

# ZION'S TRUMPET,

OR

## Star of the Saints.

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### MINUTES OF THE SPECIAL GENERAL COUNCIL

*Of the Chief Authorities of the British Conferences of the Church of Jesus  
Christ of Latter-day Saints.*

[Continued from page 177.]

WEDNESDAY AFTERNOON, APRIL 9.

CLOSING ADDRESS OF PRESIDENT F. D. RICHARDS.

BELOVED BRETHREN,—I arise before you this afternoon in much weakness, to address you upon the condition of the work in the British Conferences, and to offer for your consideration, those items of instruction which appear to be for your good, and which will serve as a criterion for you in the conferences over which you are called to preside. The work of the Lord has already attained a position of strength and influence in these lands, and is, year by year, growing and increasing, if not so much in its numbers and in its external form, still it is growing in other respects, and hence requires more wisdom and energy than when it was in its infancy. A man in one part of his life, sometimes grows up very slender until he acquires the stature of a man, and then when he has acquired the external shape or appearance of a man, he begins to thicken up, and to gain that stamina which is so essential for the necessary exertions of future life. Whatever the period of his growing life may be, during that time great caution has to be used, lest his

physical constitution should be injured. It is very much so with the work of God. Take the work as it has been growing up and coming into notice before the people; it could not have accomplished those great and powerful undertakings, as Branches and as Conferences, to the extent that it is now doing. It has for years past been living the period of its growth, and consequently has been young and tender, incapable of withstanding the storms and fury of the enemy; and hence the necessity of enlarging, as it has done heretofore; and now it will continue to grow and become well grown, like the sturdy oak, and be able to withstand the storms and tempests of the adversary. The loosening of the soil around the roots will only make the tree grow and thrive more abundantly. And this Church has arrived at a period when a new epoch has begun, which has so ordered things that the work of the Lord must take a rather different stand to what it has done heretofore. We have been teaching spiritual things; now we have to teach temporal things; and while we shall extend to the world spiritual things as before, we shall have to talk more about temporal things to the Saints. I must inform you that the Saints in the Valley are growing more than those in this land, in relation to the interests of this work, and you know it, those of you who have been there at any rate, for they are full of spirit and energy. And brethren, the Saints have to be taught something here, which is necessary for them, or they are not fit to enter immediately into the society of the Saints in the Valley. The Presidency will, perhaps (when a company of Saints reach the Valley), inquire who has had the teaching of those Saints? It is an important work (to perform it faithfully) to instruct and govern the people of God. As I value my standing, and as I feel for yours, brethren, I want to prepare you for the rest that is there for the people of God. If we are baptized for the remission of our sins, the moment that we step beyond our instructions in teaching those things which we have not been sent to teach, we walk right away from the Lord, and every day we walk further and further away from the path of duty in which alone there is safety. We must see to our course, and not suffer ourselves to be drawn away, but live in strict obedience to the requirements of heaven, and rid ourselves of those abominations and corruptions, by which the Gentiles have

become debased, and be prepared for that glory which is for the children of God in Zion.

You must still continue to preach to the world faith, repentance, and baptism for the remission of sins, and faith in Joseph Smith and Brigham Young; and then confer upon them the Holy Spirit; and the more you continue from this time to impart to the Saints in this land the spirit that is in Zion, the more you will have of it yourselves. And just as fast as you disseminate that spirit among the people, will you increase your influence and power among them, and you will be enabled to give such counsel to the Saints, as will greatly increase their faith, and build them up in the work of the Lord. And although you may not bring in so many, yet you will effect as much good; for those who do come in will be of the right kind, and one will do more towards the building up of the kingdom of God, than two of another sort. They will be better prepared to endure the slander and reproach of the world, and to receive the instructions of the Priesthood, for mankind have so much to learn before they can see God. This work carries with it, and always will, a stumbling stone, and the more it is so, the more the minds of the people will have to expand in proportion to the growing strength of the work of the Lord. In the days of the Lord, the Apostles and the people generally, had to believe that Jesus was the Son of God. In these days, they are required to believe, in addition to that, that Joseph Smith was a Prophet, and that Brigham Young is also a Prophet of the Lord; and this faith is indispensable.

*(To be continued.)*

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VERSE.

