

ZION'S TRUMPET,

OR

Star of the Saints.

No. 19.]

SEPTEMBER 15, 1855.

[VOL. VIII.

“TESTIMONY, FAITH, AND TRUST.”

(From the “Deseret News.”)

I BELIEVE in the Lord Jesus Christ, in the work of redemption, in the principles of salvation and lives eternal; in the covenants of the work of the latter days, the coming forth of the Book of Mormon, in Joseph Smith, as the Prophet, Seer and Revelator to the Church of Jesus Christ of Latter-day Saints; in the revelations of Heaven through him, and in the principle of eternal lives.

One says, “O, I have such witnesses that my faith is established, yes, I have such trust in the work of the Lord, and in the testimony of his servants, so that I could stand before the world to proclaim these principles. I know that these things are true; yes, I could face the muzzle of a cannon, for I would prefer to die than to deny these things; yes, I know that Brother Brigham is a Prophet, and successor to Joseph.” Allow me to ask, do you know this through the witness of Jesus, or are you relying on the witnesses of men, and on the expressions and reasonings of the Elders? If you do not have a witness of Jesus, endeavor to obtain it without delay, and strive from day to day to keep it, remembering that without it you cannot possess that faith that leads to eternal life—without it you will not have the kind of trust in the Lord that will give you the privilege of entering into his presence, or that will sustain you

in the day of trial. I do not mean those trials of persecution we have from our enemies; for when we are persecuted, that is when we are strong; in those circumstances man is generally invulnerable. Very seldom do we hear of a man's leaving the cause of freedom while the army of the enemy is pressing in on him, rather it is the trials of a lighter nature that generally cause the fall of the Saint; or at that time the enemy is more likely to reach us. We feel that this or that brother has not done very well; or we feel that we have an idea of how to organize some things better than those that tended to be done. We begin to complain, to place blame, to give way to our feelings, the devil comes in to help us along, and before long we are driven from our place, and before we know it we are caught in the snare, and as the spirit of the devil comes nearer, and we give place for it to influence us, the Spirit of the Lord withdraws, and soon we are crippled in a cloud of darkness, left to wander, and soon we forget the Lord; this is how, to within a hair's breadth, we are misled in every case until our downfall is complete.

This is the path taken by every person who has left the truth; many were considered to be pillars in the church; many whose faith had become proverbial; many who had stunned the world with their witness, and their teachings had been listened to, and received praise and popularity; many who had recognized the power of God, and through whose administrations miracles were wrought, and the sick were healed; and there are even those who received the ministering of angels who have been led astray, and by giving way to evil influence have left the Lord, the One who bought them, and they have turned aside and been overcome. Therefore, brethren, let your trust be in God, may the focal point of your faith be in him, having learned through the revelations of Jesus Christ; and let your faith be established by the testimony of Jesus, which is the Spirit of prophecy, and let it be strengthened by the Holy Ghost, so that you will be blessed in the name of Jesus Christ. Amen.

A LATTER-DAY SAINT.

LETTER OF PRESIDENT H. C. KIMBALL TO HIS SON
IN ENGLAND.

G. S. L. City, May 29, 1855.

MY DEAR SON WILLIAM,—I received all of your letters when you were confined to your room by the smallpox. When the mail came in, I was on a journey to the southern settlements, in company with Presidents Young and Grant, and others; to the number of about twenty-eight carriages, which continued to fall in with us through the different settlements. We went to San Pete, Fillmore, Parowan, and Cedar cities; the brethren from Fort Harmony came up and spent the Sabbath with us. At Fort Harmony, the fort is between eight and ten feet high, 200 feet square; and the iron works were getting along very well; from their pocket furnace they had run some six or seven charges, and had made some *castings* from 200 to 250 lbs. each, while we were there; and they were casting machinery to start a forge hammer, to make their own machinery, and had cast some excellent specimens—one specimen of wrought iron was sent up to this city, as good as ever was made, and every prospect as good as could be possible. One difficulty was, they were deficient of men to carry on the business to good effect; our intention is to raise sufficient help from Great S. L. City to send down to them immediately, that the works may be forwarded. They have built and completed a very large furnace, which they will soon have in operation, and they are doing well, and prospering in that region of country.

