

ZION'S TRUMPET,

OR

Star of the Saints.

No. 8.]

APRIL 17, 1852.

[VOL. IV.

FEAR OF DYING.

It appears that no fear is more common among the sons of men than the fear of dying; almost everyone fears it, the rank and the file, the old and the young, the slave and the free. It fills the breast of everyone with horror; for after death, they believe that they are going to give an accounting of their deeds while in the flesh, and receive their reward or their punishment; and when they do not know what will be their part, fear and dread possess them. It is appropriate to say that it is the valley of the shadow of death, for it is through a dark, misty night that the majority pass to the regions of immortality. But the fear of dying does not possess everyone; no, there are some few in nearly every age of the world, who receive knowledge of their destiny beforehand; and when these know they will be received, when they die, to dwell in the bosom of Abraham, that is when it can be said that the fear of dying has fled away, and the valley of the shadow of death is made light. The fear of dying is what compels the majority of mankind to practice religion, and to continue practicing religion, and not any particular willingness to obey their Creator. With many the fear of dying is the root of the matter, and the best sign of godliness, and of fitness to face judgment; but with the true followers of Christ, the fear of dying flees away, through the knowledge they receive from the Holy Ghost, who enlightens them to understand their condition in the world to come. They do not fear death; rather they fear God, and revere

his words, for they know they are words of life to them, and bring confidence to their breast that places are being prepared to welcome them within the veil; and they are the only ones who have no fear or dread to face their future condition.

THE SCANDINAVIAN MISSION.

CORRESPONDENCE FROM ELDER SNOW.

[FROM THE "MILLENNIAL STAR."]

DEAR BROTHER RICHARDS,— At the time of my communication from Denmark, of December ultimo, you will remember that I was engaged in the revision and publication, in the Danish language, of the Book of Doctrine and Covenants. That important work was completed the latter part of February, and forms another pillar of strength and support to the Danish Saints. About the same time was issued a new and enlarged edition of Hymns, suited to the faith and condition of the Saints; and some valuable pamphlets, illustrative of our holy faith, in addition to the regular issues of "Skandinaviens Stjerne."

The work which I was getting translated into Swedish, entitled "En Röst fran Landet Zion" (A Voice from the Land of Zion), was issued just before I left. It contains about 50 pages octavo, on the rise, history, faith, and present condition of the Saints; and I trust it will prove, in the hands of the Swedish Saints and Elders, a means of extending a knowledge of the Gospel into Sweden, and a silent messenger of life and salvation to many an honest soul, where the Elders are denied the right of lifting up their voices to proclaim the testimony of Jesus.

During the last six months of my labors in Denmark, the work of the Lord in that little state has assumed a more organized and stable character, and extended its influence and power more than all the rest of the time since the commencement of the work in that land; and the young Elders and laborers in the vineyard have obtained instruction and experience, which give promise of a successful prosecution of the work and rearing of the building upon the foundation which his laid. Through the power and gifts of the

Holy Ghost, the work has advanced to its present position, in spite of the organized and determined resistance of the priesthood, and nearly all the influences of the country. In Copenhagen, as well as in other portions of the country, it has forced itself upon the attention of the thinking class, by the opposition of the priests, and horrid persecutions from the rabble, until from their low estate the Saints have risen to occupy one of the largest and most popular Halls in the city, at an expense of about £60 a year.

One of the Copenhagen journals, in remarking upon some of the proceedings at our last Conference, says, "Who could have thought, a year-and-a-half ago, that our city would be divided, by a new and then almost unknown sect, into districts and parishes, with their Priests over Priests, and Presidents, having auxiliaries throughout the country? and that here one might listen to daily prayers, offered up for their sister Churches and persecuted brethren from Bornholm to Fredericia, and from Folster to the Skaw?"

Persecution has become so common, and officers of justice and the police, when appealed to, slide over the matter with such indifference, that the Elders who now travel to preach the Gospel, take their lives in their hands, and expect to run the gauntlet 'mid mobs and floggings, relying alone upon the arm of the Lord for their preservation.

On one occasion last winter, in a small town six miles out of Copenhagen, twelve Saints, including three females, were assailed on issuing from the dwelling of a brother, where they had just closed an evening meeting, and were pursued for half an hour by a mob of from forty to fifty, upon the highway and over fields, cast into water ditches, stoned and beaten unmercifully, and narrowly escaped with their lives, being maimed and bereft of much of their clothing.

