

# ZION'S TRUMPET,

OR

## Star of the Saints.

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No. 4.]

FEBRUARY 17, 1855.

[VOL. VIII.

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### DISCOURSE OF PRESIDENT B. YOUNG.

*Delivered in the Tabernacle, G. S. L. City, February 20, 1853,  
in the afternoon.*

[Continued from page 36.]

I WAS as ready to pass through the scenes of mobbing and driving in Jackson County, as I was to pass through the troubles in Kirtland, Ohio; in Davis and Caldwell Counties, Missouri, in Illinois, and up to this place. And what of it? I have not known or seen a single sacrifice that this people have made. There has not been one such providence of the Almighty to this people, that was not calculated to sanctify the pure in heart, and enrich them with blessings instead of curses; enrich them not only with earthly blessings, but with crowns of glory, immortality, and eternal lives in the presence of God.

Where, then, is the sacrifice this people have ever made? They have only exchanged a worse condition for a better one, every time they have been moved; they have exchanged ignorance for knowledge, and inexperience for its opposite. I want you to look at the Saints before they were driven from their first gathering place. They expected all sin to be at an end at the place of gathering. These were my own feelings, though I did not gather with them at that time. I had to go out and preach, lest my bones should consume within me. But I will tell you what I did do. I commenced

to contract my business operations and dealings, and laid away my ledger, and notebooks, saying, "I shall never want you any more." I believe that those who wanted to be Saints indeed, should do everything to promote righteous principles and peace among men, and be perfectly of one heart and of one mind.

I laid aside my old account books, because I expected we should be one family, each seeking to do his neighbor good, and all be engaged to do all the good possible. To carry out this principle faithfully, would crown the people of God with good to overflowing. It is easy for us to think how things should be, but the difficulty is, things are not always as we would like to have them. Though if the Saints at that time could have rightly judged of appearances, could have understood the aspect around them, it was clear that sorrow and trouble were impending. It was right they did not see the dark cloud that was ready to burst with violence upon their heads.

In the short speech of not more than five minutes, which I delivered in the old *bowery*, when that judge publicly insulted this people, there were men and women in the congregation who suffered more in the anticipation of what might be the result of it in future, than the generality of this people have suffered in being actually mobbed. They could see, in imagination, all hell let loose upon us, themselves strung up, their ears cut off, their bowels torn out, and this whole people cut to pieces.

After they had had time to think, they found themselves still alive and unhurt, to their great astonishment. They suffered as much as though they had been sent to the bottom of the bottomless pit. They suffered all this because I told that corrupt man that he ought to be kicked out of this territory for his insolence and bare-faced presumption. I know this people have suffered more by the contemplation of trouble than they have when actually passing through it. As the Saints have magnified future trouble almost infinitely beyond its real dimensions, so they have imagined to themselves a greater heaven than they can find in Zion, at its present stage of progression. You do not enjoy

the Zion you anticipated.

That mankind make mistakes in these two ways must be apparent to those who have felt the workings of hope and fear in their nature. People suffer more in the anticipation of death than in death itself. There is more suffering in what I call borrowed trouble than in the trouble itself. On the other hand, you have anticipated more Zion, more happiness, and more glory in the flesh, than you will ever realize in this mortality. Those who are apt to go to one extreme, are almost sure to go to the other, which always causes disappointment, either agreeably, or disagreeably. These two extremes have caused the Saints much trouble; and some, for want of patience, and a little reasonable thought, have laid the blame of their disappointments in the wrong quarter, and have apostatized from the church, never thinking the blame was in themselves.

Upon these weaknesses of human nature the devil works sometimes very successfully. But, brethren, we cannot escape from ourselves, and while we remain in this tabernacle, our onward course will be obstructed, more or less, by the weakness to which the mortal flesh is subject. By and by our bodies will go to their mother earth, and receive a resurrection, and become glorious; then we shall enjoy all, and more than the heart of man can conceive, unless it is inspired by the Holy Ghost. This will be the inheritance of the faithful.

There is much room for improvement in all. If we commence from this day, and do all the good we can, and never do another evil, we shall come to that which I want the brethren to preach about, and endeavor to establish. I wish it preached by the bishops, by the deacons, and by every officer in the church. I wish fathers to teach it to their children, and I desire the subject to be taken up by all bodies of the Saints throughout the world, viz., **ESTABLISH CONFIDENCE IN EACH OTHER.** Take this for a text if you like, and preach upon it, both verbally and practically, until confidence in each other reigns universally among the Saints, and then will be accomplished what I wish to see.

