

ZION'S TRUMPET,

OR

Star of the Saints.

No. 14.]

JULY 7, 1855.

[VOL. VIII.

OFFERINGS TO THE TEMPLE.

(From the "Star.")

IN 1851 the First Presidency called upon the Saints in the British Isles for an offering to be made annually toward the erection of a Temple in Great Salt Lake City, and named an amount which they considered it was the privilege of the Saints in Europe to present unto the Lord for this sacred purpose. An apportionment was made to the several Conferences, and in 1852 the contributions fully met the amount required, several of the Conferences contributing more than was apportioned them. In 1853 there was a falling off of about one-third, and last year there was a still further decrease. This is no doubt owing, to a considerable extent, to the changes made in the Pastors and Presidents of the Conferences. We are sorry that the matter was not conveyed in a sufficiently clear manner to the attention of their successors; the Saints under their charge have also, in a great measure, lost sight of it.

These are some of the reasons why we deem it necessary to take up this subject at this time.

We shall now lay before our readers a few of the many important principles connected with this offering. We trust that the Saints will give this subject their most careful consideration, as it pertains directly to the practical part of their personal salvation, that of their dead in the world of spirits, who are anxiously awaiting the day of their redemption, and of their generations after them.

It is well known to the Saints in these lands, that among a multiplicity of other great objects to be accomplished in Zion, their brethren there are making great efforts to build a Temple. This they are doing not merely for themselves, but for all the faithful scattered over the face of the earth, that when they have accomplished the great preparatory work of gathering, all things may be in readiness for them to realize the great desire of their heart, namely to receive the Keys, Powers, and Ordinances of the Holy Priesthood.

The Saints in the Mountains are not only paying their tithing, one item of which, namely their labor tithing, amounts to ten or fifteen pounds yearly, but they are laying upon the altar all that they possess, by consecration, subject at all times to be used in rolling on the work. While they are thus making everything bend to the accomplishment of the salvation of the Saints in these lands, as well as their own, surely their European brethren will not be backward in contributing the pittance which is expected from them, and which on an average amounts to only a few pence each.

We are aware that a large portion of the Saints are the poor of this world, but we also recollect that some of them are rich, and many are in comfortable circumstances. We would remind them all that there is a kind of giving that doth not impoverish, but that which is given returns in multiplied blessings on the head of the giver, and there is also a kind of withholding that in the end maketh poor. The liberal soul will reap an abundant harvest as the fruits of his labors, while the greedy and avaricious will have nothing laid up in store for the future.

While there are some Saints who can only contribute a few pence, others can just as easily contribute shillings, and others pounds, to this important object. The Lord does not look so much at the amount given, as the sacrifice made in contributing it, therefore if the rich would reap equal blessings with the poor, let them be worthy of that by making proportionate sacrifices. If all the Saints in Europe who possess means, will cheerfully act up to this principle, they will find plenty of examples among the poor worthy of imitation, and there will in future be no lack in raising the amount required.

When a Temple is completed, the blessings to be bestowed there will be for those who have proved themselves by their works, and

those who are worthy of but little may expect to obtain accordingly. If perchance some few who are contracted and selfish in their principles, should attain to the same privileges as the worthy, it would be like casting pearls before swine, the blessings would not be appreciated, and would prove a curse to them, as everything does which a man possesses and does not use in righteousness by improving upon it.

Many will find that the Lord is not so lavish of the blessings pertaining to eternal life, as to bestow them upon those who are not willing to sacrifice the little they now possess to obtain them. Some go to Zion and in their avarice lay claim to every blessing, ordinance, and power which Jesus, Joseph, and the martyrs have given their hard-spent lives and died to purchase for the faithful, and scarcely touch the burdens of the Church with so much as one of their fingers. The day is at hand when men will reap according to that which they sow.

If the Saints would go to Zion with the Spirit of the Lord burning in their bosoms, if they would go there with a liberal and expanded soul, large enough to drink in and digest the pure principles there taught and practiced, here is the place for the expansion to commence, by calling their faith into lively exercise, by increasing their confidence in the Lord, by proving Him, and knowing for themselves that He blesses those the most abundantly, both in temporal and spiritual things, who seek first the building up of His kingdom.

It is a fact capable of the most abundant proof, and to which there are thousands of witnesses, that the Saints in the mountains are getting rich by being liberal. Those who pay their tithing the most punctually, and donate liberally to the poor, and are always ready to roll on any enterprise for the public good, have either become rich by pursuing such a course, or are in a fair way of being so. This principle will work here as well as in Utah, in proportion to the faith of the Saints, and the favorable circumstances in which they may be placed. As with spiritual things, so is it with temporal, the better they are used the more they will increase.

