

# ZION'S TRUMPET,

OR

## Star of the Saints.

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No. 9.]

APRIL 28, 1855.

[VOL. VIII.

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### THE BIBLE—WHO WILL STAND BY IT?

*(From the San Francisco "Chronicle.")*

"EDITORS OF THE CHRONICLE"—The importance of the subject is my only apology for offering another trespass on your space, and the attention of the public through the press. I wish to make a solemn appeal to my fellow citizens in behalf of the Bible; to bear my humble testimony, or protest against the arrogance and infidelity which are being developed under the false name of "Christianity."

Judging from the general tenor of the press and pulpit, it appears evident that a radical and somewhat sudden revolution is now in progress throughout our country, and, I may say, throughout the entire Protestant world—the world of Bibles. For some three centuries the Bible has been published and claimed, by the Protestant world at least, as a standard of moral and doctrinal truth—a model of law and civilization. Its Patriarchs, Prophets, Lawgivers, Poets, and Apostles, were considered as "fathers of the faithful"—as models of purity, virtue, wisdom, truth, and light.

But now, of a sudden, "a change come o'er the spirit of their dream." Admiration has turned to scorn; love to hate, reverence to disgust and indignation. The swelling bosom is

upheaved like a mountain of internal fires. It bursts at length, in awful thunders, and finds vent through the channels of the press and the pulpit, in terms like the following, applied to the Bible and its holiest principles and characters—"Antique superstitions," "relics of the dark ages," "abominable dogmas," "disgusting doctrines," "immoral and criminal principles," "inhuman and degrading precepts," "ignorant laws," "institutions of an undeveloped age," "productions of a moral midnight," "ages of twilight," "barbarous patriarchs," "benighted prophets," "Jesus in the twilight," (daring to honor, approve, and perpetuate the covenants of his benighted and abominable fathers, Abraham, Isaac, and Jacob,) "ignorant and superstitious Apostles," (who taught the people to be adopted into the same Abrahamic family and covenant, and promised them an heirship to the very promises,) "wicked Apostles," (who dared to tell the people that the only family in which all nations should be blessed was that of Abraham, and that the only everlasting covenant of salvation was that revealed to Abraham, renewed unto Isaac, and confirmed unto Jacob, and restored and extended to all nations by Jesus Christ, "that the Gentiles might be fellow heirs," to the Abrahamic covenants and institutions.)

"Benighted," "ignorant, degraded, and superstitious race" of Patriarchs, Prophets, Apostles, and Saints, who (like Mormon and Joseph Smith) embraced the doctrines of new revelation, prophecies, visions, ministering of angels, and spiritual manifestations! Why, they were all "Mormons"—nothing but "Mormons!"

The Bible is found to be a "Mormon" book, in toto. Its moral teachings, its laws of marriage, its theocratic institutions, its baptism for remission of sins, its gift of the Holy Ghost by the laying on of hands, its spiritual gifts, its offices—all, ALL were just so many developments of the principles now known as "Mormonism." Its precepts and characters, covenants and promises; its ordinances and spirit are the models. Joseph Smith is the Great Restorer and Architect who has laid the foundation of the modern building, and reared its superstructure in such symmetrical proportions, that no sooner is the crowning stone placed on the head of the corner, than

all the Bible believers begin to see the ancient and modern spiritual structures are alike in every part, and both are according to "the pattern" revealed in the heavenly visions.

But modern institutions, of mere human origin, measured by "the pattern," seem awfully deformed and sadly out of proportion. Hence the sudden revolution to which we refer. The point seems now to be yielded, that the Church of the Saints of this age is like that of former days; that the principles of both must stand or fall together; or, in other words, that the Bible and the Book of Mormon are one and inseparable. Bible religion, restored by a modern Prophet and Apostle, comes in contact with Greek and Roman superstitions and institutions, handed down under the false name of Christianity, and the thousand powerless forms grafted upon them in more modern times. Hence, Mormonism is driving the present age to the absolute necessity of either rejecting the Bible on the one hand, or of forsaking all their long-cherished sectarian creeds and mere human institutions on the other.

Reader! Which side will you take? Choose ye, this day, whom you will serve.

If the God of Abraham, Isaac, and Jacob be God, serve him,—if the God of powerless forms and jarring sects of modern times be God, serve him. The two powers are mustering their forces, and are about to measure their strength. All things which can be shaken are about to be shaken. That which cannot be shaken will alone remain.

