

ZION'S TRUMPET,

OR

Star of the Saints.

No. 6.]

MARCH 17, 1855.

[VOL. VIII.

DISCOURSE OF APOSTLE ORSON HYDE.

Which was delivered at Great Salt Lake City, October 8, 1854.

MY BELOVED BROTHERS AND SISTERS,—I am called upon this morning to make a few remarks, and speak unto you concerning the way and manner of gathering the people of God.

In the first place, to show unto you that there is no religion with which we are acquainted, except that of the Latter-day Saints that can, in its exercise and in its operations, bring to pass the fulfillment of the predictions of the Prophets. All the types and figures presented to our Lord and Savior to illustrate truths, weighty and important, show that in the last days there is to be a gathering together of the people. They will be gathered by the peculiar attraction that will prevail at the time when they are not weighed down with mortal tabernacles, but released from this cumbrous clay, their immortal spirits will be gathered around the throne of God, there to receive a welcome into the everlasting glory prepared for the righteous, or to hear the dreadful sentence, “Depart, ye cursed, into outer darkness, where there is weeping, and wailing, and gnashing of teeth!”

But, my friends, there is to be a gathering of the people here on earth. The husbandman, when he sows his seed in the soil, watches it, and cultivates it with care; he does not wait to reap his

harvest in some other region, but he reaps it on the ground where he sowed his seed, and there he realizes the benefits and returns of his labor; not in some other country, but here.

The Savior says, the kingdom of heaven is like a fishnet that is cast into the sea, which took of every kind, both good and bad, and by and by they brought the net to the shore, and gathered the good into vessels, and cast the bad away. So shall it be in the last days, in the end, when the gathering dispensation shall be introduced, and the Gospel net be drawn to shore; not in some foreign clime or mountain, beyond the bounds of time and space; but on the shore that skirts the margin of the water, as testified by this figure; so on earth, the gathering of the people will be.

We are also told the manner in which they shall come. They shall come upon swift beasts—upon dromedaries and camels; “and the ships of Tarshish shall bear them home, and a highway shall he cast up for the ransomed of the Lord to walk in.” That highway is not an immaterial one, that leads to mansions in the sky, but it is a highway that has to be cast up on earth; and it may be that the very railroads that are being cast up are one means by which the operation of the gathering will be greatly facilitated. This may be the subject which the Prophet had his eye upon when he said, “The lion’s whelps have not trod there, and the vulture’s eye hath not seen it.” At that time it was not cast up; but was reserved to be cast up in the last days. The lion’s whelp had never trodden there; but, by and by, it might when it was cast up.

The old Prophet had his eye upon the increased speed of ships; but our translators have made him to say that swift messengers shall be sent to the nations afar off in vessels of bulrushes. What do we understand by vessels of bulrushes? Do we ever see such vessels, or hear tell of such, except the cradle that was made for Moses to float in on the Nile? Have we ever read of men, swift messengers going in vessels of bulrushes?

It is nonsense; such a vessel could not withstand the buffetings of the winds and the waves, nor ride in safety through the elements contending with each other, as it were, for empire; or as if the winds and waves were both armed with eager vengeance, to see

which should first grasp the little speck struggling for life upon the surface of the boiling element. Who believes anything of this sort? The idea is inconsistent. But when we come to look at it in another point of view it is not so inconsistent and obscure. Brother Carn who is present knows how the German Bible reads. I believe it calls them pipe ships. The bulrush is hollow, resembling a pipe, and the old prophet had nothing else to represent his idea by, but the bulrush; though he saw ships in which hollow pipes and *tubes* were running in every direction, and he was at a loss for the name "Steamship" to apply to them. He says that missionaries shall be sent in Pipe ships, looking at the time when steam should be used as a propelling power. What is this steam power for? Is it merely for the accommodation of mankind? Or has God made this an important agent to perform His work—to facilitate his purposes in the last days? The matter is unquestionably the design of the Great Creator; not only so, but there is another thing in connection with this, the Savior says, in speaking of his coming, it shall be like the light of the morning, or like lightning that shineth from one end of heaven to the other, even so shall the coming of the Son of Man be. What do we behold being constructed on earth to bring about the designs of heaven? We behold the *electric wire* running from one country to another, and already it is in contemplation to carry it across the Atlantic, to bring all nations in immediate communication. Does this look like the lightning that spreads from east to west? Even so shall the coming of the Son of Man be! The electric telegraph takes it from eastern climes to western. It is so quick that a speech made in Washington city at twelve o'clock is delivered in St. Louis at half past eleven the same day. Electricity flies with so much greater velocity than the earth, that it is half an hour before the times between Washington and St. Louis; even so shall the coming of the Son of Man be. Or in other words, in the last days intelligence shall fly with such rapidity, so quick shall it be in the day of his coming. We conclude that we are approximating very near that time. We are getting, as it were, in the neighborhood of it. Now, says He, watch! when you see the fig tree and all the trees beginning to bud, and put forth

