

Progress of Mormonism throughout the World
General Proclamation from Salt Lake City.

From the *Deseret News*, April 13.
ELEVENTH GENERAL EPISTOLE
OF THE PRESIDENT OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, TO THE SAINTS IN THE VALLEYS OF THE MOUNTAINS, AND THOSE SCATTERED ABROAD THROUGHOUT THE EARTH, GREETING:

BELOVED BRETHREN: Ever feeling a deep and abiding interest in the prosperity of Zion, and the advancement of our Redeemer's Kingdom upon the Earth, and being also desirous of benefiting, cheering, and consoling the Saints in their warfare against the machinations of Satan, and the power of the adversary, we feel to dedicate unto you, a short time in delineating a few items of the history of the past, our general welfare, intentions, desires, &c., for your edification and instruction.

Since our last General Epistle, we have received intelligence of the general success and spread of the Gospel of Christ, with few exceptions, wherever it has been preached; which is cheering to our souls, and causes our hearts to rejoice in the goodness of God towards our fellow men, by inclining the honest in heart among the nations of the earth, unto the truth as it is in Christ Jesus.

Prosperity has generally characterized all our efforts both at home and abroad; and the work is making rapid progress throughout the earth. The Lord has opened the way before the Elders in foreign countries, and upon the Islands of the Sea, in the most remarkable manner. No mission has been appointed, but the Elders appointed to go have been able to reach their destination with little or no delay; and in all except Prussia and the West India Islands, were permitted to remain and promulgate the Gospel in its fullness. Bro. Hosea Stout, James Lewis, and Chapman Duncan, returned from the China Mission, after having arrived at Hong Kong, and without effecting any impression, or establishing the standard of truth in that mighty empire. This is owing to the disturbed state of the country, which hindered them from penetrating the interior, and acquainting themselves with the manners, customs, and in some degree the language of the people.

In the Sandwich Islands, under the superintendence of Elders Philip B. Lewis, Geo. Cannon, B. F. Johnson, and others, the work has been eminently successful. By advice received from Mrs. Lewis and Cannon, dated Honolulu, Nov. 20, 1855, we learn that over three thousand had been baptized, and that native Elders were now engaged, heart and hand, in publishing the glad tidings, which is unto all people. The mission, it is expected, will establish a press and publish in the native language, the Book of Mormon being translated and ready for publication.

In the Society group, persecution has continued to rage against the Saints, inasmuch that communication has measurably been cut off—the American Elders having been obliged to leave; they are however endeavoring to again open communication with the natives, many of whom, notwithstanding their persecution, continued at last advices, to teach as well as practice those principles of life and salvation which they had formerly received from Elders Pratt and Gronard and others, who had been sent among them. The brethren are exploring to find an island where they can gather together and live in peace with each other, free from the pernicious influence that so unhappily pervades them, in all their intercourse with foreigners in their present locations.

From Australia we have the most cheering accounts. Elder Wandell has arrived at San Bernardino, and Elder Augustus Farnham, of this city, was chosen to reside in that mission. A paper called *Zion's Watchman* had been established at Sydney, New South Wales, with a very fair prospect of being well sustained, and accomplishing great good. The Saints in the various Colonies numbered several hundreds, and were constantly on the increase. Elder Burr Frost was at Melbourne, and the other Elders scattered over the Colony, at various places. Elder Farnham expected to send from Sydney a mission to Hobart Town, Van Dieman's Land, and New-Zealand.

The Calcutta mission, under the superintendence of Elder N. V. Jones, has been wonderfully preserved from the pestilence and tempests peculiar to that region, while passing from place to place, in the discharge of their various duties. The Elders have visited from this point, Ava, in the Burmah Empire, Dinapore, Chinsarah, Madras, and Ceylon; and it is expected that brothers Ludington and Savage are now at Siam. Elders Findlay, West, and Dewy are at Bombay, and Elder Willis has been laboring in the Northern Provinces of India.

Elder Jesse Haven was at last advices at Cape Town, where he had made a small beginning with good prospects. In Europe, the missions have all been successful, with the exception of the Prussian. In Germany, France, and Italy, the work is slowly but surely progressing. The Book of Mormon has been translated and published in the Welsh, German, French, Italian, and Danish languages. No death among the foreign mission has been heard of, except that of Willard Snow, who died on board of ship, sailing from Copenhagen to Hull, on the 25th of August, 1853.

