

ZION'S TRUMPET,

OR

Star of the Saints.

No. 25.]

DECEMBER 8, 1855.

[VOL. VIII.

THE PERPETUAL EMIGRATING FUND.

(From the "Star.")

THIS Fund was first instituted in 1849. In 1850 the funds were used in gathering up those who were scattered from Nauvoo and who remained mostly in Pottowatomie County, Iowa. In 1852 it was the means of emigrating 250 persons from these islands, which number was increased yearly until 1855, when the number emigrating was 1127.

The gathering together of Israel is the great preparatory work of the last days. Without it but very little progress can be made in the experience and practical works necessary to obtain a complete salvation. For the attainment of this great object the Lord revealed a plan to His servant Brigham, which has been adopted, and the agents under whose immediate direction this plan is carried on, in their united capacity, are denominated the Perpetual Emigrating Fund Company.

The Company being organized by revelation, and under the immediate direction of the First Presidency, the Saints may look upon it with the most implicit confidence as a permanent institution, which will continue to grow with this kingdom, increase in its funds and the extent of its operations year by year, until its ramifications shall reach into every clime and nation wherever the

Gospel spreads, feeling after the poor of Israel, and gathering them home to strengthen Zion.

An institution like this, so general in its character, extensive in its operations, and comprehensive in its object, no doubt often seems slow in its movements to those who are anxiously waiting for their turn to come to jump on the big wheel, and be carried home by one of its revolutions. The Perpetual E. Fund Company can only extend its benefits in proportion to the means at its disposal, and these means are in an exact ratio to the amount contributed by the Saints. The Lord in this, as in every work pertaining to salvation, shows his people what to do, through his servants, but they must make the sacrifices, and perform the labor, if they would gain the blessings in store for them. This makes every Latter-day Saint individually responsible for the growth of this institution, and also makes him, in a greater or lesser degree, the agent of his own salvation. From the general spirit of gathering which rests upon the people, and the consequent efforts made to emigrate, we presume that there are but a small portion of the Saints now in Britain who can command sufficient means to cross the sea. Consequently the success of their future individual exertions, and the aid of the P. E. Fund, are now the only sources of hope for the great mass of the Saints in this land. While we do not wish to discourage the most energetic personal exertions, that the Saints may be the direct means of gathering themselves and families, they should not make the success of the great plan, which has been adopted to accomplish the general good of all, a secondary consideration. There are probably about 28,000 Saints on this island. We will make the allowance of 1300 for those who are quite destitute, or can barely maintain themselves. Suppose that the remainder of 15,000 would, on an average, some doing more than others in proportion to their means, contribute sixpence per week to the Perpetual Emigrating Fund; it would amount in one year to £19,500, and at £15 per person, would emigrate to Utah 1300 persons. If this was divided among those who could furnish one-half the amount themselves, it would emigrate 2600. Now, add to the above sum the amounts contributed in Utah and other portions of the world, the available funds in the hands of the Company, and the application of these

funds on similar plans to those adopted this and previous years, and from Britain alone, instead of 1127 the emigration through this Company would number 3000. If all Israel would wake up to the importance of this subject, and take hold of it with a thorough whole-heartedness, but very few years would elapse before tens of thousands would gather home to Zion yearly through the agency of this Company. It would no longer be a selection of one here and another there, but whole Branches, Conferences, and communities of worthy Saints would be transplanted to the more congenial soil of the land of their inheritance. The time must come when it will no longer be an occasional lonely vessel that ploughs its way across the deep, loaded with 300 or 400 Saints, but whole fleets will be brought into requisition to gather Israel, "like doves to their windows," before the gathering storms of desolation sweep over the earth. It is true that much has been done considering the recent small beginning, and the limited view generally entertained by the Saints, of the great practical results which the P. E. Fund Company is designed to bring about.

