

ZION'S TRUMPET,

OR

Star of the Saints.

No. 21.]

OCTOBER 13, 1855.

[VOL. VIII.

DISCOURSE OF PRESIDENT J. M. GRANT,

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

[Continued from page 310.]

Now I want to dwell a little upon the point of anointing the sick with oil. I do not know but some use the ordinances of God too commonly, and on too slight occasions. Some, if they get a sliver in their finger, will call for the laying on of hands and for prayer to cure the wound; or if they get a little gravel or dust in their eye, they will want you to lay hands on them to eradicate it; and so of other little complaints for which we already have simple and known remedies. I do not wish to teach this, but I wish to teach you the doctrine of the Bible. 'Is any sick among you? let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.' This is the doctrine of the Bible, mark the words. If any of the Apostles are sick, let them send for some of the rest of the Apostles, and let their brethren Apostles administer to them, and they shall be healed; the Bible does not read thus. It does not read that only the renowned in the Church shall reap the benefits of this institution,

but it says, 'Is *any* sick among you?' &c. Suppose God has a true Church upon the earth in this age, what mode would that Church adopt in case any were sick? Says one, 'If they had the same faith as the ancients, they would perform the same works.' How shall we ascertain whether the Latter-day Saints have the like precious faith with the Apostles? You know that the Apostles said they had the like precious faith. How are we to ascertain that we have it? If any are sick among you, you will send for the elders of the church, and let them anoint you with oil in the name of the Lord, and the prayer of faith shall save the sick.

You see at once that it is necessary for your works to correspond, and for you to send for the elders of the church. Do you see this practiced among the Latter-day Saints? Some of them must first try the physician, have the head shaved, take a dose of calomel and *gamboge*, have a blister plaster on the back of the neck, and another all over the bowels, besides one on each hip; in short, they must have six or eight large blister plasters on them at once. After trying all this, and running up a bill with a physician of from six to seven hundred dollars, they then send for the elders. When James is about dead, having had two quarts of blood taken from him on Saturday, and another on Monday, and when the life is nearly drawn out of the poor fellow by physicking and bleeding, why then they send for the elders, and ask them to pray for him. When a man or woman sends for me after taking such a course, I feel insulted, if I do not act so. I go to the house perfectly good natured apparently, and administer, but there is a frown of indignation within me. I feel that they have insulted the Priesthood, trampled upon the order of the House of God, and treated lightly his holy ordinances. I am not anxious to exercise faith for such persons, for I think that they are fools, and let them die the fool's death.

If the Saints of God actually have the faith of the ancients, let them practice the doctrine in their works. A man will tell me that he is a Mormon, that he believes in the faith of the ancients, when at the same time he practices everything else but their religion. My rule is to practice our religion. If I want a drink of *catnip* tea, or

of *composition*, or of *lobelia*, it is all right, but I will first practice my religion. You know that it is hardly allowable in Utah to drink any more than five gallons of *lobelia* at once, for the Assembly of Deseret once had the matter under consideration.

I wish to see the Saints practice their religion, and carry it out, and if they cannot live by their religion, then die by it. That is the doctrine. I want my religion if I am going to die. Most certainly, that is the time I would not like to lay it by, for it would be unwise to do that, since that is the very time that one needs it the most, and is the time when he should be immersed in it. I want to see the Saints actually show by their works that they have the faith of the ancients.

When the Elders go forth to preach, and people are healed by the laying on of hands, some have said, 'We cannot expect the sick to be healed in Zion; we cannot expect to see miracles when we are gathered to Zion.' That is the very place for the sick to be healed, and the place where the people of God should exercise the most faith, and be the most diligent in keeping the ordinances of the Lord's house perfectly. You have only heard the theory taught abroad, but you have now come home to practice what you have been taught in other lands.