When we went down, we examined a very beautiful coal bed in San Pete Valley, which will be opened immediately, and coal will be brought to this place, and delivered at 30 dollars per ton, to supply our blacksmiths and machinery, which it is supposed will be far cheaper than wood, and is as good as any I ever saw in Old England, and I am glad to say there is an immense quantity of it. It is in the mountains, right west of where we cross the San Pete river to go to Manti.

We left Cedar city for home on Monday morning, and arrived here on Sunday morning at half-past nine, being five days and

half an hour in traveling from Parowan city to Salt Lake City (270 miles). On our trip we preached at most of the settlements, exhorting them to improve, and remove their barnyards and other receptacles of filth outside the walls, adorn their cities, make the places glorious, and fruitful; this was our main preaching, that they might improve upon their talents, and build good houses and barns, to qualify themselves to be master builders here, that they may be able to qualify themselves to be master builders in the Holy Jerusalem.

A week or ten days previous to our going south, brother Brigham and myself went north as far as Box Elder, exhorting the Saints to observe the same, and awake from their lethargy, and serve the Lord, listen to counsel, obey His commandments, and prepare for those things that are speedily coming upon the world. I can say, we found the Saints in general, both in the north and south, on the improve, both in spiritual and temporal matters; and there are those things transpiring in the Valleys of the Mountains that awaken all to a sense of their duty, not only abroad, but at home.

From this place south, as far as we went, the grasshoppers have cut down the grain, and there is not fifty acres of any kind of grain now standing in Salt Lake Valley, and what is now standing they are cutting down as fast as possible. In Utah County the fields are pretty much desolate. In Juab Valley, not a green spear of grain to be seen; neither in San Pete, nor in Fillmore. In Little Salt Lake, they are still sowing; also at Cedar city. Since that country is so much later, the grain is not yet up; but the grasshoppers are there, ready to sweep it down, as soon as it comes up. In the north, as far as Box Elder, the scenery is the same: where they cut down the wheat, it seems to kill it, so that there does not seem to be any chance for recovery. I suppose there is three times the amount of grain put in, than there has been at any previous time in the mountains; and there seems to be one entire desolation, and, to look at things at the present time, there is not the least prospect of raising one bushel of grain in the Valleys this present season; still

the grasshoppers may pass away, so as to give us a chance to sow wheat and corn late. I may say that there is more green stuff in the gardens in Great Salt Lake City than there is in all the rest of the gardens south, still there are a great many of the gardens in the city entirely ruined. Brother Staines told me this morning that he had 500,000 young apple trees come up, and they are all cut down to the ground; and many gardens where the *peach* trees were full of peaches, every leaf and *peach* is gone. You never saw a greater prospect for *peaches* than was manifested in Salt Lake Valley, mine with many others still stand good—loaded with *peaches* so that many of the limbs hang down, burdened with fruit. My plum trees are loaded this year, for the fourth time.

Now with all this desolation staring us in the face, we have not seen one face with a downcast look, rather all look lively, cheerful, and pleasant, with the exception of the faithless and apostates; we are in hopes that their sorrow will increase—that they will start for California, or some other place, and that speedily—not a great many left now, as a good many departed some time ago. My feelings are, and have been,—that if the Lord should so order it that our crops are destroyed, I shall take it as a forewarning, that there would have been a greater evil come upon us than a famine for bread. I have no fears, neither have the righteous, that we will starve, inasmuch as we are faithful and will keep His commandments; the Lord has said, it is His business to provide for the Saints, and He will do unto us as He has hitherto in our times of want.