The emigration from this country to Utah is now closed for 1855. The contributions to the P. E. Fund from the Conferences for the year 1854 amount to about £1200. This apportioned among 15000 persons does not amount to three-eighths of a penny per week. We do not doubt but what there are some Saints who exercise a lively interest in these funds, but how few, very few, must that number be when compared with the whole, and how few must there be who are practically working out their salvation in this matter. Those who exercise a cheerful and sanctified liberality will not lose their reward, but how slow the great wheel moves to what it would if all who profess an interest in the work would lend a willing hand to give it impetus and power. The time is close at hand when thousands who now only dream of what they should do will wake up to the reality, and begin to find that they really can do something toward swelling the P. E. Fund, so that its operations yearly will embrace thousands where it now does hundreds, and the faithful who are in, or may come into the Church, and be destitute, can indulge the bright hope that their deliverance will not be long delayed.

We presume that it is not an extravagant calculation, that one half of the money paid out yearly by the Saints for themselves and families, for ale, tobacco, tea, coffee, &c., would amount to £10,000.

We will not take up here the propriety of everybody keeping the Word of Wisdom, but while many with but little or no inconvenience might do without these articles entirely, those who are confirmed in the habit of using them might do so much more moderately than they do, and all would experience very beneficial results. These are not the only items in which a large amount might be saved, which is now worse than thrown away. There are thousands of pounds expended in pennies, sixpences, and shillings, which might be appropriated to the P. E. Fund, without curtailing the enjoyment of anything that is really beneficial.

The Saints have got to study economy; it is an important principle that pertains directly to "Mormonism," and we know of no better place to begin to both study and practice it than here in Britain, and we know of no nobler or better object to be attained by it, than gathering to Zion.

There they can continue the study of the science of economy, until they attain a knowledge of its higher principles, and learn the best practical methods of making the elements around them subservient to their growth and progress in the way of life and salvation, and establish a kingdom of their own in righteousness.

THE LAND OF ISRAEL AND THE PROMISE OF ISRAEL.

(From the Jewish Chronicle.)

Restoration of the early and the latter rain mentioned in Deut. xi, 10–17.

Jer. v, 24. Hosea vi, 3. Joel ii, 23. James v, 7.

'THERE is now, and I am not sure whether there was not always, from the days of captivity of the country, an obvious difference in the land of Judea. It is true that nature has caused some of this, but not all. Why did not springs originate from, and estuaries stream

between the hills of Judea as freely as from the hills of Ephraim and Samaria? In appearance and substance they are the same; and also that which is more in their favor in this is, that they are bigger and more frequent. But they are not. Water is their greatest need. There is there a greater need for artificial irrigation water than there is further to the north. This dryness and heat in the land makes this part of the land much more suitable for vines and fig trees than it is further to the north. These grow better in hot and dry soil.

As a general rule, we can say that the land of Judea is for fruit, and the plains are for corn and green vegetables, and the hills of northern Canaan, Gilead, and Basau are for sheep. As with all other rules of this kind, this one has many exceptions. Every land of the same extent as this one has its dry and rainy seasons. There is no reason for me to explain here the causes of these seasons. But it is something that is understood quite well, at least at present.

The rainy season begins about the first of November, and continues until April. During the first half of the time it rains frequently and heavily almost every day, usually in the afternoon. As soon as the rains begin, and the hard and parched soil is softened and allows it, plowing is begun, seeds are sown, as circumstance demands, during the entire wet season. When the rains cease, sowing stops completely; and during the time from April to November, they have a cloudless sky. Then all the green vegetables that cannot stand this dryness wilt, and their roots remain, as do the roots of our plants in the winter, until the rain starts again, which is springtime for them. Now, when things are like that, it must be obvious to any man, that the longer or the later the rains continue, the bigger and more perfect will be the yield of the earth; and the shorter the time of rain, the earlier everything will dry up, and the crop will be cut short.