If any are sick among you, let them send for the Elders of the Church to pray for them, and to lay their hands upon them, anointing them with oil in the name of the Lord, and the prayer of faith shall save the sick. People neglect to anoint with oil when they should and might use it. I have seen the Elders try to cast out devils, and to accomplish it they have fasted, and prayed, and laid on hands, and rebuked the devil, but he would not go out. I have then seen them bring consecrated oil, and anoint the person possessed of the devil, and the devil went out forthwith. That taught me a good lesson, that God Almighty, when he speaks, means what he says; and if a man's works are right, his faith will be right; and if his faith is wrong, his works are wrong. When a man whose faith is right goes forth to administer to the sick, he will anoint with oil, as well as lay on his hands and pray. Unless you anoint with oil, your prayers will

not rise higher than the fog, and you know that it seldom rises much higher than the tops of the mountains.

If I am sick, and send for an administrator, I want him to fulfill every word of the Lord; and if there is anybody there you don't like when you come to me, invite them out of the door. When devils are in the house, and you don't like them, cast them out, but be sure to administer the ordinances right. When an Elder comes to administer to the sick, and is afraid of greasing his fingers, or of dropping a little oil on his vest or pants, and says, "O never mind the oil, there is no virtue in the olive oil; you might as well drink it as anoint with it; besides, I might grease my gloves; I will dispense with it," I want such a man to walk off. If I was sick, and he came to me in that manner, I should say, 'You are a poor, miserable hypocrite.' That is the way I should feel and talk. Let a man, when he has the right kind of faith, practice the works thereof: and when God says, Anoint with oil, anoint; I don't care if it runs down your beard as it ran down Aaron's, it will not hurt you. When a man complies with every requisition of heaven, his works and his faith are right. He offers up prayer for the sick, he anoints with oil, and lays on his hands. When his works are right they will correspond with his faith, and men and women will be healed.

This is just as sure as the law of mathematics. I never saw it fail, and it never will fail; I tell you this in the name of the Lord God of Israel. The grand difficulty is, as brother Kimball says, people play with these things as a cat does with a mouse until it is dead; and so it will be with the ordinances of God when a part of them only are performed and a part omitted, for in this way the channel of the Lord's blessings is stopped up. The Saints who are sick need not expect that they are going to be healthy when only half of the ordinance is administered to them. If a man wishes to be healed, he must be administered to lawfully in that way God has appointed, and live his religion.

A great many people partake of the Sacrament, and at the same time are thinking, 'how many teams can I get tomorrow to haul stone? I wonder if that sister has a bonnet like mine, or if I can get

one like hers? I wonder if it is going to be a good day tomorrow, or whether it will rain or snow?' &c. You can sit in this stand and read such thoughts in their faces. When a sick person has sent in a request for the prayers of this congregation, many are permitting their thoughts to wander all over creation. Do we not see this right here? Yes, and a man of God feels indignant at it. No matter who is called upon to pray, all the assembly should unite in one; every person in the congregation who has an interest at the throne of grace should engage in prayer, and raise their hearts, as the heart of one man, to the Almighty, for the blessings desired, and in offering thanks for the blessings enjoyed.

We talk about being one; now if our faith is right, let our works correspond. If you have faith to pray, and prayer is offered up in the stand, pray too; and if you cannot confine your thoughts in any other way, mentally repeat the prayer of the one who is praying aloud, word for word, and let every Saint of God pray when the hour of prayer comes. When prayer is offered up in this manner to the God of high heaven for the sick and afflicted, you will find that the sick will be healed, for the prayers of the people of God ascend as incense before Him, and He has decreed that He will answer their prayers because they are united. When a sick person sends a request here for the benefit of our prayers, it is not sent that one man alone may pray for that person, but that the prayers of the assembled Saints, individually and collectively, may be offered up for that person. Hence everyone in the Tabernacle of the righteous should lift up his voice and pray for that sick person; it is your duty to do it. And when you partake of the Sacrament, you should discern the Lord's body, and believe that, by the virtue of his sufferings, blood, and death, you are redeemed. You should realize that it is no little, trifling ordinance, but was instituted by the great God for the benefit of His people, and to commemorate and perpetuate the sufferings and death of His Son.