As to me and my house, we will serve the God of Abraham and none else. He is our Father, the Father of our Lord Jesus Christ. I love and revere the Patriarchs and Prophets, and cherish the covenants and promises of the ancient worthies; I delight in the commandments of a risen Savior who is my King, who has all power in heaven and on earth. It is for the hope of the fulfillment of the covenants and promises made to the Fathers that the Latter-day Saints are called in question, for which hope's sake they are accused by the "Gentiles." We confess that after the manner which is called "Mormonism," so worship we the God of our fathers, believing in all things written by the Prophets and Apostles.

Beware, O man! beware of those who, in modern times, claim more Gospel light, spiritual knowledge, more virtue and more purity than the faithful Abraham, or the Son of God.

For, know assuredly, they are the "scribes, Pharisees, hypocrites" of the race. "An everlasting covenant," or gospel, can never be altered, or improved, by modern progress.

Respectfully,

P. P. PRATT.

Translated by Wm. Lewis.

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

SECTARIAN.—Well, Mr. Mormon, do you continue in your old profession of possessing miraculous power? If you do, we would love to have further satisfaction from you on the matter; to be sure, would it not be a feat for you to work one small miracle to the convincing of a precious soul—you can do it, can you not? (That was the greeting of a sign-seeker in his shop when a Mormon happened to go by there on business.)

Mormon,—(Quiet as if afraid)—Surely, I cannot, sir.

S.—(Rubbing his hands, with a mocking grin)—Your brethren say they can do them, do they not?

M.—I have not heard one of them say that, and I do not believe that any of them can do that either.

S.—Ha, ha! you have already changed your opinion! The ancient apostles did them, besides professing that; and yet, you profess to have the same power working in your church now as in ancient times, and you say at the same time that you do not believe that any of you can heal even one sick person,—such nonsense to be sure!

M.—There is still further disbelief in me than that.—neither do I believe that any of the ancient apostles could heal even one sick person!

Atheist.—You speak the truth; I do not believe that Jesus Christ, an apostle, or a miracle ever existed.

S.—Here's another Mormon, forced to turn to atheism because

of my irrefutable reasons; you may as well throw down your arms and join us.

M.—Was it the apostles themselves who healed the sick, or was it God through them? if they themselves, they did that by their own power; if it was by the power of God, then it was not they but God who did that.

S.—(Reversing his smile and fuming)—I did not mean otherwise in the name of reason; you're seizing on a word to keep from going into the snare.

M.—Saying one thing and meaning another is one of your chief characteristics, it is true,—I didn't expect you to change your custom. Had I said that we heal the sick, I would have been in the snare just as you are.

S.—Well, does God heal the sick through your ministering in his name, then? or can you give me undeniable proof that such things are done in these days? There, you cannot escape now.

M.—Well, well! you have already changed your opinion? Last Sunday night your minister preached on the omnipotence and immutability of the great God; Monday night you yourself prayed to the Lord for your afflicted brother; do your brethren continue to believe that God is omnipotent and immutable; surely, He has not changed already; He is a hearer of prayers, isn't He; what do you think, was your prayer answered Monday night?

S.—Oh, yes, I prayed on behalf of the immortal soul; God puts grace in the heart in answer to an earnest prayer; I believe that, but He does not give physical health by laying hands on the heads of men, and rubbing oil all over them, and such things as that, which ceased a long time ago, which is proved by the fact that I have seen no one do that, but I have only heard you *testifying* that some in your church have received it. Now, I ask for evidence and the effects of miracles in the present day, before I will believe in the existence of such power, and in the divinity of your church.

M.—You believe there should be obvious facts besides a witness to convince a man of the existence of a miracle, even though I have seen such.

S.—(Shaking his head)—Oh yes, and nothing without that!

M.—You are a witness, Mr. Atheist, of his statement.

A.—I am. [Since the Atheist is not partial to either of the two sides, they agree that he is to be an arbiter between them.]

S.—Now, Mr. Mormon, has anyone or any persons in your church been healed by the power of God?

M.—Yes.

S.—All right, did anyone besides the Mormons see that?

M.—Yes, the pages of our church publications in Welsh and English are filled with letters from the Saints of various places, testifying of healings by the power of God, and the names of witnesses in, and out of the church attached to them. Those persons are alive, and you can talk with them whenever you wish.

S.—Poo, poo! your own publications are the ones that say that; who would expect it to be otherwise?

