

# ZION'S TRUMPET,

OR

## Star of the Saints.

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[VOL. IV.

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### PROCLAMATION!

TO THE PEOPLE OF THE COASTS AND ISLANDS OF THE PACIFIC  
OCEAN, OF EVERY NATION, KINDRED, AND TONGUE.

BY PARLEY P. PRATT,

*An Apostle of Jesus Christ.*

*(From the Australian Edition, by Elder C. W. Wandell.)*

A NEW DISPENSATION.

*An Apostle of Jesus Christ, to the people of the coasts and islands of the  
Pacific, of every nation, kindred, and tongue—sends greeting:—*

It has pleased the Lord Jesus Christ, the Messiah, who died on a Roman cross at Jerusalem, near one thousand eight hundred and fifty years since, and who arose from the dead on the third day; and, after giving commandments to his Apostles, ascended into the heavens, thenceforth to reign till his enemies are made his footstool,—to send forth his angels in this present age of the world, to reveal a New Dispensation; thus restoring to the earth the fullness and purity of the Gospel, the Apostleship, and the Church of the Saints, with all its miraculous gifts and blessings; which Gospel, thus restored, with its Apostleship and powers, must be preached to every nation, kindred, tongue, and people under the whole heavens, with the signs following them that believe:

and then shall the Lord Jesus Christ, the great Messiah and King, descend from the heavens in his glorified, immortal body, and reign with his Saints, and over all the kingdoms of the earth, one thousand years.

Having obtained a portion of this ministry, and being appointed and set apart by our brethren of the Apostleship, to take the Presidency and especial charge of a mission to the countries mentioned herein—which include nearly one-half of the globe—we have, in pursuance of these responsibilities, commenced our mission by sending forth this Proclamation; first in English; and to be translated and published by especial messengers, in due time, in every language and tongue included within the bounds of this mission.

First of all, having declared our object, purpose, destination, and commission, we hereby invite, and most earnestly plead with all men to repent, to turn away from their sins, and to believe on the Lord Jesus Christ, and come with humble hearts, and contrite spirits, and be baptized (immersed in water) in the name of Jesus Christ, for the remission of sins; and they shall receive the Gift of the Holy Ghost by the laying on of hands, in the name of Jesus Christ, of the Apostles and Elders, who are sent forth by the Church of the Saints. And the Holy Spirit shall bear witness of the truth of this message, and of the remission of the sins of all them who obey the same with full purpose of heart; and shall fill their minds with joy and gladness, and with light and intelligence; and shall also open to their understanding many things which are to come. While some shall be blessed with visions, with the ministry of angels, with the spirit of prophecy and revelation; and others, with the gift to heal the sick, or to be healed, by anointing with oil in the name of the Lord, accompanied with prayer, or the laying on of hands in the name of Jesus. The dumb shall speak, the deaf shall hear, the lame walk, and the eyes of the blind see, inasmuch as they have faith sufficient to receive the same. And not many years hence, as faith, knowledge, union, and power increase, the dead shall be raised in some instances; the violence of fire be quenched; the prisons rent, if necessary; and the very elements controlled by the servants of God, in the name of Jesus.

All these gifts are included in the New Dispensation, and are to be bestowed upon man in due time, as faith shall increase.

The Church is yet in its infancy; its members have not yet attained to all these gifts; but they have progressed with astonishing rapidity, and are in many instances enjoying many of these gifts in various countries.

We are aware that the astounding declarations contained in this Proclamation, of necessity come in contact with the traditions of this and former ages; and also with the various priesthoods, organizations, and ordinances of the world called Christian, as well as with the various religions of the Pagans, Mahomedans, and Jews; but with all kindly feelings and respect for our fellowman, we cannot avoid this contact. We are the friend of man, and the friend of truth. We therefore, feel ourselves bound to bear witness of the truth as it is, and was, and is to come.

The Christian minister will inquire, "What need of a New Dispensation, where the old has been perpetuated by an apostolical succession?"

To which we reply, "That we know of no succession of the kind; we acknowledge none; but, for the satisfaction of others, we will point out the way to determine the negative or affirmative of that all important question."

Search the sacred writings of the Apostles of old for any other order of Apostles, ministers, ordinances, gifts, or powers, as constituting the true Church, or connected with it, than the order set forth in the foregoing pages, and you will search in vain. The New Testament system was a system of inspiration, apostolical powers, miracles, healings, revelations, prophesyings, visions, angels, and all the gifts recorded in that book. It was a system of ordinances—such as baptism for remission of sins, by immersion in water, in the name of Jesus Christ; the laying on of hands for the Gift of the Holy Spirit; the laying on of hands for healing the sick; also, anointing with oil for the same purpose; also, the administration of bread and wine, in remembrance of the death of Jesus Christ, and the blood of atonement.