I wish to call upon you to be faithful, to have the right kind of faith, and to exhibit it by your works. What is the testimony of the Latter-day Saints? Our religion is as different from other people's

religion as our testimony is different from theirs. When Joseph Smith bore testimony, he told the people that an angel from high heaven had spoken to him, that he had been ordained by authority from Jesus Christ, and sent forth to preach the Gospel. Did you ever hear the Methodists bear such a testimony? If not, how can you expect them to have such faith as the man who believes the testimony of Joseph Smith? The Methodists have no such testimony, only as they have it from the Latter-day Saints. Joseph also said that he had seen the dark regions of Hades; did you ever hear a Methodist bear that testimony? No. Here are Elders of Israel who have seen company after company of angels, who have seen the sick healed, the ears of the deaf unstopped, the tongue of the dumb loosed, and the eyes of the blind opened. You will hear them testify that they have seen the glory of God; and that by the spirit of prophecy, they have seen war, pestilence, and famine coming upon the earth. The Methodists do not pretend to have such testimony, and of course have not such faith. You may go to any sect you please upon the earth, and their faith corresponds with their testimony, more or less.

The Latter-day Saints have testimony, and faith comes to them by hearing the word of God, but it comes to others by hearing the words of men.

We have testimony that Christ lives, and sits on the right hand of God; that angels have administered to the children of men on earth, and that our God hears and answers our prayers. Our faith is different and our testimony is different from the rest of the professing world; and, in order to have them agree with us, they have to hear and receive the same testimony, the same doctrine, and the same weight of argument that we have, for faith comes by hearing the word of God. The people of God in these last days differ from other sects of religionists. How can it be otherwise, when our testimony is so different, when the first proclamation we heard was so different? when the restoration of the Book of Mormon, its translation by the use of the Urim and Thummim, the gifts and blessings of the Holy Ghost, the administration of angels, and everything connected with

our religion, are so different from that to which the world have been accustomed? They believe that *calomel* will heal the sick—we believe not, but that the anointing with oil and laying on of hands will; and we practice accordingly.

It is no wonder that the Latter-day Saints believe differently from other folks, for their works are different, and their testimony is different. We believe in gathering together; the Lord God has spoken to us from the heavens and commanded us to gather. They do not believe in gathering to where the Almighty can talk to them; they do not even pray for the Lord to send an angel to speak to them. The Latter-day Saints try to live their religion, that they may converse with angels, receive the administration of holy messengers from the throne of God, be sanctified in their spirits, affections, and all their desires, that the Holy Ghost may rest upon them, and their hearts be filled therewith, and become competent to bear the presence of angels. May the Lord bless you, and wake you up upon these points of doctrine, that your faith and works may ever correspond, and that your blessings be equal with those of the ancient people of God, in the name of Jesus Christ our Lord. Amen.

MORMON BRAVERY.

FROM the *Luminary*, for August 18, 1855, we quote the account of Mormonism in a place called Fort Riley, which was taken out of the *St. Louis Republican*.—"The Government had a considerable number of workers there until the appearance of the Cholera in its most frightful cruelties. The workers fled by the hundreds for their lives, except for a company of Mormons, who stayed, not as we supposed, to close themselves up and to pray without ceasing, which they had already done for when the trouble would come, and had already prepared themselves to withstand it, but to clean, whitewash," &c.

The *Republican* adds:—"If the general Government needed men who would stay at their posts steadfastly, it would be supplied by Mormonism with men of the proper mettle, whether it would be in

Mexico—fifty men for Fort Riley, or if fifty thousand were required for the safekeeping of the nation, all could be obtained from Mormonism, who challenges the world equally with their patriotism and their determined bravery.”

SUCCESS OF THE GOSPEL IN TEXAS.

