

ZION'S TRUMPET,

OR

Star of the Saints.

No. 20.]

SEPTEMBER 29, 1855.

[VOL. VIII.

DISCOURSE OF PRESIDENT J. M. GRANT,

Delivered in the Tabernacle, Great Salt Lake City, March 11, 1855.

I AM thankful for the blessings that the Lord has vouchsafed to bestow upon His people. If I do not at all times in public express my gratitude to our heavenly Father, yet I feel grateful and thankful for all His favors, whether I utter it or not. I have reason to believe that all the people feel the same, that is, all who feel right, all the Saints, all who live up to the religion they profess.

We have received many testimonies of the goodness of God, our heavenly Father, in sickness and in health; he has heard our prayers, and supplied our wants; in distress he has administered unto us consolation; and when the light of his Spirit is upon us we comprehend clearly the dealings of the Lord, but when that Spirit is absent from us we do not so clearly comprehend his mercies and blessings bestowed upon us individually, and as a people. I presume that in the order of the providences of God he has considered it necessary at times, to leave his children to themselves, without the aid of any special influence of the Holy Spirit, that they may learn to comprehend and appreciate it when bestowed upon them.

For instance, the blessings you enjoy every day for a week, a

month, or a year, you do not prize so highly as you do the blessings you receive more seldom. Deprive a man of any common article of food, even the bread you now enjoy, keep it from him for a week, for a month, or for a year, and when he again obtains it he will appreciate it very much. It is measurably so with the Spirit of the Lord; we do not enjoy it at all times, we do not receive it under all the circumstances of life, the same as we do under some special condition that we may be placed in, where we particularly need the Spirit of the Lord to assist us.

We pray for many things; and I have heard some people pray in a manner that they would be very sorry, in their sober moments, if the Lord should actually answer their prayers. If the prayers of the people were written down, so that they could read and reflect upon them, I have no doubt but what they would wish to have a new edition. I have heard people pray for the Lord to do this and that; indeed, I have heard them pray for him to do a thousand things that they themselves would not attempt to do; they would actually consider it sinful to endeavor to accomplish what they will petition the Almighty to perform for them.

A man's works should agree with his faith; if he has faith to sustain his words, if he has faith to sustain his deeds, his works should correspond with his faith. I must be right in my faith, to be right in my works. If the tree is bitter, the fruit will also be bitter; or in other words, the tree is known by its fruits, and faith by its works. If a man's works are good, his faith is also good; if his works are bad, we infer that his faith is bad also, and very just inferences too. All men should be judged by their works; this is a correct criterion to judge every person by. Many of the Latter-day Saints have correct faith and correct works, while some profess to have correct faith, but exhibit by their works that their faith is actually not good. How can I tell whether your faith is good or not? I can only judge of it by your works. If your works are good and in accordance with the law of God, with the Book of Mormon, with the Book of Doctrine and Covenants, and with the rules of right, I have a right to infer that

your faith has produced the works I behold; that the tree, or stem, if you will allow me the expression, from which they grew, is a good one. But when we see a man's works vary with sometimes a little good today and tomorrow, and perhaps the third day he performs evil, to believe that man is correct in his faith, in every sense of the word, I cannot.

We speak of faith as the first principle of our religion. If it is the first principle, other principles grow out of it. We cannot create principle, we can only discover it. If you were to discover a new principle, you would err in saying that you had created a principle, that you had brought one into existence. Principle eternally exists, and man cannot create it. If you discover any law in mathematics, in astronomy, or any principle or law connected with the sciences, this is no proof that you have brought into existence a new law, or process of law, for the principle existed before you made the discovery.

We have the faculty to make discoveries, we have the faculty to discover, we have the faculty to learn and understand the first principles of the doctrines of Christ. Faith, being the first principle of our religion, is established in the mind by hearing, it is established in the mind by evidence and by testimony.