O Lord, give thy Spirit,  
 When we are before thee,  
 To pray for blessings  
 Which will make us all happy:  
 Stay Thou in our midst,  
 Having Thy gifts,  
 To pour out to our hearts,  
 According to our needs.

*Merthyr.*

ELIZABETH.

## TREATISE ON THE DUTY OF PARENTS TO THEIR CHILDREN.\*

“Train up a child in the way he should go, and when he is old he will not depart from it.”—SELYF THE WISE.

KIND PARENTS,—I shall note briefly some of your duties to your children, with respect to the things that pertain to the world and this life, and some to prepare them to go to the other world. “Whoever reads, ponder,” and consider carefully each thing.

The first duty I bring before you is, you should take care that they have an abundance and a variety of clean and healthful food, and it should be available each time that nature calls for it: also, that there be every courtesy, simplicity, and silence every time they partake of it at the table.

2. Cleanliness: you should take care that they are always tidy, that their faces, their hands, and their whole bodies are clean, especially when partaking of the necessaries of nature.

3. You should put warm clothing on your children, lest they catch cold (which is the cause of the greatest part of our illnesses), and so that worms cannot have long shelter in their constitutions, lest infirmity and feebleness, and many troubles and expenses follow.

4. You should love them and revere them as gifts of the Most High, and take care that they do not have fears when young; for fears have caused many to be mute.

5. You should take care that your children do not keep bad company; for such corrupt good morals, despite how deep they are impressed on them.

6. You should take care that your children are not allowed to tell lies to anyone, or deceive anyone in any way; and that they are not talkative, by cursing, swearing, or blaspheming; and that they do not imitate anyone, in words, in gestures, or actions.

7. You should watch that they are not guilty of that which is commonly called, “gossip persecution,” and through that causing quarrels between neighbors.

8. You should watch that your children do not go frequently to the houses of neighbors, without an errand; especially when they are at their mealtimes, or when visitors or strangers happen to be at such houses.

\*This treatise was submitted to the Cymmer Eisteddfod, and at the request of the author, it was sent to us to be published.—EDITOR.

9. You should take care that your children do not go to fields, orchards, gardens, or in front of the doors of anyone to play or cause a stir.

10. You should remember to question them when they have been out of the house for a long time, where, and with whom they have spent their time like that.

11. You should take care that your children do not spend your money on trifles, or walk proudly and haughtily, according to their own whims.

12. You should keep them from using unbeneficial things; such as tobacco, snuff, &c., and many drinks, and strong spirits, &c.

13. You should forbid them from saying, "No, no" (i.e., I won't do it), or talking back in any way to you, or to anyone else, who may be older than they; for this is repugnant and very unreasonable.

14. You should reprimand them when there is need for it; but do not vow and then fail to keep the vow, remember, or keep it somewhat, or partially; not by kicking them, pulling their hair, cuffing them with a fist or hand, or the closest thing at hand; never in an agitated spirit (wild nature), but take a birch switch, in a calm manner, and before hitting, take care that the sufferer understands the purpose for which he is being punished, then strike him; but not on his head or his face, or his hands, neither on his feet, rather on his back ("the rod of correction to the back of the fool"), and that until he promises not to do the bad thing for which is he being punished anymore. "Foolishness," says Solomon, "is bound in the heart of a child; but the rod of correction shall drive it far from him."

15. You, the mother, should take care not to embrace the sufferer when he is punished by his father; if you say at this time even a small word in his favor, the punishment will be completely ineffectual, and will but harden him, and cause him to be angry with his father; therefore, before striking, come to an agreement one with the other.

16. 1 Sam. v, 13—14, says that "the curse of God was on the house of Eli, for he had not restrained his sons from doing that which was evil in the sight of the Lord." Remember that nothing stands in his way to prevent him from doing the same again, in these days; but whatever concerning the curse, this I know, that to the negligent in this matter will come shame, sadness, and desires to have been buried when they were young. Many lenient mothers have been sent

to their graves before their time, because of the wickedness of their children.

17. The advantage associated with forbidding the children from doing evil, and punishing them properly: they gain for themselves peace and happiness, delight and rejoicing; they can say as did Israel of old, "Our children are our glory." They can be instruments in the hand of the Most High to save their children to eternal life; and at the judgment they can give their account happily, and O how wonderful that will be!