Colonel Steptoe left here with his command about the time brother Brigham and I went north. He sent a part of his command south, while he went with part north. . . . The Gentiles have pretty much left us, and we feel very happy, for we had rather dispense with them, and go without bread—for, if we have no bread, they will not be very apt to come to us. As I have said and now say, I would rather see my family dig roots, and live on meat all the days of their lives, and be Saints, serve their God, and lay a foundation to obtain eternal lives, than to see them have plenty and go to the devil, as many are going, who have not appreciated

their blessings; and I can truly say, William, of all people who now live upon the earth, we, the Latter-day Saints who are living in the mountains, have the greatest reason to be thankful, for we are blessed, for we seem to increase in property and in the comforts of life; they seem to come upon us spontaneously—many do appreciate it and many do not: and of all the sins that man can be guilty of, the greatest is the sin of ingratitude to our God, who has so abundantly blessed us. Methinks my son William sees these things more plainly now, than he did before his eyes were opened to see the starvation and poverty in that old world where he now resides.

My family, with yours, are comfortable, have good houses, plenty of good clothing, good flour, potatoes, and other vegetables, plenty of milk and butter, and among a good people that worship and serve their God. We are all at peace among ourselves—that is what the world cannot say, nor any two sects or parties on the earth; our union is increasing daily, and we can acknowledge the hand of our God in all things, and see his handiwork among the nations.

Last fall, after Colonel Steptoe with his command came in here, with Judge Kinney, Mr. Hohnan, and many others, we treated them as gentlemen should be treated, and invited them to our parties and habitations, and feasted them, and tried to make something of them. While doing this, they began to take unhallowed liberties with the females. Sometime in February last, brother Grant and myself were at meeting; brother Brigham, being unwell, was not present. I got up to speak, the Holy Ghost fell upon me, and I spake as I was moved upon, and exposed their wickedness and abominable corruptions in our midst, and they took offense.

Brother Jedediah backed me—it was quite an earthquake for them. Previous to this we were the finest men that lived, and they had expressed it publicly and privately: and afterwards they said, there was not a meaner set of men than we were, from the Governor down, and they were ready to take our lives. This trouble was brought upon us in consequence of their breaking through the bulwarks with women; and some poor miserable

devils, who had the name of Saints, and unfortunately were in the shape of men—some who professed to be Saints, came out pretty stiff on Jedediah and me, thinking we were wrong, and said, if President Young had been present, we should have received a chastisement from him, and expected we should be chastised by him when he did come out. When he did come, he came out for sure, he backed our testimony, and went far ahead of us. You may be assured it brought much silence, and great contempt upon those who had censured us. . . . *Judge Shaver is a gentleman, and has proved himself, thus far, a good man; and minds his own business.* He is the exception to the general rule.

Elders Hyde, Heywood, and some dozen or more of the missionaries to Israel started for Carson Valley, two weeks ago.

[Then he gives an account of about a hundred other missionaries also, with their teams, the animals, and other necessities, who were going to settle in among various tribes of Indians, or Israel, and he says,]—The Indians, in all our travels, are perfectly peaceable and friendly, and are more intelligent—they have become good workers. Kanoshe, with his men, has got quite a farm on Corn Creek. He is living in a respectable house. We went to see him. He, with eight or ten of his men, went with us to Cedar and back. He went in a wagon and took his *squaw* with him, so as to be like the big Chiefs. He preached to the Indians at Cedar city and Parowan. At each place the Indians dropped their chiefs, because they were lazy and would not work. Arrapeen has been up here with his tribe,—he is the Chief in place of Walker; they are all kind and good. Arrapeen went into the stand last Sunday, and exhorted the Saints to listen to Brigham, take his counsel, and do as he said.

The Temple foundation to the commencement of the basement story will be completed in about two weeks. The work is going on first rate on the public works. Brother Brigham's second large house is nearly up, and many improvements are going on in the city.