I cannot believe everything that my neighbor may wish me to believe, I cannot always believe to please my neighbor, while I have no evidence perhaps to believe as he does. I have no testimony to receive what he has received, and I reject it. My neighbor is then offended, and calls upon me to have faith, to believe as he does. If he would only produce sufficient evidence and testimony for me to predicate my faith upon, to produce in me confidence, or establish in my mind faith, then I could believe as he does. Faith then comes by hearing testimony, or by testimony being produced, or brought before the mind.

The testimony you have received of the religion you profess is just as different as the religion you profess is different from any other religion. The Methodist, for example, founds his religion upon the

kind of testimony he receives; he is taught by the presiding Elder, the circuit rider, the local preacher, the class leader, the exhorter, or some of the lay members, certain principles, or in other words, testimony is produced to convince him that such and such principles are right, and his belief is based upon the testimony that he is capable of receiving and appreciating. Then faith corresponds more or less with their discipline, or articles of faith; they believe there is but one God infinite, eternal, from everlasting to everlasting, without body, parts, or passions. Their testimony for that belief is only to be found in their discipline and traditions, and has been handed down from father to son, from their grandmother, the Church of Rome, to their mother the Church of England; they actually believe it, write it, and publish it abroad.

Their notions of sprinkling, pouring, and other works correspond with their belief. If they believed it right for a man to be invariably immersed, they would teach him so; if they believed it right for a man to be baptized only by pouring, they would teach him so; if they believed it right for a man to be sprinkled to answer the requirements of heaven, they would teach him so. Hence you discover that their works would correspond with their faith; if they had no faith, they could not believe either in immersion, sprinkling, or pouring. If a believer in immersion, he will practice it; his works will correspond with his faith, and he will go forth and be immersed. How do you know he believes in baptism by immersion? By his works. What evidence have you that that person believes in immersion? 'Why,' says my brother, 'I was present when he was immersed; I heard him tell the Elder, or the Priest, that he required immersion at his hands, and he went forth and backed up his faith in it by his works.' This would be correct reasoning. 'But,' says one, 'I believe in having water poured upon my head.' How do you know he believes this? 'I was present, and heard him require the priest or elder, to pour water upon him, and the priest complied with his wishes, and his works proved to me that he believed in pouring.'

Another one says to the Priest, 'I wish you to sprinkle me; I require this because I believe that sprinkling is the best mode.' What evidence have you that this man believes in sprinkling? His works

prove it. The simple fact that you were present and saw him sprinkled, or heard him request the administration of the rite, convinces you that he had a certain kind or species of faith. Do all people have one faith? No, and their works are as varied as their faith. If there are diverse kinds of faith, there must be diverse kinds of works.

If there is but one faith, there can be but one mode of baptism. Dr. Clark asserts positively that the Colossians were buried with Christ in baptism, that is, they were actually immersed. He says the Greek Testament reads that they were immersed, plunged, buried,—that they were covered up. How do you know anything about the Colossians? What process of reasoning would you pursue, to lead you to the conclusion that the Colossians believed in immersion as the only mode? That they were actually buried in water? Again, if you inquire whether the Corinthians were sprinkled, how would you know their faith? Says one, 'I would know it by their works, for I know that their works would correspond with their faith. And if the Ephesians had the ordinance administered by pouring, I should know it by their works.' What does the Bible tell you? That there is one faith, one Lord, and one baptism.

If the Catholics had the same faith that the Colossians had, could they pour or sprinkle? Certainly not. If you say that one portion of the people of God are poured, another portion sprinkled, and another immersed, you introduce schism and false doctrine, and then different works follow. As quick as you have the Colossians immersed, the Corinthians poured, and the Ephesians sprinkled, you introduce the doing of three kinds of labor. But if there is one faith, and they all had the right kind of faith, if they had all attained to the like precious faith delivered to the Saints, and one portion was immersed, then the balance were immersed also. If the fact can be established that one portion of the Christian Church was immersed, it will establish the fact, beyond the shadow of a doubt, that all the rest were administered to in the same way. The people of God are under the necessity of having like precious faith, and their works therefore would also have to agree. If Dr. Clark was correct, and I have no reason to dispute the learned doctor, that

the Colossians were immersed, the balance of the people of God in all the ancient Church were also immersed. If they had but the one faith, it is impossible to introduce pouring and sprinkling. If you introduce pouring, then they had the pouring faith; if sprinkling, the sprinkling faith. But if you prove that one portion was immersed, you prove that they had the like precious faith, and the rest must of necessity be immersed. This is the way I reason upon the subject.