18. You should be gentle with your children, and not drive them to anger. "Well," says someone, "how in the world can I punish my children, without making them angry? my children become angry and revile me, when I punish them." Perhaps they do, but take counsel: the next time, take care that your words and your reasons may make as much an impression on the heart of the sufferer, as does the rod on his back, then he will not be angry though you strike him severely.

19. You should take care that your children do not grow up lazy and useless; for it is difficult to get those who grow up like this into any work other than commerce.

20. You should take care not to set bad examples before your children. If the little girl hears her mother tell a lie, through this perception she learns; if the mother steals something, the daughter will probably do so also when covetousness comes. So it is also, if the father uses liquor and becomes intoxicated, curses and swears, &c., it is very likely that his son will follow his example; for the feet and the hands preach more loudly and more effectively than the tongue; therefore, if children have bad examples set before them, all the counsels, punishment, &c., will be vain and useless.

21. The New Testament says that parents should lay up treasure for the children, and not the children for the parents; but this is a very difficult task these days, for all the world is in a sorry state; Mr. Adversary and his tribe affirm that the government is theirs; and indeed, they have remarkable success; they have brought man down to a low station, and the creature as well, to groan together, and to await the revelation of the sons of God; hasten the day.

Again, it is not enough to keep children from doing that which is wicked and improper; rather it is your responsibility to teach good

morals to them, and to do so as soon as they come to understand and comprehend, that which is taught them.

1. I need not say that it is your responsibility to teach them to speak, given everyone's willingness to do so; but you should teach them to be quiet whenever you, or others are already speaking. It is improper (in my opinion) for children to have their mouths open at the same time their parents are speaking. Well, teach them, then, to be always anxious to listen, but slow to speak.

2. You should teach them to be completely obedient always, and to be ready to do everything when first asked, uncomplaining and without answering back. Remind whatever parents who have to tell their children twice to do the same thing, that they are forgetting or neglecting the words of the scripture, "Train up a child," &c.

3. You should teach them to greet all whom they meet pleasantly, with good morning, good day, or good evening.

4. You should teach them to come back right away from their errands, and to remember to do everything as instructed; also, to refrain from loitering at gateways or entrances that are frequently traversed; and to close the doors, and the gates of these places.

5. You should teach them first and foremost to take care of their own tasks, without bothering about other matters, or asking or questioning anyone about unimportant things.

6. You should teach them to always tell the truth to everyone; but not to confirm unimportant things with an oath. *Yes*, and *no*, are sufficient without adding, *indeed*, *on my soul*, *by God*, to every word. There is by now light on the horizon, and it is nearly day; therefore, send the above oaths and their like, to the darkness from whence they came; and may we enjoy the privileges of the children of light, untainted by the products of blackest night.

7. You should teach them, and get them used to being honest always with everyone.

8. You should put your children in schools for them to learn to read and write, Welsh and English at least; and it would be all the better for them to learn the contents of the Grammars, &c., if this is appropriate for them.

Again, although they refuse evil, and practice good morals, they cannot make a living with that, rather they must have some calling or occupation; and such things do not fall from heaven in lumps

on children or men, but they must be taught little by little. Thus, then, you, parents, should teach your children; and before venturing to put your children in schools, or apprentice them to learn some occupation, it would be good for you to know their inclinations, which is what those who know the rudiments of *phrenology* say; thus, those in the midst of you fathers who do not know these rudiments, insist on knowing from those who do know, before setting your children to learn any particular vocation; that will cost less for you, than it costs your children to learn those things for which they have no aptitude.

It has cost children dearly to learn occupations; but after all the expense, it was all in vain, because "nature triumphs over education." Some are seen as blacksmiths, carpenters, stonemasons, merchants, lawyers, preachers, and priests, &c., the one a farmer, and the other a goldsmith, the one a *peddler*, and the other a miner, or collier, and those are the things they insist on being, although they know and can do better, with higher callings; consequently, it is better for all parents to know all the natural inclinations of their children first, before setting them to learn one particular occupation; and as they learn to do that which is natural to them, they will learn sooner, at less expense, and also it will serve the purpose.

Yet, furthermore, although we refuse wicked and corrupt things, practice good morals, learn to live in this world, all that is not enough, for there is a world after this one, and we must live there also. Therefore, we must prepare ourselves, and our children also, to go there. This preparation is called *religion*; so, you parents should teach your children to be religious.