M.—If our publications lied, all the neighbors where they say the healing of the sick happened would have replied with their refutations; but no matter about that, I myself received a healing by supernatural power, in the administering of the ordinance of the laying on of hands and anointing with oil, and by the prayer of faith, and dozens testify of the same things weekly in our meetings of the Saints. Can you doubt them?

Another Mormon brother.—I myself am a witness of that also.

S.—I cannot believe them or you; Christ did not perform only that kind of miracles, but He also opened the eyes of the blind and the ears of the deaf, he loosed the tongue of the mute, and made the lame to walk, and many public miracles of that nature. The blind could see, and the deaf could hear his own witness. The speech of the mute received the same effect, and the walking of the lame to oblige all to recognize them prior to their believing. Have those been performed in your church?

M.—Yes, the blind have come to see, the deaf to hear, the mute to speak, and the lame to walk. I heard the one who was mute testify of the supernatural blessing he received.

S.—Yes, that's it! in Newcastle, in Bristol, and everywhere except here where I can see it!

Arbiter.—Fair play to the Mormon, I shall ask you on the same ground as you have asked him,—Where were the miracles in which you believe performed?

S.—(Very miserably)—In, and around Judea.

A.—That is much farther away than Newcastle or Bristol! Whom did you hear testifying about them?

S.—I have heard no one.

A.—Have you seen any of those who were healed?

S.—I have not.

A.—Well, in the name of all reason, what basis do you have for your belief in them?

S.—They are written in the New Testament.

A.—The miracles of the church of the Mormons are also written; where are the witnesses who wrote the account of the miracles that you believe in?

S.—They have died!

A.—Well, good heavens, I don't know how I can understand you, since you disbelieve an account of modern-day miracles, and the witnesses who have seen them and have felt them; you believe in the writings of dead witnesses, without any certainty that they are not false tales of someone else, and yet you say that there should be obvious facts besides a witness to convince a man of the existence of a miracle! It appears to me that if the lame man of the temple, as you call him, were to walk in front of you, testifying of his healing, that you would not believe him, nor would you believe these men for any reason, even if they were telling the truth. I do not believe either of you until now; but in any event I would prefer to believe the Mormons before I believe you, since they and their aforementioned neighbors are living, and also the men who were healed, who continue to testify the same thing, and they can be questioned as to the truth of the happenings. Your situation is totally opposite. If you condemn the witness of these men, and their accounts, you also condemn the New Testament, or you need to try a better way of proving the divinity of religion.

*(To be continued.)*

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### POLYGAMY IN UTAH.

*(From the "New York Evening Mirror," Feb. 20, 1855.)*

SINCE Polygamy is a "domestic institution" we cannot see with

what consistency the Southerners and the Unionists interfere with it. As for the others, if brother John Taylor values the testimony of "Gentile," he can have ours as well, that Brigham Young is a complete gentleman, accommodating and kind to the emigrants, even when dressed, as were we, in fustian and calling on him, as did we, a complete stranger, with no introduction from a Mormon or a Gentile. During the three weeks of our stay in Great Salt Lake City, we saw more orderliness, industriousness, and decency than we have ever seen in any other place in the world, and this writer has seen his fair share of this small globe also. We dare say, and we challenge a refutation, that there are none of our fellow countrymen who are more peaceful, orderly, and industrious, keeping the law any better than the inhabitants of Deseret, and we wish for all to understand that we do not know one single soul in their midst, and we have not a bit of sympathy for their religion or their institution of polygamy.

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## ZION'S TRUMPET,

OR

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

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SATURDAY, APRIL 28, 1855.

THE DEBATE IN SWANSEA.—The readers of the TRUMPET are probably aware by now, that we have been challenged by a stranger, who came to this town to lecture against "Mormonism," to debate him; it is known to the public also that we have refused to quarrel with him, and that we have published some of our reasons for not dealing with him, namely, for we consider our religion too important and honorable to be derided by such a disreputable character as our challenger has proven to be, and before this all reasonable men with whom we have conversed on the topic, without *excepting his own chief supporters*, have acknowledged that we have proceeded honorably and in wisdom for our religion by



practicing *silent contempt*. At the same time we have announced on our *Hand-bills*, "We would not dare to refuse to defend one and all of our principles in the face of one and all of the 'Revered ministers of the gospel' in Swansea, who support the challenger, the Holy Scriptures according to the King James I translation; with our own authorized books to be the only standard, claiming the same right to test the assertions of our gainsayer according to the same standard." That was our response, and following that, we were informed that the Reverend C. Short has challenged us to debate him on the following statements:—

"1. Mormonism is false in its origin.