If we wish to establish a confidence such as the Gods enjoy, let us

cease from every evil act, and from the contemplation of every evil design; never infringe upon another's right, but let each one sustain his brother in the enjoyment of his privileges and right; holding them as sacred as our own salvation. If confidence has been lost, this is the surest and only successful way to restore it.

Hear it, ye preachers, ye Apostles, and Prophets; ye Elders, High Priests, and Seventies; ye Priests, Teachers, Deacons, and Bishops—every man and woman in the Church of God throughout the world—commence to preach this discourse at home, beginning with your own heart, then let it spread its warming and cheering influence, like the genial sunbeam, from family to family, until the whole Church of Jesus Christ of Latter-day Saints is united as the heart of one man.

I will illustrate the method of establishing confidence in each other, by taking for example the child of four or five years of age. The mother allows that child to own a small chest, in which to keep his little trinkets, such as little bosom pins, ribbons, doll clothes, &c. This is considered by all the family the child's chest. Now let none go into that chest and take anything from it without the consent of the child.

This is a very small matter, some may think; but begin at as small a point as this to create confidence, and let it grow up from little to much. Wives, let your husband's stores alone, if they have not committed them to your charge. Husbands, commit to your wives that which belongs to them, and never search their boxes without their consent. I can boast of this. I have lived in the marriage relation nearly thirty years, and I never was the man to open my wife's chest without her consent, except once, and that was to get out a likeness that I wanted on the instant, and she was not at home to get it for me. That was the first time I ever opened a trunk in my life that belonged to my wife, or to my child.

The child's little chest with its contents is as sacred to him as mine is to me. If this principle were strictly carried out by every man, woman, and child among the Saints, it would make them a blessed people indeed. We should seek to preserve our neighbor's horse or ox from starving in the cold of winter, and if we see any of

his property in jeopardy, we should be as careful of it as if it were our own. Our object should be to save every thing we can, both of our neighbor's and our own.

Let every man pay his just debts. The Editor of the "Deseret News" has published a piece in the paper about owing no man anything. Read it, reflect upon, and practice it. I can owe everybody everything; that is one side of the matter, and to pay everybody is the other. I mean to owe every man a debt of gratitude.

I have perhaps spoken too long. I have given you all a text to preach upon, and to act upon in your lives: do it faithfully, and it will do you good.

May the Lord God of Israel bless you, and save you in his kingdom, is my prayer. Amen.

*Trans.* WM. LEWIS.

#### LETTER FROM SAMUEL EVANS, FORMERLY FROM THE MERTHYR BRANCH.

*G. S. L. City, September 26, 1854.*

DEAR BROTHER JONES,—I trust that you are enjoying all the comforts of life and health, and that your labor is succeeding among our compatriots. That the gracious Lord prosper you and your Counselors, and the others who are laboring in the vineyard, together with all of the Saints, is my constant prayer.

Now, I shall set before you a little of our story as a family. We came across the sea and up the river safely. We started from Kansas on the 3rd of June, 1853, and we crossed the *plains* successfully. President Young sent some fat beef about 25 miles to our encounter on the journey, and all got their fill of meat. He and his Counselors, and some others, came in their carriages and on their horses to meet us, and they brought to us from the City some of the various fruits that are produced in the Valley, together with a brass band, who played before us from the mouth of *Emigration Canyon* to this City, where we remained for around six weeks. I received counsel from President Young to go to the city of Fillmore, and I obeyed his

counsel, and God has blessed me as a result. At that time I was in debt to the Emigrating Society, and had nothing, but now I am the owner of two yoke of oxen, a wagon, four cows, four yearling calves, and four calves born this year, four sheep, eight pigs, and close to one hundred chickens. We raised on our land 111 bushels of wheat, and I earn from 5 to 6 dollars normally per day; John Price and I earned 12 dollars per day last winter; Samuel and James earned 3 to 4 dollars per day last summer for herding cattle. We have 20 to 40 bushels of Indian corn, 100 bushels of potatoes, two wagonloads of squashes and pumpkins.

