower of stones which shattered his clay vessel, the divine treasure was in the possession of the spiritual and immortal part of him. The eternal doors opened before him; and his Father and his elder brother came to invite him and his treasure into paradise. From this we see the power of the gospel to bring the man's spirit to the shore although his vessel is broken into pieces. James and John, mild men, and Boanerges with all his noise; also Philip, Luke, and gifted Apollos, were pure men in their God's hand to hold this divine treasure. The great apostle of the Gentiles, on Mars Hill, felt that man's idol is a cruel enemy. Sometimes we find him over the wall hanging in a basket, like a spider in his web, escaping with his treasure from the presence of Christ's persecutors. Another time he flew on seraph's wings to the firmament, and opened the doors of the third heaven for the sake of his treasure—and we are not told what welcome he received. Another time he struck his enemy with eternal darkness, through the strength of his faith; even so he sees his back furrowed by harsh rods, and his head under a heap of stones left for dead—yet the enormous strength of his treasure is seen raising him to the shore, and shaking the knees of kings and rulers like aspen leaves, frightened at his words about justice, temperance, and the judgment to come—captains and judges were struck dumb when wisdom, courage, and goodness flowed fearlessly from his lips. Who can give a price to or tell the value of this treasure, or describe the strength and power of Christ's gospel? What use is the form without possessing "its power?" Although there are degrees in the power of the gospel in its workings through men, yet it increases in proportion to the increase

in their wisdom. It was the powerful forces of the gospel that worked all the miracles earlier through the patriarchs, from the time of Adam, Enoch, Abraham, Moses, and all the prophets. This is what enabled them to overcome kingdoms, to close the jaws of lions, to quench the ferocity of the fire, and to escape from the sword's edge. This, through the strength of their faith, restored to them their dead alive, and empowered them to suffer every scorn, torture, scourge, and imprisonment. Through the gospel they despised all chains, the sword, and the killing stones, choosing rather to wander in goat skins in caves, desert, and holes in the rocks, than to accept deliverance at the cost of their divine treasure. How highly they prized it!

Since the gospel is the strong workings of God's Spirit through men, as in his various spiritual gifts, it follows that *preaching the gospel* is teaching men the way to receive those things, with a certain and sure promise on God's behalf that they will receive them. The way the chief apostle of our earth once preached the gospel was, "And ye shall receive the GIFT OF THE HOLY GHOST," Acts ii, 38. We do not consider that all the speech making, however eloquent—that all that the human wisdom of the world could relate, is preaching the gospel, unless it contains a promise of the "the gift of the Holy Ghost," together with a description of how to obtain it. And this is why we said that no man, however wise, gifted, and good, can preach the gospel by himself, unless he knows that God sent him to call men, and authorized him to promise this "power of God" to them if they would obey. No one is to be found promising this except the servants of God, because if others promised this, they know that the lack of it afterwards would be enough to prove them to be cheats, and their craft would die. While on the other hand, because of their divine mission, the servants of God know that He will fulfill what they promise in His name, and it is because they know Christ's love that they are so ardent in persuading men to obey, and so fearless in assuring them as Peter did, "And ye shall receive the gift of the Holy Ghost."

It is easy to see from this the great difference there is between the preachers of the gospel of God's power, and the preachers of the traditions and doctrines of men. The former say that the gospel they preach proves itself, or rather that their Master proves it to be divine truths, by providing the gifts of his Holy Spirit to its adherents, proving consequently the impossibility of their being deceivers. But the others, quite to the contrary and completely without foundation, claim that there is no promise of "or need for the spiritual gifts in this enlightened age." It is seen that they have no other way of justifying themselves in all their

contradictory creeds, and of preaching the various gospels; for if they admitted the necessity of the spiritual gifts, and yet had to confess their lack of them, their deceit would become apparent. Yet it is easy for every reasonable man to perceive that to assert the necessity for Christ's gospel, and to deny the necessity of the gifts of Christ's Spirit, is a clear contradiction, because that is what Christ's gospel is, namely, the power of God—that is how it is strength from on high. Professing the gospel, and refuting its testimony, namely, the great certainty it gives of our relationship with God through the fulfillment of his promises, is also a contradiction, because word alone cannot be gospel, nor can anything else but that which brings "much assurance." It is the same thing to claim that the gospel is not needed as to claim that the gifts of the Holy Ghost are not needed, for the latter is the former.

