

# ZION'S TRUMPET,

OR

## Star of the Saints.

---

---

No. 8.]

APRIL 14, 1855.

[VOL. VIII.

---

---

### “RELIGIOUS” PERSECUTION AND ITS EFFECTS.

INSPIRATION of the Most High said, “All that will live godly in Christ Jesus shall suffer persecution.” There is no need to ask who will persecute them, for there are but two factions, namely the just *in* Christ and the unjust *away* from Christ. What do we understand by being *in* Christ or *away* from Christ? Let Paul answer, “For as many of you as have been baptized into Christ have put on Christ.” It does not say as many as have been sprinkled—have had water poured on them, or have been immersed, even, but who *have been baptized*; for it is possible for a man to be immersed a hundred times without being baptized once, and by making known the cause of that we expose the sting and origin of persecution in every age, and also this one; namely that not only the subjects for baptism must have the required qualifications, but that the one who administers must have the *divine right* to administer before his administration can be a *baptism*. Despite how clear this should be to the logic of all men, yet we say, the profession of God’s servants of their *divine* commission and their *divine* right to administer the ordinances of the church of God is what stirs up anger, and ignites the anger of the preachers of false religions; and since they cannot gainsay the testimony,—since they see that the honor of their forms of religion, and the glory of their “great Diana” are endangered, they battle in every way they can against the truth;

and since it is not proper to set the truth to destroy truth, they have no weapons other than lies to offer against a religion that has the power of God and which promises "much assurance in the Holy Ghost." So did the most zealous false religionists in the time of the incarnation of our gentle Jesus, and in their midst when his apostles were troubled because of the despicable false accusations that were made against him; and they were almost angry with their Great Teacher for not defending his character against such shameful names and the accusation that he was "a man gluttonous, and a wine-bibber, a friend of publicans and sinners." Is it not a surprise how he suffered them to say that he was born a bastard? But how could he gainsay the accusation for those who did not believe in him? He could not force them to believe that he was the Son of God. Likely it was when he had such feelings as these that he lifted up his head, and he comforted his troubled disciples by encouraging them to be patient, awaiting the end of their faith, the salvation of their souls, and telling them that they would have justice when they would "sit upon twelve thrones, judging the twelve tribes of Israel." It is the god of this world that has the "blessedness" *now*, but the words of their King will be fulfilled to the Saints in their time, having received a test of their faith, which is more precious than perishable gold; "Blessed are ye," said He, "when they shall say *all* manner of evil against you falsely, for my sake."

The *blessedness* is not promised until the list of bad names is complete—"all manner of evil;" as for us, we must confess that our false accusers have already demonstrated by all the names we have received some rather creative brains; for some time now we have expected that the last accusation in its turn would be the worst and the last they could remember, invent, or dream up. But inasmuch as remarkable things are dreamt up helter-skelter, every variety of multi-headed and disjointed monsters are brought forth to the birthing places of the Saints' persecutors, *cosmopolites*, and *hermaphrodites*; and those who have not already been disgusted with the slime and lies, but who choose to hear more false accusations than they have ever imagined, can have them from our persecutor in this town now. We have strong reason to believe that the day of our "blessedness" is being brought nearer by this man; to be sure he will say "all manner of evil" before he becomes silent; his animosity is too excessive to leave

anything harmful remaining behind in his heart it seems. Well, get on with it, let him say, publish and devour what he will, we shall have the privilege of suffering a little of the sort of thing which our Savior suffered on earth; we take comfort in the knowledge of this, that every enemy who fights against "Mormonism" will destroy himself, and it will succeed the more it is falsely accused and persecuted; for God is in it.