"2. Blasphemous in its opinions.

"3. Immoral in its practices."

We refused the above because of their lack of clarity, and because it was obvious to us that the purpose was to use the group of proofs which we refused to quarrel over previously, namely, the slime and false accusations of enemies; and we have four witnesses that heard us tell the delegates of Mr. Short on the 3rd of April that our previous appointments required us to leave for Liverpool the next day, to instruct over two hundred Welsh emigrants on the ship, &c.,—they heard us *definitively refuse* to debate the above statements, and they heard Mr. G. P. Evans, on behalf of the delegates, agree with us by saying as he left, "Nothing could be done until we return on the 22nd, and then meet with Mr. Short to determine the topics of the debate." That was the only outcome of his visit with us.

Upon our return, we met with Mr. Short and his *Committee*, Monday, April 2nd, and to our surprise we understood from Mr. Short that his messengers had informed him that we had promised to debate the aforementioned topics, and two of them, who were present, summoned the impudence to assert that they had understood as much! This caused a considerable change in things. We read the following basic principles in the presence of Mr. Short, but he did not stay to hear them all; he went away in haste despite all we and his friends could do to persuade him to stay, away he went, and the last word we heard from him was, "Perhaps you wish to have the Urim and Thummim on your nose before you see!" What does the reader think of a man who professes to be a "minister of the gospel" who can mock and revile something as holy and sacred as

is the “Urim and Thummim,” through which instrument the Lord revealed his will to his ancient people? Yet this is the kind of person our opponent is.

We read the following statements to the *Committee*, which we beseeched Mr. Short to debate on, but it was in vain; after his *exit*, his *Committee* followed, saying they had no right to accept the offer. Two of us said definitely that we refused the first statements at the start, and offered further proofs of the same thing; despite all that, and although we informed them that we would proclaim all that to the world, they rushed out, leaving us in the room.

The following are an accurate copy of the aforementioned statements:—

1. Are faith, repentance, and baptism FOR THE REMISSION of sins essential for salvation?
2. Are the preachers of the Baptists “ministers of the gospel?”
3. Are apostles and prophets, together with the gifts of the Holy Ghost essential to the existence of the church of Christ on the earth?
4. Are the doctrines, ordinances, and organization of the church of the Baptists in accordance with the New Testament plan?
5. Do the scriptures contain prophecies of the discovery of a sacred oracle, and are such fulfilled in the coming of the Book of Mormon?
6. Do the scriptures approve of polygamy?
7. The Trinity:—Are the Father and the Son separate persons?

Our detractors call these basic principles unimportant things that are not pertinent to “Mormonism,” but that proves their ignorance of what Mormonism is, and their behavior in light of the facts has forced us to believe that they are searching for a back door to slip out of, and with insufficient humanity to acknowledge their purpose.

The foregoing contain the chief topics of Mormonism according to our understanding—we do not avoid any of them, no indeed, not polygamy, not the Book of Mormon, not the God we worship, not any other article of our creed; rather we are prepared to defend one and all against one or all we have indicated in our handbills while the Spirit of truth upholds us.

SINCE MR. SHORT REFUSES TO MEET US THIS WAY IN A DEBATE,  
THEREFORE,

Lectures will be delivered on the topics offered as subjects for debate to our gainsayers, in the Saints Hall, Orange Road, Swansea, starting Friday night, April 27, 29, 30, May 1, 3, 6 and 7, beginning at half past seven in the evening, consecutively, as they are listed. Entrance by tickets 3c. each, or 1s. for all the lectures. Sundays at 6 o'clock in the evening, free.

This is the most truthful account we can give of the situation and history of the debating campaign so far, and if it can still be a source of some interest to our readers, they will be welcome to it. The appearance of our defense in the columns of the Newspapers of this town which accuse us will depend to some extent on the kindness and honesty of their Editors, still we are grateful that other media have shown our truths, clearly, strongly, and successfully, with patience.

To the Saints, we say, rejoice in being worthy to suffer all for our Jesus and his gospel, and there is not so much as one Swansea Saint, not one, who has been shaken in the faith, and while they pray for the Spirit of truth, none will be shaken, by all the giants of the devil and their devices.

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MR. PARLEY P. PRATT.