their leaves, know that summer is nigh: and when you begin to see these things come to pass, lift up your hearts and rejoice, for your redemption draweth nigh.

I may have begun at the wrong end of my discourse, but if I have, I will get at the other end of it before I have done; so that you shall have all the parts of it, if the Lord will give me strength through your prayers. You shall have the sum and substance of what I was required to make known to you, but I must have my own way of telling it.

The gathering of the Saints together is to take place. "But," says one, "we do not believe that the gathering of the people will take place in the last days literally; we do not believe that angels will minister any more to us." The old-fashioned religion is, "We have got all that heaven was pleased to give, and that can be proven by the good Old Bible. Let the angels stay in glory, and we will stay on our farms, and go to church from one year to another, and follow up the same routine over and over again until we go down to our graves, and that is the end of our service in the flesh." Do you not see that all of the Christian world reject the administration of angels, the Latter-day Saints excepted, and some few others that believe in these things?

There are many in the last days, who believe in *Spirit Rapping*, and in such kind of angels that have no mouth to speak. The angels that visited the servants of God had mouths, and they spoke! Suppose you were to ask me a question, and I have intelligence and a mouth to communicate but, instead of speaking to you, I set the table to jumping, or kick over the chairs and the bureaus, &c. What would you know about it? You would know the devil was to pay; you would know there was a total absence of good feeling and intelligence. Man was created in the image of God, and the holy angels that surround His throne, the flaming messengers to bear His will to man, are in his image and likeness. Even the servants of God in the days of old, when they saw one of those celestial spirits, began to bow down and worship him, as though he were the God who created the heavens and the earth; but they were commanded to worship God. There he was, standing in the image of his Maker, and the Prophet mistook

him for the Lord. These angels are in the likeness and image of God, and men are also in His image. I believe, if God gave me a message to deliver to the people, and I did not deliver it in the legitimate way, He would close my mouth because I would not give it in the way he gave it to me. *Spirit Rappings*, below par!

What is the matter? There has some dreadful thing taken place. What is it? We cannot tell you any thing about it, only there is a wonderful ado; a wonderful thing has happened in the land of Ham. I tell you, those who reject the truth borne to them by the servants of God, who speak to them in plainness, will be acquainted with muttering spirits that know nothing for their good: for, for this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned who believe not the truth, but have pleasure in unrighteousness. When people reject the truth they become the plaything of wild delusive spirits, and are tossed to and fro by them like a bubble on the wave. True messengers of God do not come in this way; but says the world, "Angels came in olden times, but do not come now to earth any more; they have gone to heaven, and there is nothing more for them to do here." I can speak to the servant of a king when I cannot speak to the king himself. I could approach the lower orders of his subjects when I might not approach the higher circle. If men reject the administration of angels, and will not believe in their existence, nor regard their words, I do not know how they will ever obtain access to the king. If they will not acknowledge his ministers, I do not know how they are going to speak to the king himself.

Have angels anything to do with what will take place in the last days? He makes his angels ministering spirits, and they are sent forth to minister for them who shall be heirs of salvation. The Lord is everywhere present by his ministering angels, just like any other king, who has ministers everywhere throughout His dominions; and God's ministers are everywhere; He has servants tabernacled in flesh on earth, and they are going through the land in every direction, and God is present everywhere with them; and He knows everything. How? When His angels and ministers tell Him of it, like any other ruler. I have been at some of the prayer circles and meetings in the

sectarian world, and heard their pious minister say, "Come, sinner, bow to the yoke of Christ; behold the guardian angel standing waiting to be the honored agent to carry the news to heaven, that one more soul is converted." If God knows it already, what is the use of angels to carry the intelligence? God knows everything through his agents, or servants, and that is the way He is everywhere present. But if you were to see Him in propria persona, you would see a person like yourself. How was it with Stephen? Was God scattered to the four winds everywhere? If He was in particles smaller than any mathematical calculation could define, you could not see Him. But Stephen, "being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold! I see the heavens opened, and the Son of Man standing on the right hand of God." If God was without body, parts, and passions, how could Stephen know whether he stood on the right hand, or the left, or whether he stood upon either side?