The Israelites were often threatened by Moses and the Prophets, that it was when they disobeyed that the rains would be withheld. If they were withheld, they must, of course, have not lasted as long. Now, the rains that came at the end of the rainy season, and especially those that came after the usual time for them to stop, were called the latter rain. These occasional

showers, if they continued through the time of the ripening of the fruits and the corn, added much to their abundance and their perfection. Their cessation would have the opposite effect. The cessation of the latter rain, and the promise of its return, are things that are spoken of frequently in the scriptures. This latter rain has been stopped for century after century, until the land has been brought to the condition in which we find it now; and there can be little doubt but what the return of these rains will be the means that God uses, to restore the land to its original fruitfulness. If we did not have scripture to support us in this thought, we would still be quite sure of it, from the physical fact which is well known, that all land requires a certain amount of rain to cause the breakdown of the mineral substances completely enough to supply the annual requirements of the crops. This is especially needful in the kind of land formation that exists in the land of Palestine. Thus we see that there is no obligatory impediment in the way, for God has the means at his hand, whenever the time comes for him to take action.

For this period we can all use one of the sayings that is in a Jewish prayer,—‘May the Lord facilitate this even in our day.’ And there is one fact, which I shall note and which appears as though this prayer would be answered, ‘even in our day;’ for ever since the start of the efforts which are now being made toward the settlement of the Jews in Palestine, the rains have fallen more than they did for many previous ages. No question is asked more frequently about this land, than ‘What is to be done to restore it from its infertility?’ I do not know that a better answer than this can be given—Fertilize it, and trust in the God of Abraham, Isaac, and Jacob, for the ‘early and latter rain.’

‘Within ten years, this latter rain, as a true fact, has appeared again. The party that went from America to take part in the agricultural discussion in Palestine understands through the inhabitants that they have received showers late in April, after the usual rainy season has

ended, which wonder has never been seen by their forefathers since generations ago. This party testifies of this same fact also. Having been there for two or three seasons, they have seen the falling of abundant showers in April and May.'—*Editor of the "Deseret News."*

DESERET.

TRANSLATED BY MR. WM. GRIFFITHS, PONTARDAWE, FROM
THE "MORMON."

You, Saints, look in this direction now,
To the land of the west,—high mountains,
Where you will see valleys dressed in fresh green,
And the air so pure, and clear skies;
Awaiting you here with a smile on their countenance,
Are freedom and health, abundance and peace.

And you will see our banner spreading still further,
While the kingdoms of the world are falling apart;
And all the empires completely ending,
But the sign of our freedom continues unwavering;
It proclaims to the multitude that the sons of the mountains,
Are happy and free,—and so shall it always be.

They are not used to a profitless life.
And they walk the mountains hidden under snow;
And they have health and work,—
Whoever hunts them shall find disappointment:
He'll see to his chagrin that a bold brave heart,
Raised the banner of freedom for you.

Come now from all nations wherever you be,
The wise and the virtuous, goodly and fine,
For here resides real freedom,—and its voice
Echoes sweetly from the hills unoppressed;
The sweet voice which cheered the brave,
To fight alongside brave Washington.

The spirit stirs the brave in the battle,
To fight for his home, his freedom, his country,
Ours will be peace and freedom together,
While following our work in the hills all the while;

Diligence leads us to riches and peace,
And unity and health this side of the grave.

When the blessings are far from others,
When our oppressors are in the dark black cell,
Our banner will still be flying high,
And here will be the home of the brave,—their dearest place;
And Zion will increase in virtue in the same way,
She will be known everywhere as—“The kingdom of peace.”

ZION'S TRUMPET,

OR

Star of the Saints.

SATURDAY, DECEMBER 8, 1855.

GOOD NEWS FOR EMIGRANTS!—The Emigration, to emigrate, and you must emigrate, for it is the Lord's great commandment and that of his servants to the Saints scattered throughout the world in these latter days; home, *home* is their loudest and most frequent call in Zion, and from there throughout all his connections; the chief work of every President who has the spirit of Zion is to set the Saints under his care on the best way to emigrate, and there is no mention or talk of anything among the Saints as there is about paying their debts of every kind to everyone, especially to the Church of God, preparatory to emigrating. The spirit of the emigration has filled the Saints with such a desire, to the point that the music that fills our ears everywhere we go is,—“May I emigrate next time?” “O, remember me anyway, for I have been in the Church for seven, eight, ten or more years, and have done my best, and unless I can go this year it will break the strings of my heart.” The importunity of the poor of our God in the face of their oppression and their desire, remembering the great privileges that await them in Zion, nearly stupefy our ears, and for a long time have been pulling the sighs from our heart for our capable Father to answer their cry, and do so now; and we now have the corresponding happiness to be able