There is no basis in either scripture or reason for saying that the spiritual gifts would be eliminated any sooner than the gospel would be eliminated from the world. Where one is, there the other is, and it is impossible for the one to exist without the other, for they are one and the same. As the gifts are the gospel, to say that the gifts were given in order to establish the gospel in former times, is to say that the gospel was given in order to establish itself, and that is the same as admitting the need for the same gospel to be the power of God, in the same way, in order to establish itself in every age and country, as in the apostolic age. To ask God's servants to show these gifts to unbelievers, or to perform miracles in order to cause some to believe the gospel, is to go quite contrary to God's order; because God bestows that power according to his will; and he has not promised it to anyone before, only after, they have complied with their duties according to the call of his servants. Peter did not promise the gift of the Holy Ghost to anyone except AFTER they obeyed his call, namely, "REPENT AND BE BAPTIZED every one of you in the name of Jesus Christ FOR THE REMISSION OF SINS and [after you do this and not before], ye shall receive the gift of the Holy Ghost." It is as completely unreasonable now to ask for those gifts before obeying, as it would have been for them to ask it of Peter; and he who does so is determined to enjoy those blessings in his own way, refusing and disregarding the way that the Son of God arranged for enjoying them with certainty; and there is no instance of the Son of God or his servants having ever once overturned the established order to satisfy such a one.

Neither was it by performing miracles for the unbelievers that the servants of God proved their mission, rather it was by preaching Christ crucified, calling on those who believed in him to repent of their sins,

baptizing them for the remission of them, and then through the laying on of their hands God bestowed upon the compliant themselves his spiritual gifts, which will be irrefutable facts to prove their having been sent by him properly to minister the ordinances of his gospel. It is God who proves the mission of his servants, and not they who prove their own mission. “And they went forth, and PREACHED [not “and they worked miracles”] everywhere, the Lord working with them, and confirmed the WORD [not the miracles, or prefacing the words with miracles] with signs FOLLOWING.” Not preceding, but following those who had obeyed the call. Here too it is seen that it is not the ordinances, but the divine power that God imparted through his gifts after obedience that constitutes the gospel; otherwise, it is the water that washes away sin—the hands that bestow the Holy Ghost; and the bread is the body, the contents of the cup are the blood of Christ. And if it is so, men would be totally independent of God for his power and his strength, which were promised by his Son. If that is not acknowledged, what we have already said must be acknowledged, namely, that the gifts that are received from God after obeying his ordinances are his gospel.

Now, gentle reader, we proclaim the glorious news that God in his goodness sent the “Latter-day Saints” to preach *this* gospel; and nothing other than the gospel of the power of God as before. And in His name we call on our fellowmen to believe in His Son with all their hearts—to repent of their sins, and to decide to serve Him faithfully by keeping his commandments according to the scriptures, being baptized for the remission of sins, and we also testify that *ye shall receive the gift of the Holy Ghost*; and thus God will prove our mission irrefutably, though all the preachers of the false gospels of the world speak unanimously against us, as they spoke against the same gospel before. And lastly we urge you not to debate with flesh and blood, rather come and see that our message is true.

PROCLAMATION TO THE WELSH.

DEAR COMPATRIOTS,—As we send this proclamation into your midst, we fervently beseech your most serious attention to it. Do justice to your own souls and to the truth as you read it, so that you may receive the benefit we intend in publishing it. We know it contains many important matters, which closely relate to each one of you; and although several things in it may appear new and unpopular at first glance, yet be patient, for your Bible is the same as ours. It is therefore in these accurate scales that we weigh every principle.

We know that we are (through the grace of our God) in possession of divine and precious treasures, which will enrich you also for eternity. We have received the gift of that heavenly *pearl* for which you search, from one chapel to the next, and from one denomination to the other, over the years—namely, *pure religion*—the principles of heaven—the eternal gospel; that which brings life and purity to light. We are doing our best to present knowledge of it to you in every manner and way we can; and although it is so beneficial, thousands of you are disregarding God's counsel against you, not obeying or listening to, the heavenly and important call that is presented to you.

Scores of us have been proclaiming this good news in your midst for some time now, at our own cost; and what reception have we had? One could reasonably expect those who admit the truth of the Christian religion in its original and pure establishment, and who profess such great zeal for it, to embrace it as the treasure of treasures when they hear it again being preached by us in its fulness, re-established as before, and with its preachers sent by divine authority as were sent those whom you hold in high regard.

But you know that it is the complete opposite of that. What better reception do God's emissaries get from you now, especially from those who are zealous for the traditions of the fathers, than similar emissaries with the same sort of message got from their contemporaries? *Rabbis*, teachers, and the most zealous religious believers of the land were their chief enemies; these were the ones who preached most from the pulpits against them, who most often told unfounded tales about their characters, and who proclaimed that what they had was deceit, and that their leader was a deceiver, and all that without offering one proof of anything, except their assertions. Is that not exactly how such people behave towards us? The best welcome they received from the beguiled of such people was the shouting of false prophets, false teachers, deceivers, &c., after them in the streets. So it is with us. Were not the authors of their age spreading every unfounded false accusation about them, without taking the trouble to search out what they were? So do they with us. Did they not turn them and those who listened to them out of their synagogues? Is not the same done to us, and to the honest of heart who are searching for the truth? Did Christ not say that they would do so? and so it is.