The proper officer took no notice of their formal complaints, except to smother the matter up, and screen the culprits.

On another occasion, upon the Island of Folster, in the month of January, a mob, among whom was a priest, broke up a meeting of the Saints, in a respectable farmer's house; and, after extinguishing the lights, fell upon four brethren, and gave them a cruel flogging. Elder

Bruhn, the first man ordained to the Priesthood in Denmark, was one of the number, and the roughest handled: after being dragged through two rooms, and out of doors, beaten with heavy sticks, and trampled upon, portions of his clothes torn off, and the remainder drenched in *his own blood*, he would have been cast into a well, but for the pleadings of a school teacher, by whose means he escaped.

These are related as samples of the reception of the servants of God in Denmark. There were many other scenes of mobbing during the winter in different parts of the country, but with less personal injury. As a general thing, the priests egged them on, and the police and magistrates winked at them; but the extent to which it was carried, began to arouse the more noble-minded and daring to speak out in defense of right, and rebuke these violent measures.

Through the promises of God I have escaped personal injury, though several times very narrowly. The native brethren have been the principal sufferers, but they have been filled with the Holy Ghost and great joy in the midst of it all, and every scene has brought friends and believers to our standard.

With reference to these matters, we prepared, at our last Conference, a memorial to the ministry and legislature, which was afterwards sent in with nearly one thousand names; and several members had promised a favourable consideration of the subject, but it was near the close of the session, and about the time of the appearance in the Danish papers, of the report of those "unjust Judges" who had deserted their posts in Utah, and the legislature adjourned without disposing of it.

We had a glorious time at our Conference, from the 20th to the 24th of February, which was my third Conference in Copenhagen, and each of them seemed to be almost like an endowment to the Saints. I appointed Elder John E. Forssgreen, to remain and preside in that country, until further instructed, and gave him Elders P. O. Hanson, and H. P. Jensen, for Counselors, and ordained the latter to the high priesthood, to preside over the mission in Norway. The number of Saints in Denmark, reported in good standing, was 600; besides a few in Norway, Sweden, and Iceland, not represented. Over

700 had been baptized in all, since the introduction of the Gospel into Scandinavia, and 45 emigrated, including those from Sweden.

As the emigration had already commenced, and the subject was rife among them, I proposed to the Conference the establishment of a Fund for the emigration of the Poor, on the principle of the Fund in America and England, to be auxiliary to the same, and under the same control, which was promptly and spiritedly responded to, and the foundation of such a Fund laid there and then with about £50. Instruction was also given to commence the same in the Branches.

I received also liberal offerings for the Temple, according to their means and circumstances. An excellent spirit prevailed, and all the Saints were full of joy, except for the sorrowful thoughts of my returning to America without them. In view of the parting, they prepared a sumptuous dinner in the spacious hall of the Hotel de Nord, at which about 300 dined, including many friends out of the Church. The afternoon and evening were spent in delivering short speeches, farewell songs, &c., suited to the occasion. The Hall was appropriately decorated, and at the head of the saloon was a large evergreen wreath, enclosing the portraits of Joseph and Hyrum Smith, and the American Elders who brought the Gospel to that land, surmounted with appropriate banners and mottos, among which I remember "Herrens Löve" (The Lion of the Lord), which one of our Danish painters had translated from an English paper containing an account of Elder Kelsey's party in London. The whole affair seemed to be a spontaneous effusion of their hearts, as it was of their own getting up and design. The evening was truly affecting, and until then I could scarcely have realized the depth of their affection for me; and while listening to their pathetic effusions of love and blessing upon me, and joy and thanksgiving to God, and contrasting in my mind the scene before me with the appearance of things when I landed there twenty months previous, a stranger and without the knowledge of their alphabet, I felt doubly paid for all the toils, anxieties, and sacrifices attendant upon my mission to that land.

I left Copenhagen, on my return to the land of Zion, on the 4th March, accompanied by a small party of emigrating Saints,

via Hamburg and Hull, and arrived in Liverpool on the 8th, from whence twenty-eight Danish Saints sailed for New Orleans on the 11th, en route for Salt Lake.

Elder Willard Snow will repair to Denmark, and make himself acquainted with the language and spirit of affairs there, so as to relieve Elder Forssgreen in the ensuing fall to return to his family.