Such was the New Testament system. Peter himself had no right to alter it, neither had Paul: in so doing, they would have forfeited their apostolic powers, and their Christian standing; and would have been accursed, as it is written by Paul, "Though we, or an angel from heaven, preach any other gospel, let him be accursed."

This being an undeniable fact, which no man can successfully controvert or deny; the question of apostolical or church succession resolves itself thus:—

Has the foregoing order of things been handed down in purity and power to this day? its Apostleship, its powers of vision, revelation, prophecy, miracles, gifts, ordinances, and powers unaltered, unimpaired, unperverted?

If so, we have Apostles, Church, &c., *now*; without a *New Dispensation*, or a new commission.

If not so, then there is no Apostleship, no Church, no Christian ministry and gifts here on the earth, except commissioned by a New Dispensation.

In the latter case, we would inquire, by what Standard shall the Millennium, the age of peace, and universal truth, and knowledge, be ushered in?

By what Standard shall the knowledge of the Lord cover the earth as the waters cover the sea?

By what Standard shall there be one Lord, and his name one, and he be the king of all the earth, as say the Prophets?

To what Standard shall the Jews and the other tribes of Israel be restored, when the fullness of times is come in? When their times are fulfilled; when the full time arrives for the restoration of the things spoken of by all the holy Prophets since the world began?

In which, of all the branches of the so-called Christian church, shall the power and miracles of God be manifested, when he shall make bare his arm in the eyes of all the nations, in the restoration of all the tribes of Israel and Judah?

Will his power and wisdom be displayed to restore them to a broken Covenant? to doctrines corrupted? to ordinances perverted? to a Church divided, and destitute of the miraculous powers and

gifts? in short, to Christendom, who have ruled all nations with a rod of iron, and made the nations and their rulers drunken with the wine of their abominations?

No, we boldly answer, *no!*

What then! Shall the words of the Prophets fall to the ground unfulfilled?

No, never!

Hence the unavoidable necessity of a new dispensation, a new apostolic commission.

Such commission is now restored; such dispensation is now committed, and is held by the Apostles and Elders of the Church of the Latter-day Saints.

Such the cause in which martyrs have bled, and a whole people been disfranchised, robbed, plundered, dispersed, slandered in every possible way, and driven to the mountains and deserts of the American interior.

Honest, pious, and well-meaning Christians! (for such there are in every sect under heaven), we hereby solemnly warn you, and entreat you, in the name of the Lord, to come out of every sect, and from all the Christian "Babels;" yea "come out of her my people," as saith the ancient Apostle, "for her sins have reached unto heaven, and God hath remembered her iniquities."

Come out, then, and unite with the Church of the Saints, and henceforth devote your faith, your prayers, your strength, and your means to the work of God.

This same invitation is meant for all sincere, well-meaning, and devoted clergymen, whether Roman or Protestant, as well as the other members, and the sincere, zealous, and devoted missionaries and their supporters, who bear the Bible to foreign lands, and who toil amid fields of ice, or burning sands, amid deserts, mountains, or in the solitude of the wilderness, or in the lone and distant isles, surrounded by the infinite expanse of air and ocean, because of their love for Jesus and their fellow man.

To you we bring tidings of great joy!

The latter-day glory has dawned upon the world!

The prayers of the faithful of all ages are heard!  
The heavens have been again opened!  
Angels have descended, bearing a Dispensation to man!  
The Holy Ghost has been again shed forth!  
The fullness of the Gospel is revealed!  
The sick are healed!  
Demons are cast out!  
The Kingdom of God has come!  
The Standard of Truth and Freedom is reared!  
And to those who are in darkness, a light has dawned!  
And ere long, darkness, ignorance, and oppression shall cease  
from the earth!

Open your hearts, then, and receive and learn the way of God more perfectly; return fully to the system of that Bible which you publish, and to that God whom you serve.

And to those who are only Christians by nation, by birth, or by profession, and not by conduct, we would say, by the commandment of the Lord, and also by way of invitation,—Turn from all your iniquities and abominations, your lyings, deceivings, whoredoms, blasphemies, drunkenness, gambling, idleness, extravagance, pride, and folly; and from your murders, theft, and robbery, and from all sin.