(To be continued.)

EXCERPTS FROM A LETTER FROM THE VALLEY.

*Willow City, Valley of the G. S. Lake,
October 25, 1854.*

MY DEAR PARENTS,—I take this opportunity to write to you, hoping that you and the family are healthy as I am at present.

We departed from Kansas, about 1300 miles that side of the Valley, on the 2nd of last July. Since we had no opportunity of obtaining provisions afterwards before reaching the end of the journey, we prepared as if we intended to cross the sea. Each one had 100 pounds of flour, 13 pounds of bacon, dried apples, tea, sugar, &c. There were ten of us in each wagon, and 50 wagons formed a company. Plenty of milk was obtained from the cattle. We had a lot of trouble learning how to drive the oxen, and everyone had great fun watching us try to do that. There was a Captain for

every ten wagons, and a tent for each one. Six of us at a time stood guard during the night. Sometimes we would make a circle with the wagons at night ready to bring in the cattle in the morning, and when the Captain would shout, "*Hitch up your cattle,*" you would see everyone rushing with his cattle toward the wagon. Some days we would stop for the cattle to rest, and for the women to wash clothes, and make bread. I was in the same wagon with William Richards from the vale of Glamorgan; his daughters did all the washing, baking, &c., that I needed. The weather was warm at the start, and dry most of the way. The land rose gradually to within 200 miles of the Valley. We were at that time 7000 feet above sea level, and the weather was quite cold. We saw the *buffaloes* along the plains as numerous as the cattle on the mountains of Wales. The Indians were our neighbors. We had no trouble because of them. One day before we reached Fort Laramie, they killed in a battle 30 of the soldiers there,—almost all that were there. That frightened us somewhat, but we were able to pass by without opposition. We saw many other wonders which are too long to describe, but I say to you, come and see them.

Wagons were sent from the City to meet us, 300 miles, loaded with provisions so we lacked for nothing. We reached Great Salt Lake City on the 1st of October. I saw a host of Saints I knew.

The City is laid out in a most excellent manner; an acre of land is given to every house, which costs a dollar-and-a-half generally. One earns from 8 to 9 shillings per day for working. The price of wheat is 8 shillings, and the potatoes are 4 shillings per bushel, meat is 5 pence per pound, and the majority make their own cheese and butter. Clothes are expensive.

I settled in this place, Willow City, 15 miles from Great Salt Lake City. I obtained work cutting hay for 15 shillings per ton, and I got to choose my place in a field of 12 or 15 acres in size: I cut a ton per day. This is a good place to farm; land is available free apart from paying to measure it, and it produces the best wheat I ever tasted. You get one bushel for every seven you thresh. You can grow oats, *Indian corn*, and the best potatoes here, and also sugar beets. There are fruits here I have never before seen, namely melons, and

watermelons; many of them are eaten cold; they are similar in taste to pears back home. Everything is produced here to sustain man and animal. There is no need for broad lands, for there is plenty of grazing land for the animals outside the place where wheat is grown, &c. Herdsmen tend the cattle, and are paid by each farmer according to the number of his cattle. You can get plenty of hay without enclosing the hay fields; you just go out and cut it. There is no need for it except for the smallest part of the winter, and thus there is no need for a man to use his land for anything except crops. I think of some back there who did not know how to get land, though they were willing to pay dearly for it, who may doubt me, and think that we disagree with one another about land, but I tell the truth; I was offered 5 fenced acres for working 16 days, but I was told it was too high a price. Here there is every fair chance for a man to live according to how hard he works, with no one living at his expense or enslaving him, rather he has the opportunity of being on the same level as anyone here by his effort. . . .

Tell those who are coming here next to bring fishing hooks and nets.

I am as healthy here as I have ever been. . . . Obey the gospel, and come here. Remember me to my friends, and receive this from

Your loving son,

EVAN MORGAN.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, MARCH 17, 1855.