THE success of the gospel in that place during last summer has been sufficient to deprive some of the Methodist “synagogues” of their followers, and even their teachers, who preached their *Farewell Sermon* to them, which caused considerable commotion in the “*Society*,” to the point they threatened to tar and feather the presiding brethren if they did not leave the country soon, and if that would not do, they would “make holes in their skins.” Very Christian!

In various places in Texas the Saints have renewed their covenants through baptism, and while they are kept from preaching by frightful attacks, curses, and threats of the mobs, who are desirous of carrying out a second time the atrocious deeds of *Haun's Mill*, Carthage, Nauvoo, &c., all the Saints prepare to flee to Zion with the coming emigration, and it is expected there will be a great host of them at that time bidding farewell to their “Christian” friends.

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, OCTOBER 13, 1855.

EMIGRATING.—“Come out of her [Babylon] my people,” is the call of God on the Saints through the mouth of an *angel*; “come out of her” the voices of the emissaries of heaven have said for years, and the Spirit of God echoes the call continually to everyone who possesses it, until it makes the hearts of thousands ache to obey it. “Not with haste or by flight,” despite that, say the previous calls, but the “Main point” of the

message by now is "To your tents, O Israel," let the consequences be what they may. Our seers call from Zion now, loud and clear,—

"Home, home children of the Lord,
There is a call to come immediately."

The children of Zion shout throughout all their expanses,—"Home, home, all our relations and acquaintances;" the snowy tops of the "everlasting mountains" echo the "home, home" to the ends of the earth; HOME is the reverberation of every call throughout the world, and home is and will be the loudest and longest sound of your very own TRUMPET, Welsh Saints, from now on; let *home* be the echo of every Saint—HOME says God himself!

The time is passed to pick and choose one of this branch and another over there, and for the others to stay behind to carry the work forward in this country; it is too late now to keep back any family because they provide lodgings for the Elders; there is no further obstacle for an officer or President to go home because he is needed here; there is no longer any excuse that good interest is available on money in the Banks here, that there are better rents for houses, or that relations frown—that great-aunts or a grandmother threatens to leave their property to others; or that there is hope for rusty old locks of trunks of past ages to be broken; in short, we know of no legitimate excuse to justify neglecting this last call. We say this in answer to the frequent requests for counsel on these things, and we hope that we will be understood by everyone that "*home, home*" as soon as you can will be our answer for all.

In past years we haven't much encouraged the Saints to emigrate—there was no need, for they ran before us, and we are now but echoing with our might the exhortations of heaven; nor does it depend on us to explain the why's or the how's nor the consequences or causes of this hurried call; He who calls will do that before long; yet we could, if we did not have more necessary work before us, give a hundred and one reasons for the preciseness of the call, followed by a whole series of conclusions whose outpouring proves the concern of the call, the Caller's care for his children, and the salvation in obeying it; whether the States' desire for Cuba is to cause anguish to Britain, and to put a chasm between them across the Atlantic—whether the deadly endeavor of the beast of the "slave trade" is to stain the road to Zion

with blood, the red blood of black and white, north and south mingled, or whether the yellower race of Laman is to avenge the oppression of my "Uncle Sam," and reclaim their fathers' inheritance: whether He is going to release the reins of the stallion of war to canter back from the east to trample our country under its hooves, whether it is the plague and pestilence that are about to mow down the people of our country, or whether the severe black famine after this plenty is to shrivel the intestines of those who are deaf to the call, it is not for us to answer at present. Whether it be God's intention to have enough "salt" to salt the States for a little while again, as he once desired salt to clear away the stink of Sodom; whether his desire be mainly to build up Zion, her temples, and developments with speed, so that her children are endowed with authority to "bind up the law and seal up the testimony" more strongly, or what his reasons may be, is of no importance, they could be myriad.—O men! when an earthquake churns up the foundations, the walls split into shreds, and the building is a higgledy-piggledy heap about to fall, does one stand in the middle to wait and see which section falls first? O no, it is enough that God is calling; that is why his children obey his request.