The Saints have got to learn to serve God with an undivided heart, by continually sacrificing Mammon, which the world worships.

Whenever they cease to do this they forget the Lord their God, His spirit leaves them, and they become dry and withered, yielding no fruit. It would seem almost superfluous to urge the subject so strongly upon the attention of the Saints, but we are aware that they have many cares, which appear more immediate and pressing, to distract their minds from the great works which require to be done in this kingdom. The Lord has ordained that Temples should be built to His name wherein He might commune with His servants, and administer to His people the blessings of eternal lives. In such a building, when completed, will most *emphatically* be centered the hopes of the generations that have passed, the eternal interests of the present, and of those who are yet to figure on this stage of action. The little that the poor but faithful Saint may do here, appears small when considered by itself, yet its influence will be felt as wide as eternity, and be brought to bear in the salvation of many. Although some may never see in this life the House which they are assisting to construct, their hopes center there nonetheless, for only in such a House can the inheritance of a celestial kingdom be bestowed upon them through the agency of others.

We will dwell no longer at present on this important subject, but leave it with the Pastors and Presidents of Conferences, and we trust it will be impressed upon the heart of every faithful Saint who expects the salvation in the right way, and that is by being willing to labor for it himself, instead of relying on the good works of others, for the most faithful will "scarcely be saved." The work of the Lord rolls on, and those that are slothful will find that the diligent have taken their places, and when at last they knock at the gate of the Holy City for admittance, they will be answered, "*You have no inheritance here.*"

NORTH PEMBROKE CONFERENCE.

THE above Conference was held in Summer Hill, Letterston, May 20, 21, when the majority of the Saints, and several of our friends assembled. Elders T. D. Evans, D. Davies, and J. J. Phillips preached warmly on useful principles. All the authorities of the Church were

sustained unanimously. Represented were 4 Branches, 11 Elders, 2 Priests, 1 deacon, 1 baptized, 2 cut off, 10 emigrated, and one died; the total was 32. There were not many changes here, but brothers J. Evans and T. Foot were released from traveling throughout the Conference. It can be said, in light of all the hardness of the world against the Saints, that they are determined to do their best while the Lord sees fit for them to be here. May the Lord's blessing be on all the children of God, says yours sincerely,

T. D. EVANS, *President*,

THOS. EVANS, *Scribe*.

SOUTH PEMBROKE CONFERENCE.

THE above Conference was held in Pembroke, May 27, when President D. Jones was present. President J. Price preached that complete obedience to the holy Priesthood is essential for the perfecting of the Saints, and he testified that the Prophets of God are Joseph and Brigham. All the authorities were sustained as usual with pleasure and without exception. President Jones commented on the unusual unity of the Saints,—whence it *must* be admitted to come, since that kind of unity is not found on the earth. He indicated his personal acquaintance with the authorities of the church, that they are pure and virtuous men, having passed through many bitter experiences and sufferings for the gospel, despite all the barking dogs of the world against them, over the pulpit and through the Press. Several brothers preached on the first principles during the rest of the day, and President Jones on the world's distortion of God's order, setting the voice of the people as the voice of God, while the voice of God is to be the voice of the people as revealed to them. When the Lord speaks from heaven, let the inhabitants of the earth listen to him through his servants the prophets, the message of whom in every age is "Thus saith the Lord," and the same message is as important in this age,—the same blessings and the certainty of approval as a result of obeying it, and the same curses consequences of rejecting it.

His other sermon was on "Living faith"—that it is *only* by hearing the word of God that it is engendered, and the word of God only

through the *testimony* of his servants sent by him, since he does not approve anyone except those he *sends*; He has not sent, nor will He send any servant without telling him the message he is to deliver. The proof of existence of faith in the mind is the action of the body to fulfill that which he *believes* in; since the mind governs the body, disobedience of the body proves the faithlessness of the mind. He explained to the Saints, then, the source of their faith, and the only way to perfect it, or to possess the faith that will give them life namely through obedience to that which is taught to them.

Presentation of collections for the Temple, the Emigrating Fund, the Bank, &c., was not lacking, and neither were the brethren lacking in determination to fulfill them.

The representation was as follows:—Branches 12, Elders 28, Priests 5, Teachers 2, Deacons 7, Baptized 11, Excommunicated 2, Emigrated 9.—Total 147.