The price of flour here is at present £1 5s, and wheat is 8s 4c per

bushel.

Now I'll speak of things in the family. Your mother is enjoying very good health, and is in very good spirits; so are all of my wives and children, and they have a good spirit, and their hearts and affections are becoming placed on heavenly and sacred things, and doing the best that they know how. . . . As for our horses, cattle, and sheep, they are all doing extremely well; where there has only been 300 lbs. of wool, this year I have had 425 lbs. Almost as many lambs as there are sheep this year. I can say we are all doing well and have the comforts of life, and this is general among the Saints in the Valleys. The presiding brethren are all well, and send their regards to you.

God bless you all with life, peace, prosperity, and eternal lives, in the name of Jesus Christ. Amen.

I remain, your affectionate father,

HEBER C. KIMBALL.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, SEPTEMBER 15, 1855.

NEWS FROM UTAH.—Among the many bits of interesting news that have come from Utah lately, there is none that has captured more of the attention of the corrupt Editors of the world, nor any that has appealed to their taste more than the destruction done by the grasshoppers and the locusts; some of them boast that this is the judgment of God, sure to bring “Mormonism” to a more pitiful death than could all their enemies throughout the world; they believe that the famine will force the Saints to leave Utah in search of food; the United States cannot transport food so far away to feed more

than 50,000 people over the winter. But despite how sad it is for the Saints to suffer such a loss, it is good that they have a better God to rely on, than on the mercy of the "Christians" who drove them from their midst to perish if they would, and we will be surprised if the tables do not turn after this, just as it was not exiled Joseph who went back to Canaan, rather those who exiled him were forced to come to him for food. If things do not turn out that way, again, despite how black the present clouds may be, we do not know anything about the purposes of God for his children or the world. The eyes of the Editors and the Reverends of the world see the purposes of God only as far as the grasshopper jumps; however short its hop is, the shortsightedness of the wise men of the world is just as short. The Saints are aware that God has said that it is His business to watch over his children, and He will do so better than they can do themselves, if they obey His commandments. It is He who has called them there; it is He who has given them the task of building Zion and her temples, and as surely as that it is He who will feed them also, no matter how that may be done. We are pleased to understand that the Saints are sufficiently faithful to expect salvation from the Lord in this distress, as did Israel of old. If the judgment begins from God's side, where will the ungodly and the sinner stand?

We are informed through the more recent news that the seagulls have come in clouds again after the grasshoppers, as during the first season of their settling there, and let those who mock us in our adversity beware lest the birds of heaven prove themselves more merciful and inspired than they. But this we know, that this like everything is a test of the faith of the faithful; and although some will fear to gather there according to the word of the Lord, that will not affect the pure in heart, so as to deflect them from going there.

FOREIGN INTELLIGENCE.—From the "*Luminary*," from the 14 of July, we glean the following:—That the Honorable Orson Hyde, (who the Editors of the States declared was in St. Louis at the same time searching for ten new wives,) together with the Hon. G. P. Stiles and J. L. Heywood, have gone from G. S. L. City to Carson Valley, to establish a new County in the Territory. Our revered brother, the Editor, has gone to the Valley, intending to return before winter, and

has entrusted the *Luminary* to the able Editorship of our dear brother Orson Spencer; that Elder J. T. Bell, the late president of the mission in the Mediterranean Sea, and his wife, have died in the camp on their way to Zion; that Elder Sechrist, the president of the camp, died by overworking himself in searching for the camp animals who had strayed. The camps of the Saints have been quite healthy until now, except for a few with Cholera, which has taken away some of the Saints of Texas, who were in the camp of President Blair. The Indians had not troubled any of them until then. John F. Flourney has petitioned the senate of the State of Georgia to permit Plural marriage; but we have not heard what success he had. Great success has followed the immigration of the Saints this year along the new way to St. Louis; from among about 1,200 who emigrated on board the two ships, the "Juventa" and the "S. Curling," not one died on the sea or land until St. Louis, which, in comparison to the frequent deaths that took place among all the other emigrants except for the Saints, was cause for much surprise throughout the States, and was lifted to the wind by the newspapers in general.