We live in our own house, we have made from 400 to 500 pounds of cheese this year, in addition to butter. Thus, you see that I have been blessed beyond anything that I could expect, but no one is blessed who does not keep God's counsel. This place is rapidly increasing in trade and crafts.

I wish you to remember me to all the Saints of Merthyr, especially those who live in Bedwranfach, together with all of my acquaintance. I wish to encourage all of my fellow nation to believe the Gospel, while it is being preached to them, so they may receive present and future salvation.

This is my wish and my prayer in the name of Jesus Christ. Amen.

SAMUEL EVANS,

*Formerly from Bedwranfach, Merthyr.*

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[Several other interesting letters from Utah will appear as soon as other things allow space for them.—ED.]

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#### LLANRWST CONFERENCE.

MR. ED.,—We held our Conference in the Llanrwst Town hall. We had a lovely time, but no better than we have had many times before. We held our *Tea Party* the following Monday; about 50 of the world came there, and we had a delightful time. Brother Parry was the chairman. W. Davies, Jr., gave a speech on "Freedom,"

and J. Parry expounded on the same topic. Then "Happy the Day" and "Concerts" were sung. Thomas Roberts gave a speech on "The Privileges of Man," then he sang a song on "The Lament of the Orphan," and "March away to Zion" was sung.—A speech by J. Parry on "What the Saints believe."—Verses were recited on "The Peculiarity of this age."—Song, "Come to the mountains of Ephraim."—"Lament of the ungodly because of refusing to listen," which was composed after reading "Do not Listen to them."—Song "O cruel Babel," &c.—Speech on "Fall of the World" and "Signs of the Times," by R. Roberts. John Parry gave thanks to the congregation, and "Good Night" was sung.

All enjoyed themselves very much, and all behaved politely, and if we hold a similar meeting again, the people said there would be many more the next time. The Spirit of the Lord was abundant in our midst, and I believe that all was for glory to God.

The Saints and the Officers are in a good situation, and have united to eliminate the book debt from now to the end of the quarter.

I end now with my regards to you and to Elder Daniels.

Yours in Christ,

RICHARD ROBERTS.

### CONDITION OF THE SIGNS OF THE TIMES.

ALAS! what is the commotion and excitement  
 That is throughout all the kingdoms of the world,  
 Why are the nations raging,  
 In a spirit of wars and anger;  
 The world, the world, is all like a boiling cauldron.  
 Nations against nations,  
 Which are all rising up in anger;  
 They conspire and formulate cruelly,  
 To bring down the blood of men in anger;  
 The hour has come, the hour has come, of God's judgment  
 on the world's Nations.

Alas! these are extremely arduous times,  
 And their signs testify that God

Is angry, vengeful, and cruel  
 To all the disobedient who live;  
 Alas! woe, alas! woe, the hour of judgment of the living God  
 has begun.

Very cruel anger is now ignited,  
 In the bosom of the God of heaven;  
 And his vengeance is heavy and frightful,  
 Destroying the inhabitants of the earth;  
 Alas! it has come, alas! the hour of the judgment and  
 vengeance of the great God has come.

The earth trembles with fright,  
 At the judgment which is coming on the world;  
 Before long it will stagger like a drunk man,  
 In fright because of the wrath;  
 The pestilence, the pestilence, destroys like angry lions.

Blessed, O blessed are the inhabitants,  
 Who dwell in Zion without alarm;  
 They rejoice and take great delight,  
 They fear not the wrath that is nigh;  
 They rejoice, they rejoice, without fearing the wrath that is nigh.

*Flint.*

T. CONWAY.

## ZION'S TRUMPET,

OR

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

SATURDAY, FEBRUARY 17, 1855.

NEWS FROM UTAH.—On the 10th of November, President Young started off, escorted by about 16 persons, on a journey to visit the southern settlements as far as Manti City, where he preached the following Sunday. They have built two forts there—with walls of the last one made of stone, 8 feet high, and surrounding a large part of the city. The President counseled them to build them 15 feet high, with their

sawmills and gristmills enclosed. Sunday night he preached at Fort Ephraim, a new settlement 7 miles from Manti City containing about 30 families. The corn in this place and in Manti is exceedingly good, with all signs that Sanpete valley will be the storehouse of Deseret. The President received frequent visits from the *Arrapeen*, who were quite friendly.