Cease to take the name of God, the Father of Jesus Christ, in vain. Pledge yourselves by a covenant and a fixed purpose to serve the Lord, and come and be baptized in His name, and you shall receive remission of sins and the Gift of the Holy Ghost.

And then, if you endure to the end in keeping the commandments of Jesus Christ, you shall be saved in the celestial kingdom of God. You shall also have part in the first resurrection, which will come in a few years, and shall reign, in the flesh, on the earth, with the King, the great Messiah, one thousand years.

#### ADDRESS TO PAGANS.

To those who are not Christian, but who worship the various gods of India, China, Japan, or the Islands of the Pacific or Indian

Oceans, we say—Turn away from them, they are no Gods, they have no power.

Open your ears and your hearts, and hear the Apostles and Elders of the Church of the Saints. Learn of the true God, and of His Son Jesus Christ, who was dead and is alive, and shall live for evermore; and who is your King, and will soon come down from the more glorious planet where he dwells, and reign as the King of all nations; and your eyes shall see him, your acclamations hail him welcome, while he is crowned Lord of all.

Open your houses and your hearts, and receive and feed the Elders who come among you; give them means, and aid them in their travels; and verily your sick shall be healed, the evil demons which trouble you shall be cast out, and you shall have good dreams and visions of the Lord, and angels shall minister to some of you, and your hearts shall swell with love and gladness, and you will feel to forsake your sins, and be baptized by the Elders; and in so doing, they shall lay their hands upon you, the Holy Spirit bearing witness in your hearts of the truth, and enlightening your minds in the same.

#### ADDRESS TO THE JEWS.

To the Jews we would say—Turn from your sins, and seek the God of your fathers. Search the Prophets; for lo, your Messiah cometh speedily, and all the Saints with him. Yea, he will descend upon the Mount of Olives, near your ancient city, disperse your enemies, defend Jerusalem, and establish his kingdom over your nation and city, and over all the earth.

But what will be your astonishment, when gazing at him, and falling at the feet of HIM as your great Deliverer, you discover the wounds in his feet, in his hands, and in his side, and inquire, “What are these wounds in your hands and in your feet?”

And he will exclaim, “These are the wounds with which I was wounded in the house of my friends. I am Jesus of Nazareth, whom your fathers crucified. I am the Son of God, your deliverer, and your eternal King.”

Who can describe the mingled feelings of joy and gladness, and gratitude, and shame, and remorse, and repentance, and amazement, and wonder, which will then fill your bosoms! O how you will repent, and flock to the water, and be baptized in his name for the remission of your sins. With what power the Holy Ghost will fall upon you, when the Apostles shall lay their hands upon your heads in the name of that Jesus, who will stand in your presence. The big tears of joy will gush forth and stream upon the ground, while many of you will fall upon his neck, or kiss his feet, and bathe them in your tears.

Blessed is he that has seen him and believed; but more blessed are they who have not seen him and yet believed.

If any of you can so far overcome your prejudices and traditions, as to admit the probability, or even possibility, that Jesus of Nazareth is the Messiah, and that when your Messiah comes to fulfill your national redemption, and to establish his kingdom over all the earth, it will not be the first time that he has appeared among men, or even to your own nation—why, then, search diligently on the subject, and earnestly pray to the Jehovah that you may understand the truth of a subject of such thrilling and vital importance.

After you have carefully reviewed your own Prophets, search the New Testament with the same careful and prayerful attention, and then obtain a copy of the Book of Mormon, and search that with the same degree of candor and earnestness; and I think your minds will expand, and you will be constrained to say, that Jesus of Nazareth is the Christ.

If so, then come to the standard of the New Dispensation—to the Apostles and Elders of the Church of Jesus Christ of Latter-day Saints; for you will readily see that there is no other system now extant, which even resembles, or will compare at all with the system established by him and his former Apostles. Yea, come to them, repenting and turning from your sins, and go down into the waters of baptism, in the name of Jesus Christ, the Messiah. Receive the laying on of hands for the Gift of the Holy Ghost. You will then know the truth, and be prepared for less surprise and a more glorious triumph on the Mount of Olives, in the day of your returning King.



We have now shown you the door of admission into the kingdom of God, into which you would do well to enter; and after entering therein, it will be required of you to keep the commandments of Jesus, and to look earnestly and daily for the fulfillment of the Prophets which speak of the restoration of Israel and Judah, the downfall of Gentile rule, and the prevalence of that kingdom which shall be universal, and have no end.