From the "*Mormon*" for the 28th of the previous month, we glean:—That all the camps of the Saints, except for two or three, started on their way from the camp site, Atchison, before the 8th; the others started within three or four days, and they transported with them the engines of a steamboat, which Brigham Young will make to navigate on the Great Salt Lake; our revered President Daniel Spencer was there healthy at that time; may the Lord bless him that he may return healthy and soon. The Saints who run the P. E. Fund farm, at Mormon Grove near Atchison, and the other Saints who are gathered there to prepare to go forward next year, had quite a feast and a lovely time; they loaded all their tables with toothsome products of the farm itself, which was remarkably fruitful and expectant of helping the poor Saints in the future. General success is following the efforts of the Elders who are traveling through America, from Canada to Texas, and many of the old Saints who had gone to sleep are awakening and preparing to go home to Zion; Elder G. Q. Cannon has landed in San Francisco with the intent of Overseeing the press there under the Editorship of P. P. Pratt, and of publishing the Book of Mormon in

Hawaiian. It is said that the Saints in the San Bernardino settlement have discovered an abundance of gold in the mountains near them; but we trust that it is iron ore, lead, coal, or the like, lest the "yellow god" attract worshipers there to corrupt their morals, and turn their paradise into a hell for them. The Saints have made a new settlement in the valleys of the Vegas, between their southernmost settlements in the Great Basin and San Bernardino, near the Virgin River, not far from where it discharges into the navigable Colorado river. It is said that Col. Steptoe had not refused the Governorship of Utah, but that he sent word to Washington that he would take the office were he to have his place in its army after serving his time in that office, and a response back was expected soon. The revolution in Mexico is growing fierce, and hasty preparations are being made along the Rio Grande, &c., to join three states into a republic, and join the union of the United States. A new gathering place for the Saints in the Islands of the south sea is quite successful, and the natives of the various surrounding islands come there willingly to labor under the supervision of the American brethren.

CONVERSATION BETWEEN A SECTARIAN,
A MORMON, AND AN ATHEIST.

[Continued from page 135.]

Mormon.—I have no doubt but what you will be satisfied, Mr. Sectarian, with the order of the New Testament to prove the divinity of religion.

Sectarian.—I will, for the infallible rule there tells me that many believed in Christ when *they saw* his miracles, but first I prefer to hear how one may have proof of the divinity of your religion, before debating further like that.

M.—I prefer to show the true and only way, to taking the trouble now to prove that God's purpose in working miracles was not to convince men to believe his word, although the chastisement of Christ to sign-seekers, and the fact that they did not believe the miracles they saw, should prove the point clearly, or it should prove

that God was disappointed in his expectation. Your denial of the last forces you to believe the first; but, since false signs and wonders, etc., were made, it seems to me that the most correct way to come to a *knowledge* of the truth of the doctrine is through believing the testimony of God's servants, obeying their message, and receiving the enjoyment of the gift of the Holy Ghost, who alone can enable you to properly discern divine things, and through whom God reveals them, and without whom no one can discern the things of God, for Paul says, "The things of God knoweth no man, but the Spirit of God," and thus he who refuses a religion that promises this, without proving it, does harm to his own soul, you see.

S.—Do you wish to show that no one can discern whether your religion is divine or not without giving obedience to its requirements first? Although I do not believe that anyone knows that his religion is divine, or that God gives revelations, I do believe that that which is in the holy scriptures is sufficient.

M.—"The things of God knoweth *no man*, but the Spirit of God."

S.—Yes, surely, no man, *no one* else but the Spirit of God.