The salvation of the souls of your children to eternal life, rests to a great extent on you parents. Solomon gives the promise that a child who is trained up in the way he should go, will not depart from it.

Also, it was the custom among the old pious men of yore, to teach their children to be religious. "For I know him (said the Most High about Abraham), that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment."

We also understand that this is commanded them in Deut. iv, 9. Thus, we see that it is a special duty for all in Israel to carry out.

Furthermore, in the dispensation of the New Testament, we are



not exempt from a similar commandment, through the mouth of Paul in Eph. vi, 4. "Ye fathers (he says), provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord."

Anyone who scrutinizes the above quotations, will see concerning the way of the Lord, that it is *one*; the Teaching of the Lord, is *one*; but the ways of men, are *many*, and their doctrines are as numerous as the hairs on their heads.

Now, without expanding on these things, because they are controversial things, I shall end by giving a word of counsel to all parents, to read much in the Bible, and give sober consideration to what it said of those of old, what did they profess? what did they enjoy from being religious? Those things which they taught to their children, of course. The scripture says, that "they spoke of them, when they sat in their houses, when they walked by the way, when they lay down, and when they rose up." And by so doing, they gained for themselves good names, and honor, and eternal life as a reward in the end; and their history has been preserved, their virtues indicated to us as an example, so that we can emulate them. Therefore, dear Welshmen, let us all live the same way, so that we may inherit the same privileges.

Now, we must end, for "too much of anything is not good," nor *about anything*.

Yours faithfully,

EARTHWORM (i.e., *John Richards, Dinas*).

### FALSE ACCUSERS OF THE SAINTS.

OUR readers may recall those letters sent recently by two Welshmen from St. Louis, falsely accusing the Saints of unkindness, deceit, polygamy, &c., which were printed in all the papers of the country. Now, the following letter exposes everything; and we are printing it in English, so the Saints may show it to the persons who read the English newspapers. We have sent a copy of it to the "Cardiff and Merthyr Guardian," and also to the "Welshman." The letter is as follows:—

Rolling Mill, Bremen, St. Louis, May 3, 1852.

DEAR BROTHER DAVIS,—I feel strongly impulsed to write a few lines to you, in order to inform you of the true state of affairs in this

city. Through the kindness of some of our friends at Aberdare, we hear of several false and erroneous impressions, which the people in general have (at Merthyr and Aberdare), relative to the Mormons in this city, caused doubtlessly by the false and malicious statements of apostates.

Brother Richard Palmer received a "Cardiff and Merthyr Guardian," lately from his father, in which I saw a letter from W. Davies (Abercarn) and Evan Howell, now residing near St. Louis. I was truly disgusted with its contents, and I fearlessly assert that it is nothing but false and exaggerated accounts, which could not emanate from any but wicked, designing apostates, infuriated by their deep-rooted hatred to the Mormons.

They (Wm. Davies and E. Howell) state that the Saints are very unkind to *them*, &c. This statement I boldly deny; and to the reverse, I say that the Mormons have been *very kind* to them (considering circumstances), especially to Wm. Davies; and nothing but ingratitude of the blackest kind, could have obliterated from their memory the obligation they are under, even to the Mormons.

In order that you may *know* these men, I shall relate how they became so exasperated against the Mormons; and I shall also exemplify a little of the "unkindness" of the Mormons to them.

Wm. Davies and E. Howell joined the Saints a week or two before they left Wales. Davies had been a Mormon before that, but by some means or other he got cut out of the Church. After we entered the ship in Liverpool, we had to wait a day or two in the river Mersey, in order to have a fair wind to take us on. While we were there, Wm. Davies fell into a great rage, because the provisions were not distributed (according to his ideas), fairly, or at least quick enough: his rage was so unbounded that he really had the appearance of a madman; he cursed and swore most terrible, and used the most obscene language, calling Orson Pratt and others the most infamous names. His eyes fairly appeared to start from their sockets with the intensity of his passions. He had all his boxes, &c., lowered to a boat, and ordered his trembling wife and children onto the same, and paid the waterman to take him ashore, which he did; but as they reached the shore, Davies's paroxysm having subsided by this time, he repented of what he was doing, and he desired the waterman to row him back to the vessel again!