The President returned on the 18th, after traveling 276 miles, and leaving all the settlements in extraordinary unity and prosperity. The sugar workhouse is going forward quickly, and numerous other large buildings have sprung up quite miraculously, so that the appearance of the towns, and the country to some extent, is constantly changing. The strangers who winter in Utah have started this year as usual, but earlier to break up houses, shops, and steal animals to take them to California. It was decided that those who go to the Gold mines contrary to counsel disassociate themselves from the Church by doing so. A *foundry* has been established in the city, where iron vessels, &c., will be cast. The last of the emigrants arrived before the beginning of winter. A purpose-built edifice to give the endowment is being erected on the Temple block, and is nearing completion.

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*The General Conference of Great Salt Lake City*,—Was held on Oct. 6, 7, and 8. The Tabernacle was overflowing so much that the crowd was forced to divide, several of the Twelve preached to the thousands gathered by the north side of the Tabernacle, while the President, his Counselors, and others, to the great benefit and delight of the crowd inside, taught grand principles; many of those principles will come, most likely, through the TRUMPET after they are received.

As customary, it was voted unanimously, although they were so numerous, to obey all the ecclesiastical authorities, and approval without exception was signified for all the measures that were presented, and a general decision to obey all counsels given them; all of which gave clear evidence of the increase of unity among the Saints, and that the building of the Kingdom is the highest and clearest objective before their eyes—the chief aim of their characters, and the greatest accomplishment of the devout of God in his Zion.

The wandering Saints throughout the world will be greatly pleased to understand that worthy efforts on their behalf are being made in

Zion, through contributions to the Fund of the Perpetual Emigrating Society—great is the zeal of the Presidents to promote it, and their desire for its debtors to pay into it, so they may send for the poor from the corners of the world to come home through it.

The Conference was adjourned under the obvious smiles of the godly Spirit and the blessing of President Young, until April 6th, 1855.

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*The "Balance Sheets."*—It is wished for the Presidents to see that the *Sheets* are used regularly in every Branch; there is reason to fear from the effects that negligence exists. Everyone should contribute to all that is required in it. Keeping an account in this manner inspires trust in the contributors that a record is being kept of their contributions, and provides them with more convenience by receiving their contributions a little at a time weekly, than were a large sum requested when needed. The poor have the *honor* of carrying forth the work of God, and blessed are the faithful in that; God proves, by paying back double, that he can carry forth his kingdom through the weak instruments and the small and frequent contributions of his poor children. Just as a multitude of drops makes the great oceans—a multitude of particles makes the great earth, and a multitude of moments composes eternity, so do the weekly halfpennies and pennies of the poorest Saints make large sums when put together, to pay the debt of the church of God—to build a Temple—to emigrate hosts to Zion, or to accomplish any other worthy call that comes to them. "Do not despise the day of small things," rather learn them in order to contribute according to one's ability, to avoid being like the frog that raced the snail to the top of the tree, in the parable. Start without delay!

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## THE PERPETUAL EMIGRATING FUND.

(From the "*Millennial Star*.")

WE are aware that there are many Saints in these lands who have lived faithful a long time, and have diligently contributed their mite to every good work, and among other things have steadily donated to the P. E. Fund, and yet have not been gathered home to Zion, but

remain as prisoners of hope, looking for the day of their redemption. While they have anxiously waited their time, they have seen others around them assisted to emigrate, who have not, they think, endured what they have, or paid as much into the Fund.

Some perchance begin to think that in their faithfulness and poverty they have been quite forgotten by the Presidency here, and in Zion. When the reasons why it appears to be so, and the final result of those reasons, are better understood and appreciated, we trust any unpleasant feeling will be prevented on this subject, which elicits such a deep interest in the hearts of the Saints.

Previous to the present enlarged arrangements, an allotment of the number which each Conference was entitled to send out was made, according to the several amounts donated by them.

The numbers now ordered out through the President of the Company far exceed the number which the various Conferences are entitled to send under the previous system of allotment, with scarcely an exception.

Last year £13 paid the passage of a person through to the Valley, and £3 was loaned to assist those who had but £10. In this way £13 in the hands of the company was so used as to accomplish the emigration of four and one third persons; whereas under the old system it would have emigrated but one, unless distributed in a similar manner, which was sometimes the case.