Again, if they were immersed, they were confirmed by the laying on of hands, as you learn by the same scriptures. If the ancient saints believed it necessary to lay on hands, and the Latter-day Saints should believe it to be unnecessary to lay on hands, how could you make your faith agree with theirs? How could you introduce a new doctrine and argument, and reconcile your faith with theirs? They actually believed in the laying on of hands in confirmation for the reception of the Holy Ghost.

The Methodists, Baptists, Presbyterians, Church of England, all believe that was the practice of the ancient saints. All who believe in the Bible will agree that that was the faith of the ancients as exhibited in their works; therefore if any of the modern Christians reject it, we have a right to assert that their faith is known by their works. We have a right to say that their faith agrees not with that of the ancients. But my faith agrees with that of the ancients. I believe and practice the very works which they practiced. I believe in baptism for the remission of sins, and the laying on of hands for the reception of the Holy Ghost, and, if any are sick among you, in sending for the elders of the Church, in anointing the sick with oil, and in praying for them, that they may be healed.

(To be continued.)

OUR CONTEMPORARY TIMES.

(From the "Luminary.")

IT WAS SAID by one of the remarkable characters in the ancient era, that perilous times would come in the last days; he said many

other important things, but since he was a professed Saint, a zealous follower of the contemptible Nazarene, a well-known dreamer and worker of miracles, not much credence was given to his sayings, and his righteous blood was shed; generations have gone by, the last days have come, and with them the perilous times the Prophet mentioned.

The "*Morning Herald*" of this city says the following concerning this matter:—"The times do not bode well. The mood of men's thoughts has become gradually worse, until the 'bond of brotherly love' which should join men together has become undone, unfortunately. Throughout the entire land the spirit of disregarding and breaking the law reigns, which causes great evil, and threatens more lamentable and frightful results. It appears as if human understanding has lost its regulating wheel. Establishments and laws bound on reason and conscience, and which should govern in the hearts of all men, have been turned aside, disrespected, loathed, and spat upon. Boundaries and defenses set up, we fear, by the wisdom of a *better* generation, to defend possessions and freedom, have been thrown to the ground by blind fury, in obedience to, and disregarding all things except the satisfaction of mad passions."

Who would have believed a few years ago that perilous times would come in our own dear America? the Prophet Joseph predicted this, it is true, but who believed him at that time? But despite how strange that seemed, we have the nation now groaning under the harsh pressures of the times, the hearts of men are no doubt failing them for fear of the things which are coming on the earth; some are pained and afflicted because of the drying up of the wells of water, others die of hunger, and there are myriads going to destruction because they are destitute of the knowledge of the truth which God revealed to us, while wickedness and corruption are increasing, and threatening before long to curse the earth with dissolution and destruction.

The ancient and modern-day Apostles have foretold these things, and have strived to hold back the stream of wickedness and corruption, as it rushed through the Christian nations; but the force of the torrent was too great. The huge stream of the popularity of

the world rushes heedlessly and unopposed to the vortex of misery; some are snatched by the whirlwind, and struck by pestilence, and are killed on the battlefield, and they fall prey to the treacherous murderer, or they die somehow in the destruction of the nations.

The Lord spoke to his servant Joseph, saying, "For after your testimony cometh the testimony of earthquakes, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds, and all things shall be in commotion, and surely, men's hearts shall fail them; for fear shall come upon all people, and angels shall fly through the midst of heaven, crying with a loud voice, saying: Prepare ye, O inhabitants of the earth, for the judgment of God is come."