"Oh no," say our persecutors, "it is not for your religion that you suffer, rather it is because of your deceit and your wickedness." Yes, certainly, that has been the excuse of all the persecutors; it was not for their righteousness or their truth that Christ, his apostles, or any of the Saints were persecuted, no, but it was because the world by its false religionist and erroneous standard judged the darkness to be light and the light to be darkness, the *false* preachers to be the *true* servants of God, and the true servants of God to be misguided, evil, unclean, and dangerous men, and therefore—because it was supposed that they were *thus* their persecutors, and not because of any good that is in them, to be sure. Who can remember or invent a single accusation brought against the Saints now that the Bible does not say that such would be said against the character and the doctrines of the servants of God in the early ages? Why this similarity, then? Why does not any denomination or faction besides the Saints receive those titles? Why the unity of all the others now against the Saints as the scribes, the Pharisees, and all the sects of that age united against the apostles, who will say? And why are those who profess to be servants of God, those who are professed servants of the devil, such as drunkards, blasphemers, fornicators, apostates, and those who profess no kind of religion hired to assist in fighting against the Saints? This army is quite a clumsy one with a variety of colors and tastes to be in this *Crusade*, is it not! It is more illogical to see a Reverend with his white kerchief and his long face mocking derisively in the back of the room, approving of a *blackguard* at the pulpit, hired to curse the Saints much like Balak of old was hired to curse Israel, Demetrius the silversmith, or Alexander the coppersmith, yes, much like Judas was hired for thirty pieces of silver to betray his innocent Master, than it would be to see our soldiers fighting on the side of foreigners hired according to the "*Foreign enlistment Bill*;" and those were looking for their Judas to betray the weaknesses and smear the character of the Saints with as much eagerness as were the Zealots looking for Judas to deliver Jesus into their hands—"birds of a

feather flock together," says the old proverb.

"If they are telling lies about you, why do you not go to their presence to prove them wrong?" says someone; and quite likely the same thing would be asked to every servant of God who was maligned in his day, yet there is no account that they debated or became obstinate with every mocker, maligner, or heckler that opposed them, but they dealt in an entirely opposite manner as they expected one another to do. "Perverse disputings of men of corrupt minds, and destitute of the truth, from such withdraw thyself," says Paul. What use is it to debate about religion with one who professes not to have his own religion? He cannot direct another to a religion if he is destitute of that which the other has. We have a message from our Master to deliver to those who choose to hear it, and not to force those who choose not to hear it. Our duty is to cry faith, repentance, and baptism for the remission of sins, and the gift of the Holy Ghost by the laying on of hands, &c., and our God will see to the consequences, and we are certain that this witness will "savor life unto life, or death unto death" to all who refuse it, even if all the Reverends and Editors of the land were to ridicule or to become enraged; neither their "poo poo," nor their "fie," nor their everything constitutes one refutation to the above fact. It will stand—it will shout loudly, and its echoes in the thrones of judgment will cause its despisers to shout for the mountains to hide them from the presence of those who testify of it.

You shall have more of our reasons for not lowering ourselves to wrangle with the corrupt man in our *defense* against the vilification, and we have pleasure in reporting that we act according to the counsel of our head President in the matter, and similar to the way we deal with him is the way all our Brethren have dealt with him in other places where he has been, and our unshakeable belief is that he is, however unwillingly, making Saints of many honest men. We have heard that this has been the result of his lectures in other places, but we know that so far the result of his lecturing here has been to open the eyes of honest men to search into our religion; every day we were told of some who had been to his lectures until they became sick of him, and believed that the Saints had true religion long before Reverends and laymen were seen to encourage such a character to falsely accuse the religion of their innocent neighbors. All things, and

this also, work together for the good of God's people and cause, for if,—

All came, great and huge with their plan,  
 Bitterly, and beat "Mormonism;"  
 What good, what harm seeking to wound us,  
 Until they dealt with our *testimony*?