M.—"Now we have received, not the spirit of the world, but the spirit which is of God; that we might *know* the things that are freely given to us of God." Those who possess the Spirit of God are the ones who know the things of God, and no one else can.

S.—Well, I hope that I have the Spirit of God, no matter how lowly I am—the dust of the earth: and if I do, I am fit to discern godly things.

M.—Your earlier denial of modern-day revelation proves the opposite, for through God's having given revelation through his Spirit his children were able to recognize that which was of Him; that is how Peter was able to acknowledge that Christ was the Son of the living God,—"Blessed art thou, Simon Bar-jona, for flesh and blood hath not *revealed* it unto thee, but my Father which is in heaven." What does Paul say?—God has explained them or revealed them to us by his Spirit. Then blessed art thou, Simon, for it was not by *seeing* a miracle that thou has acknowledged His Son Jesus Christ, which is life eternal, but by the gift of God, namely the Holy Ghost, through whom divine things were revealed also to the Corinthians. Another proof that through believing and obeying the word of God

is the only way to *know* and to *discern* the things of God is the fact that "faith cometh by hearing [and not by *seeing*], and hearing by the word of God," for "how shall they preach, except they be sent?" The way to recognize who has been sent by God is to remember that God has not sent a single servant to the world without letting him know what word to preach, and saying, "Thus saith the Lord," or without truly proving his word to his adherents.

S.—Then there is a way to know, but one cannot know before obeying?

M.—"Now we have received the Spirit, &c., that we might KNOW." Not knowing before receiving the Spirit of God, namely the Spirit of wisdom and revelation (Eph. i, 17), which you have denied; and one cannot receive the Spirit of God except by pleasing God, through faith, after it comes by hearing; consequently, you cannot know before receiving the Spirit of revelation, or receiving that before believing the word of God through his servants, and obeying it.

S.—Then in what condition do you say that I am in if I am destitute of that Spirit?

M.—That of a natural man, or uninspired; and the apostle says, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Would it not be transgressing a rule of God to attempt to convince a man through seeing while He says beforehand that they are foolishness unto him; and would it not be foolishness, since he *could not* know them, namely the things of God?

S.—It is true that that is scripture, but you set yourself above being judged, whether you are right or not, without obedience to you.

M.—Yes, we do, for he who is spiritual discerns all things, and he is *not* discerned by the natural man.

S.—Well, we shall speak again; I must search more into the matter, and properly organize some questions that are on my mind.

Judge.—I would be glad to hear more about a God who gives revelation, but there is no ground on which to refuse the fair offer of our Mormon friend. Good day to you until we meet again.

Swansea.

WM. LEWIS.

SEVASTOPOL MASSACRE!

(Can be sung to the tune "MEN OF HARLECH.")

ALAS! from the tumult and the wars,
That are in Russia and her regions,
Men are killed by the thousands,

In Sevastopol.

The armies of England, France, and Turkey,
Are now enraged,
And hurling fiery balls,

Into Sevastopol.

Great howling follows,
And all the people are afraid;
Setting the houses on fire, and the little children
Are dead in the massacre:

Alas! from the great lamentation and the howling,
Heard from by their dear parents,—
They are in affliction and misery,

In Sevastopol.

Sleep escapes them because of their fears,
The horror of treachery after the battles,
They fear being made into pieces,

In Sevastopol;

The sound of their voices is heard in the distance,
Because their wounds are so painful,—
Thousands lost their limbs,

In Sevastopol:

Mothers are seen there,
Weeping at their doors,
Grievously feeling that a great judgment,
Is killing their relations:

They feel that their dear friends,
Have been killed by their enemies,—
They weep daily in their longing,

In Sevastopol.

Pestilence is killing thousands,
In the land of Russia and her regions,—
They are also shivering from the cold,

Near Sevastopol.