SUCCESS OF THE GOSPEL IN WALES.—We are informed by several Conference Presidents that they have scheduled a meeting for all the Saints of every Branch to come together the first Monday night, and

the third Monday night of every month, to pray for the blessing of the One who owns the work and efforts of his children throughout our land to save the souls of their fellow men, and we understand that He is acknowledging their request and answering their prayers graciously, by pouring out his Holy Spirit abundantly on these meetings; and from several places we hear that He is imparting his spiritual gifts on the Saints there, and strengthening them to convince their neighbors effectively. In some places the inactive are receiving renewed life, and some who were withered for a long time have received gifts; tracts are being distributed by those who go out to sell them, and they bring payment for them to the following meeting, and they shall receive others to do the same. In this manner some Branches are selling all the tracts they have on hand, and they are requesting more, and the effect of that is obvious on the buyer and on the seller—the latter enjoys more and more of the Spirit of the work, and he rejoices in the fruit of his labor when he sees others becoming members of the Church of God. Even though this busy day is a day of few words, and a day to work as well as to pray, yet may the Saints always remember to connect the two together, because for all things, “God is who gives the increase.” We wish every success for these meetings where they are being held, and we expect that before long there will be no Branch without them, or member who can neglect attending them. Who does not see the power that would be in the faithful and earnest prayers of all the Saints throughout our land at the SAME HOUR in the ears of our Father; and who does not prophesy an overflowing of blessings corresponding to that? Pray, yes, pray together, those who know how to get an answer to their prayers, until the important message we proclaim receives the success it deserves.

All that we see and hear in these areas, and what we understand from the other Conference Presidents are sweet proof that God is prospering his work. A general commotion is getting underway, the bones of the dead are shaking, and moving to the waters of baptism here, and other places—tracts, under the blessing of the Lord are waking up the world and the church, and the devoutness of the Saints is winning respect and obedience to their religion.

“THE MORMON,”—Is the name of a newspaper that is being published weekly by Apostle John Taylor in New York City, U. S. of America, and judging from the sample of the content of its first issue,

which recently came to hand, together with our acquaintance, and that of thousands of others through the two continents, with the skill of its Editor, we feel great pleasure in commending "THE MORMON" to the attention of our readers, hoping that our distributors will feel the same pleasure in widening its circulation as much as they can. This will raise up, as should every Mormon do, its voice with all its might to sound in the ears of its false accusers, "Fair play to Mormonism;" its mouth will be filled with its high-principled, historical, home and foreign, social, civic, religious, philosophical and political selections, it promises to support all truth, and oppose all falsehood, wherever they may come from.

Such a publication, under such an able editorship, and in the midst of newspapers so hostile to Mormonism, cannot help but be of great benefit to the cause of the truth, and raise its usefulness in the consideration of its partisanship to Utah; and as a guide to all the Saints in light of the change of the Emigration through the eastern States it will be priceless to the emigrants. For the sake of those who cannot receive it we shall quote from its selections in the pages of our TRUMPET from time to time.

Its price to yearly subscribers is 13s prepaid, or 4½c per issue as follows, price of the publication 2c, postage 2, profit to the distributor 0½c. This does not include the carriage from Liverpool to the subscriber; that will fall on him also. Send for it to F. D. Richards, and a detailed address of the distributor.

Return of Brother Willes.—We are pleased to understand through a letter from Elder Willes that he has landed in Liverpool healthy and optimistic on the first day of this month. The name and adventurous accomplishments of this faithful Missionary in the depths of faraway India are not unknown to readers of the *Star* and the TRUMPET; his tireless devotions to proclaiming the message of heaven to the idol-worshipping inhabitants of the eastern world, in the face of every kind of obstacle and difficulty put in his path by the sectarian missionaries of false Christianity, by the stubborn traditions of ancient paganism, and by the unhealthy climate of those parts of the world, which will endear his memory in the sacred chronicles of the children of God, and doubtless will prompt joy among them to hear that brother Willes intends to visit the Welsh Saints, among whom he was endowed with

the Priesthood of the Son of God, and from which place he ventured forth on his mission to India, and we trust the Welsh Saints will show their foremost kindness and generosity by supplying needs and showing the cheerfulness to Brother Willes when he comes into our midst, remembering the words of our caring Jesus, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Office of the "Millennial Star."—President F. D. Richards intends to move his Office from "15, Wilton St.," to "36, Islington, Liverpool," where he wishes all letters to be directed to him, after the 1st day of next April.

