

# ZION'S TRUMPET,

OR

## Star of the Saints.

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No. 7.]

MARCH 31, 1855.

[VOL. VIII.

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### DISCOURSE OF APOSTLE ORSON HYDE.

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

[Continued from p. 86.]

HOWEVER, we will pass this by for the present. Angels will have a part in the work of the last days. What are they to do? Says the Savior, "The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way." He let them grow together until the time of harvest, then he will say to the reapers, "Gather ye together first the tares, and bind them in bundles to *burn* them, but gather the wheat into my barn." The field is the world. Who are the reapers? The angels are the reapers, and still angels, you say, are coming to earth no more. This won't do, for the reapers are the angels, the good seed are the children of the kingdom, and the tares are the children of the wicked one, and the enemy that sowed them is the devil. In another place it is said, "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." And yet the present Christian world says that angels have no more to do; of course, then, they do not look for anything of this kind; their faith does not embrace

the sayings of the Savior and His Apostles, touching the winding up scene: and without faith, it is impossible to please God; consequently they cannot share in the blessings of the gathering dispensation of the last days; their unbelief excludes them.

It is said that God helps them that help themselves. I have been showing you what will be done for His elect in the last days; but will He do it for them who will do nothing for themselves? I say no; God helps those who help themselves. I recollect when I was in Pottawatomie I was determined to raise a crop if I could. I commenced and plowed up the land, and went into the woods when it was hot enough in the summer season almost to unsolder a skillet, and hauled out my rails, and fenced and sowed the land; when snow came, there was a fleece of wheat over the land like wool on a sheep's back. President Young saw it, and he said it pleased him; and he said, "I know that God helps those who help themselves." We may sit down and persuade ourselves that it is God's will we should do nothing for ourselves, and we may go to beggary; but if we help ourselves, and bestow the labor for nature to bring forth we shall have an abundance, and God will be faithful in blessing our labors.

We are looking for these things to transpire in the last days, to bring about the gathering of the Saints preparatory to the coming of the Son of Man. We can see the electric wires extending through the earth; and ships are constructed to bear forth swiftly the messengers of salvation, to bring home the Saints under the indulgent hand of our heavenly Father. What does He require us to do? Says He, "I commit to you, my servants, the keys of the kingdom of heaven, the authority of the Priesthood, light and intelligence, and knowledge to make you acquainted with all these things; now I want to see if you will put forth a helping hand, knowing, as you do, your Master's will, and understanding His whole plan of operation, and work according to the ability I have given you; I will put you to the test." What is to be done? Go forth and preach the Gospel among the nations, and baptize them in my name for the remission of sins, and confirm them by the laying on of hands for the gift of the Holy Ghost, and

teach them to gather; for it is the gathering dispensation, and if they have not means to gather, it is for you to advance means to bring them. "Now," says the Almighty, "I want to try you and prove you, and see if you will act in small things that you may render yourselves worthy of being blessed with the means which I will prepare, and which I have ordained. I want to see if you are worthy." What have we done here for the purpose of carrying into effect this desirable object? We have commenced to gather the people, and we have also commenced to raise a fund by which the poor Saints are to be gathered; and this is based upon principles that are applicable to us in the days of our childhood; but we suppose, when the Almighty begins to put forth His own hand to accomplish his own work, and sustain the operations of His servants on this small scale, which we shall know is small when we see the mighty engine of God at work; for when we were children we spake as children, and understood as children, and thought as children; but when we become men, we shall put away childish things. We now have to do with small things, that we may advance from one point to another. What are the small things? Here is a Perpetual Emigrating Fund, for instance, for the purpose of gathering the Saints of God. How is this fund raised? It is raised by voluntary contributions from everyone who is able to help and who has a heart and a spirit to engage in the work of God in the last days. It is raised by the hard earnings of the brethren and sisters. It is the little mites and large mites, little sums and big sums, all thrown together into one purse.

Now go and take this, ye swift messengers, you faithful agents, in vessels of bulrushes, pipe-ships, or, in other words, steamships, and be messengers of glad tidings to the poor, and wretched, and oppressed, and meek of the earth. It is an honor to be a messenger, bearing to them the means of taking them out of their poverty, wretchedness, and oppression. He says to them, "I have come to bring you to the family of God; to rescue you from the land of your oppression and poverty, and put you in a position where you may be blessed temporally and spiritually." Is not he who bears these tidings blessed? "How beautiful upon the mountains are the feet of him

that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth." This messenger goes and brings them to his place by the means that are put into his hands.