If these messengers do not bring the heedless and the ungodly to repentance, and to a proper understanding of their condition, their cause is hopeless, and their destruction is sure.

This is a sad depiction of the condition and fate of the Christian nations, people who boasted of their civilization and their Christianity, but we are bound to confess the witness that is brought against them, for out of their statute books and their own mouths they stand condemned, for they have transgressed the laws, changed the ordinances, and broken the everlasting covenant.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, SEPTEMBER 29, 1855.

VISIT OF THE EDITOR TO GWYNEDD.—The day following our departure from Swansea, we spent the Sunday and the Monday, the 19th and 20th of August, with the Cardiff Saints, where we greatly rejoiced to see their unity, their love, and their zeal; large crowds listened in the afternoon and the

evening to the word of God in Welsh and English, with attentiveness and zeal clearly evident of the Spirit of the gospel, and they all vowed to devote themselves to even more faithfulness, to living properly and to paying their debts to the church for books, &c., as well as making the indispensable preparations to emigrate the next season. Tuesday morning we went on the trains through Newport, Hereford, and Shrewsbury toward Liverpool; along the country the wheat had been harshly beaten down by the recent rains, several acres in some places with the grass growing through it; £1 per acre was being paid in some places for cutting it. We do not ever remember seeing more abundant crops as there are this year in general, and especially from Wrexham to Caerleon.

On Wednesday, to our great joy, we were received with a very warm welcome from our Revered President Richards, our old friends C. H. Wheelock, Ferguson, Grant, and many others, with whom we spent a truly delightful time listening to accounts of their journeys, and an account of Zion and its causes throughout the world, until Saturday afternoon, when Elder Ferguson, President of the Irish Mission, came with us to Wrexham, and Sunday morning to the Rhosllanerchrugog Conference, where we found a host of Saints gathered. Pastor Parry, President Davies and the general body of the Officers and the Saints warm in the Spirit were waiting for us and for President Richards, who had promised to visit them, but he was kept from doing so by illness. It was obvious to us that the Spirit of the Lord was strong in their midst before our arrival, and the accounting of the deeds of the Saints, their contributions to God's cause, their love for one another, and their praiseworthy efforts to pay the old book debts, for which several pounds came into the Conference together with their unanimous commitments to sell tracts and zealously warn their neighbors; to pay their debt to the Temple fund, and for books, &c.; all this showed their determination to prepare to emigrate whenever the Lord opens up the way for them. During the afternoon and evening an attentive hearing was given to Elders Davies, Parry, Ferguson, and the historian, testifying to them of the divine nature of this mission—the way of salvation, the destruction that is about to come upon the world, and that Zion which God has set up as the only “refuge” for his children to escape the wrath. We were delighted at the unity without exception among the Officers and

the Saints, and may the great Lord of the harvest make all his servants powerful reapers that they may gather all the wheat from that part of his vineyard into the barn before winter is upon them.

On Monday, the 27th, we received the comforting news by a letter from President Richards, that President D. Spencer had returned to Liverpool from the States, that all the Saints of the Perpetual Emigrating Fund had received an offer to emigrate from St. Louis to the Valley this year; that the Lord had gone before him to all the merchants, and prepared their hearts to supply the needs of the emigration with food, animals, wagons, and with all things they desired on their own conditions with incomparable good will, and that his blessing followed in a remarkable way after all the efforts of the emigrating Saints, and that they were all on their way toward the Valley before President Spencer's departure from Atchinson. We are all thankful for this, and we pray for His assistance to transport thousands more home in the coming season. We went in the company of Pastor Parry, Ferguson, and Davies, and we preached in Brymbo, and Tuesday night we had the pleasure of preaching to an even more numerous crowd of attentive listeners on the street in Mold; and, judging from their soberness, there are many there who are searching for the truth.