J. PRICE, *President*,
J. GIBBS, *Scribe*.

FLINTSHIRE CONFERENCE.

THE above Conference was held in Rhosllanerchrugog, on the 27th of May. The Council was held in the morning to organize things that pertained to the District. Then the Branches were represented as follows: Elders 18, Priests 3, Teachers 4, Deacons 2, Excommunicated 2, Emigrated 7, Received 1, Baptized 14. Total 123. Then the authorities were presented in the usual manner; a detailed examination was given to the book accounts, and it was found that some Branches are behind. After that we received beneficial teachings from Elders D. Daniels, J. Parry, and L. Davies about our duties the coming quarter regarding the books, the funds, and every other part of our duties.

At two, the meeting was started by singing and prayer, and because the place was too small, we went outside, and a large crowd came together, and they listened attentively to brothers Wm. Rees, John Parry, D. Daniels, and L. Davies.

At six, the following brethren preached effectively, namely D. Jones, Bagillt, T. Jones, Brymbo, J. Parry, D. Daniels, and L. Davies, on different principles of the gospel; all listened sincerely, and

appeared to be cheerful and happy. There was preaching at 5 o'clock in another place also, from Edwin Price and L. Davies, to a large crowd. The neighborhood showed great kindness in their support. It can be said with propriety that it was an excellent Conference, and the speakers spoke with exceptional fervor.

LEWIS DAVIES, *President*,
JONATHAN ELLIS, *Scribe*.

DENBIGHSHIRE CONFERENCE.

IN the Saints' Chapel, Newmarket, the above Conference was held, June 3. President Parry gave earnest exhortations to the Saints to be faithful, and it was resolved to contribute the wages for a day's work toward paying for the incomplete volumes on hand in the branches; also to pay the requests for the Temple, &c. Effective sermons were given by President Daniels, on the establishment of the Kingdom of God in these latter days, and he testified that his main officers,—Joseph Smith and Brigham Young, &c.—were prophets of God.

The representation was as follows:—Branches 5, Elders 13, Priests 4, Teachers 4, Deacons 2, Excommunicated 1, died 1, emigrated 2, baptized 2.—Total 111.

JOHN PARRY, *President*,
G. ROBERTS, *Scribe*.

MERIONETHSHIRE CONFERENCE.

THE above Conference was held in Towyn, on the 17th of June. There were five meetings during the day. Unanimous approval of the authorities of church was shown. Brother Richard Swancot was appointed to travel throughout the District to preach, to distribute pamphlets, and to testify from house to house. We can say that our Conference was pleasant,—the Saints were full of love and determination, and the hearers were numerous and well mannered, and we had a generous outpouring of the Holy Ghost with the excellent sermons and teachings of President Daniels, and Elder D. Roberts, E. Roberts, Thos. Jones from Aberystwyth, &c., to the point it can be said—"This is the best Conference we have ever had."

Represented: 6 Branches, 14 Elders, 6 Priests, 2 Teachers, 2 Deacons, 1 baptized.—Total 74.

We await anxiously that we will harvest before departing from this part of Christ's vineyard.

JOHN DAVIES, *President*,
JOHN JONES, *Scribe*.

CONWAY VALLEY CONFERENCE.

THE above Conference was held in Llandudno, June 10, when there were represented 6 Branches, 22 Elders, 7 Priests, 3 Teachers, 2 Deacons, 2 baptized, 11 emigrated, 1 died.—Total 94. Sermons were given in the open air by Presidents D. Daniels and Wm. Lewis, by the power of the Holy Ghost, and there was a good hearing by a very large congregation, and they looked like they were receiving the word. In the evening effective sermons were again given by brothers Wm. Lewis and J. Parry to a large crowd. Valuable teachings were given by Presidents Parry and Daniels, and we perceived that renewed life was created in the Saints and the officers.

WM. LEWIS, *President*.

ZION'S TRUMPET,

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SATURDAY, JULY 7, 1855.

PREACHING THE GOSPEL.—We beseech the particular attention of our brethren in the ministry to the special and important duty of warning their fellowmen of the approaching hour of the judgment of God on the world, together with showing them clearly and constantly the only deliverance that God offers them by obedience to this last heavenly message. Alert the Presidents of Conferences and Branches to the great harvest; take advantage of the present summer and valuable season to preach out of doors everywhere that a hearing can

be obtained, and under every circumstance that is beneficial. Keep the weapons of the Elders and the Priests gleaming through constant use. God does not require eloquence or numerous speeches in this busy time, rather your own sincere *testimonies*, brethren! with respect to that which you know, and that which you have received from Him, and the way you obtained them, and that the testimonies are obtainable by your listeners.