But several of the Saints say, "It is not for lack of desire rather the lack of means that is keeping us here; our chief concern is that we do not see the possibility of getting enough money to emigrate. We answer, we have never heard of God's asking his children to do anything that was impossible for them to fulfill, regardless of the cost in devotion or money, and we do not believe that our Almighty God, He who owns the earth and all its mines, the sea and all its pearls, and He who reigns among all the kings of the earth, has called his Saints to emigrate without intending to assist them, also to fulfill that *if* they themselves do all they can to that end. This "if" is the axis on which it all depends; God helps them who help themselves, and thus the emigration of each one is within his own reach—no one need be left behind, and if anyone is, it will be his own fault. God did not mean for Noah to build an ark, or to go in it, without meaning to assist him; He did not expect Israel to cross the Red Sea without moving it out of their way, or bring about his other feats without intending beforehand to help them in that which they themselves could not do. Perhaps the Saints of weak faith think that God is asking more than

they can do; the poor man who has a home filled with little children does not believe it possible for him to emigrate with all of them across the seas and continent about eight thousand miles away—it is easier to believe that God is a “harsh master” asking for that which cannot be done, and consequently the poor man does not make the effort. With more reason his disciples could have said that it would be impossible for them to “flee to the mountains” from Jerusalem “when they *already* saw it compassed by armies.” They could have asked how they could go out since all the gates were closed, of course, and were they to scale the walls, whether it was possible for them to escape through the innumerable armies of Titus Vespasian, would it not have been better for him to give some other sign that would have led them out earlier while that was still possible? They could easily have believed that their destruction was unavoidable while mothers were eating their children, and everyone was thirsting for the blood of his friend from within, and myriads of the enemy were even more voracious from without. But how were they delivered? Their faith in the words of their Jesus, their obedience to his Priesthood, and their corresponding advance preparations are what won deliverance for them. After the adamantine cairns of the walls collapsed in pieces before the Roman assault and made a breach down to the ground opposite the place where the Saints had gathered to wait trustfully until the last hour for a fulfillment of the promise of their King, when the enemy was confused upon rushing in, the sound of his own trumpet confused him: instead of “forward” you brave Romans the walls echoed the call “hasty retreat,” and back rushed the army,—forward rushed the Saints, and they did not look back nor did their enemies until arriving at their safe place in the “mountains;” not before then was the sound of the trumpet understood to be to attack. And do the Saints of these days say that “He who began in them the good work,” and calls them to Zion through the clarion of an angel, does not prepare the way for them also? Certainly, he does, *if*, we repeat, they are found to be ready for the call, having gathered from all their wanderings at the gap—having separated their affections from the playthings of Babel, and having *prepared*. Yes, we repeat, *if* they prepare; it is their own task to prepare; the one cannot prepare for the other; God cannot make the preparations that are the duty of the Saints to do—we are *coworkers* with God in the Emigration as well as in

all other parts of our salvation.

The question of the greatest interest of all then is, what are the preparations, and how are they made? It is our duty and our pleasure to answer this question. May the Spirit of Zion strengthen us and imprint them on the hearts of the Saints, and assist them to fulfill all completely and without delay.

1st. We must warn our neighbors until we are sure they have had the chance to understand how they can be saved, and we are certain they have heard enough to damn them if they refuse. We must notify them of the destructive judgments of God that are at the door, and of the place of deliverance also. The best way to do this is through lives that are consistent with our profession, through our testimonies and our supplications, through the pamphlets and publications of the church, and through all the exhortations of the Priesthood and the Holy Ghost.

2. We must spread in their midst all the books that are on hand in our houses, the branches, the offices, and the "printed word" as long as God and your Presidents, or God through your Presidents request. And not only that, but also justice for the church of God claims that they must be paid for right away. We believe that if the dishonest debtor for books is not the last to go to Zion, he should be, and if somehow he arrives there, he will hear such harsh talk against dishonesty, that either he will repent or he will be the first from there "to his own place," where his *golden god* dwells! It is useless to say that that cannot be done, that God favors those who really try. Let none of the Saints think then that they are ready to emigrate while books are on hand molding in piles, while there are thousands dying of hunger for the truths they contain, and the book payments are seen as facts proving the desire of the Saints to emigrate. A suggestion about something so clear should be sufficient. May the *end of the year* be the end of all book debts.