On Wednesday Brother Ferguson returned to Liverpool, the two other brethren went ahead toward Abergele, and we to Northop where we preached our best to several dear relations, and while the truth sank into their more tender hearts of the most honest, until the loving tears ran down their cheeks, with others, where the Calvinistic spirit had planted its forked claws more deeply, as on rocky places, the good seed shot back into the sower's vessel,—may the great God who owns it water it and may the seed sprout where it took hold, until it brings forth fruit that will blossom in time, and ripen in his everlasting vineyard.

On Thursday, the 30th, we arrived in Flint, and we returned to Liverpool; we were happy to find President Richards in improved health; Brother Spencer had left for Germany, and we had the dear friendship of the brethren of Zion, the sweetness and essence of which no one can know without having been there!

On Saturday, the 31st, we went in the company of President Richards, Ferguson, and Scott, to Abergele, where we received a warm welcome from Presidents Parry, Davies, G. Roberts, &c., all

of whom practically contended with one another for the first chance to show their kindness toward us, which will long be remembered.

On Sunday, September 1, the Saints flooded in cheerfully from every corner to the Conference, and for our comfort nature wore her Sunday best; she removed her veil from her face so that her heavenly "stars" could observe through the blue sky their youngest brethren in Conference. Her angry, scowling clouds withdrew; her breath blew smoothly through the district, and her sun beamed cheerfully on the scene. Such a setting is not often repeated—only once has its like been known! While step-by-step beside the Lamb's APOSTLE, who honored three of the order of Melchizedek with his presence, and as we trod the road, we sensed with our soles something approaching sanctity; meanwhile the bells of the belfry screeched hoarsely—"This is the way to heaven," and many heeded them; though the Calvin and the Wesley more earnestly drew the multitude after them in an opposite direction; throngs of men, and the fairest flowers of the land, as well as the grey-haired, the stooping, and the doleful awaited us; the scowl of the one, the snarl of the other, and the undertone of the multitude saying—"There's the Captain, the father of all the deceivers," "the husband of many wives," and "false prophets of the age," &c., who thereby clearly proved that we are not known in the land that reared us. Our mind ran back thirty years, when on these very roads there spritely played a ten-year-old lad—the buck, the kid, not much more than that. Angels of heaven around him would come; he perceived the light of the gospel, throng-like he would gather the children of the town to the surrounding fields to instruct them in faith, repentance, "baptism for forgiveness," and the "gifts of the Holy Ghost" as promised; he would be persecuted by all for this, and so he wandered across the seas, islands, and continents of the world seeking brethren of the same belief, whom for his comfort, *an angel had promised him*. After twenty years of untiring travel, he attained the object of his desire—the chief pearl of the world and the treasure of all treasures. From the distant western world, across eight thousand miles, he returned from the land of gold, and he bore with him not a shipload of that dross; otherwise, he would have had hosts of friends; rather, he offered them something ten thousand times better than worldly riches. Their uprightness and stubborn faith, together with the present scene, was the fulfillment of a vision. Were everyone a judge there would be none among them who could assess the feelings of the uninitiated better than this writer when many facts compelled him to know the truth of the situation;

when he saw those whom he had previously thought were the best of people arrogantly scorning the words of life in the mouths of an apostle and truthful emissaries of heaven alike; when he heard them calling the truth false and the false true, the darkness light and the light darkness! The powerful influence of false religion is truly incomprehensible.

After receiving the statistical report of the Conference, and settling their cases, calling officers, sustaining the authorities, having the sacrament, and giving various interesting counsels in the morning, Presidents Scott and Richards preached in a particularly effective manner; on the duties of the Saints to emigrate with all haste, that the Saints needed to keep their sight fixed on this important matter more now than ever, and make all the preparations for emigrating the next opportunity. The latter said that the black clouds that darken the atmosphere of the world are a sign of tempests that will be dangerous for the emigration to Zion, besides the judgments of God hanging over the States, and almost destroying them; who knows but what God would spare them for yet a little while, as he promised to spare Sodom, if there were more righteous among them.

In the evening Elder Ferguson delivered an excellent lecture on "The Temple of the Lord." On Monday President Richards returned to Liverpool, and on Tuesday the other two brethren went to Ireland.