You would also in the meantime do well to contribute liberally of your means to the Elders and Missionaries of the Church, for they are your brethren; they verily believe the Prophets, and they look, and pray, and labor earnestly for their fulfillment.

*(To be continued.)*

*Cefn.*

*Trans.* MORGAN JENKINS.

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TO ALL CONFERENCE AND BRANCH  
PRESIDENTS, &c.

DEAR BRETHREN,—In your midst here and there throughout the country I have encountered great joy; and sometimes my spirit has been saddened through hearing Hymns being sung, which are not in our books, nor have they been approved by us.

Through its ministry, singing is very edifying to the Churches, if things are carried out properly. I have been in meetings when the Spirit of God was very strong, and have also heard improper singing, and through that the Spirit of God faded, and the spirit of the world came in its place; and therefore, brethren, you see that this is important; and therefore teach all the Churches.

Also, it is a lovely thing to see all the Saints with Hymn Books in their hands, and all of them striving to sing praise to God. Perhaps those who cannot read have an excuse, but no excuses can free anyone from counsels. Many have come to be able to read well by becoming familiar with the hymnals, and obeying the counsels. There are still here many Hymn Books on hand, and it would be much more appropriate for them to be in the possession of the Saints, instead of being here piled on top of each other. They will be a glory to God,

and a benefit to the Church. Now, brethren, have faith and send for them for the Saints.

One other thing in particular; we wish for you to send the correct information as to how many families under your Presidency intend to emigrate next Spring, and who have the £10 each; and if there are some who have more than that, give us an accurate report of the number, and send a list of their names here by the 20th of next October. Take care to do this with precision.

Everything is going along well here as far as we know pertaining to the "Emigrating Fund." All the Saints wish to emulate their Master, that is to make a short stay in Babylon.

Remember that the end of the quarter for the Fund is on the 24th of this month.

Questions are frequently being asked in these days among the Saints, in some places, as to whether there is harm in making a habit of going to taverns to drink liquor, &c.; and it has reached my ears that some are saying that there is no harm, but to do it quietly. Well, let us go to the law and to the witness:—

"That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him. And behold, this should be wine, yea, pure wine of the grape of the vine, of your own make. And again, strong drinks are not for the belly, but for the washing of your bodies,"—Doc. and Cov., page 217.

The following is a quote from a letter which I received from Bro. Eliezer Edwards from Council Bluffs:—"Bro. Taylor addressed the congregation, and related his troubles in Europe, and also exhorted the Saints to go to Utah, and for all of them to be virtuous, leaving aside strong drinks, and all manner of arrogant and filthy speech. President Hyde arose to confirm the necessity for everyone to leave aside completely all use of swearing, and intoxicating liquors, &c."

We have heard some of the Apostles counsel the Saints to abstain from the above habits; and I myself have taught this several times, and the examples I have given to this end, are teaching in every

place where I have been, and there is no man or woman who can say to the contrary.

I have traveled thousands of miles back and forth through the counties of Wales, and I have never wished to go to taverns, except when there was no other choice; and I feel very grateful to all my brethren in every place for their kindness to me, but I wish to give one bit of counsel to all of you together now, because you are so numerous; and it would take too much time for me to tell each of you personally. I hope that no one will feel that this counsel is unkind, for I am responsible for you, and you are presently my sheep. Well, now to the point.

From now on may no one of you believe that it is a kindness to Brother Phillips to take him to the Taverns to sleep among the drunks, &c., for he at no time feels happy in such a place; and he would three times rather sleep in the most humble place among the Saints than to go to such places.

In the homes of the Saints I can have the privilege of praying to God without being under the influence of drunks, or the old stinking odors next to me; for it grieves the Holy Spirit, saith the Lord. Brethren, you must continue stronger in the things which you have read and in those which you will yet read, lest you some time allow them to become lost. I have a fatherly spirit now as I write these counsels, and I hope that I shall not hear of or see such things again, and I ask that God, the Eternal Father, may bless you with his Holy Spirit to keep these counsels, and to remember them.

I am, your brother and your servant in the gospel,

W. S. PHILLIPS.

14, Castle St., Merthyr Tydfil, September 13, 1852.

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[In connection with the Hymns which have been composed by the Saints, we wish for everyone to send without delay as many New Hymns as they have, either to brother Phillips, or to us, so that we can have a look at them, and approve them; and we invite the poets to compose more, and the good ones will appear in print in some way or other.—EDITOR.]

## THE LIVING GOD.

(From the "Times and Seasons.")