In closing this sketch of the condition of the Saints in Scandinavia, I cannot sufficiently congratulate the British Saints, and give vent to feelings of gratitude to the Dispenser of all blessings, for the great and long continued peace, and quiet enjoyment of religious liberty in these islands.

May the blessing of God richly abound unto all the Saints in Europe, and throughout the earth, through the grace of our Lord Jesus Christ. Amen.

March 23, 1852.

ERASTUS SNOW.

REASONS FOR BEING SAINTS.

It is often said to many of the Saints like this, "I am greatly surprised that sensible men like you have been deceived by the Mormons. In the name of all reason, what prompted you to join such a disreputable sect, which is ill spoken of by almost everyone, in every situation." Perhaps some of the readers of the TRUMPET have asked, and continue to ask the same question; and for the benefit of those, we shall strive to set before them some of the reasons for leaving the most respected denominations of our land, and joining the most contemptible of all. We are not the first to do that; therefore, reader, do not be so surprised. Moses of old was brought up in noble circumstances by a royal family, and he was considered the son of the Pharaoh's daughter; by this he was in a situation in which he could be respected and honored by the rank and file. But Oh, to the surprise of many, behold handsome Moses refusing to be called the son of the Pharaoh's daughter, and choosing instead to suffer adversity with some low and contemptible people, rather than enjoying the honor and wealth of Egypt. Perhaps some asked him, "Moses, why do you, a sensible and learned man, put yourself

so low as to associate with that people.” “I esteem,” said Moses, “the reproach of those people greater riches, than all the treasures of Egypt.” Why, Moses? “for I have respect unto the recompense of the reward.”

Thus, many of us also have been brought up respectably under the influence of some religious sect or other, where we were and could still be greatly respected; but here we are now, yes, many among us, having refused to be called *Reverends*, &c., but having chosen instead to suffer their persecution and their scorn with the Latter-day Saints, rather than having the honorable titles of respected preachers of our country; yes, having chosen to suffer with them in being thrown out of their homes, being robbed of their possessions, and being exiled from the land of their birth, yes, hundreds of them, instead of having calm by joining with the other sects; for the Saints have respect unto the recompense of the reward.

Now, we shall show the reason for our leaving the other denominations, and joining the Saints. Since all the denominations preach against the one and the other, and since the scriptures show but one way, then we saw that impossible for more than one of them all to be right; and there was not one of all these sects, which we had heard, professing to have received a knowledge of the truth; and so that, with many other things, made clear to us that they did not possess the true religion, for Christ promised knowledge to all who became his disciples, which thing the entire religious world insists there is no need of. Also, a big reason we left them was, because they match the character the apostles of Christ gave of such men who would rise up in the last days, namely that they would depart from the faith, choosing opinion instead of knowledge, and dissent instead of being in unity,—preaching their own thoughts, instead of preaching the “word,” as it is in Jesus,—embracing a form of godliness, but denying its power,—practicing religion in fear and doubt, disregarding the gospel, which is in great strength and certainty,—heaping up to themselves teachers after their own lusts, instead of being called by God as were Aaron and others,—teaching otherwise, and not consenting to the wholesome words of our Lord Jesus Christ, and the doctrine preached by the holy apostles;—disregarding prophecies, refusing to prove all things, holding fast that

which is good, according to the counsel of the apostle, saying, "This is the religion of my father, and his father, and I have determined that this will be my religion also," whether *right* or *wrong*; separating themselves, hereditarily, not having the Spirit with them, &c., &c. Now, reader, if you are an attentive man, you see that we have a host of sufficient reasons for leaving the sects of the country, with no cause to bring forth more at present.