MR. Parley P. Pratt, for whom we have considerable respect as a man and as a teacher, coupled with as much admiration of his talent as the doctrines which he employs it to defend will admit of—Mr. Parley P. Pratt appears to have walked into the temples of our money changers in this city, and fairly put to flight all reason and philosophy by the boldness of his attack upon the Christian Church. Our readers will remember Mr. Pratt as the self-composed Apostle of Polygamic Mormonism in California, and his last exploit was to draw upon him the fire of a room full of debaters in the *S. F. Mercantile Library Association*, and then with words that would have shocked Mr. Walker, and grammar that would have forever destroyed Mr. Lindley Murray's peace of mind, commenced a bombardment

of the citadel of their reason, and silenced or rendered useless every gun! For several weeks Mr. Pratt has been wheeling and charging his squadron of Polygamic arguments in full sight of all our church doors and lecture rooms, and even advanced in person to the foot of our pulpits to proclaim himself the defender of a new faith, flinging the glove even into the minister's desk. Up to the present time, we believe, no David has gone forth against this Philistine to meet him on either point of law, morality, or religion, which he declares himself ready to engage an enemy upon.—*Alta California*.

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### CHARACTER OF THE SAINTS,

*By the Chief Justice Kinney in a State Meeting of the Territory of Utah.*

I DO not stand to tell tales, or to flatter anyone, rather to express my feelings. I have noticed the deeds of this Court from the previous meeting. I see that you have adopted the wise rule of forming infrequent and clear laws. The governments that are considered the wisest are those that practice the most infrequent and simplest laws; and since you claim superior wisdom, that is doubtless shown in the formation of your laws. Your choice is not to govern your people by law; you seek to govern them by love. I do not say that to praise Governor B. Young or his Council. Everything in this valley shows evidence of the ambition, diligence, purity, and intelligence of this people. Your incomparably splendid, attractive and excellent institutions—your public buildings, your machinery, and the unity and sympathy that prosper throughout your territory are monuments of the wisdom and the power that have influence over, and which govern every area. There is no stranger who comes here who is not taken aback by the luxuries, the splendor, and the orderliness that prevail throughout this valley. This cannot be attributed to human wisdom—it flows from the Almighty—the Creator of heaven and earth: I cannot explain its origin by any other principle. I shall continue to observe with eagerness the growth and prominence of the territory, while I am with you, and perhaps that will be for the rest of my life, for all I know; and it is food for thought. Although

the inhabitants of this territory originate from a number of nations, governments, and kingdoms, there is no happier, more liberated and successful people than this people. I speak words of truth, and my soul rejoices in declaring them.

[In answer to the observations of Governor Young and others concerning the foregoing, Justice Kinney responded with the following.]—

Now I am bound by a great debt of gratitude for a number of references to my name. I was spoken of by Col. Babbit, as an investigator of your people, your laws, and your country. I was one of the Judges in the Supreme court of Iowa for seven years; my wages were 1,000 dollars yearly; the wages of the Chief Justice in Utah at that time were 1,800 dollars. I had a comfortable home in Iowa, as many of you have here. Soon the news was spread of my appointment to Utah, and about my friends, members of the senate, who argued with me about the impropriety of leaving Iowa; my mailbox was overfilled with letters about the matter; I was notified by my old friend from New York, who is a well-known lawyer in that state, with whom I studied law for over four years, that I could not live here, and fulfill the duties of the office to which I was appointed. You will agree with me that there was some need of correct judgment. Reference was made to the instigator of the first disturbance; I heard his description: his own statements condemn him. I saw him in Washington, and I said to his face, at the door of the Senate that he got what he deserved when he was censured in Utah. If I were to search my own feelings with respect to my coming to this place, I would be stirred by the feeling that a man could stand in my present circle, and fulfill his duties faithfully. I was more possessed by a desire to moderate public opinion, and show to the world the defamations that have been heaped on this people, than by any other motivation. I could not have sought wealth or fame. I have a wife and five children; and a daughter who has reached the age of a woman; and I can say that there is less immorality, less drunkenness, and less corruption here than in any other place I have been. I rejected the advice of my friends; I have never repented for the steps I took. They tried to block the

way of my family, but I governed them; although I left the choice to them whether to come or to stay. If you call this an honor to your Territory, you are welcome to it, and I am proud to give it.

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### THE EXILE'S RETURN.

BY MISS A. M. PORTER.

O green woods of Ireland, sweet, sweet was the murmur,  
Of the breeze which once blew through your green branches;  
And gentle was the running of your waters to my ears,  
And dear was the cottage where my beloved lived.