Now I know some, when they are brought here by this agency, think they have got to their desired haven. They say, "Now I am secure in a haven of peace, I am among the people of God, and this is all I came for. Now I will make myself as happy as I can, and I will forget my fellows that I have left in bondage; I will not remember them who are oppressed beneath the galling yoke, I am free, let them take care of themselves." That is the feeling that pervades the breast of many, after they are borne here by means that were produced by other hands than their own; and say they, "If we can manage any way to postpone the payment of this debt we owe to the Fund that brought us here, until we can gather around us the comforts of life, then peradventure we will pay our obligation." But let me here observe, when it is in the power to pay a debt, or do a good deed, the longer we postpone it, the greater will be the detraction from the merits of that act; now is the accepted time, the day of salvation, when the hungry, the poor, wretched, and oppressed call for redemption. While the power of redeeming them is in our hands, and we will not extend it to them, how can we expect God to hear our prayers to roll on his great work for the final redemption of the scattered remnants of his people. And let me here say, I very much doubt whether God will hear the prayers of any man that owes a just debt, and has means to pay it, but refuses to do it; or withholds a blessing from his fellow when it is in his power to extend it. What is his prayer? "Forgive us our debts as we forgive our debtors," or in other words, do toward us, as we do toward others; if we withhold benefits due to others, how can God bestow blessings upon us that are not our due, but are the acts of his mercy and kindness? When we have shared the benefit of any charitable bequest, more especially when we hold a portion of it in our own hands, that ought to be benefitting others, how can we expect God, or any other philanthropist, to extend to us blessings?

What is the duty of the Saints who have come here by the aid and benefit of the Perpetual Emigrating Fund? It is their duty to pay back the debt they owe immediately. "But," says one, "we cannot pay, we have no means;" very well, we will not oppress you; but you can give your note, and you can file your obligation with the agent, or such authorities of the Fund that it concerns, that they may have some voucher to act upon, or that they can tell at least where the funds are,—in whose hands they are lodged; but do not go to the east and to the west, to the north and to the south, from the city, without making it a matter of record in some shape: and when God puts the means in your hands, by your own perseverance and economy, pay it over and liquidate the debt, and these means are sent again to relieve someone else: and the same means that brought you, may perhaps bring out a thousand persons, if they are faithful and active in restoring it to the channel of its usefulness.

For instance, I take half a dollar, and it is a debt I owe; I pay it, and that man owes it to another, and by the time it has passed round it has paid a hundred debts, and relieved a hundred wants; whereas, if I keep it in my pocket, I prevent it from being circulated, and doing so much good. Do I get any credit by doing so? I have the satisfaction of saying I am not out of money, while at the same time, I have the disgrace, before God and every intelligent being which is my due.

Well, then, this money that has been appropriated to bring the Saints here, let it be refunded with all speed; let it be a matter of conscience. If you should see your neighbor suspended from a tower, and hanging by a brittle cord, and by any little struggle he might break the cord, and be dashed in pieces, whatever you might be engaged in, you would leave it and run to his rescue, and try your utmost to save the man who is ready to plunge into this vortex, a gulf beneath his feet. Look, then, at your brethren in a similar position; and perhaps if they were struggling to gain life, they would be plunged into wretchedness forever. This is a debt, a sacred obligation which you owe, not only to the authorities of this Church and kingdom, but

you owe it to your brethren whose cries and prayers are ascending up to God; and if you withhold that which belongs to them,—that which they should enjoy, their prayers will recoil on your heads, not in blessings, but in curses.

We all say here, that we are blessed, we say our labor and toil have been blessed; I am sure of it. Can we work out our salvation? Can we witness to God and angels, and to our brethren, that we are willing to put forth our hands and contribute to swell the sum total of this Perpetual Emigrating Fund according to the ability God has given us? Are we willing to put forth our hand and aid in rolling forth this work, by collecting the people together from wretchedness and want? What shall we gain by doing this? We shall gain numbers that will look up to us as their friends and benefactors, and hail us as their saviors. It is said, that “Saviors shall come up on Mount Zion to judge the Mount of Esau; and the kingdom shall be the Lord’s.”

*Trans.*, WILLIAM LEWIS.

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“ODDS AND ENDS.”