to proclaim that the heavens are answering their earnest pleas, and that the day of their deliverance has dawned; that the Spirit of love has softened the hearts of their more capable brethren in a way that is praiseworthy; that their father-like President in Zion himself has donated to the P. E. Fund twelve thousand pounds, in houses, yes, his own house, farms, lands, mills, &c., for the specific purpose of emigrating the faithful, and the most faithful, the most noble and godly are being selected now to the extent that these possessions are being sold in this country, and they will continue to be selected as quickly as they are sold and as quickly as money comes to hand for that purpose. Lift up your heads, and rejoice you faithful; the time to deliver hundreds if not thousands of you is at the threshold; shake yourselves out of all hopelessness and indifference, and prepare yourselves those who can.

While on this interesting matter, we wish for all Presidents throughout the Principality to search out and send to us names, ages, occupations, and qualifications of those persons and their families, who have been faithful in the church for six years or more to begin with, for how many years they have been in the church, and the highest amount they themselves can help with their emigration—we await this information at the first opportunity! And in entrusting this important task to the Brethren, we trust that the Spirit of the impartial God will banish all partisanship and unsoundness of purpose far from their eyes; may no paid favors, or family influence, or anything else cause them to pass by the door of a cottage of anyone more deserving to write the names of some who are less deserving, rather may their eyes be focused only on the Spirit and purpose of God through the Presidency in Zion, Liverpool, and thence on themselves.

Besides the gift of £12,000, the caring goodness of President Young over the Saints is obvious in his work in influencing all in Zion to contribute to the good work of emigrating the poor, and his earnest plea is by counsel and example for the Saints who have money in this country to make it available to emigrate the Saints, either by saving it with President Richards, buying the possessions which we offer for sale here so that they have a place to go to on their arrival there, or on any other fair conditions they wish. In addition to that we further proclaim something which will be considered a topic of rejoicing to each one who has a proper desire to go to

Zion, which is, when we were in Liverpool last week, through the kindness of President Richards, in whose company together with his counselors, and a host of Elders from Zion, we had much delight, health, and more comforting news about Zion and her stakes than this issue holds, only, now, we declare having seen a letter from President Young, encouraging the Saints to come in camps on foot from the last camping place, carrying their tents, and their provisions for a few weeks, and a few clothes with them, on light two-wheeled wagons that will be purpose built for the journey, and which will be pulled by the men; with them they will have a few four-wheeled wagons which will be pulled by mules or horses to help them carry food, and to be on hand should misfortune, sickness, or failing come among the host; they shall have milk cows with them at their service; it is thought that the emigrants in general should be able to travel much faster than can oxen go, especially after practicing for a few days. The President promises to send four-wheeled wagons from Zion and food to meet them, perhaps to Fort Laramie, i.e., half the way, or further, which will help greatly to lighten their loads on the last part of the journey. It is thought that the journey to Zion in this manner will not cost much over half the cost of going with oxen, and not much more than half the time; and thus by using this plan the numbers of emigrants will more than double over the number that went for the same sum of money in the other manner.

Let not anyone be frightened at this plan, for to us, and to everyone who has been back and forth along the entire way to Zion, many advantages appear very obvious in using this way over the old oxen way; we believe the emigrants could go to the end of their journey in two-thirds, if not half the time, and do so without having to walk much more or any more than they do with the oxen. They can rest now in the time that was taken earlier to watch over the oxen at night, search for them after they escaped from them through a *stampede*, or through the Indians stealing them; there would be no need for half the camp to beware getting poisoned by drinking the *alkali* waters, &c.; and they would be miles on their way active and vigorous like this, with less running than there was before to get the oxen to start, without mentioning the making of bridges, getting up out of the mud holes and the ditches, and the time taken to repair wagons that were always breaking down.