APPOINTMENTS.—Please understand that we have taken the Presidency of the West Glamorgan Conference ourselves, for the time being, and the previous Presidency has no part or portion of the supervision, matters, or means having to do with the Conference, and we shall no longer acknowledge any payments made to them. You will yet hear more if by their perversity they oblige us to reveal additional information.

Elder Thomas Harries has been called and set apart as first Counselor in the Presidency of this Conference.

Wm. Lewis, of this Office, has been set apart as chief distributor of the Conference in place of A. L. Jones, and from now on let the assistant distributors of this Conference send all book payments to Wm. Lewis.

FURTHERMORE.—We give notice that Elder William Lewis, Anglesey, has been authorized to preside over the Conway Valley and Anglesey Conference, and we approve, exhorting all the Saints to obey his counsel, fill his needs, and pray for him; and may the Lord bless all who do so, is the prayer of

Your fellow servant in the Kingdom.

D. JONES, *President of the Church in Wales.*

ATTEMPT TO ANSWER THE QUESTIONS OF AMOS CLARK, IN THE 13TH NUMBER OF THE "TRUMPET."

MR. ED.,—Your correspondent wishes first to know—"What is the 'gift of the Holy Ghost' which Peter promised on the day of Pentecost; what were its effects?" My answer is that the Holy Ghost has substance, existing in immeasurable abundance; he is omnipresent, and reaches through all of space, which is various intelligent particles mixed with all other substances. There is no other more lively substance in all of God's creations than this knowing, omniscient, and omnipotent substance called the Holy Ghost. The

“Gift of the Holy Ghost” is various of these heavenly particles having come together within the man, which is a gift from God to those who obey his commandments. Its effects are splendid—changing the man with respect to his nature, encouraging him to tell the truth, to love everyone, to do good, to work justice, and persuading him to use his members and his ability which were formerly used to build the kingdom of darkness, now to build the kingdom of God, &c.,—He is a comforter that consoles the poor, oppressed Saints, and his effects are so evident on them, that they can sing without worry in the midst of their adversity,—the former fears and consternations, through His strength, were chased away, and perfect love has been planted in their place; He increases the desire in man, as far as his strength allows, to lead everyone, at all costs, to obtain it. Such who possess a great fulness of that trust in their God, as Stephen of old, who “looked up *stedfastly* into heaven,” and at times see the glory of God, and Jesus standing on his right hand. The man who possesses the greatest fulness of that is the primary target of all the arrows of the children of the underworld: as in former days, the same cause again brings about the same effect. Its effects were all the spiritual gifts mentioned in the New Testament, such as—the word of wisdom, the word of knowledge, faith, the gift of healing, working of miracles, prophecy, discerning of spirits, new tongues, the interpretation of tongues, dreams, visions, &c. If brother Amos Clark wishes additional light on this, we direct him to the “Scriptural Treasury,” and the heading “Spiritual Gifts,” page 247, for we know of no sincere man who has failed to be satisfied there.

The second question is, “Can a man be in the church of Christ, and yet be destitute of the witness of the Holy Ghost?” He can; for example, if a gentleman were to adopt a child into his family, to be considered his child, perhaps the gentleman would not consider it wisdom to give him everything that he gave to the others of his family at first; it is possible that bland food would be best for his stomach, &c., yet it would be foolishness for him to think that he was not one of the family because he did not receive the same food, and if he complained perhaps he would not receive anything, and the consequences would be that he would then be turned out. A wise

father gives “milk” to the baby, and “strong food” to the strong, yet the baby is a child in the family although he does not know that. So it is in the kingdom of God; a man can be in it without *knowing* that he is; but if he hears the others testifying of that, and if he sees the others enjoying the promised blessings, that is the basis for his putting his faith in works, doubting nothing, and striving until he receives them,—then the man has done his part—he is in the church, and God will not be delinquent in imparting to him every “gift” in its own due time—He knows the best time.

The third question is,—“In what state is a man after being baptized for the remission of sins until he receives the Holy Ghost?” That man is in a secure state, if the one who administered the baptism had received authority from God, but he is not in as happy a state as he will be when he receives a *knowledge* of the truth through the Spirit of God. Consider the transgressor of the law who has been sentenced to death. There is the poor man in deep sorrow, with no hope; but he is encouraged to send a petition asking the governor to release him; after the petition is sent he is still sorrowful, thinking that the day of his execution draws nigh; after the governor declares his release, the inhabitants of the city say,—“That man is sure to feel very happy now, after he is saved:” no! he is still in the same pitiful condition, because no one has arrived with that news for him. So it is with the man who has been baptized; although he may be more joyful than ever before, he is not as happy, until he receives *knowledge* through the Holy Ghost, although his sins have been remitted.