"Should you not for the sake of men's souls come to defend if you can with truths, lest people be deceived into believing a lie and be lost," says someone. We answer that what we ought to do is what we do, and our reason for that is, that those who go to lecture or to listen to lectures against us or our religion do not seek the truth; otherwise, they would come to our chapels instead of listening to our false accusers and our professed enemies. The fact that all who wish to properly understand the Baptist faith go to the chapels of the Baptists—that those who wish to properly understand the true creed of "Trinitarianism" go to their chapels, and that all who possess reason go to listen to *supporters*, professed preachers of every sect instead of to their opponents, proves that they seek the *truth* about such, and that *that* is the best way to obtain it; and the fact of their going and listening to a professed lecturer against "Mormonism," as they call it, proves just as strongly from the other side that *only* lies and false accusations, and not the *truth* about it is what they seek in such a place and by such people. And since a false portrayal of our religion—since lies about us are what those men choose, and since that is what they insist on having despite us and all others, who will not say *Amen* to their choice, and wish for them to feast until their stomachs burst on that which they love so much? It is true that this is a free country, and why should any man be prevented from swallowing as many lies as he wishes? Oh, no, we are not so eager to force the truth on men as to shove it down their throats, despite themselves. Were we to feel this way, we would feel contrary to God, for it is said that "God shall send them strong delusion, that they should believe a lie," and he does that so they will be damned for refusing the truth that was offered them before, in their love of the lie. It is strange to some that God sends delusion so they will believe a lie; but the justice of God is such that he requires proof of man's love for a lie

instead of for the truth before He will damn him, and that is why God allows the devil to send his messengers with such shameful lies to offer to the inhabitants of Swansea now; the truth as it is in Jesus has been offered to them for *free* for years, and they have slumbered beneath the sound of the beautiful voice—they did not want, except for a few of them, the message; consequently, it is just for them to receive an offer on the other side. And what is their reaction, or that of many of them, toward the disreputable stranger who professes that God has not sent him, and toward his lies? Well, to the surprise of human reason, this is it,—hosts prefer to pay their money to go to listen to, and sweetly swallow that which a professed enemy says! Who will pity them? Who will not say *Amen* with all his heart to the verdict of the *lover* of lies after doing his best to get him to believe the truth, and failing? Let us never try to show more desire to save men than our God shows; and since He permits liars like that lying spirit He sent, saying, “Go and entice Ahab, by being a lying spirit in the mouth of his prophets,” who could find fault or say that it was not a duty for a servant of God to go to such a place, or among such people to try to defend or to offer the truth to them? Thanks be to God that He did not require such a task from our hands—it would be a similar task to going to hell itself to try to snatch a firebrand from the flames without burning one’s hands. No reasonable man will blame us for not doing that, while they refuse the opportunity to come to hear us in the Saints’ Hall, Orange Road, every Sunday, and most often every evening always explaining our beliefs.

Because we expect that this little disturbance is only the beginning, and that we shall have a better opportunity to reveal a few of those things we have before long, we shall go no further now, hardly, except to say boldly, plainly, and loudly; yes, if we possessed an angel’s clarion, we would shout until all the people of Swansea could hear, that the cruel false accusations and false portrayals of us are entirely false, together with the false quotations from our books they heard in the aforementioned lectures, and we are in possession of *proofs* of what we say, which will satisfy every *lover of the truth*, whose obedient servant we wish to be for its sake. But as for the other, namely the *lover of lies*—we shout with the sexton, “Save us, good Lord;” and

save him as well lest he be afflicted with the truth, rather may he be fed with the food he desires, like a pig to the slaughter, and may our friend Mr. H—— (there! we came close to sullyng our mouth by naming him, but we restrained!) well, we were about to say may he carry out his favorite task, as the prodigal of old carried *husks to the pig troughs*, until he comes to possess humanity.

---

### CONWAY VALLEY CONFERENCE.

*Bryn Dedwydd, March 23, 1855.*

DEAR PRESIDENT JONES,—Sir,—I send the minutes of the above Conference which was held in Eglwysbach on the 18th of March.

After beginning the morning meeting, a greeting was given by the President, who profoundly encouraged the Saints to consider the task of the day, and to bring their hearts to wisdom, and acknowledge the power and splendor of God in every part of his work today and from now on; he showed how quickly God brings about the purposes of his heart, and the words of the Prophets in this age,—that this age and dispensation excels greatly over those of the past,—that the Lord in the present age is opening the seals and bringing out the treasures and knowledge that have been hidden since the foundation of the world,—that the blessings of God to his children, and his vengeance on the ungodly world speaks loudly that God is about to come to glorify himself in the midst of his people, and he will not come like an “unknown God,” rather according to the portrayal given previously; then we can say, “Behold the God in whom we had hope,” and it will be as President Young said, “the ungodly will not know when the government of the Lord is across the whole earth, rather they will think that it is all the power and effects of the wisdom of men,” as Jesus said, no man knoweth the Father, save the Son, and he to whomsoever the Son will reveal him. He exhorted the Saints to be alert, and to keep oil with them, for we know not how soon the call will come, as President Jones said in the TRUMPET, the command for us to go home will come quickly, and pity those who are left, without doing what they could have done.