*(From the “Millennial Star.”)*

GREAT enterprises often prove disastrous failures, and objects of the deepest solicitude fail of being attained, on account of some slight oversight, or the neglect of matters apparently of the most trivial importance. The British army has melted away before Sevastopol from hunger, nakedness, and sufferings realized only by those who endure them, but which they cannot describe, because an error of six miles was not taken into consideration in the transport of supplies.

It took eight days to form a ministry when the preponderance of England was wavering in the balance, because the “odds and ends” of party feelings and individual interests could not sooner be consolidated for the general good. The most trifling incidents often reverse the wheel of fortune, and make the rich poor and the beggar a millionaire. Cities are devastated, battles and empires lost or won, from some accident important only from connecting circumstances.

If “trifles” often determine the most important earthly matters, they are of still greater moment when connected with the great work of salvation. The wise man said that it was the little foxes that spoiled the vines.

The world of mankind have so long been breaking into fragments, and diverging from that great centralizing power, the Priesthood, and have practiced the arts of disunion and subdivision to such an extent, that many of them are past recovery, and will be left to gain what they are so diligently seeking—the reward of evil doers, and the emptiness of fools. It is only those who are willing to learn the principles of concentration and union, gather up the fragments of truth which are revealed to them from time to time, thoroughly digest them by practice, and finally embody them into one great whole which shall completely circumscribe and govern their every act and desire, that can expect to be gathered up in the great bundle of salvation, and have the privilege of enjoying the presence of their Father in heaven.

The devil has now been at work a long time disorganizing and scattering abroad. The various religious sects of the day have such a diversity of fine spun theories, and the “odds and ends” of their beliefs are so scattered, not only in, but according to their own assertion, beyond the bounds of time and space, that it is almost impossible to get enough together for the most lively imagination to form even the shadow of a reality. But the Lord has now commenced the great work of gathering all the good into one, by consolidating in one place the honest in heart that are scattered in the midst of the nations, that they may be placed in circumstances where they can learn practically how to lop off all the “odds and ends” of their own evil passions, prejudices, and preconceived notions, and grow and increase in that which is good and worth saving.

Many have gone into darkness and denied the truth, through neglecting some apparently “small matters” without attending to which a *link* is broken in the chain of their salvation, which must needs be repaired before they can progress further. There are some who are considered pretty good Saints, but who stay here and will not go to Zion because they have suffered the “trifling things” of the

world to blind their minds to what is necessary for their salvation.

There are others perhaps spending the little means that would emigrate them if properly used, in mere speculation to obtain some fortune now locked up in a suit in Chancery. Such may find that instead of obtaining the supposed fortune, they have only been feeding the harpies of the law. Many of these persons who have allowed the mere hope of worldly gain, to deter them from keeping the command to gather, and neglecting reasonable opportunities of doing so, pray to be delivered from the wickedness and plagues of Babylon, and send up the most urgent appeals to us to be taken out by the Perpetual Emigrating Fund. Such persons may attain to a salvation in part, but never a complete one, unless they learn to appreciate it more highly. What is thus lost through indifference can never be regained.

There is a subject pertaining to money matters, to which we wish to call the attention of the Saints, and in which we wish the Pastors and Presidents of Conferences to interest themselves particularly. There are many hundreds of pounds in money in the possession of the Saints in the British Isles, either locked up in chests or in *Savings Banks*, lying idle, or nearly so, until sufficient to emigrate with is realized. It is quite right and laudable for the Saints to lay up means for their emigration, but inasmuch as the Lord requires his people to do the most possible good with what He puts into their hands, we will suggest a way in which this money can be used to accomplish much good, without any loss to the owner. It is expected that £15 will emigrate a person to Utah this season. Now if there are three hundred Saints in Britain who can on an average deposit £5 apiece in this Office, one hundred persons can go to the Valleys this season, that otherwise will have to remain. In this way the many little "odds and ends" now lying idle among the Saints might be made to accomplish an incalculable amount of good, and would be at any time subject to the order of the persons depositing them.

Will the Pastors, Presidents, and all the Saints, whose chief desire is to build up the kingdom of God, take hold of this matter, and see what can be done now, when such great efforts are being made to gather the faithful?