There I have made a brief attempt to answer the first three questions this time, considering that an answer to all of them at once would be too lengthy, and unless some brother feels more able than I to write a more comprehensive response, you shall have the remainder next time, trusting that your correspondent from Rhosllanerchrugog has received a witness of the Holy Ghost before now, which gives him more satisfaction than he can obtain from

His humble brother,

Formerly from Georgetown,

THOMAS HARRIES.

DAILY SALVATION.

(From the "Millennial Star.")

SALVATION is what the world needs, and it is what the Saints should seek for. It is the only kind that will prove effectual and eternal. If, as each passing day comes round, the works belonging to it are performed in righteousness, the faithful man has secured his salvation thus far, and as long as he does this he is going on to perfection, and doing all that he can, and all that the Lord requires of him. This is the way, and the only sure one, of obtaining the gifts, powers, and ordinations of the Priesthood, and of coming to a knowledge of the principles of eternal increase. Theory alone will not save men, it must be combined with practice. The Saints may talk and sing about the bright things of the future, to stimulate their faith and cheer their hearts in the present hour of trial and affliction, but they will not *enjoy* salvation except in proportion to their performance of the labors that are immediately before them.

There is nothing of greater importance to the Saints than keeping their covenants, not only with the Lord, but with their brethren and sisters, their wives and children, and the Gentiles with whom they associate and do business. All covenants or contracts made under the laws of the land where the Saints reside, are binding, and if they would be blessed and prospered, both temporally and spiritually, they should do their utmost at all times faithfully to keep them.

No covenant made under these laws is of more importance than that of marriage. Many of the world, and possibly some of the Saints, have imbibed an idea that we as a people consider marriage contracts, made according to the laws of England and other countries, of but little or no force. On the contrary, we consider it of the greatest importance that these contracts should be faithfully kept until either the laws which made them binding, or the Priesthood, shall release the parties, and the latter exercises its power in this respect only in Utah. How can the Saints expect to keep covenants made under a Celestial Law if they prove themselves unworthy of the privileges

and blessings of a lesser one, and are not able to keep the covenants and obligations of the marriage state in their lightest form? All that the Lord requires of His creatures is to keep the laws and fulfill the obligations of the sphere in which they are placed. If the Saints will keep the covenants which they have made under gentile law, in purity of heart, and according to the light and knowledge they have, it will be accounted unto them for righteousness. They will then be fitted to receive a higher law, of which they would be otherwise unworthy.

Men should stand in their place at the head of their families, and continually bear in mind that it is a small thing to be a master, but a great thing to be a Father. Therefore, let all your associations with the Saints, with the world, and more especially with your families, be in the kind and affectionate feeling of a Father. You should seek unto the Lord in prayer and humility, that you may have power first to control yourselves. This is the first and most important step toward controlling your families, or anything else which may be in your charge. The spirit of a taskmaster is not the spirit of the gospel; therefore, heads of families should let all their chastenings in their households be in a meek and quiet spirit, and they should remember that the spirit which they exercise in their families will be the one which will preside there.

Much has been said about the spirit of revelation, and yet it is very imperfectly understood. It is the privilege of the Saints so to live as to receive revelations continually concerning all that is necessary for them to know in order to walk in the path of daily salvation, and control in righteousness everything committed to their charge. The operations of the spirit are so plain and simple that they are often unheeded, until bitter experience brings reflection, and it can then be seen when too late that its warnings were rejected. The Lord's ways are not like man's ways, and therefore the small whisperings of the Spirit which He has given as a guide for his people, will often suggest things for their good which they in their self-conceited wisdom may think absurd and ridiculous. The Holy Spirit is a sure, unerring friend, and blessed is the man who strives to know its will, and follow its dictates, for his soul is filled with wisdom.