The representation was received as follows:—Branches, 6; Elders, 23; Priests, 5; Teachers, 4; Deacons, 4; excommunicated, 1; and baptized, 1.—Total, 97.

It was determined unanimously to sustain all the authorities of the Church.

It was determined that Wm. Lewis and Hugh Roberts should be counselors to President R. Roberts in the coming quarter.

It was determined to continue diligently to collect money toward paying the debt for Books, and the Presidents believe that more work will be done in the coming season than was done in the past season.

Since Wm. Davies, Jr., is about to leave, he testified of the good character of President R. Roberts, and that as such he is worthy of the respect and attention of all the Saints.

In the afternoon and evening, excellent sermons, counsels, and teachings were given by Pastor J. Parry, President Roberts, and by Thomas Roberts, with regard to the duties of the Saints, the building of Zion, and the gathering of the people of the Lord out of Babylon, &c.

R. ROBERTS, *President.*

W. DAVIES, *Scribe.*

## ZION'S TRUMPET,

OR

### *Star of the Saints.*

SATURDAY, APRIL 14, 1855.

THE EMIGRATION THIS YEAR.—Over two hundred Saints from Wales sailed out of Liverpool on board the ship “Chimborazo” on the 12th of this month toward Philadelphia, with nearly half that number intending to reach Utah Territory this year; but the others intend to remain in the States for the purpose of earning sufficient money for the rest of the journey as soon as they can. Among others of our close friends and dear brethren who will leave us, is our Counselor Thomas Jeremy, after a mission of over two years in this land, returning to



Zion. Elder David Rees, former President of the North Pembroke Conference is also among the fortunate number who are leaving the land of great affliction; may the breezes of heaven blow them safely over the great Atlantic, and may the God who made them protect them from the dangers that will surround them on their journey.

One reason that the emigration is so late this year is because a sufficient number of ships could not be obtained in Liverpool, although it is considered the biggest port in the world, to carry the Saints before; since a few weeks ago President Richards has had the names of about two thousand candidates to emigrate more than would fill all the ships that were in at that time to sail to Philadelphia. Was it to the emigration of the Mormons that the Prophet of old looked, when he asked in surprise, "Who are these that come as doves to their windows?" This is no doubt a sign that Mormonism is ending in the country, as it is said that it will; and we trust that the public will be able to see stronger facts to prove its vitality next year, by thousands more leaving them: and blessed are we if we get to be one of those fortunate ones, says our soul.

---

#### FAREWELL MESSAGE OF PRESIDENT THOMAS JEREMY.

DEAR EDITOR,—Permit me to address the Saints through your TRUMPET on my departure from this land to return toward Zion.

Dear Saints,—It has now been over two years since I returned to labor in your midst, and the time has gone by with unusual speed in my opinion. I have seen obvious signs of our Father's satisfaction and love toward you in your congregations throughout the south and the north, by pouring out upon you the promise of his Son, namely the heavenly Comforter, who no doubt has caused you to speak in strange tongues, to prophesy, to remember things that have gone past, to interpret in tongues, and also to have visions, gifts of healing, and powerful manifestations of the Holy Ghost. For these priceless blessings to you, and for having had part in them myself, I feel to pay tribute in honor and praise and glory to him whose work this is, which we have had the privilege of carrying forth.

Blessed is the brother or the sister who feel in their hearts that all is well between them and their Heavenly Father, and that they have done their best to be worthy of their excellent name, that of Saints, which contains nothing less than faithfulness in the carrying out of all their responsibilities, whether preaching the gospel to those who are outside the Church, or to put forth their best efforts in selling the printed word, to enlighten their fellow men from the traditional darkness which keeps them in bondage, together with conducting themselves before the Saints and the world as men devoted to their elder Brother, who, despite all contempt, scorn, and persecution, do their best to build his kingdom, and bring to pass his glorious purposes in the environs in which He places them.