There are many Saints who profess to wish to do right, but who habitually give way to anger and are dishonest to the world and their brethren, and who, instead of ruling their families in affection and righteousness, are petulant and quarrelsome, and thereby drive the spirit of peace from their habitations, and engender a spirit of rebellion in the wife and children, by whom they often suffer themselves to be controlled in matters of duty. There are a legion of evils which of themselves appear small because no serious results are apparent at once, but they are "odds and ends" which constitute the weak sides of the Saints, and which the devil seizes hold of to undermine the whole fabric of their salvation. Fortresses are never safe as long as there is a solitary door through which an enemy can steal an entrance; neither is the salvation of any man secure until every fragment of evil which clings to him is destroyed or turned into its opposite virtue, and everything about him is made subservient to high and holy purposes.

None need expect to be saved through the righteousness of others, or to steal into the celestial kingdom with all the evils of their perverted natures clinging to them; for if they got there, they would find themselves away from home, and would want to get back into an element more congenial with their low and groveling propensities. None need expect that the Lord will require others to do the work of salvation for them, unless they are willing to do as much and more to obtain eternal life, as thousands of the world are willing to endure to obtain gold, political renown, or martial glory.

*Trans.* WM. LEWIS.

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## ZION'S TRUMPET,

OR

### **Star of the Saints.**

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SATURDAY, MARCH 31, 1855.

TO THE PREACHERS OF THE GOSPEL.—Dear fellow laborers, it is not the preachers of the sects, but preachers of the *gospel* of Christ; not those who argue for human traditions, but those who proclaim

God's counsel and not "*commentators*" of the scriptures whom we address with this endearing title, but servants of the God who inspired their early brethren to *make* the scriptures; not those who have gone out to learn the art of preaching according to their own whims, nor were sent by men, rather you are missionaries called by God and endowed with a portion of the Priesthood of his Son, and sent to preach that which you know of a surety—that which *God has proved to you as words of life*. This is of necessity a fact known to you. O, if only the conditions by which you committed yourself to God when you received, through divine ordinance, the seal of that glorious covenant—the keys to eternal life, and that which contains the happiness of your fellowmen, were also as *memorable* as they are *known* to you. We have been stationed on the walls as sentinels for God—the approach of these "troubled days" was revealed to us through inspiration; for years we have drawn the country's attention to the jet-black clouds heavy with wrath which darken the earth's atmosphere, long and loud some of us shouted that the sword, the disease, the famine, and the plagues were at the door, and although men's obstinacy and disregard for the warnings tend to dishearten, yet the face of God's approval of our mission to save thousands already, together with the fulfillment of our promises and our threats are so many divine facts which should urge us on to proclaim our message with a louder voice, a braver heart, and a livelier spirit the more they approach us.

The divided, traditional, false-religious and ungodly conditions of the present "religious world" are self-evident facts to those who have been enlightened by the Spirit of truth; that we possess the only true religion which will bring temporal and eternal salvation to its adherents is also a fact too obvious to need proving to you, and the great fact to that is our *responsibility* for the use we make of the dispensation entrusted to us! As certainly as that correct obedience to it ensures everlasting life, the responsibility of the one who neglects it and any who disobey it is commensurate with the eternal death of the soul. Righteousness demands its equivalent atonement and the object from a responsible place, for "my sword will not return in vain;" so is his word, it is not sounding brass all the time, nor his Priesthood which he gave to his servants, life cannot have other than the odor of life, or death of death to him who has it.

Who, while gazing into the accurate mirror formed by these sober considerations can, smiling at his Father's face, say, "All that I could, I did?" Who having understood this can neglect any opportunity to "save a firebrand from the fiery blaze?"

Brethren, great and important work has been entrusted to us, nothing less than warning all the inhabitants of Wales honestly, soberly, and clearly of the danger they face, and offering them the only salvation; we have this to do—God commands us to do this, and woe betide us if we do not. It makes no difference to us how many thousands of false teachers shout against us—of mortal envoys who warn the people "not to listen to us," nor how many false accusations by the false priests of Satan there are against us; we leave it between them all and the God who sent us; we *must* proclaim our message, and do it faithfully, impartially, and with diligence; we have no other choice for our life. You judge whether it is better for us and for everyone to lose heart in the face of the frowns, scorn and slime of the world, or to face the overflowing stream if it were a hundred times worse! For our part our unshakeable decision is, although—

The world to right and left calls  
 Me mad, calls me a fool;  
 Sin calls me to stand,  
 Hell calls me back;  
 The enemy calls for his slander—  
 Let him call, and for his fire!  
 While the King of heaven calls,  
 A Saint must needs go on.