EXCERPTS FROM THE ACCOUNT OF THE VISIT OF THE FIRST PRESIDENCY TO MANTI, &C.

(To Gen. D. H. Wells.)

ON the 12th of May, 1855, we got under way at 7 in the morning (after camping overnight in the San Pete Valley), and went as far as the crossing on the San Pete river, where several of the Companies remained, while the others went with 8 wagons, 1 carriage, and about 15 on horseback, toward the coal beds, about 5 miles from the path. After arriving at the entrance to the Canyon, we turned the animals out to pasture, and we set guards to watch them, while the rest of the Company went a mile and a half up the Canyon to the coal vein. To our great delight we saw that it was not fictitious, for we ourselves saw it and handled it, and we took samples with us back home. One of the brethren took a bagfull to Fort Ephraim, where

it was tested in a blacksmith's forge, and it made an excellent fire to smelt iron.

The part of the veins we saw is in a nook of the Canyon, and at first sight it looks like lumpy jagged rock. At this point it is about 25 feet from the place where there is an outcrop of bare coal, along which there is a small stream of water running. The highest coal is 3 foot 4 inches thick, and there is clay between it and the coal that is beneath it; under that there is a thin layer of clay, about 2 inches thick, which it is expected will end further in; under this is the lowest coal, in an excellent vein of 5 inches thick.

Since we were not ready to dig, we could not determine the condition of things further in than the surface, but from all signs there is a fair outlook for practically an endless abundance. I am trying to get the people of Manti and Fort Ephraim to make a road to it, and to begin working it, so that we may have coal in Salt Lake City this summer.

The people in every settlement we were in, are as if rubbing the scales from their eyes, and becoming more aware of righteousness and making general improvements, which gives me great joy.

For as far as we went on our journey, the grasshoppers are much more frequent, in places generally, than in G. S. L. City, while the fields of wheat, which a few weeks ago promised an abundant harvest, are destitute of grass or sprouts.

The health of the people in the settlements is good. We had good company, and an excellent spirit reigns in general.

Your brother, &c.,

BRIGHAM YOUNG.

EXCERPTS FROM LETTERS OF GEO. A. SMITH,
CHIEF HISTORIAN OF THE CHURCH.

Parowan, May 14, 1855.

EDITOR OF THE 'DESERET NEWS,'—Henry Rollands, Esq., is on his journey there, and he has a heavy load of *groceries*.

Good health prevails here. Wheat is still being sowed by the farmers, since spring is so late. The grasshoppers are much more numerous here than are the battling armies in the Crimea.

Exactly 150 men are needed in this county to carry forth the Iron Works successfully; those for which there is the greatest call are haulers, miners, colliers, limeburners, sawyers, quarrymen, stonemasons and carpenters, engineers, *charcoal* burners, *fillers*, *founders*, &c., &c. The people are eager and encouraged with the work, and the successful continuation of the furnace working for a fortnight satisfied the most skeptical, that all that was necessary was for it to be properly fed, since it had to be extinguished for lack of materials. Machines are being set up, and are working; iron, nails, &c., are being melted.

The U.S. *Rifle Company* is in Little Creek, on their way to California. The horses under their care went wild, running 30 miles, and some were damaged considerably.

Parowan, May 18, 1855.—The southern mail arrived. Wanaup, the Chief of the Paiute tribe, was visited by Judge Kinney, and Mr. Hurt, the Indian Overseer, who gave presents to him, and he received them very gratefully and kindly. The wind and the dust are strong and frequent. The farmers have to irrigate the land before sowing, because they had such a dry spring. The wheat looks very good; the grasshoppers are not doing damage yet, except for a little in Red Creek. President Young and others arrived here today. * * * *

G. A. SMITH.

LONGING FOR ZION.

I am happy under pressures
 When I remember the hour,
 The Saints of the Lord will be seen
 In the beauteous dawn of Zion;
 All living in unity,
 And love throughout the entire land,
 And serving the Lord
 The Saints will do with a pure heart.