Since I, together with a number of the Welsh Saints, am about to start toward Zion, to the place the Lord has appointed through ancient and modern prophets to be a place of safety for the redeemed of Zion in the latter days, against plagues, sickness, famine, earthquakes, destruction of kingdoms, together with wars that have not been known since men have dwelled on the earth, I earnestly seek an interest in your prayers, dear Saints, that I, and those who come with me from this country, may have health on our journey toward Zion, so that we may arrive there to hear the most splendid of the earth declare to us the word of life; and I promise you that I shall not forget you before the throne of mercy.

Do your best to warn our fellow nation of the darkness they are in, so that the last Saints may be gathered to Zion before the coming of those dreadful days, which are at the door, to punish the gentiles for their disobedience to the commandments of heaven, and their contempt for their best friends (if they recognized them), who are with all their might striving day and night to bring them to the right path from the clutches of the devil; but I lament to tell you that there are but a few who recognize the lovely voice; for they say that good is bad and that bad is good. But although the greater part of our fellow nation until now has despised our mission to them for our Master, do not despair, rather be more diligent in seeking out the honest in heart in your midst, for there

are no doubt many of these to be found throughout the north and the south. It is true that it is difficult to get hold of them, for the servants of the enemy on the right and on the left are spreading lies from the press and the pulpits about us, persuading everyone they can to oppose us to the utmost.

Dear Brethren in the Priesthood, you who are presiding over the different Conferences in Wales, together with your Counselors,— Since it is up to you to put your armies in order, according to the counsel of your President, who has successfully battled in the field for many years, and doubtless if you will act precisely as he guides you, you will be certain to succeed, and you will win new soldiers for your armies throughout the south and the north of Wales.

I have experienced a great deal of delight and pleasure in my association with you in the various counties as we traveled from branch to branch, conversing with each other along the way about things pertaining to the kingdom of God and the success of his work. I know of no principle that I taught to any of you, or to any of the Saints under your leadership that causes me to repent concerning it, but rather, dear brethren, do according to the counsels you received from me in my weakness, and success and the blessing of heaven will follow you. I know that I love you with the love of the gospel of Jesus Christ, together with those who are under your leadership. I feel truly grateful to you, and to all the faithful Saints, for your kindness toward me, and I shall pray to Him who sent me to you through the counsel of his servants, to reward all of you by the hundreds for your generosity to me.

The appointed time has come for me to leave you, dear brothers and sisters—the ship is ready, and the emigrating Saints are making their way toward it, leaving the graves of their forebears, friends and relatives, and the dear Saints behind, with their faces now set toward a better country in obedience to the emphatic command of their God.

Farewell now, dear President Jones; the counsels I received from you are sure to have a place forever in my heart, through the help of the Holy Ghost. A host of things are coming to my mind now about the old times, before we first made our way from this land toward

Zion,—when I first heard you preaching the way of Salvation in Llanybydder, about ten years ago;—I fell in love with you and the principles I heard from you the first time I ever heard you, and I today thank Him who sent you to proclaim the word of life to my hearing, for my heart was filled with rejoicing.

I need not tell you about the many good times we had together, especially when we prayed in secret to our God about the things we most felt in need of,—the woods and river banks of Wales and America could bear witness of that if they could talk. May the Lord bless you, together with Brother Daniels, my coworker for years in the vineyard of our Master;—may the angels of heaven watch over you and keep you from illness, and may the Spirit of the Lord strengthen you to fulfill your missions to the glory and praise of Him who sent you to Wales, and to your own honor when you all will receive their reward in the resurrection of the just.

Farewell, dear Saints, only the Lord knows when we shall see each other again, but I hope the time will not be long. Dear Saints, pray that the east wind will fill our sails so that we may have a speedy and comfortable voyage, and also so that we may go along the railways, the rivers, the plains, and the rocky mountains safely to the bosom of the Church, and that I might see and associate with my dear family once again.