The only back door leads to destruction, while ahead the King calls us to victory; although the world, the flesh and the devil may be against us, yet there is more in our favor, and the great feat before us at the end of days.

We have said that we are sentinels in this little corner of our Master's vineyard, and have the work of sentinels to do; it is believed we have about a million and a half to warn, and close to a thousand elders and priests of God are now in the field to do so—we have had several years' time to accomplish the work, and, of all that has been done, what now is the effect? It is sad to say that scores

of towns and populous areas, and some almost entire counties are without so much as one of the preachers sent by God to offer them the word of life, while in some other areas there are hundreds of capable elders nearly stepping on each other's feet, or who could at least be within hearing distance of each other from one end of a valley to the other! You brethren! is this how you should be? Are you sure that God chooses for you to stay, and for how long? Would it not be wise for you to consider the importance of the Priesthood and the work you have? On the day of the stringent examination saying, "it was my *wife* who prevented me, the profitable work, the relatives," or anything else, will not be adequate excuses. O no, an excuse will not do; if one cannot go, God does not ask it; if He asks no excuse can be found which frees one from the consequence of not going; the penance will be the worth of blood as it were, yes, the worth of souls more precious than the world and its pearls. Family, tribe, debts, and a string of other excuses not to obey God are often offered; would that turn back death? Would God say it is enough? Who does not know of families, work, wealth, and every other impediment taking away their wings from the path of those who try to hide like Jonah by sheltering under them to avoid accomplishing God's mission?

In the name of and for our King, we call, yes, we shout louder than ever through the TRUMPET of war for *volunteers* to enlist under Jesus' banner—come *now*—come bravely and determinedly—come through or over every obstacle—"First seek" to establish God's kingdom, not as a *second* thing, nor as a matter of convenience when there is nothing else to do; no, rather may you possess a strong faith to grasp the certain promises of your Father for sustenance,—it is as easy for him to provide for his army of *volunteers* as it is for him to provide for the crows and the sparrows, and he is more likely to do so for every brave soldier. But the help of brethren is also available; there are pamphlets, and there are the faith and the prayers of all lovers of the truth, and there is the appearance of the face of heaven, which is the greatest of all.

We have good news for those who have not as much faith as the sparrow, which places them all without excuse, which is—there is a fervent invitation for 20 miners from the south to go

to Anglesey; Elder William Lewis, already there, says there will be enough work for that many to start in April, and better wages than miners earn in Merthyr. What a favorable call! Who will answer it? Within 4 or 5 miles of the large town of Caernarvon, and surrounded by other large towns, some without a Saint within them,—Elders and Priests! Who will go? Who will go soon? The master's wish was to have them by the beginning of April, or as close to that as possible. We have requested that Conference Presidents look for, and do everything they can to get men suitable to the call—men who serve God and honest and faithful men to go to Anglesey; but up to now we have not received any names to add to those that were named previously, that is brothers Lewis and Vaughan from Cwmbach. What is the reason? Not, we hope, a lack of willingness in the one to seek nor in the other to go. O no, it is more likely the short notice; but we await with great interest for names day by day for the army of the King of the whole world.

We did our best last year to persuade those who could have gone that through Caernarvonshire and Anglesey lies their most direct route to Zion, we have not changed our faith one iota this year, but this call portends an increase in our faith, and suggests that God remembers the fair isle of Anglesey. That his gospel from the lips of his servants may echo this year from the slate rocks of Arfon bringing the sweetest music to the ears of the inhabitants of Anglesey is our fervent—our most fervent prayer now to those of our brethren who can go and do that. May the spirit of Christ's gospel consume them so that they go out of love for men's souls.

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THE EMIGRANTS.—The ship "Clara Wheeler" which carried the last company of Saints that left from Wales, arrived in New Orleans on Jan. 11th, after a favorable voyage in the incredible space of 36 days; several children died of measles, which is a warning to the Saints to be careful not to leave on the ship with any dangerous illness, and the Presidents should call attention to this before their Saints leave home. The Welsh arrived in St. Louis, Jan. 22nd, healthy and comfortable, where they received great kindness from President

Snow and the Saints there; they received them into their homes and their care, and did all they could to comfort them and supply their needs.

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THE COMING EMIGRATION.—Because of the shortage of ships in the chief port of the world to transport the Saints, several hundred were obliged to delay going this year for several weeks later than they wished to sail, but may they emulate the trusting child who had no fear that the ship would sink because “his father was at the helm.” The patience of such also is of great worth.