It was said of them, "Those who disturb the world, such have come here also." This is what we hear everywhere we go. "What does this speaker say," says one; "These people are disturbing the city," says another. We too are thus accused. They bring a new doctrine into our midst, which it is not fitting for us to receive, they said about them. These people are preaching a new gospel, which it is not fitting for us, sectarians, to receive, they say now about us. Did not our Teacher say that that was how false believers would deal with the truth? Yes; and our contemporaries prove his words and our religion, as true in this age as in that one. "Whosoever will live godly in Christ Jesus shall suffer persecution," was the case then; that is how we also feel, quite truly; and if we and they were scrutinized in every particular, and our contemporaries' behavior towards us and our religion, it would be seen that it is true that the same cause brings about the same effect in this age as in that. Why is all this not evidence to you, gentle friends, of our similarity to them? Why do you take measures, and follow the steps of the persecutors of old, with your eyes open? Was their religion not unpopular then? What wonder that the same religion is as unpopular in its second beginning now? "Has any of the leaders believed?" says one. Oh no, they are the "filth of the world and the offscouring of all things," say the others of that time. So is it now. They preached free to the poor. So do we. The preachers of that age were persuading people not to listen to them, that they were beneath their notice. So it is now, exactly. It was fear that their profit would fail that motivated those people. You judge whether that is the reason that the religious merchants and craftsmen of this age attack us! The salvation of their contemporaries was bound up in obeying their message. So now, gentle reader, it is equally as certain that the forgiveness, resurrection, ascension, and glory of our contemporaries depend on their obedience to the message of the *Latter-day Saints*; yes, even if all the people of the world were to speak ill of them, we know that the God of heaven has sent them. We know, dear Welshmen, despite our weakness. We bear solemn and sober witness in the fear of God, that we may be clean from the blood of all. We have received the keys to the dispensation of the fulness of times—the ministry of the covenant, that is the dispensation of the eleventh hour! The Lord of the harvest has sent us with a mission to gather his wheat into his barn, before he comes to burn the chaff with inextinguishable fire. Again, we testify quite fearlessly that your age and generation shall not pass away before the God of Israel proves beyond any argument, that the Latter-day Saints have been sent by him to prepare the way for his second coming, and he proves every jot and tittle of their message to be abiding truth. Is this testimony not important to you, and a sign of life to life, or of death to death, to everyone who has the advantage of hearing it? Willful neglect is no excuse for anyone. It is its importance that compels us, yes, that obliges us to be so plain with you, and woe betide us if we do not do this; a necessity has been laid upon us. Answer, is testimony such as this not worthy of your attention, and your detailed investigation? It is true, dear Welsh people; search and test us fairly, and show our errors if you can; and we shall be grateful to you. We are answerable to God for what we say; we know that too, and yet we love

and entreat an examination of our religion before the court of the unchanging word of that just Judge. Has anyone in the country proved one of our principles to be erroneous according to the Bible? No, not one! It is true that many have proved the false accusations of our enemies against us to be very offensive. And what have we to do with that until they attack what we believe, and not what we and they deny. Until they do this, what reason is there to persecute us, to revile us, and refuse to listen to us? Yet, for our part, persecute as you will, and we shall give thanks for the honor and the strength to suffer unfairly for those divine truths for which our elder brethren and our Lord also gave their lives as willing sacrifices for them; and despite all this, in order to convince you who seek a religion with strength in it, and make you heirs of substance, we testify, and we continue to explain the message that has been entrusted to our care; and we know that while we continue thus we can render our account joyfully when our Master comes to be glorified in all those who believe and obey our testimony. We are not without a feeling of our unworthiness to such a task as this, but we know that the eternal arms are beneath us. We also know that he who proclaims great and numerous truths to his contemporaries, thereby wins for himself numerous and mighty enemies. The popularity of the age is the strongest enemy of the truth, if it breaks over its banks: and under the present circumstance, if we possessed an angelic clarion—the apostolic zeal—and hearts as wide as eternity—and the wisdom of heaven—and the love of God burning as a fiery flame in our bosom, and if we were sent to proclaim the best message ever brought from the third heaven by the archangel Michael; yet, it would be as impossible for us to present knowledge of it to the people now as it was for Paul to prove the divinity of their crucified Messiah in Ephesus, when his voice was drowned in the middle of that great shout, “Great is Diana of the Ephesians.”

Welsh people, how long will you take pleasure in mocking? how long will you turn a deaf ear to this important message from heaven? Remember that God never sent a message into the world unless the temporal and spiritual salvation of that age depended on obedience to it! Remember how Noah was received and the result of rejecting his message! Remember Sodom and Gomorrah—the destruction of the Jews in spite of their faithfulness to the traditions of their fathers. Remember also the saying of our Lord clearly in your Bible and ours that, “as it was in the days of Noah, thus it will be in the coming of the Son of man.” Remember also his saying to you, that God has sent the Latter-day Saints to warn you that the time is near for him to take on his attributes, when you can see a difference between one who serves God and one who serves man. May God open your eyes in time, so that you may be able to escape the coming wrath, and that you may be delivered in the days of the indignation of the Almighty. Amen.