3. An indispensable preparation for emigrating is to pay our debts for the Temple of the Lord; that is not to be neglected. The usefulness of that should be self-evident. It is good to see that some have awakened to that. Let everyone be seen to have fulfilled their commitments during this quarter without fail.

4. In the next suggestion we come closer to the bone. Let whoever

wishes become angry, but our duty is to speak against the damaging old custom that is so prominent through the land, and especially throughout the works, i.e., to live to the extent of your earnings. For anyone who may live beyond that, we do not believe he will ever aim to reach Zion, for his god, namely his stomach, is too close to him already. It is a common practice to live according to what is earned; if it is two pounds per week, they must be spent; if it is thirty shillings, it is a pity to get by on less; if it is a pound, that is barely enough, and again, if it is only half that amount, that will do nicely. Let not our beautiful sisters think that we wish to turn traitor on the dictatorial control which they have exerted so completely for ages of the purse and the hearth when we offer to them the way to reach Zion. We are not without knowing some who could have saved sufficient to emigrate comfortably; and although we hate to see a woman keeping things secret from her husband more than the plague or the itch, it would be easy to excuse the one who gathers, through her frugality, sufficient for her and her husband to emigrate, if it were without his knowing. If she were to economize but eighteen per week for a year, that would pay the cost of one to the States. There are hundreds who neglect doing the much more they could while spending a big part of their time praying for God to open the heart of someone to transport them, or waiting for the Society—let them first pray for light to open their eyes to see how much they can help themselves.

“All right,” says someone, “I shall keep that which I used to contribute to God’s cause, for books,” &c. But, wait a minute, know that it is the blessing of God on your labor that enables you to have anything to contribute; if you were to steal from him in one to pay him in the other, how much better would you be for that? It is a fact too often proved before now, for anyone to be able to deny it, that through generous contributions to God’s cause is the easiest way to receive back from His generosity in order to emigrate.

By the time these preparations are completed, we trust that we shall have an opportunity to report the next thing. Until all the necessary preparations possible are made do not ask for our approval to emigrate.

We counsel each one who can make the required preparations, and who can get a way to emigrate to Zion, to decide to go next spring, and

anyone who cannot see his way clear to go further than the States, let him go as far as he can toward there, and while his heart longs for Zion, with his face like the sphinx in that direction, God will watch over him, and he will advance his pace more quickly than he expects.

We failed to perceive the reason why the numerous mobs listen to us so attentively, as if believing every word, and yet nothing could induce them to come into the water; they had come to the water to hang us; the mystery in this surprised us, but now President Young gives us the key to the mystery, when he says, if two-thirds of the Saints were to emigrate next time, many more would come into the church than were they to remain here! We believe that for Wales also! Who will stay here longer, to be a curse instead of a blessing to the world—to be obstacles in their way instead of instruments to bring them in? We preach emigration to the world, and we tell of its importance; they ask for signs; the time has come to give them signs by emigrating ourselves out of their midst. Give a sign to them that you believe what you preach, by showing them your backs instead of your faces; they have scorned those long enough. Give them *signs* of the power and strength of our religion, by being sucked away to leave Babel and all its baubles, relations however much they are loved, and the land that raised them though it be so dear to their hearts. Even though they do their worst in mocking this, stinging like the sharp stab of a lance around their heartstrings, when our absence deprives them of those whom they make into scapegoats with the sins and heresies of all our false accusers; let us escape then, as fast as the roebuck and the kid from among their sins, lest we suffer from their plagues.

“Home, home children of the Lord,
Babel is falling immediately
Like a stone into the sea.”