We understand that President Richards has secured all the ships he could to go to Philadelphia; one is scheduled to sail the last day of this month, and another about the 12th of April. On board the latter, it is intended for the Welsh Saints to sail according to our understanding at present, but a more personal notice will be received by every emigrant before he is to start from his home. This is a suggestion to prepare now for that.

With respect to the best way to go to Liverpool we do not intend to bother with that this time; but for those who consider our counsel on the matter worth having, we do not hesitate to say that the steamboat from Swansea is much cheaper for those who are already in those environs, and possibly also for those who are as far away as Merthyr, especially if they have a great weight of goods. The weather that is common in April is attractive for a sea voyage to save money. We do not know now when the steamboat will travel from here before the appointed time to sail from Liverpool, but each one can find that information in plenty of time by searching the newspapers, &c., and making a determination accordingly. It is likely to be easier for the emigrants from Monmouthshire to go to Abergavenny, and through Caerleon to Liverpool.

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TO CONFERENCE PRESIDENTS.—We beg the attention of our Presiding brethren to the approaching end of the Quarter, and their duties at that time. We request the contributions to the P. E. Fund, and the donations toward building the Temple, to be sent in punctually as usual from everywhere; and let not the last cause us to make all the others too late by waiting for it.

Also, we call the attention of the Distributors concerning their accounts, and every President should see that *all right* is on everything there, and that the money is sent here more frequently and to Liverpool; otherwise we fear that some will be embarrassed on the day of accounting when all may see how high their debts have increased during the past quarter. Some modest efforts at present will pay more for books than great promises for a time which will not come until after tomorrow!

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### BINDING BOOKS.

MR. EDITOR,—Be so kind as to allow me to inform your readers that I bind books, and to petition my *brethren* especially, to offer their support by sending their books to me, or by allowing me to solicit them. My present arrangements in the trade permit me to do any binding desired as well if not better than anyone else and just as cheaply as anyone else can do. I will pay the postage from any place throughout the southern Conferences, and I trust that my brethren will allow my *work* the opportunity to commend me.

Your humble brother,

D. DAVIES.

P.S.—Direct them to *David Davies, Bookbinder, 12, Carmarthen Buildings, High Street, Swansea.*

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[With alacrity we agree with the request of our dear brother, and we trust that by notifying our readers of this opportunity we shall benefit the two parties; Brother Davies is worthy of the support of the Saints, and we trust that the nature of those who wish to benefit all will be to remember “especially those who are of the *family of the faith*,” and since he himself has consecrated all that he can of his time to preach the gospel without “purse or scrip,” only his supporters that we know of in this craft, will have the pleasure and part of the prize that the builders of the kingdom of God merit, instead of helping others to build Babylon. May the “children of the kingdom” prove themselves at least as wise in their mission as are the children of the world, for thus it is appropriate, and seeing this done would be not a small pleasure for you—ED.]

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## MISCELLANEOUS, &c.

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THE WAR.—We have no news of special importance to publish from the battlefield until the 3rd of this month; the soldiers suffered terribly because of the continued cold of the season; the railroad extends as far as the first church in Sevastopol; a company in London offered to enter into an agreement with the Government to feed the entire army with three good and hot meals, fresh bread daily, their fill of tea or coffee morning and evening in the camps, for 3s 3c each per day, but they refused to hire them for that. The Russians show remarkable persistence in their attempts to conquer Eupatoria where the Turks have 50,000 men; reinforcements of troops and war materiel are seen flowing continually to Sevastopol from the northern side, and it is said that the town is three times stronger than ever before. The Emperor Alexander II, the successor to Nicholas of Russia, shows strong determination to follow in the footsteps of his father, and all efforts will be made to carry forth with the war.

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SCHEDULE OF CONFERENCES OF THE SOUTH.—The East Glamorgan Conference will be held, April 1st; Brecon, April 8th; Monmouthshire, April 15th; West Glamorgan, April 22nd; Llanelli, April 29th; Carmarthen, May 6th; Cardigan, May 13th; North Pembroke, May 20th; South Pembroke, May 17th.

BOOK RECEIPTS FROM MARCH 10 TO THE 23.—Presidents take notice! scrutinize those who should look at this! but do not tell the world that 15s from Griffith Roberts is all that has come to our hands in a fortnight!! There must be mold in the cheese—there is something bad in more than one place; search it out and correct it *if you please*.

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

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