All this passed by, and the Saints were counseled to be careful and kind to him, for we all looked on him as a man who could not bridle his passions, and we all felt pity and commiseration for him, considering it a peculiar failing in his nature.

Throughout the length of our voyage to New Orleans, we had great trouble in cooking our food, the galley not being big enough to cook for so many; consequently, each family had to cook in their

turn, which was only twice a day: but for fear of offending Wm. Davies, and causing another disturbance, we all consented to give him the privilege to cook whenever he liked.

Davies continued to be very outrageous and unruly, and having some influence over Evan Howell, he soon led him astray also, Evan being naturally of a weak mind, and as ignorant as he was weak. These two were cut out of the church, in a public meeting one Sunday morning, on board ship, for their misconduct.

When we arrived in New Orleans, there were several of the Brethren, who had not sufficient money to take them up the river to St. Louis; consequently, they must have had to abide in New Orleans, had not the charity and kindness of the Saints provided for them. They made a collection before we arrived in New Orleans for the poor, in order to defray their expenses up the river; thus they gave the chance to all the passengers (rich and poor) to go as far as St. Louis, New Orleans being a very unhealthy place, and by far too hot a climate for Europeans. Wm. Davies was one of the number who had not enough money to take himself and family up to St. Louis; well, we offered money to him, that he might come along with us; but I suppose that he was ashamed to receive so much kindness from those whom he had abused so much. So he stayed in New Orleans; and while there he was taken very sick, and almost lost his life through his temerity: he also buried his youngest child while there; and having got means somehow, he embarked from there to St. Louis. While on the river, his wife was taken severely in the Cholera, and in this state they arrived here; and undoubtedly they must have had to go to the hospital, or poorhouse, had it not been for the *kindness* of Brother John Phillips, of Pontypridd, who took them (sick as they were) unto his house, and provided them with food, and found William work; and in all he proved to him *kinder* than a brother. But Davies soon forgot this; and because John was favoring and defending the Saints, he (Davies) threatened to give him a thrashing, not long after this. So you see a few specimens of the *unkindness* of the Saints to him.

E. Howell came up with us from New Orleans; and when he arrived here, he was taken with the Welsh Saints over to the Illinois coal diggings, where they found work for him and several of us strangers; they also helped them to remove their luggages. Evan says in his letter, that he had to dig his own wife's grave; this, undoubtedly, is true: but we must consider circumstances before we impute this as unkindness in the Saints. The Illinois coal diggings is an exceedingly unhealthy place in the summer, and it was to an *unusual extent* last summer; and when Evan's wife died, I don't think there was one of the Saints there but what was sick with the ague, and he being *well*, there was no one more fit to do it; besides, they did not reside in

the immediate vicinity of the Saints, and they might have died all without their knowledge.

But Evan Howell did not state in his letter that his wife was over here in Missouri, staying a month in one of the Saints' houses, on purpose to change the air; he also forgot to state that poor Rachel Price (of Cwmbach) laid his wife out when dead, when she (Rachel) was unable to stand on her feet with sickness, caused by the ague.

But just for an illustration to the fact that the Saints in St. Louis are really kind to one another, I shall only state that over 2000 dollars were distributed amongst the poor in St. Louis the last twelve months, as reported at our last General Conference.

The letter also states that the Saints, ere they leave Wales for this country, are promised some land "*gratis*" in St. Louis. This assertion of his I need not deny, only merely state that it betrays his ignorance and a certainty that all that believe him have nothing on their shoulders but a wooden head! Evan states that Brigham Young has twenty-four wives. I wonder how he (Evan) found out the definite number, for it has been rumored here that he has about ninety; some say fifty, and others thirty, varying from ninety down to a cipher. And a respectable-looking Welshman called lately on us, stating that he came from California through the Valley, and that while there he saw Mr. Young, and he had *two* wives; so I cannot think what foundation E. H. had to state that he (Brigham) had twenty-four. He had no foundation, only his desire to do harm to the cause in Wales; for I have so firm a foundation to say that he has no more than one as he has got to say that he got twenty-four, for we are over a thousand miles distance from the Valley; consequently we know as little about it as you do in Wales. He also states that about 200 of the Saints that came along with us in the "Ellen Maria," are dead: this is a most swollen exaggeration, for if he had said thirty, I would believe him to be over the mark.