After noting some of our reasons for leaving the above sects, we shall now put before our reader some of our reasons for joining with the Latter-day Saints: first, because they preach the doctrine of the New Testament without exception; second, because they testify that they have received knowledge from God through the Holy Ghost, of their acceptance before him; third, because they promised that we ourselves could receive the same blessings they received, namely the precious gifts the saints received in the apostolic age. Men marvel greatly that we believe the Saints, when they give promises of these blessings. We must admit that it was not easy for many of us to believe them; but yet, upon reflecting that we could not judge on fair ground, without putting them to the test, and since the apostle says, "Prove all things," then we saw it as our duty to prove the principles of the Saints, lest they be coming out through the mouths of men, who are commonly considered as the "offscouring of the world," &c. "Yes, yes," say our friends, "we do not marvel so much that you have been charmed to join them, for they are very clever; but the reason we marvel so greatly is that you have remained so much time in their midst." Oh, dear friends, do not wonder that we say this to you, there is more reason for you to wonder and to marvel that we have joined with them, than that we remain in their midst. What sensible children would leave the house of their father, if their father claims them as his own? Thus, is it not reasonable for us to remain with the Saints, while our God pours out his blessings on us, which give true comfort to our soul? Earlier when we read the scriptures, and saw the account of the blessings God gave to his children, they were totally unknown to us; but after joining the Saints, we have received such blessings for ourselves, which causes us such heavenly joy, yes, more than our tongues can utter, and more than your hearts can imagine, so that we rejoice to remain in the fellowship of the Saints,

for we have received the Holy Ghost in great power and certainty, through which we cry out Abba, Father; when we seek we find, and when we knock it is opened unto us. Therefore, for what reason do you marvel that we remain with the Saints; we know that our association is with the Father, and with his Son Jesus Christ, and we testify of that which we have both seen and felt; before, we lived in fear and doubt, but with the Saints, we have received "perfect love," which casts out all fear; and now, we say, Oh, how lovely it is to remain in the fellowship of the Saints; and since it is so lovely now, how much more so will it be when we can meet together in a distant country, where there will not be one enemy to hurt, or where no one will say, "I am sick." "Well, well," say our friends, "an even greater surprise than all the rest; here is the greatest wonder yet, for you to be so foolish as to talk about leaving the land of your birth, and going to a land and inhabitants that are so ill spoken of, not only by your enemies, but also by many of your own brethren, who have sent letters back to their relatives and friends, warning them not to come there, because they have been so greatly disappointed in the land and its inhabitants." There is no cause for you or anyone else, to marvel so greatly at even this; and you just need to calm down a bit, and we shall show you that that is not a sufficient cause for us not to go there. We have the history of Moses sending twelve men to spy on the land of Canaan, one from each tribe, and remember that all these men were the leaders of the children of Israel; and Moses sent them to look over the condition of the land of Canaan, and he said to them, "Get you up this way southward, and go up into the mountain; and see the land, what it is, and the people that dwelleth therein, whether they be strong or weak, few or many; and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds; and what the land is, whether it be fat or lean, whether there be wood therein, or not." They went, and there was no doubt great anticipation in the camp, to see the heads or the leaders return; they thought for sure they would receive good intelligence from their own brethren. And at the end of forty days they returned to Kadesh, in the wilderness of Paran, to meet with the congregation of the children of Israel; now, all were ready to listen to the news from the

brethren, which was this: "The people be strong that dwell in the land, and the cities are walled, and very great. We be not able to go up against the people; for they are stronger than we. The land, through which we have gone to search it, is a land that eateth up the inhabitants; and all the people that we saw in it are men of a great stature: and there we saw the giants, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight." They all gave dispraise, except for Caleb and Joshua, who cried, "Let us go up, and possess the land, which is flowing with milk and honey; for we are well able to overcome it." Such brethren can exist in this age; nevertheless, we shall go, and we shall possess the land, for we know that God calls us to it. This is for your consideration, reader, of the reasons we have for being Saints, for the time being.

Merthyr.

THOMAS HARRIES.

TRANSLATORS OF THE BIBLE.

FROM THE "DAWN."

RICHARD DAVIES, D. D., formerly the Bishop of St. David's, was born in a place called Parson's Mansion, Parish of Gyffin, Caernarvonshire, in Gwynedd. Dafydd ab Goronwy was the name of his father, of the family of Ithel Felyn, Lord of Ial, Denbighshire; and his mother's name was Joaneth, daughter of Dafydd ab Richard ab Cynric, of the family of Ednowen Bendew, one of the Fifteen Tribes of Gwynedd.

In the year 1550 he was presented to the Burnham Parish, near Windsor, in Buckinghamshire, by king Edward VI; but when Mary came to the throne he had to give up the Parish; and then he retreated to the continent, where he was until the reign of Elizabeth, at which time he returned, and the Parish was restored to him, at the ascension of Elizabeth to the Throne. On January 21, 1559, he was elevated to the Bishopric of St. Asaph; May 21, 1561, he received the Bishopric of St. David's; or Menyw, as the Bishopric was called at that time; and in the year 1566, he was graduated as a D. D. (Doctor of Divinity), in London. The Bishop was a godly man, a famous Theologian, and an excellent scholar; he was also

a Bard, and he gave his presence, together with the Verses of his composition, to the Royal Eisteddfod of Caerwys, which was held the 26 of May, in the year 1567.