Another big advantage to be obtained this way is that the

emigrants could go on their way without delay, and thus spare the sickness and the cost, and the resulting loss of lives that have happened during the waits for months in Kansas or Atchinson while waiting for oxen, wagons, or for the grass to grow to feed them; a lot of time could be saved like this to be at the end of their journey, likely before the harvest, which would be a big gain for the emigrants and for the farmers of Zion.

The ancient prophets saw the Latter-day Saints fleeing home from among every nation, on carts drawn by horses and mules, and this effort under consideration is not dissimilar. Certainly any plan that carries them to Zion will be praised, if this is neglected, when the wars draw near to them, when that which is predicted generally throughout the country is put into action, i.e., conscripting soldiers by drawing lots, and when a man is not safe along the roads of town or country from the clutches of the *Press gang*. Yes, any reachable way to Zion will be valuable if it is reachable at that time; also when the husband bids farewell to his wife each time perhaps for the last time as he leaves the door of his house to go to his work; when he takes, for all he knows, the last glance at his family when he goes from their sight, and when he shudders and sweats as he walks the streets out of horror of men more than he has ever feared the bogeymen of the darkness, and when he fears defenders more than attackers of his own country.

But behold the back door is open now for the wise who see the evil from afar, and who may choose to escape from it. Let each one search his own abilities, if he cannot get eight pounds, how much short of that amount is he, and in order to make up the sum, away with the old pictures, we say again, from off your walls, which were worshipped by your ancestors for ages; away with the clocks and the *watches*, the adornments, the rings, yes, and even the splendid clothes intended for coming years; let it all be sold, except for the second set of clothes to change into, to gather the £8, instead of remaining behind as prey for the plagues, and Babylon's dogs of war. The one who neglects this, if it is in his power to go, has no right to claim the protection of God over him if he stays behind, as does the one who cannot find any way to go next time. Make this the first and foremost thing, and let us know, as soon as possible, who can go with the two-wheeled company. Perhaps there are vigorous and healthy brothers and sisters who have the means to go with

the teams of oxen for about the prices of last year; we hope they will have enough mercy on another faithful brother and sister who lack sufficient funds to pay their own way, as to pay the way for themselves and these two others to go with the two-wheeled carts; thus four people could go for the cost of two people were they to go with the teams of oxen—this is the way to do to another as you would have him do to you; remember that we are brothers, and that our purpose is the same.

To the third group of emigrants we say, If you cannot find a way of emigrating the old-fashioned way, i.e., with oxen like last year, which is too old and slow to deserve much praise, and if you cannot go in the new-fashioned way for half the price of that, or if you are among the happy ones who are considered sufficiently old and faithful to be transported, make every effort to emigrate to the States, despite going at the cost of everything which is of less worth than redemption.

Although we counsel everyone to make these preparations, and to be as ready as possible to go, yes, if they were to have only one day of warning, yet we counsel the Saints to act in wisdom, and to refrain from upsetting their circumstances or to suffer losses themselves until they have certainty that they can emigrate. Earlier our Lord required the Saints to be so ready for the sudden call, that if they were on top of the house they would not need to go back in the house before leaving, or if in the field a Saint would not need to return home to fetch his cloak; nor would he stay to bury the dead, to bid farewell to relatives, or anything else, but to go; and it would be wise for the Saints now to be as ready for a sudden call as they can. We do not have sufficient faith to believe that all of those whose names we have received will get to emigrate this year, and we cannot determine soon perhaps, who from among them will have the privilege, but they shall have as much warning as we can give them. And also the number depends on the generosity of the wealthy to the extent they purchase the properties that have been mentioned already, and the contributions to the P. E. Fund, &c.

To all those who intend to emigrate with the old plan, the new one, or in any way to Zion or the States, we say, if it is of any worth to them to have our company, be prepared by the end of February at the latest, and we are confident that no one who has the means to go will be left behind.