THERE is no subject among men, that engrosses so much time and attention, and at the same time is so little understood, as the being, knowledge, substance, attributes, and disposition of the living God. In the first place, Christians, and believers in Christianity, with a few exceptions, believe in one God; or perhaps we should say in their own language, that the Father, Son and Holy Ghost, are *one God*. But to be obedient unto the truth, we will not thus transgress upon reason, sense and revelation.

It will then be necessary to treat the subject of the "Living God," in contra-distinction to a "*dead God*," or one that has, "no body, parts, or passions," and perhaps it may be well enough to say at the outset, that "Mormonism embraces a plurality of Gods," as the apostle said, there were "Gods many and Lords many;" in doing which, we shall not deny the Scripture that has been set apart for this world, and allows one God; even Jesus Christ, the very eternal Father of this earth; and if Paul tells the truth, "By him the worlds were made."

It was probably alluded to by Moses, when the children of Israel were working out their salvation with fear and trembling in the wilderness, at the time that he spake these words: (Deut. v, 23—26,) "And it came to pass, when ye heard the voice out of the midst of the darkness (for the mountain did burn with fire), that ye came near unto me, even all the heads of your tribes, and your elders. And ye said, Behold, the Lord our God hath shewed us his glory, and greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth. Now therefore why should we die? For this great fire will consume us. If we hear the voice of the Lord our God anymore, then we shall die. For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?"

The facts embraced in the foregoing verses, destroy the belief of all christendom without remedy. The divines, or in deference,

we will say the “learned clergy,” publish to all people, that “no man hath seen God, at any time, that no man can see God and live;” and that John the Evangelist said,—(John vi, 46), “Not that any man hath seen the Father, save he which is of God, he hath seen the Father.”

Again, Moses in the before mentioned quotation uses our text, the “living God;” and who will undertake to say that he meant any other person than Jesus Christ, the Holy One of Israel? “Before Abraham was, I am.” “Oh,” say the learned world, “the Scripture is a mystical matter, and we must let it remain, till some commentator fathoms the mystery.” In all probability, that meant Christ, for there is but one God.

It has been said that troubles never come single, and mysteries in like manner, rarely meet us one at a time. We learn in Matthew xvi, 13—16, “When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist; some, Elias; and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the Living God.”

Now, *two facts*, making two worldly mysteries, meet the mind in the foregoing passages. Jesus says *he is* the “Son of Man,” and Peter says, *he is the* “*Son of the living God.*” O, ye great men and wise men, and ye who wear the sacerdotal robes; how can Jesus have two fathers; or how can the Scriptures be true without he has two? Again, how could Moses use the term “Living God,” as the Holy One of Israel, and Peter, declare that Christ was the *Son* of the “Living God?” This makes two “Living Gods,” because the Savior never once said that he begat himself, or came into the world of his own accord, or upon his own business; but, to the contrary, he came to do the *will* of his Father *who sent him*.

What shall we say then, to make Moses’, Jesus’, and Peter’s words true? We will say that Jesus Christ had a father and mother of his Spirit, and a father and mother of his flesh; and so have all of his brethren and sisters: and that is one reason why he said, “*Ye are Gods;*”

or that Isaiah prophesied (Isaiah xli, 23), "Shew the things that are to come hereafter, that we may know that ye are Gods; yea, do good, or do evil, that we may be dismayed, and behold it together." In fact, "the Gods," in old times, was common intelligence. Satan, in his first sectarian sermon to Adam and Eve, told them, if they would eat of the forbidden fruit, they should become as "the Gods," knowing good and evil.

This is not all: the first line of Genesis, purely translated from the original, excluding the first *Baith* (which was added by the Jews) would read:—*Rosheit* (the head) *baurau*, (brought forth) *Elohim* (the Gods) *ate* (with) *hah-shau mahyiem* (the heavens) *veh-ate*, (and with) *hauaurates* (the earth). In simple Welsh:—The Head brought forth the Gods, and made heaven and earth. The "Head" must have meant the "Living God," or Head God. Christ is our head. The term "Elohim," plural of Elohah, or Ale, is used alike in the first chapter of Genesis, for the creation, and the quotation of Satan. In the second chapter, and fourth verse, we have this remarkable history:—"These are the generations of the heavens and of the earth, when they were brought forth, in the day that the Lord of the Gods made earth and heavens." The Hebrew reads so.