In the same year as the Eisteddfod in Caerwys was held the Common Book of Prayer was first printed in Welsh, from the translation of Bishop Davies.

In the following year, 1568, the current translation which we have of the English Bible was published. This edition is known as the Parker Bible, for it was under his supervision, at that time the Archbishop of Canterbury, that this Bible was brought through the press. He was assisted in this work by fifteen learned men, well versed in Greek and Hebrew; each scholar was given his section; and the section that fell to the part of Bishop Davies, about which godly English folk feel respect for the Welsh were the books of Joshua, Judges, Ruth, I Samuel, and II Samuel. Bishop Davies was buried in Abergwili Church, in the year 1581.

WILLIAM SALESBURY, gentleman, from Caedu, Llansanan, Denbighshire, endeavored to translate parts of the scriptures following the Collects, in the year 1551. And in the year 1567, he published the entire New Testament for the Welsh; and that is the first ever to be published in Welsh; and the day it was first published should be held in revered remembrance by our nation; namely, October the 7th, 1567.

Dear Children, remember the day, the month, and the year; also seek to obtain the splendid Lecture, and cheap at the price of four pence! Namely, "GRAVE OF A MAN OF GOD," which was given at the Abergwili Church, October the 7th, 1849, on the occasion of the erection of a Commemorative Monument for Bishop Davies, by the Rev. J. Jones, A. M., (Tegid), Nanhyfer, in Pembroke; on the monument is a brief and comprehensive account of the excellent men. Also, in "The Doctrinal Topics," pages 171, 172, by the Rev. A. Jones, D. D., Bangor, Caernarvonshire, is an interesting account of W. Salesbury and Dr. Morgan.

The reason it is called as the William Salesbury Testament, is because he translated the majority of it. The parts not translated by him were translated by Bishop Richard Davies; namely, the first Epistle of the Apostle Paul to Timothy,—the Epistle to the Hebrews,—and the Epistle of James the Apostle. The Revelation was

translated by Thomas Huett, Head Cantor at St. David's Cathedral.

Perhaps some would be pleased to see a sample of the phraseology of W. Salesbury, from the first edition of the New Testament in Welsh: namely, from the beginning of his letter.

“To all the Welsh who love the faith of their forefathers the ancient Britons. Grace, and peace from God the Father our Lord Jesus Christ.”

As he finished he wrote the following:—

“Your blood friend according to the flesh, and your brother of faith in Christ.—William Salesbury.”

Plas Isaf, near Llanrwst, is where he lived during that year; many blessings came to Wales, poor before that, with the very precious writing of this good man; the Lord is due the reverence and worship which is presented to him by godly souls, for sending us such a fruit of a labor of love, gifts, learning, time, and riches of his servants, by giving us the New Testament in Welsh.

DR. WILLIAM MORGAN, from Wybrnant, Penmachno, Caernarvonshire, was the Priest of Llanrhaedr-yn-Mochnant, and after that he became the Bishop of St. Asaph. In the year 1562; namely, in the fifth year of the reign of Elizabeth, a Senate Act was passed commanding the Bishops of Wales and the Bishop of Hereford to translate the New and the Old Testament into Welsh, together with the Common Book of Prayer, and the Administration of the Sacraments, by the first day of March of the year 1566. And William Salesbury was appointed by the Bishops to be an assistant to them in this task, but it was not published, nor was it ready for the press when the determined time expired, which had been appointed by the Senate Act for it to appear. It is because of that, that we the Welsh do not have a translation of the Bible that can be called an Authorized Translation, as our neighbors the English have. And it is to William Morgan, who at that time was a Minister of the Llanrhaedr-yn-Mochnant Parish, and after that DR. William Morgan, Bishop of St. Asaph, that we are indebted for the first translation of the entire Bible. He gathered together all the parts that had been translated, and finished the translation, and in the face of much fiery opposition, and persecuting obstacles, he was the first who gave the Welsh the entire Bible published in their language. It was the work of a unique man, unauthorized by the Senate to translate it; but despite the

attendant difficulty, and despite the strange, old custom of opposing every good initiative, the translation was finished, and all of the holy Bible was published in its entirety for the Welsh, by William Morgan, in the year 1588.