The object of attention, all the peoples,
 The city of tumult of all the nations.
 The dwelling place of the ghosts of cruel wars,
 Is Sevastopol;

The fountain of worries,
 From which signs originate,
 That the anger of God is on mankind,
 For refusing to live honorably;
 O, that all the peoples could know,
 That Russia and her wars,
 Are signs of the God of heaven,
 In Sevastopol.

Flint.

THOMAS CONWAY.

PAYMENTS TOWARD THE DEBT OF THE WEST
 GLAMORGAN CONFERENCE, FROM AUGUST 24 TO
 SEPTEMBER 10.

	£	s.	c.
1. Thomas Richards, Aberafon . . .	0	2	6
2. Mary Richards, his wife . . .	0	2	6
3. Ann Llywelyn, Abercenffig . . .	0	0	6
4. William Llywelyn, ditto . . .	0	0	6
5. Mary Basett, Cwmafon . . .	0	2	6
6. William Hanwering, ditto . . .	0	5	0
7. Hopkin Jones, Morriston . . .	0	15	0
8. Gwenllian Jones, his wife . . .	0	8	0
9. John Perkins, Llansamlet . . .	0	10	0
10. Thomas Fisher, Swansea (English) . . .	0	7	6
11. Edwin Fisher, his son . . .	0	2	6
12. Elizabeth Llywelyn, Wig . . .	0	2	6
	£2	19	0

N. B. Some others have paid part, but they will not be acknowledged through the TRUMPET, until they have fulfilled their promises.

MISCELLANEOUS, &c.

NEWS FROM EUROPE TO AMERICA IN SIX DAYS.—The Port of St. John, Newfoundland is prepared to receive the steamships that carry the letters, from which place they can send news with the Telegraph from within six

days of their departure from these ports. At the beginning of 1858 it is intended to do that within practically as many minutes!

THE BATTLE OF TCHERNAYA,—which was fought, June the 16th, at the foregoing place, near Sevastopol. The unified armies had made great preparations for the enemy, which they expected daily, and which came and had a very warm reception by the hosts established near the bridge and on the tops of the nearby hills. It was not long before 8,500 Russians were wounded, from which they left 3,000 dead on the field.

SEVASTOPOL OVERTAKEN.—Through the news which came with the *Electric Telegraph*, dated September 9, we are informed that the town of Sevastopol is in possession of the unified armies; that the Russians have escaped to the north side of the port, and that all their ships have been destroyed, except for a few steamships which they used in their flight.—If this is true, as it likely is, although the flying news of the Electric Informer has not always reported the truth, one can determine that a great sacrifice has been made,—that human blood has flowed in streams, and has paid dearly for Sevastopol. This is easily determined when we remember that unsuccessful attack on the Malakhoff and the Redan, the chief defenses of the town of Sevastopol, when entire regiments were cut down by the emissaries of death sent from the cannons of the enemy.

CONFERENCES OF THE SOUTH.—East Glamorgan on the 30th of September, Brecon on the 7th of October, Monmouth on the 14th, West Glamorgan on the 21st, Llanelli on the 28th, Carmarthen on the 4th of November, Cardiganshire on the 11th, North Pembroke on the 18th, and South Pembroke on the 25th.

RECEIPTS FOR BOOKS FROM AUGUST 18 TO SEPTEMBER 6.—Wm. Lewis, Anglesey, £1; Ben. Jones, £2 4s 3c; Lewis Davies, £2 10s; Griffith Roberts, £3 0s 7½c.

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

CONTENTS.

	PAGE.
Testimony, Faith, and Trust.....	289
Letter of President H. C. Kimball to his son in England.....	291
Editorial.—News from Utah—Foreign Intelligence.....	296
Conversation between a Sectarian, a Mormon, and an Atheist.....	299
Sevastopol Massacre.....	302
Payments toward the Debt of the West Glamorgan Conference.....	303
Miscellaneous, &c.....	303

SWANSEA:

PRINTED AND PUBLISHED BY D. JONES.