We shall go across the sea,
 Happy to join the choir,
 Which is in the Salt Lake Valley
 Learning to praise the Lord.

There we shall have the pleasant association
 Of the dear and brave servants of God,
 Who are hard working
 And diligently at the helm;
 The best of the whole earth,
 Will have met together,
 To learn the just laws
 Of the Sovereign of all the world.
 We shall go, &c.

O hail, that happy morn,
 Blessed the dawn of the day,
 When the faithful are seen,
 With their feet moving freely,
 Bidding farewell to Babel
 And her oppression of every kind,
 Receiving their blessings
 In the lovely Temple of God.

We shall go across the sea,
 Happy to join the choir,
 Which is in the Salt Lake Valley
 Learning to praise the Lord.

Pyle.

JOHN BOWEN.

MISCELLANEOUS, &c.

BOY WITH HORNS ON HIS HEAD.—The *Caddo Gazette* says that two horns are growing out of the forehead of a black boy, a year and a half old; they resemble the horns of a deer, six inches long, the tip of one forked recently, and they are growing remarkably fast!

LOCUSTS IN RUSSIA.—“The locusts visited Odessa lately in such great numbers, that the city was darkened by them at midday. Great damage has been done by them this year throughout all of southern Russia.”

We can hardly pick up a Welsh or English newspaper but what the coming of the grasshoppers to Utah forms for it topics about which to *prophesy*, and to predict either that the “Mormons” will starve if they stay there, or that they will need to move from there. False prophets always prophesy their wish, but we foresee that this fan too will be a great blessing to the faithful Saints, as it will winnow the chaff from the threshing floor to the land of gold.

PAYMENTS TOWARD THE DEBT OF THE WEST
GLAMORGAN CONFERENCE, FROM SEPTEMBER 11
TO SEPTEMBER 24.

	£	s.	c.
1. Emrys Davies, Aberavon	1	0	0
2. Margaret Davies, his wife	0	5	0
3. Gwenllian Dafydd, Aberavon	0	3	0
4. William Eastman, Aberavon	0	6	0
5. Anne Eastman, his wife	0	6	0
6. David Lewis, Aberavon	0	6	0
7. Benjamin Davies, Alltwen	0	5	0
8. James J. Davies, Alltwen	0	3	0
9. Rees Davies, Alltwen	0	5	0
10. James Morgans, Alltwen	0	3	0
11. John Morgans, Alltwen	0	6	0
12. David S. Morgans, Alltwen	0	2	0
13. David Morgans, Alltwen	0	2	6
14. Mary Morgans, his wife	0	2	6
15. William Morgans, Alltwen	0	0	6
16. Eliza Morgans, Alltwen	0	2	6
17. _____, Alltwen	0	10	0
18. Lewis Lewis, Cyfyng	0	2	6
19. Mary Lewis, his wife	0	2	6
20. Joseph Sawyer, English Branch Swansea	0	5	0
21. Henrietta Sawyer, his wife	0	3	0
22. George Watts, English Branch Swansea	0	3	0
£5 4 6			

N. B. Some others have paid part, but they will not be acknowledged through the TRUMPET, until they have fulfilled their promises. Strive to fulfill the vows before the Conference.

RECEIPTS FOR BOOKS FROM SEPTEMBER 7 TO 20.—Evan S. Morgan, £2 14s 11c; Hugh Roberts, £1 11s 4½c; George W. Davies, £10.

CONTENTS.

	PAGE.
Discourse of President J. M. Grant.....	305
Our Contemporary Times.....	310
Editorial—Visit of the Editor to Gwynedd.....	312
Excerpts from the Account of the Visit of the First Presidency to Manti, &c.	316
Excerpt from the Letters of G. A. Smith.....	317
Longing for Zion.....	318
Miscellaneous, &c.....	319
Payments toward the Debt of the West Glamorgan Conference.....	320

SWANSEA:

PRINTED AND PUBLISHED BY D. JONES.