THE NAMES, to be respectfully remembered are, Richard Davies, D. D., Bishop of St. David's; William Salesbury, Plas Isaf, near Llanrwst; and William Morgan, D. D., Bishop of St. Asaph.

The years to be remembered unfadingly; the Book of Common Prayer was published, by Bishop Davies and Salesbury, 1567; the Testament of William Salesbury, October 7th, 1567; and the entire Bible by Dr. Morgan, in the year 1588.

The famous Places, where they were born; Bishop Davies, at Plas y Person, Cyffin Parish, Caernarvonshire; William Salesbury, at Caedu, Llansanan Parish, Denbighshire; and Dr. Morgan, at Wybrnant, Penmachno Parish, Caernarvonshire; three places in the same neighborhood, and their steeples like the pillars of Abraham, Isaac, and Jacob, preserving the memory of the blessed men who were raised up as a great light to the Welsh, in an age of darkness. O that we could published their names, the years of the publication of their translations of the Holy Scriptures, and the places of birth of the translators, in golden letters as prominent as the silvery Moon!

The Word of Truth declares, Prov. xx. 7. "The just man walketh in his integrity; his children are blessed after him." Every aged man and woman can easily say with Psalm xxxvii. 25, 26, "I have been young, and now am old; yet have I not see the righteous forsaken, nor his seed begging bread. He is ever merciful, and lendeth; and his seed is blessed." And that is how it was, and how it is with the posterity of William Salesbury and Dr. Morgan.

LETTER TO THE EDITOR.

DEAR BROTHER DAVIS,—Many stormy days and dark nights have gone by, since R. Evans, Glan Conwy, was among the names of the Elders of Israel; but he is not a Jew, which is one outwardly, says Paul; and thus, I myself have been long hidden, but I have still kept to the path.

Now, I wish to be more public; and first I send an appeal to all

the Welsh Saints, wishing for an interest in their prayers, and asking their forgiveness for not having written sooner to them before now.

If I can make a sound in the TRUMPET, I shall testify still further that I know that this is the work of God, and the whole world cannot keep it from succeeding: yes, the deceitful among the Saints cannot hold it back, nor can the officers who neglect their service, nor those who are respecters of persons, and cause the righteous to go astray after vain things, &c. All these things God will shake out of this church, and he will bless his Saints.

Dear Saints, who will rise up with me against the wicked? Who will stand with me against the workers of iniquity? I can testify that I know that Brigham Young, F. D. Richards, and W. S. Phillips, are servants of God, and I am determined to do my part under their leadership, and I testify that I have never opposed any counsel I have received, nor have I neglected any, whether easy or difficult to fulfill it.

Now, I call on the Saints in West Glamorgan to renew themselves in the spirit of their minds, and to be diligent, and I will do so also; for it is seen as good by the Holy Ghost, and ourselves, that there should not be placed on you any burden beyond these things—that you may come to understand your work, and receive strength to finish it, so you will have the reward; and whoever flees away without notifying the president, will be punished.

Swansea, March 29, 1852.

R. EVANS.

BOOK OF MORMON.

WE are happy to notify our readers that the last segment of the Book of Mormon, in Welsh, is being sent out with this TRUMPET; and we feel gratitude to God in our hearts, for endowing us with health and abilities to complete the task which we considered so important. The Welsh nation has reason to rejoice, that they have this treasure in their own language, and that on many considerations they now stand side by side with others of their brethren in privileges. We think that public gratitude should be given to God for his goodness toward us as a nation.

Since the ink in new books require time to dry, it is not wise to

bind the Book of Mormon too soon, unless the binder is warned to refrain from putting undue pressure on it, so it will not cause it to be printed double. We will again receive volumes of the Book of Mormon to bind, the same as with the "Doc. and Cov.," and for about the same price; and whoever wishes to have it bound handsomely and cheaply in London, may send his volume here, and we shall endeavor to see to it. We will be required to increase the price for those who do not come to seek their volumes promptly, after we have notified them that they have arrived from London, for we will pay for them as we receive them.

MOURNFUL LAMENT OF THE DEVIL.