His stating that the *heads* of the Church in St. Louis go out on the Sabbath a-shooting, &c., is, in fact, nothing else but a falsehood. But he might have seen some of the "Jack" Mormons, who are neither Saints nor Gentiles; for it is a general practice in St. Louis for people to go a shooting, fishing, &c., on a Sunday. I would have noticed some other statements of Evan Howell's, only that this sheet again is full; and I am afraid that it will not be intelligible to you. Please to give my love to all the Saints, especially to those of Aberdare, Cwmbach, Merthyr, and Pendaren, not forgetting your consort and yourself.

Your affectionate brother in the everlasting covenant.

ALFRED J. WOOD.

P. S.—If anybody should inquire about us, say that we are quite well, and that I am delighted with this country, especially in this

season of the year, and that I rather live here than in Aberdare.

I must say that Wm. Davies has told me that he only joined the Saints this last time on purpose to have his passage cheaper to America than he otherwise would.

If *anybody* should like to hear further from me, I will answer any inquiries, relative to this country, and relative to the Saints; let them write, and I will answer them. My address is, "Alfred J. Wood, Rolling Mill, Bremen, St. Louis, Mo., N. America."

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## THE YELLOW FEVER,

### OR ITCHING FOR THE GOLD OF AUSTRALIA.

MR. EDITOR.—This disease, as you know, is evil, and is the root of all evil; and thus it is assuredly fatal; and so I am sad to inform you, that several have been afflicted with this disease in these parts, and it is *catching*; therefore, there is danger that some of the Saints will contract it; which is why I have organized the following directions as a remedy, for anyone who may sense the itching coming close to the location of his heart.

Perhaps not everyone is acquainted with the herbs to which I will refer; therefore, I shall set down a few notes in connection with their names.

Give to the sick person half a dram of the herb known as "Gold dust;" it grows in dry, barren ground, almost too barren for anything else to grow there; and a dram of the herbs known as "Woes of the Rich;" to come into possession of this, take the spectacles of Matthew of old, and look straight ahead of you, and you shall see them growing on the backs of Ananias and Sapphira, and Demas, and a host of others, without naming them. Grind into powder half an ounce of the root of the virtuous herb called "Benefit of gold to the dead." That grows around the houses of noblemen, and blooms in the place where the nobleman dies, so it is easy to recognize.

Further, take an ounce and a half of the juice of that wholesome perfume called "Contentment;" that always grows on good land. The smell of it is priceless; but it is better enjoyed from the juice.

Further, a dram of the flour of "Hope." Be careful as you gather this herb, for it comes in two kinds; the bad kind grows on the old

trunks of barren ignorance; but the good one grows on the rock called "Certainty." Mix together all the above drugs, and make the mix into little balls the size of garden peas. And even though you are completely healthy, you must take three or four of these each day, and first off be sure to take a small grain of the herb called "Faith," (one of the seeds, remember); it is easy to recognize this, for it grows with the top down, and the root up. Swallow one of the seeds in order to open the way for the *pills* to go under the root of evil to the heart.

Now, reader, you know that there are no doctors who can heal the sick unless they take their drugs; I take the same position with these drugs; looking and thinking seriously about these excellent herbs, are certain to soothe somewhat the sick person. Further, all wish to have cheap medicine; well, here are *pills* that have no *duty*; buy them without money and without price.

Yours faithfully,

*Graig-ddu.*

JOHN RICHARDS.

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#### LETTER FROM THE NORTH.

MR. EDITOR,—Be so good as to publish the following letter in the TRUMPET. Perhaps it will be of benefit to many, in order to create in them better behavior.

"St. George, May 20, 1852.

"Dear President W. S. Phillips,—I send you this letter, notifying you that I was in the Flintshire Conference last Sunday. We had a very good conference, in which two sisters were confirmed, and one priest was ordained. The officers are in better unity than I have ever seen them before, and are determined to put all measures into action.

"Also they are having better success than they have had for a long time. They have been preaching outside within the last fortnight near Wrexham; and the Methodists came there to sing, for the purpose of disrupting them; and irreligious people came there also with rotten eggs to throw at the Saints. But as they threw the rotten eggs, one of them hit the forehead of one of the Methodists, who went to sue the other because of it. After going to court, the Methodist was asked by the judge, why he was troubling the Saints? and he declared that it served him *right*, and that the Saints had the authority to preach and have peace, as well as any other sect.