The fact that the current Office has gotten too small to conduct the business of the head Office of the church in Europe does nothing to verify the numerous prophecies of the false prophets of our age about the quick and complete demise of Mormonism, rather it is yet another proof to all things that are seen of its unparalleled growth; and as it is here, so it is in every other aspect and place, as it extends its curtains, and continues to shout more loudly, "There is no more space." Success and additional growth to our President and his godly work, until the largest Office in the town is too small for him; and to Mormonism until this small earth is too limited for its adepts, is the most humble wish of every lover of the truth in his behalf.

PAY YOUR DEBTS.

BY PRESIDENT FRANKLIN D. RICHARDS.

WHILST many of the Saints are straining every nerve to raise means sufficient to emigrate themselves, and those dependent upon them, it may be appropriate in us to offer a few remarks in respect to the very important consideration of paying debts.

And first, we suppose that everyone who has any claim to the title of Saint, has a great desire and a firm resolution to clear off all his pecuniary liabilities, and, as far as they are concerned, to quit his native land a free and an independent man, leaving a healthy influence behind him.

It would be well for the Saints, if they would make it a point, as far as practicable, to have their business transactions in black and white, that is, have engagements and *receipts* written properly on paper, for it is exceedingly unpleasant and annoying for an emigrant to be detained, on his departure from his native land, upon some miserable pretext, originated in some business affair, honestly settled years previously, and now almost forgotten, but concerning which the poor victim has nothing on paper to show. As Satan is thoroughly opposed to the upbuilding of the kingdom of God, it may naturally be concluded that he will leave no means untried of stopping, or effectually hindering, the gathering of the Saints, and thereby cutting off one great source of increase and strength to that kingdom. In fact he seems, by one means or another, to have exerted himself in no slight degree for the accomplishment of this purpose this season. And we fully expect the difficulties of emigration, from many nations, to be increased, in the main, from this time forth, though there may be ebbs and flows, favorable and unfavorable opportunities alternating with each other, until it will be evident that none but the pure in heart can go up to Zion, and perhaps many of them only by interposition of the Priesthood who have passed behind the veil, as it is written, "The Lord will send His angels to gather up His elect from the four quarters of the earth."

But sometimes a Saint as well as others may get into pecuniary difficulties or indebtedness, and scarcely know what to do, or which way to turn. For instance, he has been brought up in a respectable manner, and is engaged in a thriving business, but by and by his business rapidly fails, perhaps from the hardness of the times, perhaps from prejudice against him because of his religion, perhaps from some other cause, or a combination of causes. As his trade falls off, so does his income, and he finds himself embarrassed at every turn. Having payments to make on a particular day, he borrows money from a brother who may have a little gathered up for his emigration, assuring him that it shall be forthcoming at a definite time. The money is loaned and the borrower is relieved. But it is only for a time. Having been accustomed to have ever and anon "parties" to dine and sup, he thinks it will look mean and stingy

if he suddenly discontinues the practice. Consequently “parties” assemble as they have been wont and as they are there, the viands, the wine, and all the et ceteras must be there as usual. Yet business mends not, and consequently liabilities increase, and engagements press still more sorely. The good brother is applied to again, and again he advances the needful. But the time for refunding comes, and the borrower has not the wherewithal to pay. The kind lender, who was made much of before, is now slighted, looked coldly upon, and his presence is avoided on every possible occasion. Presently the time comes when he had purposed to emigrate, but his means are locked up in the borrower’s liabilities, and are not available, neither can anything straightforward or definite be obtained from him. The consequence is, the good brother’s feelings are hurt, his hopes of emigration are disappointed, and his strained and laudable efforts for months and perhaps years frustrated for the present, whilst the whole proceeding, instead of inspiring the Saints with confidence toward each other, tends to generate and foster feelings of distrust and suspicion in the bosoms of all who learn of the facts.

Would it not have been more honest, more noble, and more to be admired, if the brother in difficulties had made a faithful representation of his position and prospects to the good brother who so kindly assisted him, and would not such a course have tended to increase sympathy and confidence in the Saints toward each other, and exerted a healthful and savory influence every way? Surely it would.