ALAS, my kingdom is failing,
 And bewildered through and through,
 From the effects of the kingdom of Shiloh
 The one that succeeds at every turn;
 It gets worse no matter which plan I devise,
 To prevent this increase,
 There is nothing that succeeds,
 In any corner of this wide world.

Although I form splendid stories
 About the prophet Joseph Smith,
 No one believes they are true,
 They say they will not ever believe them;
 All understand that he was not a deceiver,
 And that he did not walk on water;
 Ouch, I see that my kingdom
 Is becoming a ruin quite sure.

I have had a full twenty-two
 Very bitter years,
 Since the restoration of the kingdom of Shiloh
 In its full ordinances;
 The strength of those ordinances
 Are what is shattering my kingdom,
 And I have failed to keep my servants
 Sufficiently strong against them.

There is no way for my servants
 Not to be fatigued and lamenting,
 For it is the selfsame spirit
 Which they and I have;
 They and I are filled with anger,
 For we truly know,
 That there is but little time,
 And we shall be defeated before long.

 MISCELLANEOUS, &c.


PAMPHLETS.—LOWERING OF PRICES.—From now on, the pamphlets that are now sold for 7s 6c. per hundred for the branches, will be available for 7s; and those for 6s 6c, for 6s; and those for 3s 6c., for 3s, &c. A new list of prices will be published, perhaps, with the next TRUMPET. All Conferences and Branches who wish may obtain the LECTURES ON MIRACLES, in about 4 or 6 numbers at a penny each; send the information by the 8th of May, so that we will not publish many more than are called for.

THE DEBT.—We hope that the Presidents will make every effort to collect all the book debts without delay. It is staggering to think that over £100 are unpaid for the last quarter, in a small office like this one.

 BOOK DEBTS FROM THE CONFERENCES, BRANCHES, AND OTHERS,
 FOR THE QUARTER ENDING APRIL 13, 1852.

Conferences.—Monmouthshire, £37 6s 10½c; Breconshire, £7 3s 7½c; Carmarthenshire, £27 8s 2¼c; Cardiganshire, £9 2s 1¼c; North Pembroke, £1 18s 3½c; West Glamorgan, £57 5s 3c; Merionethshire, £6 7s 9½c; Flintshire, £13 11s 2c; Anglesey, £18 16s 8¾c; Dyffryn Conwy, £2 18s 6c; Denbighshire, £14 17s 9½c; Liverpool, £1 6s 11¼c. *Branches.*—Dinas, £1 7s 5c; Llanilltyd, £6 1s 10c; Pontypridd, £9 18s 9c; Llanfabon, £3 13s 9½c; Cwmbach, £3 18s 8½c; Pendeulwyn, £1 8s 6c; Twynyrodyn, £1 17s 3½c; Llandaff, £1 17s 5c; Gostwng, 11s 1c; Eglwysnewydd, £1 17s 7c; Pontfaen, £1 12s 4c; Cardiff, £12 17s 6c; Aberdare, £16 11s 2½c; Aberaman, £5 11s 5c; Dowlais, £5 16s 5¾c; Hirwaun, £2 4s 9½c; Cwmnedd, £2 2s 7½c; Rhymney, £3 10s 10½c; Georgetown, £3 17s 2c; Merthyr, £4 3s 5½c; Pendaren, £5 2s 11½c; Cefn, £1 16s; Ynysgau, 15s 2½c; Gwernllwyn, £4 11s; Ffynnon Tydfil, £4 3s 5c; Troedyrhiw, 6s 3c; Gog, £1 9s 5c. *Persons.*—T. Pugh, 12s; Dd. Edwards, formerly Tongwyrddlas, £1 8s 5c; David John, 9s 6c; Rees Thomas, 4s 6c; Thos. Richards, 4s; Joseph Rogers, 2s; David Davies, 3s.—Total, £310 11s 5¾c.

PAYMENTS FROM APRIL 1 TO APRIL 13.—Monmouthshire, £6; Dinas, £1; Pontypridd, £1 7s; Aberdare, 13s; Merthyr, £3 16s.—Total, £12 16s.

 We wish to notify our Distributors that we have looked over our accounts from the beginning, and that all the errors have been corrected, until the end of this quarter which ends with the completion of the Book of Mormon. We shall endeavor to note the errors in the billings which we will send out now.

 The publication of the next TRUMPET will be delayed until the 8th of May.