The estimated cost of emigrating a person this season is £15; and we have proposed to loan £3 to those who can raise only £12. £15 will in this way send five persons to Utah in 1855. By the operations of this system, the benefits arising from every penny donated to the Perpetual Emigrating Fund are increased fivefold. Five persons will be sent to Zion instead of one, to build houses, raise grain, and wall cities, for the sustenance, comfort, and protection of the multitudes who are to follow them, and assist in preparing for the great events which cast their shadows before them. Perhaps some will say, "This is very well, but it does not relieve me from the oppression under which I am suffering, nor give me the privilege of being blessed with the Saints in Zion." We will take up the subject in the most unfavorable light in which it can reasonably be viewed. We will presume that in

many cases the Funds were distributed by the Conferences among those who had, in part, enough to help themselves, and that the present well organized system only sends three persons when one would otherwise be sent; no one, probably, will entertain a doubt, but that one at least of the three is as worthy as those who may remain. Admit this, and we find that there is just as much good done now in sending that one, as there was previously, and two more persons sent who may be equally worthy with the third.

Now, Saints, how will you have it? One thing is certain, that none of us can have our own way, independent of the Lord, in this kingdom. If our and your personal feelings were consulted, independent of every other consideration, and the means were on hand to gratify them, there would not be a Latter-day Saint in Britain, at the end of 1855. But the Lord has not so ordered it; if so, it has not yet come to our knowledge. The best we can do, is to work when, where, and in the way which the Lord in his providence, and by his Spirit, seems to direct.

Although the door is evidently opening wider and wider for the Saints to gather out of these lands, still it is a gradual work, requiring time, labor, and money, and we do not anticipate that the work of gathering will be finished for some time to come.

Many persons are now sent for by their friends in Utah, who have gone out there, have been blessed in their labors, and have imparted a portion of their means, to emigrate friends from this country through the P. E. Fund Company. This has added somewhat to the operations of the Company, and many persons are emigrated in this way, who, it may be supposed, are sent out by the funds contributed here.

The two sources above mentioned furnish only a portion of the funds of the Company. A large proportion is contributed by the Saints in the Valleys, to the general Fund; and no one can for a moment question the propriety of the application of this being wholly at the disposal of the Directors of the Company.

Finally, to conclude this branch of the subject, there are quite as many selected of the destitute to be sent out by the P. E. Fund, as will

absorb the means contributed by the Saints in this country.

We trust that we have now said enough to show the utility of the measures now in operation. We will now notice some of the principles involved in this subject, that the weak may be strengthened, and have their faith increased.

There is one great leading principle, which the Lord has determined his people shall not lose sight of, but that it shall have complete possession of them, and take the lead in everything they think, do, or say, and that is, every personal consideration must be continually sacrificed, if necessary, to accomplish the greatest amount of general good.

The Saints are constantly called upon to sacrifice their individual views to those who are over them, and their time and means to swell the P. E. Fund, the Temple Offering, and to push forward other enterprises for the general welfare. This is a time of toil and sacrifice, and only to those who possess their souls in patience in well doing, will the day come that will be full of joy and blessing.

The result of our labors we shall never fully see, until we can comprehend the great principles of cause and effect with which the Lord operates in his dealings with his people. We throw the few pence or shillings we are able to spare, into the P. E. Fund; we think it is but little, and scarcely perceptible in the general amount, but it is nonetheless there, and is used to assist some faithful Saints to Zion, where he labors diligently to prepare the way for others, and in time repays not only what he has received, but contributes liberally for the release of others. They, in their turn, assist more, and, as time rolls on, and the gathering increases, the little that was given in humility and faith increases also, and the good that it does continually accumulates. The day will come when all the diligent in well doing will rejoice in the fruits of their labors and their souls will be satisfied.

It is not necessary for the Saints to look only to the future for their reward in well doing, for the Lord blesses those who are faithful in the discharge of every duty a thousand fold each passing day, and sanctifies their afflictions and sacrifices to their present as well as

future good. At least, this has been our experience.

Comparatively few of the Saints have died in this country, up to the present time, from the pestilential diseases which have swept off so many around them. In this can be seen the preserving care of the Lord over his people. Still, all cannot exercise faith sufficient to overcome the elements of death with which we are surrounded. Well, suppose we cannot, it matters but little when, where, or how we die, if we are faithful, and are taken away while doing our duty; then all the powers of evil cannot prevent the reward of our good works following us.