And we would ask, when a brother is in pecuniary embarrassments and there appears no way of escape whatever, and no prospect of the load getting lighter, and he has a chance of emigration offered to him, would it not be better for him to represent the true state of affairs to his creditors, assure them of his firm intention, as soon as possible, to honor his liabilities, show them how the prospect of his doing this would be increased by his emigration to a land where labor was dearer and the necessaries of life were cheaper and more easily obtained, than in Britain,—would it not be better in every way to do this than to run away without seeing one creditor or another, and without leaving them any clue to the true condition

of matters, except that there was nothing for them? If the course we prescribe were followed, those creditors must be both heartless to their debtor, and blind to their own interest, if they threw into his way any obstacle to his emigration. And if they trusted him, and he kept his word to them, would not his conduct have an untold savory influence, even in the world—an influence the full effects of which eternity alone could exhibit?

The practice, which prevails so extensively in the world, of living in style upon other men's cash, cannot be too strongly reprobated. We can do no other than unsparingly condemn it, and where the ties of friendship and even of brotherhood are prostituted to support such dishonesty, a double condemnation will most assuredly follow. Neither is the practice of a debtor quitting his country clandestinely, to evade his creditors, any more worthy of commendation. We must enter our most decided protest against any indulgence in either of the practices alluded to, and we trust that the Saints will ever have the honesty and good sense to totally repudiate them.

Trans. WM. LEWIS.

DEATH OF EMPEROR NICHOLAS.

THE Earl of Clarendon, House of Lords, reported that he had received notice from the Hague, that Nicholas, Emperor of Russia, died of apoplexy, March the 2nd, and confirming that, another notice came from Berlin; an hour before that Lord John Russel sent word from the above town that the emperor was sick with no hope of getting well, and that he had bidden farewell to his family. The belief that this would happen caused Lord Lyndhurst to postpone the offer that he intended to bring before the House of Lords, under the consideration that the death of the Emperor would have a strong effect on the present war, if Russia did not thoroughly change its intentions.

Following the above news, it is reported that the second son of Nicholas was killed lately at Sevastopol, while leading the soldiers in an attack on the allied armies.

VERSES.

HAIL to the fair morning that has dawned,
 On our earth in our day;
 The voice of mercy has been heard,
 It is the sound of hosannah today:
 Jesus the Prince of life is seen,
 On the right hand of the great God,
 True light has been imparted,
 To the lowly inhabitants of earth.

The voice of angels sound together,
 Strong witnesses will be heard over there,
 Seers and prophets,—
 God's request from heaven comes;
 To you Israel is the call,
 Come quickly to your rooms;
 Thou Judah, hear his message,
 Lest thou be burned with the chaff.

The day of vengeance is about to come,
 From your cups, the judgments of God,
 They will not return until they fulfill
 All the purposes of worthy Jesus;
 Most excellent and brave sons of earth,
 Will now be killed for the evil of the world,
 Pestilence and brands will come, and famine,
 Throughout almost the entire earth.

The earth will be purified, Jesus will be seen,
 On his blessed throne now,
 Saints of the Lord will reign,
 With the King on the earth:
 Our ancestors will be resurrected,
 At this lovely time:
 They will come to us, to our palaces,
 All in pure and white garments.

MISCELLANEOUS, &c.

THE proposal to build a railroad from the United States to the Pacific Ocean has passed, the third version being successful in the American Senate. The main railway is intended to begin from the western border of Missouri or Iowa, cross the Rocky Mountains between 36 and 43 degrees northern latitude, and from there the easiest way to San Francisco. It will fork from its beginning point to the south toward Memphis, and to the north to the borders of Lake Superior. The government will furnish the second 640 acres of land running parallel for 12 miles to pay the expense of making it.

THE WAR.—Lord Raglan did not have any news of importance to report to the government until February the 13th, except that the wet weather had made the surface of the earth around Balaklava and environs into mud that was difficult for man and animal to traverse. He says that the conditions and health of the army are improving, and as proof of that he sends a long list, filling more than an entire column of a large newspaper, with names of those who died during the previous *week*.

EUPATORIA BATTLE.—40,000 Russians with 70 cannons attacked Eupatoria at daybreak, Feb. 17th, and fought until 10 o'clock, when Omar Pasha drove them back, with the slaughter of about 500 men, he losing only 15, with 35 wounded; among the leaders was Selim Pasha, Egyptian General.

MISTAKE.—Lately when an elderly woman went into the Parish Church and the congregation arose after praying, she shouted, "Don't get up on my account, dear people."

BOOK RECEIPTS FOR MARCH 2 TO THE 10.—Thos. D. Evans, 15s; Jonathan Ellis, £1.

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

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SWANSEA:

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