Truly Jesus Christ created the worlds, and is Lord of Lords, and as the Psalmist says, "judges among the Gods." Then Moses might have said with propriety, he is the "Living God," and Christ, speaking of the flesh could say,—I am the son of man; and Peter enlightened by the Holy Ghost,—Thou are the Son of the Living God, meaning our Father in heaven, who is the Father of all spirits; and who with Jesus Christ, his first begotten son, and the Holy Ghost, are one in power, one in dominion, and one in glory, constituting the First Presidency of this system, and this eternity. But they are as much three distinct persons as the sun, moon, and earth, are three different bodies.

And again the "Twelve kingdoms" which are under the above mentioned Presidency of the Father, the Son, and the Holy Ghost, are governed by the same rules, and destined to the same honor;

(Book Doc. and Cov. page 93, par. 13) For “Behold, I will liken these kingdoms unto a man having a field, and he sent forth his servants into the field to dig in the field; and he said unto the first, Go ye and labor in the field, and in the first hour I will come unto you, and ye shall behold the joy of my countenance: and he said unto the second, go ye also in the field, and in the second hour I will visit you with the joy of my countenance; and also unto the third saying, I will visit you; and unto the fourth, and so on unto the twelfth.”

Without going into the full investigation of the history and excellency of God, the Father of our Lord Jesus Christ, in this article, let us reflect that Jesus Christ, as Lord of Lords, and King of kings, must have a noble race in the heavens, or upon the earth, or else he can never *be* as great in power, dominion, might, and authority as the scriptures declare. But hear; the mystery is solved. John says (Rev. xiv, 1), “And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads.”

“Their Father’s name,” bless me! that is GOD! Well done, “Mormonism;” *one hundred and forty four thousand* GODS, among the tribes of Israel, and two Living Gods and the Holy Ghost for this world! Such knowledge is too wonderful for men, unless they possess the spirit of Gods. It unravels the little mysteries which like a fog hides the serene atmosphere of heaven, and looks from world to world, from system to system, from universe to universe, and from eternity to eternity, where in each, and all, there is a Presidency of Gods, and Gods many, and Lords many; and from time to time, or from eternity to eternity, Jesus Christ shall bring in another world regulated and saved, as this will be when he delivers it up to the Father; and God becomes *all in all*; “And,” as John the Revelator said (xxii, 3—4), “there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him. And they shall see his face; and his name shall be in their foreheads.”

“His name in their foreheads” undoubtedly means “*God*” on the front of their crowns; for, when all things are created new,

in the celestial kingdom, the servants of God—the innumerable multitude, are crowned, and, are perfect men and women in the Lord, one in glory, one in knowledge, and one in image; they are like Christ, and he is like God: then, O then, they are all “Living Gods,” having passed from Death unto Life, and possess the power of eternal lives!

*Georgetown, Merthyr.*

*Trans.* THOMAS HARRIES.

### MISCELLANEOUS, &c.


SOMEONE boasted to Aristotle of the greatness of his land,—“O,” said Aristotle, “that’s nothing; rather how is it that you are worthy of that great land is the question.”

JUST as the light of day can be seen through the smallest holes, so also the most unimportant things show the character of man.


THERE is not one man who is satisfied with his own condition, although it may be the best; nor is he dissatisfied with his mental ability, although it may be the worst.

CONFERENCES.—The Breconshire Conference will be held, on the 26th of September; East Glamorgan, in Merthyr, on the 3rd of October; Monmouthshire, in Tredegar, on the 10th; West Glamorgan, in Swansea, on the 17th; Llanelli, in Llanelli, on the 24th; Carmarthen, in Carmarthen, on the 31st; Cardiganshire, in Aberystwyth, on the 7th of November; North Pembroke, on the 14th, and South Pembroke, on the 21st.

APPOINTMENT.—Elder Richard Roberts is appointed as president of the Dyffryn Conway Conference, in the place of brother John H. Davies, who has been released to prepare to emigrate the next time.

 Brother John Evans, President of the Cardiganshire Conference, wishes to notify that William Evans, Pantyrescer, who was an elder in the Cellan branch, has been cut off from the Church.

PAYMENTS FROM SEPTEMBER 2 TO SEPTEMBER 15.—Monmouthshire, £2; Cardiganshire, £1; West Glamorgan, £4; Merionethshire, £3 5s; Llanfalon, 7s 1c; Aberamman, £2; Hirwaun, 3s 3c; Georgetown, 7s 3½c; Ffynnon Tydfil, 3s 2c; Troedyrhiw, 1s 4c.—Total, £13 7s 1½c.

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