Some perchance forget their God in the day of prosperity, and when evil comes upon them suddenly, they find that He is far from them. When they or their families are sick, they find that their faith is weak, and that they cannot grapple with the power of the destroyer. A knowledge of revelation and an increase in faith are matters of cultivation, and are only to be obtained through diligent application and experience. Salvation is a science of which the Holy Ghost is the teacher, and the only principle of progress is the most attentive obedience. Obedience to that will include obedience to all the authorities of the Priesthood, for they are dictated by the same Spirit. Obedience, in order to be of a saving nature, must be attended with the testimony of the Spirit that it should be rendered, and that cheerfully. That is, when the way is pointed out by the Spirit, it should be walked in, no matter how simple, ridiculous, or unnecessary it may appear in a worldly view, or how many difficulties, dangers, or apparently insurmountable obstacles may stand in the way. When the Lord directs, He will take care of the consequences, and it is not the business of the Saints to trouble themselves about them. It is this fearfulness in the hearts of the Saints, this want of confidence in their God and themselves, which continually hedges up their own way and blocks the wheels of this kingdom. The Lord is ready to stretch forth his hand, and make his power more fully manifest in rolling on his work, if He had a people sufficiently strong in the faith to endure it. Israel will be gathered as fast as they are prepared for it, and many now get to Zion who cannot endure the light that burns there. A Temple will be built just as soon as the Saints show by their faith and works that they are prepared for its blessings. Zion will be redeemed and the House of the Lord built, when a people are prepared to keep the pure laws which must govern there. Satan will be bound and the Millennium ushered in, in proportion as the faith of the Saints and the power of the Priesthood increase on the earth.

Everything admonishes the Saints that in themselves they will find all the obstacles which oppose their progress in the way of salvation. The Lord is ready and waiting to show them the way as fast as they will walk in it. Then let them be diligent in every good

word and work, seek after the counsels of the Spirit, and strive to realize that as each day passes by they have made some progress in the way of eternal life.

DREAM OF THE LOSS OF A GOOD MAN.

DURING some night in my bed,
When I was fast asleep,
I perceived my wife by herself,
Shedding tears and moaning.

I asked her, what is the matter
That you are like that in such bitterness?
The answer I received—pay attention,
“My dear husband has died.

“I could give alms to the poor,
When he was alive, without missing them;
We had everything quite contented,
With never a need to borrow anything.

“He was a faithful man, and quiet,
In the church of God a high officer;
I must confess to my shame
That I troubled him each day.

“I reviled him cruelly,
Using perverse language;
But now I feel
That was an awful thing to do.

“Oh, that I had but one chance
To be with him again—I would be contented;
All talk is now vain,
I am a widow and destitute.”

Cwmcelyn.

ISAAC REES.

MISCELLANEOUS, &c.

SELLING HEAVENLY (CHINESE) WOMEN.—From the “*Times and Transcript*,” we understand that the remarkable Ah Toy, she who kept a house of ill repute in San Francisco for the last three years, has started toward China.

She brought with her to this country, about a year ago, on a return visit to China, a large number of women, whom she had purchased for about 40 dollars each. Their transportation cost 80 dollars each. She has sold out her *stock* at various times for from 1,000 to 1,500 dollars each, to Chinese merchants and gamblers. When she was about to leave for China, she got rid of the rest for 800 dollars each. The "Times & Transcript" understands from Mr. Cawalls, the Chinese lawyer, that these women do not dare to oppose such a transaction, since they fear their fellow countrymen so much.

WATER.—I quote the following from the work of Dr. Pratt on the Virtues of Water:—"If people would drink water they would be free from a variety of diseases, such as Shaking, Palsy, Apoplexy, Lightheadedness, Headaches, Gout, Gallstones, Dropsy, Rheumatism, Hemorrhoids, and the like. Drinking water strengthens the stomach, enhances the appetite, protects the eyes, makes the senses lively, and cleans all the pipes of the body, especially the kidneys and the bladder." If it preserves the physical eyes, it also in the "Word of Wisdom of God" protects the spiritual eyes, by its use instead of hot drinks, tea, coffee, &c.—*G. Roberts.*

NOTICE!

Notice to Emigrants!—President F. D. Richards intends to send the ship "Australia," 1500 tons, out of Liverpool, on the 28th of this month to New York; price of passage is £3 15s; children from one to eight years of age £3 5s; infants 10s. One must be there on the 25th. Make haste.

BOOK RECEIPTS FROM JUNE 18 TO JULY 5.—G. W. Davies, £13 14s 6c; Jonathan Ellis, £2; John Davies, £1 4s; Griffith Roberts, £1 17s 6c; Hugh Roberts, 18s 6c; David Jones (Anglesey), 14s; Thos. D. Evans, £2.

. Send all letters, containing orders and payments to *Capt. Jones*, "*Zion's Trumpet*" Office, *Swansea*.

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SWANSEA:

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