“They, with the other sects, were a means of keeping us from using rooms, even though brother William Parry had rented some in which to hold the Conference, by going to the Stewards; but after everything, we obtained an ample, empty house, which served the need very well, and we preached out to a large congregation of people.

“I am, your brother, in the Gospel,  
“JOHN PARRY.”

The Methodists have been showing their tricks for some years, in the north, and also in the South, namely by coming to sing at the meetings of the Saints, for the purpose of keeping them from holding their meetings. To the shame of the Methodists we say this: I hope that this time will be a warning throughout the land, lest irreligious people come to them with rotten eggs; and I think I shall be in the frame of mind to shout, Amen, when I hear the news.

W. S. PHILLIPS.

14, Castle St., Merthyr Tydfil.

### MISCELLANEOUS, &c.

OFFICERS OF UTAH.—Orson Hyde (Mormon) has been nominated to the Senate by the President, as associate Judge in the Territory of Utah, in place of Brocchus, resigned; and Mr. Willard Richards (Mormon), has been nominated Secretary for Utah, in place of Harris. Judge Brandebury, of Utah, resigned yesterday (May 7). We have not yet learned who is to be his successor.—*New York Tribune*.

NEWS FROM UTAH.—Some late and interesting news from Utah will be found in another column. The Mormons appear to be getting along joyfully and prosperously. Brigham Young, the head of Church and Territory, is an admirable tactician. Whatever may be said against his spiritual doctrines, some of his earthly ones are decidedly good. He is a worker—mentally, and physically, and none of his faith can live in his dominions unless they toil for their bread.—*New York Herald*.

DISAPPOINTMENT.—Those who wished for a complete destruction of the territory of the Saints have been greatly disappointed, to the point of silence. Instead of receiving soldiers to destroy them, the Saints have received Judges from among their brethren: and those “judges of injustice” who desired to lower the Saints, have lowered themselves, and have been greatly disapproved of.

EARTHQUAKE.—A little before eight o'clock, on the morning of the 1st day of June, we and the greatest part of the inhabitants of Merthyr, felt the

tremor of an earthquake for the space of half a minute, or more, which caused no small fright to many. Also a strange sound followed the tremor. There is no account of any injury, although the tremors were quite strong; yes, so strong that we thought that our office was coming down.

FOR everything you may purchase, sell, or hire, make a fair and correct agreement beforehand; and do not neglect to do so by hearing anyone say to you, "There is no need for us to disagree about small and unimportant things."


MAN cannot possess anything that is better than a good wife; or anything that is worse than a bad wife.


IF idleness is the root of all evil, then marriage is worth something, for it puts many poor women to work.


EMIGRATION.—There will be no shipload of Saints to Emigrate from here before next January. Let everyone remember this, so there will be no need for further inquiry.

CONFERENCES.—The Breconshire Conference will be held in Brecon, on the 27th of June; Monmouthshire, in Tredegar, on the 4th of July; East Glamorgan, in Merthyr, on the 11th; West Glamorgan, in Swansea, on the 18th; Llanelli, in Llanelli, on the 25th; Carmarthen, in Carmarthen, on the 1st of August; Cardiganshire, on the 8th; North Pembroke, on the 15th; and South Pembroke, on the 22nd.


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 TREATISES ON MIRACLES.—The Second Number or Treatise will come out with this TRUMPET. The call for these Treatises is more than our expectations, and generally speaking the brethren are deserving of their praise. We know of one branch that sold 300 of them in one meeting; and we received the money the next day.

 Remember that subscriptions to the Emigrating Fund are to be paid to President Phillips by the 24th of this month.

 Brother Richard Morris wishes for the Saints who bring books to him for binding, not to be long without sending for them.

PAYMENTS FROM MAY 27 TO JUNE 9.—Monmouthshire £2; Cardiganshire, £2; West Glamorgan, £2; Flintshire, £1; Pontypridd, £1 4s 2c; Llanfabon 6s 5½c; Cwmbach, 1s 2½c; Aberamman, £1; Dowlais, 4s 4c; Hirwaun, 4s; Merthyr, £1 1s; Pendaren, 7s; Cefn, 17s:—Total, £12 5s 2c.

 Send all letters, containing orders and payments, to *John Davis, Printer, John's Street, Georgetown, Merthyr.*