Before I end, I wish to give faithful witness to the Saints, and to all who may happen to read this Address. I know that the religion the Latter-day Saints profess is true, for the Lord has proved it to me in many ways. I know that Joseph Smith is a prophet of God, and that the “Book of Mormon” and the “Doctrine and Covenants” are true, and I know also that Brigham Young is the lawful successor to Joseph Smith, and from personal acquaintance with Brigham I can say that he is the best man I have ever seen.

I close now with feelings of love and tenderness toward you all. May the Lord bless you with all the desires of your hearts in righteousness, is the wish of

Your humble brother in the gospel of Christ,

THOMAS JEREMY.

---

## TREASON AGAINST THE EMPEROR OF THE FRENCH.

IN a pamphlet published lately in Brussels, Napoleon and his chief generals are accused of many wrongs, and the former of extraordinary stubbornness and wrongheadedness for his own way concerning the present war. It is supposed that Prince Napoleon, together with some of the chief officers of the Emperor, are the secret authors of the pamphlet. It says that Napoleon insists on having his own way despite his uncle Jerome, all his relatives, and his best friends, commanding them not to trouble him further with their counsels. They reveal his personal opinion as being incomparably contrary to freedom, and that he had declared war against democratic government, in which he has thrown down the gauntlet.

Besides the wound that the revelation of the discord of Napoleon and his chief officers does to his character, the newspapers accuse him of being the only cause of the present battle in the Crimea. It is said that the entire war council composed of the Generals and Admirals of Britain and France, together with the Duke of Cambridge and Prince Napoleon without exception, except for General Arnaud, were completely opposed to the attack on Sevastopol, but that the latter was in obedience to the Emperor after he insisted on having his own way. The fact that Napoleon was the only cause of the war makes known why he shows such hot-blooded zeal for going to war himself; he expects that his presence there will strengthen the soldiers to bring down Sevastopol, the failure of which would risk its abandonment, and threatens the Emperor much more than that. We expect Napoleon will also, probably, in his last leap to avoid death, like his forefathers, attain the highest pinnacle, wherever that might be!

---

### FAREWELL MESSAGE OF ELDER WM. WILLES, TO THE WELSH SAINTS.

*Cardiff, March 30, 1855.*

PRESIDENT JONES,—Dear Brother in Christ,—While about to leave dear old Gwalia, I shall not neglect the present time to tell you of

the cruelties of the Welsh Saints to me, for they tried to kill me with kindness everywhere I went in their midst, and they were not satisfied with that without sending their arrows after me,—namely their generous donations from the places where I could not visit them. “I am happy to be a Saint these days.” Oh, my brother, how great will be the blessings of our heavenly Father to these brothers and sisters! I shall never forget your generosity and theirs,—with brightness the sun in the sky will warm the dear memory of that in my heart.

I have the warmest feelings toward brothers Evans, Jones, Daniels, Griffiths, &c.; and in the name of my Lord and Master, I say, may He bless you and them eternally.

How will the world support the foolish assertion,—that we are a “people beguiled” while we enjoy the blessings of the Lord in our midst? If blessings had been promised to us, and we had not received them, their claim would be accurate! But, thanks to our heavenly Father, we have received them, and we will keep them, as long as we are faithful.

I say, farewell to all now, until we meet again, praying for his choicest and richest blessings to be part of your happiness, and your dear family, together with all the Saints under your care.

As always, and continually,

WM. WILLES.

---

## NEWS OF THE WAR.

ON the night of the 22nd of March, the Russians rushed out at the French, when they were beneath the walls of Sevastopol trying to attack the place. Sevastopol was set on fire in two places, and the Russians were driven back with a loss of 2,000 men. The French lost 600, and the English a few officers. The loss is sorely felt, since it succeeded only in driving back the enemy, which shows stubborn and unshakable determination for victory, even outside its stronghold, by gaining ground on our ramparts, building an offensive tower, and embankments, with 10 *rifle men* at each embankment. The Emperor Alexander II, like his father before him, shows to the courts of Europe, a desire for peace; he proves that in his own

country by setting the Priests to encourage their flock to fight for the true religion, and impress on their minds that the present war is the primitive war of "the Prince of darkness against the kingdom of Christ." He put an army of 150,000 men in the Baltic states, and sent reinforcements of 30,000 men to Sevastopol and its environs. In short, there is no corner of all the extensive confines of Russia that is without vigorous preparations for the worst in the future. The emissaries of Russia and the allied countries have failed to come to peaceful terms, in Vienna, where they are waiting at present for further instructions from their various governments. We suggest that more acceptable conditions be presented to Russia, than the overthrow of Sevastopol, and the diminution of her naval power in the Black Sea.