THE BOOK DEBTS.—We beg the attention of the Presidents once again to the debts they have to the Offices. What do you say, Brethren? May we have your serious attention to this matter? We answer, that we are bound to have it, and quickly—it is not possible to delay any further; and the more it is neglected the more the debt will increase further, if not also the fewer books are published the more the debt will increase.—(See page 336 of this issue.)

PAYMENTS TOWARD THE DEBT OF THE WEST
GLAMORGAN CONFERENCE, FROM SEPTEMBER 25
TO OCTOBER 9.

	£	s.	c.
1. Rees Jones, Cwmavon	1	0	0
2. Martha Jones, his wife	0	5	0
3. Isaac Evans, Cwmavon	0	6	0
4. James James, ditto	0	5	0
5. Alfred Thomas, ditto	0	7	0
6. Elizabeth Thomas, his wife	0	5	0
7. John Bowen, Pyle	0	10	0
8. Elizabeth Bowen, his wife	0	3	0
9. William Bowden, Pyle	0	2	6
10. Anne Bowden, his wife	0	2	6
11. Thomas Thomas, Pyle	0	5	0
12. William Reynolds, ditto	0	2	6
13. Lewis Davies, ditto	0	6	6
14. Mary Davies, his wife	0	6	0
15. David Llywellyn, Wick	0	2	6
16. Margaret Llywellyn, ditto	0	1	0
17. George Groves, Abercenffig	0	1	6
18. John Jones, St. Brides	0	10	0
19. William Davies, ditto	0	2	6
20. Anne Davies, his wife	0	2	6
21. David Evans, Drefnewydd	1	0	0
22. John Butler, ditto	0	2	6
23. Jane Butler, his wife	0	2	6
24. John Davies, Swansea (Welsh Branch)	0	5	0
25. Catherine Davies, his wife	0	5	0
26. William Brookes, Swansea (English Branch)	0	2	0
27. Jane Brookes, ditto	0	3	0
28. James Hone, sr., Swansea (English)	0	2	6
29. James Hone, jr., ditto	0	2	6
30. James Tuckfield, ditto	0	10	0
31. Catherine John, Morrision	0	2	6
32. Thomas John, Morrision	0	2	6
33. Anne John, ditto	0	2	6
34. Griffith Griffiths, ditto	0	10	0
35. Margaret Griffiths, his wife	0	10	0
36. William Richards, Cwmbwrla	0	10	0
37. Thomas Evans, Cwmbach	1	0	0
	£10	18	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.

THE BOOK DEBTS.—(Continued from page 334 of this issue.)—The sad fact is that the Welsh Conferences are already in debt to this Office for close to six hundred pounds! and not much less to the English Office! £600! look at it! Where is their value? What is there to show for them? Is it *stock* on hand? We fear that there are scores, if not more lacking, in “debts of persons” as they are called, in the hands of the Distributors, and here and there, and in some place and everywhere but *where they should be*. How long will we delay looking at such things? Far from approving or permitting any longer one president to emigrate who may be guilty of such negligence, we are obliged to *drop* them with dispatch, if they continue to turn a deaf ear to our calls. There is no clearer proof that the President who neglects this, and neglects to send to us the names of the Branches which contributed to the P. E. Fund, their quarterly *Balance sheet*, &c., which we have requested from them, is destitute of the Spirit of their important Office, and thus we cannot help being associated with the sluggishness, the rottenness and the curse which will accompany their remaining much longer in their offices. Good heavens! despite calling and calling through the TRUMPET, &c., continually over half of the Welsh Presidents have not sent to us the accountings which they know very well are required at the end of each quarter! And despite saying until we are exhausted for them to organize a plan to sell the old *stock*, and to collect the debt promptly, some wait in an everlasting *whirlpool*, as if waiting for the thing to do itself. Brethren, wake up and insist on seeing the whole lot sold, and all debts paid to the two Offices before you see the end of this year. Begin in earnest on this £600 pile, and eradicate it from your sight in haste.

 We were obliged, because of lack of space, to leave out the book payments, &c., &c., until our next issue.

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SWANSEA:

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