With respect to the aforementioned properties that are for sale, we say we have descriptions of them, and we call on all who wish to secure a choice, to make haste, for several of them have been sold already, and in all likelihood the rest will not be available much longer.

“ZION'S TRUMPET,” for the coming volume—We expect that every Conference President is already preparing as usual to expand the circulation of our TRUMPET at the beginning of the year, that they are setting in place all their distributors, presidents of branches, and all who have influence to gather additional names of subscribers; the hope we have that hosts will be emigrating next spring proves the need of devoting yourselves to this in time. If there is a decrease in its circulation let it be known that the decrease will cause it to increase in price, which the Saints will not allow to happen, we trust, for it is better for them to have two copies than just one for twopence, if they were to give one of the two to a friend. Their faithfulness in time past causes us to believe there is no need to say more than to inform them—*Your TRUMPET wishes to sound to you the tunes of Zion for yet another year.*

THE BOOK DEBTS.—Thank you very much, yes, more than we can declare to all who *deserve* it, from Cardiff to Anglesey, for those signs we have had lately of the improvement in this important business; yet we do not wish for our praise to cause the least bit of a decrease, but rather yet a greater renewal to pay the old debts that remain on the books. Remember that the end of the year which should be the end of the debts is drawing nigh—at the door, so that we can remind you but one more time about that, and remember that any President or distributor will be ashamed to ask for assistance in emigrating before completing this indispensable preparation. The modest success experienced from the modest effort which has been put forth lately, and thank you for that we say again, proves that slumber and sleep are over with, and that there is need only to awaken yet a modest amount to *finish* the work,—wake up then, with both eyes wide open.

TO THE PRESIDENTS.—We call your prompt attention so that this time you will take plenty of time to prepare, and have accuracy in the *Half-year statistical report* more so than was had from some places in the last one, gather every detail you can to have a *correct* report. Also remember the numbers regarding the donations to the P. E.

Fund, *together with the names of the Branches!!!* and the donations to the Temple and the names of the Treasurers, which are to arrive here by the last day of the year. Remember! that every Conference President has given his *word* that all will be paid that was required at his Conference for the Temple by the last of the year, and remember also that the honor of his word, which should be more valuable in his sight than his life, depends on fulfilling this promise. It will be easier to devote himself to gathering the amount than it will be to put together a satisfactory excuse in our sight that will excuse him if he fails to make up the entire amount promptly!

DEATH OF PRESIDENT ORSON SPENCER.—With profound sadness and heartfelt grief we report the death of our dear and renowned brother Spencer, which took place in St. Louis, on the 15th day of October. He left a dear and numerous family in Great Salt Lake City to mourn his loss. We had the pleasure of knowing Br. Spencer from early on in Nauvoo; in the midst of the cruel mobs, he stood bravely on the side of the defenders of truth; he wrote excellent defenses of Joseph Smith when in Carthage jail, and through hundreds of miles of the land of the mobocrats he took them to the Governor of the State in Springville; his wife was buried in the wilderness, in 1847, while he was on a mission in England, where he successfully presided for over two years, and there are thousands who testify of the benefit and the light they enjoyed through his wise counsels, and his editorship of the *Star* in the meantime.

After returning to Zion he was not idle, but was overburdened with Offices of great responsibility, to which he did honor without exception. We traveled with him across the Plains returning from his mission to Prussia; in his great infirmity he did not complain, rather he was obedient—his splendid treatise on that mission shows his virtue and his worth. He returned back in 1853 with distinction, but not to stay any more than a few months before he was appointed to again leave his young and dear family and go among a perverse nation in the States, and he presided in Cincinnati, Ohio, and was a skilled correspondent for the “Luminary,” the “Mormon,” &c., until at the departure of President Snow last October for Zion, Brother Spencer was placed as the Editor of the “Luminary” in his absence. In the meantime, and before that, he did more than his physical ability allowed in his mission among the *Cherokee* Indians, where he left a beneficent influence after him and a hopeful door open for