Then by your waters and through your hills I would go,  
I would speak to Norah of love in abundance:  
While bright like the moon that silvered your form,  
My child slumbered peacefully in her arms.

But now when I visit thee, dear Ireland,  
My years have all flown by in vain:  
Thy hills and thy woods everywhere are familiar,  
They no longer arouse poignant feelings in my heart.

Thy hills and thy slopes are still a green haven,  
Thy waters are calm which I love so dear:  
But dark is my home—its woods, and their savage guise,  
For my wife and my baby are dust in the grave.

*Trans.*, ANEURIN L. JONES.

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### NEWS OF THE WAR.

WE are more abundantly informed by the newspapers following our last number about the account of the attack on Sevastopol they included.

It was agreed to have an hour of peacetime to bury the dead. The Russian dead filled the ditches that bordered the embankments of the united armies, who struck them as soon as they climbed to the top of the embankments.

After a long wait, and great desire, they also report that the second, and hopefully the last attack on Sevastopol began at fifteen minutes after five o'clock, Easter Monday morning, April the 9th, when the shooting was begun of all the cannons of the united armies to the strongholds of the enemy, which in a moment answered them. It was frightful to hear the sound of the deadly shots of all the huge cannons, which have been prepared for months, together with the screeching of the fiery shells flying through the air and in among the enemy; and to see earth and rocks and pieces of the dead bodies of the enemy rising up into the air in one mixed cloud. It continued like this until 1 o'clock midday, when the greater part of the enemies' strongholds were destroyed, and the majority of their cannons were silenced. One could see the navy preparing to attack from the sea as soon as they saw that their armies had opened a way to the enemy and were rushing at them, who are opposed by the navy in their flight, in boats across the water from their northern strongholds, and along the road by a strong, hidden embankment which is revealed at that time. We do not know for sure the extent of the losses suffered by the enemy during those few hours; they themselves admit to nearly a thousand. The losses of the English are 20 killed, and 40 wounded. Before Sevastopol is taken, many thousands will be lost, as in Alma before; the battle will be certain, fierce and bloody.

The emissaries of this country and France have completely failed to come to terms of peace with Russia, and there is no longer any hope for peace in that manner.

#### MISCELLANEOUS, &c.


PERFECT LOVE.—“Aren't you somewhat fearful?” a man asked his wife when she struck him in the face in a fit of temper. “Not one bit,” was the answer, “for perfect love drives out fear.”


THE VISIT of the Emperor and the Empress of the French with her Majesty Victoria, has been the main topic of the newspapers of the country, and, according to them—the chief life of London while they stayed there. They received every kindness, it would appear, that the imagination could conjure up from the royal family, the Government, and the people; yes, more respect

than a prophet or an angel that came to the presence of the world, we would imagine. There appears here an almost miraculous contrast with the feelings that existed toward the same man, since a few years ago there was no more than a constable to control villains on the streets of London, and since when he later leapt onto the throne, he was the main object of the scorn and disapproval of the country's newspapers! Was the difference in him or in his judges? It is the same man, if not also the same principle. In this we see the inconstancy of public opinion about him; and since they were directed toward him, why is it not possible that others are not now as undeserving of their abominations? While we rejoice in the hope of peace and unity between the two countries that this visit creates and we wish that the love will increase more and more, we are not without hope that the eyes of the country and its inhabitants will be opened before long to an accurate discernment of the characters of men far better than Louis Napoleon in their midst, and who are now viewed with far greater disrespect than he ever was. It is true that popular opinion is changeable, and the greatest harm the world ever did to itself was to misjudge the characters and objectives of its best.

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BOOK RECEIPTS FROM APRIL 12 TO 27.—Hugh Roberts, Conway Valley, £1 12s 1c; G. W. Davies, £2 9s; T. D. Evans, 9s; Griffith Roberts, £1; Liverpool Welsh Branch, £1 11s 6c; Thomas Morgan, £1; A. Galloway, 6s 6c; John Davies, 9s.

 ERROR.—In our previous number, page 128, “Griffith Roberts, £1 10s,” escaped instead of “Griffith Roberts, 10s.”

 We have just published sheets for our book distributors, which will assist them to do up their numbers at the end of each quarter easily and clearly. They are to send one of them back without delay after filling it in properly.—Price 6c. per dozen.

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

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SWANSEA:

PRINTED AND PUBLISHED BY D. JONES.