Though you may pass behind the veil, and lay your bodies down in this land, the work of the Lord will roll on, and the little you are able to do will increase in magnitude—temples will be built, Israel gathered, and among its mighty hosts someone will be found who will step forward and finish the work which you were not spared to complete. Then you shall reap, in rich abundance, the fruits of what you now are doing through toil and sacrifice, and the bread which you now cast upon the waters shall return unto you, after many days, increased a thousand fold.

Men are too apt to judge the Lord's work by their limited views and self-conceited notions, and do not permit their minds to expand sufficiently to comprehend the great labors which are before them. The Lord has set his hand a second time to gather Israel, and the Saints may be assured that when things are prepared He will operate on a scale proportionate to the great work to be performed, and His plans will not fail for want of means. Kingdoms will feel his power working upon them for the deliverance of His people, and the immense resources of many nations will be brought to bear for the accomplishment of this object, and they will not have power to stay His hand. The P. E. Fund Company is but the germ of an institution, the power of which will encircle the globe, and monopolize the highways and fleets of nations to accomplish the purposes of the Almighty.

*Trans.* WILLIAM LEWIS.

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## EAST GLAMORGAN CONFERENCE.

ON Sunday, the 31st of December, the above Conference was held, in the Cymreigyddion Hall, Merthyr. Present were the Welsh Presidency, and several of the Conference Presidents, &c.

After beginning the morning session, President Robert Evans proclaimed his wish that God through his Spirit would preside in this Conference. He proved clearly that coming to Conferences is a great benefit to the Saints, for them to feel happy. He said that not everyone, possibly, feels as happy as the other there; those who have the best feelings are those who have been the most faithful in building the kingdom of God during the past quarter; God blesses such with comfortable feelings. If there are some others who wish to feel happy, let them obey the counsels of God through his servants, for it is from on high that those feelings originate from the God of light.

Then the Presidents were called on to report the condition of their Branches, which they did joyfully. They testified that they and the Saints are in excellent feelings, and have a great desire to baptize. There was praiseworthy faithfulness in several places in distributing tracts, and the facts prove that in those places there are the most baptisms, together with all other good fruits.

Unanimous approbation was manifested for all the Presidencies of the Church, and complete approval was received for all measures presented, together with firm resolutions to put them into practice soon.

Then President R. Evans commented on the privilege we received of hearing the Gospel which was a revelation. After obeying its requirements we receive its blessings; after believing and being baptized, together with receiving the laying on of hands, we received the Holy Ghost, and received knowledge that this is the work of God. When we were baptized we did not know that this was the Gospel of Christ, but after that we received a witness in power and in great certainty. Thus it is with all the other commandments that we have to keep: after keeping them we receive our reward, and we see their great worth.

He commented also on the connection that exists between the Saints collectively with heaven, from the Presidency in Zion to the Presidency in Wales; that God blesses the Saints through these men, who hold the Priesthood. God grants his Spirit to the Priesthood, and grants it to the Saints who obey them. Thus He expects to see fruits coming from all of us, through our doing that which his servants teach us. God does not give his approval to anyone for doing what they see fit. Jesus Christ was not like that, for he said that even He did not speak for himself, but rather did what his father wished for him to do. Thus should we all do, as he tells us to do. There is none of the brethren who asks me what to do for those who believe, &c., they know through their baptism they will be blessed; thus we should understand that by doing as we are taught we shall have the blessing.

*(To be continued.)*

## MISCELLANEOUS, &c.

CONFERENCES OF THE NORTH.—The Flintshire Conference will be held on the 4th of March, Denbigh on the 11th, Conway Valley on the 18th, and Merionethshire on the 25th.

BOOK RECEIPTS FROM FEB. 1 TO THE 9.—Thos. D. Evans, 12s.

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

## CONTENTS.

	PAGE.
Discourse of President B. Young.....	49
Letter from Samuel Evans, formerly from the Merthyr Branch.....	53
Llanrwst Conference.....	54
Condition of the Signs of the Times.....	55
Editorial—News from Utah—Great Salt Lake City General Conference—The Balance Sheets.....	56
The Perpetual Emigrating Fund.....	58
East Glamorgan Conference.....	63
Miscellaneous, &c.....	64

SWANSEA:

PRINTED AND PUBLISHED BY D. JONES.