the gospel to go among them; from there he returned to St. Louis suffering an illness that took him in a few weeks to a better land, far beyond the reaches of illnesses, suffering, the pangs of death and the treachery of the hostile mobocrats—healthy his brave and able spirit flew to the midst of his fellow soldiers on the field of blood and affliction—healthy and victorious today he joins harmoniously in the councils of his brethren on high, as he did here; and so completely willing he labors together with them beyond the veil to unlock the ancient prisons, and to radiate into their cells the light of the gospel of peace. Hosts of prisoners who were imprisoned as righteous men hear no less joyfully the music of his voice than did the thousands while he was here, and his courage is no less there “to take the spoils from the strong” than it was in this life. There as here, endless his Priesthood, boundless his work, and everlasting his crown. Great is his honor, and we do not hesitate in wishing for our end to be as good as that of Brother Spencer. Although we presume to chronicle these deeds of our dear brother, as we could scarcely fail to do, we do not want anyone to think that these hasty suggestions that first swim to the surface and shore of an old sea of remembrance contain all or hardly any likeness to the greatness, the distinction, the capability, the faithfulness or the usefulness of the departed; O, no, they are not equal to the task, nor meant to prevent a more able hand from doing greater justice to a deserving hero in this regard, if he (the abler biographer) needed anyone’s help, rather his deeds will praise him, and his biography is so deeply imprinted on the memory of his acquaintances so that it cannot be improved on by even the most skillful elegy.

Twice he visited Wales on his travels, and who of those who saw him and heard him can forget him? The fruit of his labor will forever remain as a monument of his life and his death; and as for his “Letters to Mr. Crowell,” through them hosts have seen the detrimental darkness of the heresies of the age. Having been brought up in the foremost academies of America, and having climbed with the highest into the pulpits of Sectarianism, he emerged from that as the most able to expose its deceit and its credulity, which he did so clearly in the aforementioned splendid letters, to the point that probably thousands more will thank Brother Spencer, besides those in the past, for opening their eyes in time.

After a dear friendship with him, and continuing over about a dozen years to feel a closeness for him, who can help but miss him? yet, not as

the hopeless, thankfully, but as those whose greatest loss is his gain. The day of the visitation—the time of the restoration or earlier, yes, the day of our death we confidently hope to see the cheerful countenance of Brother Spencer again,—however sweet it is to talk of it, the enjoyment is a thousand times better; yet, the joy is not complete until the day, the happy day, when in immortality we enjoy the unsearchable wealth of our Father for his children through their older Brother—thanks be to him.

*Payments toward the Debt of the West Glamorgan Conference from
November 23rd to December 5th,—(The First Promises.)*

	£	s.	c.		£	s.	c.	
Ann Groves, Abercenyffig.....	0	2	6		Jane Williams, St. Brides...	0	1	0

The second Promises.

Elias Jones, Cwmbach.....	2	10	0		David Davies, Newton.....	0	2	0
Louisa Rose, Swansea.....	0	1	0		Rees Jones, Cwmafon.....	0	5	0
Thomas Fisher, ditto.....	0	7	0					
David Llywellyn, Wick.....	0	2	0		Total.....	£3	12	6
Elizabeth Llywellyn, ditto...	0	2	0					

N.B. The following persons have not paid their first promises:—John Jones, Aberavon; John Groves, &c., John Adams, &c., Ann Jones, John Llywellyn, &c., Abercenyffig, J. J. Davies, &c., Alltwen; Abel Lloyd, Cwmafon, John Morris, Cwmbwrla; Sarah Jones, Cyfyng; David Abel, Seth Davies, Ann James, John John, Pyle; Mary Ann Commons, Mary Ann Jones, Rebecca Knight, John Paliphant, &c., David Lewis, &c., Rees Samuel, &c.—There are others who have paid part, and it is expected for those to complete it by the next Council.

RECEIPTS FOR BOOKS FROM NOVEMBER 21 TO DECEMBER 5.—E. Middleton, £4; Evan S. Morgan, £4; G. W. Davies, £40; John Davies, £1 10s; Thomas Morgans, £3; William Lewis, £2 10s.

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

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