---

### FALL OF BABYLON!

WHAT is the sound that now is heard?

Great Babel is shouting,—

It seems as if on the Saints' blood

It has become completely drunk;

Her splendor now does not,

Hide her filth,

Her day of reckoning is nigh,—

She will fall — and never rise again.

Then she will be a troubled abode,

For every unclean bird,

For all her woe she needs must drink

From her own evil cup!

Therefore, dear Saints let us give thanks,

That we have a safe haven,

Where we can all live in peace,

While Babel's foundations shake.

*Swansea.*

MARGARET HARRIS.

---

### MISCELLANEOUS, &c.

A BILL was passed in the Senate for the American government to give two-and-a-half million dollars, and 3,000 men to fight against the Indians


on the banks of the Missouri river and its tributaries; but there are strong indications that such a thing will not be approved in the other House. Whether or not our enemies will close that route for emigrating to Zion by clashing with the Indians, doubtless the closing of one is but the opening of two and the choice of ten ways for the great God to fulfill his aims, as can be seen from the following:—

A railroad has been completed between the Atlantic Ocean and the Pacific Ocean, across the isthmus of Panama, which will carry travelers in a few hours from sea to sea.

BOOK DEBTS FOR THE VARIOUS CONFERENCES, FOR THE QUARTER  
ENDING, MARCH 31, 1855.

East Glamorgan, £173 19s 11c; West Glamorgan, £134 10s 3c; Monmouthshire, £60 15s 7<sup>3</sup>/<sub>4</sub>c; Breconshire, £9 15s 6<sup>1</sup>/<sub>2</sub>c; Llanelli, £61 19s 8<sup>1</sup>/<sub>2</sub>c; Carmarthen, £32 10s 11<sup>1</sup>/<sub>4</sub>c; Cardiganshire, £16 17s 7c; Merionethshire, £13 8s 5<sup>1</sup>/<sub>4</sub>c; Flintshire, £20 19s 1<sup>1</sup>/<sub>4</sub>c; Conway Valley, £13 1s 9<sup>3</sup>/<sub>4</sub>c; Denbighshire, £19 17s 6<sup>1</sup>/<sub>4</sub>c; Anglesey, £18 3s 11c; North Pembroke, £7 12s 11<sup>3</sup>/<sub>4</sub>c; South Pembroke, 10s 3<sup>3</sup>/<sub>4</sub>c; Liverpool Welsh Branch, £3 11s 4c; Liverpool Office, £1 4s 4c; Herefordshire, £4 8s 7c.—Total, £593 7s 10<sup>3</sup>/<sub>4</sub>c.—Errors to be corrected.

BOOK RECEIPTS FROM MARCH 24 TO APRIL 12.—Jonathan Ellis, £1 13s; John Davies, 15s; G. W. Davies, £7 14s 10c; Griffith Roberts, £1 10s.

 Space was not available in this issue for the list, which contains the names and prices of all the books on hand, but it will appear in our next issue.

\* \* \* Send all letters, containing orders and payments to *Capt. Jones*, “*Zion’s Trumpet*” Office, *Swansea*.

CONTENTS.

	PAGE.
Religious persecution and its effects.....	113
Conway Valley Conference.....	119
Editorial—The Emigration this Year.....	120
Farewell Message of President Thomas Jeremy.....	121
Treason against the Emperor of the French.....	125
Farewell message of Elder Wm. Willes.....	125
News of the War.....	126
Fall of Babylon.....	127
Miscellaneous, &c.....	127

SWANSEA:

PRINTED AND PUBLISHED BY D. JONES.