The Elders appointed to go to the West India Islands, remained there but a short time, as their presence seemed to be regarded in rather an unfavorable light by the authorities. They, together with those appointed to British Guiana, started for the United States, where, with the exception of Elijah Thomas, who returned last Fall, they have since been laboring.

Elder Orson Pratt is still at the City of Washington, publishing the *Seer*, but will return this season; as also will Elder S. W. Richards, now residing in Great Britain, and H. S. Eldredge, Pres. at St. Louis.

Elders Lyman and Rich are still at San Bernardino, presiding over that stake, which is said to be in a flourishing condition. The remainder of the twelve Apostles have been laboring since our last, in this Territory, through the various settlements, as duty seemed to require.

On the 15th of November, a company raised by brother Orson Hyde left for Green River County, and have settled on Smith's Fork, at a place they call Fort Supply. The settlement consists of about one hundred efficient men.

There have also been considerable accessions to the various settlements south, in accordance with the instructions given at last Conference.

On the 16th of October, the main company of Saints emigrating by the aid of the Perpetual Emigrating Fund Company, arrived in good health, having accomplished the journey across the plains without accident, or any material loss, except cattle. On the 25th of the same month the valley of the Great Salt Lake was covered with snow, but the weather continued mild thereafter, until about the 10th of January, since when, until about the 19th of March, we have had pretty constant cold or stormy weather—the thermometer at times ranging 10° below zero.

On the 8th of November, Captain Morris, with his command, and the remainder of the late Captain Gunnison's Pacific Railroad Party, arrived in this city; since when they have remained here waiting for orders and for the season to open, until the 4th of April, when they left to resume their explorations.

During the Winter, common schools have been taught in the various wards; also, evening schools for lectures, and the acquisition of various languages. Elder P. P. Pratt has taught the Spanish, D. B. Huntington the Utah and Shoshone dialects; he has also published a form or dictionary of a collection of Indian words and phrases, in each of those languages, for the benefit of the young learner. There have been regular meetings in all the Wards, and Quorums, which have been very regularly attended.

The Regency have formed a new Alphabet, which it is expected will prove highly beneficial in acquiring the English language to foreigners as well as the youth of our country. We recommend it to the favorable consideration of the people, and desire that all our teachers and instructors will introduce it in their schools and to their classes. The orthography of the English language needs reformation—a word to the wise is sufficient.

difference and negligence that destruction comes upon you; "out of sight of danger," has become too practical a proverb. We tell the Saints in the valleys of the mountains, in the name of Israel's God, if you do not better observe the counsel which is given, you will suffer loss, the result of disobedience. The Lord will have a people who will do his bidding; who will comply with his reasonable requirements. If willingly, so much the better; if not willingly, they may expect to be chastised; for the Lord is not to be trifled with after pouring out his blessing of intelligence, in floods of light by revelation of principles pure and holy, of deliverance from oppression and mockery, and unequalled prosperity in peace and quietness.

From henceforth let one and all go forth with one accord and build their forts, wall in their cities and villages, herd and guard their cattle and other property, and keep their guns and ammunition in good order and convenience, ready for instant use; and then when they shall be prepared to stand to ward off danger, to defend yourselves, and continually guard against surprise, and you meet the Indians, treat them civilly, friendly; endeavor to get speech with and treat them in a friendly manner; seek to gain their good will, and induce them from their hostility, their savage and warlike feelings, their propensities for theft, shedding of blood, plunder, and to follow the pursuits of peace and civilization. They, as well as ourselves and all others, are in the hands of God. Let us do our duty and all will be well. Let us also exert ourselves to save Israel, not destroy them, for the promises concerning them will be fulfilled.

On the 12th December the Legislative Assembly of Utah Territory organized in the State House of this city; and after holding the usual session, passing laws upon various subjects, and adopting various memorials to Congress, adjourned, having accomplished what business came before them.

Among the most important of their acts will be found "an act regulating herd grounds and herds-men," and a law authorizing the construction of a canal from Utah Lake on the outlet of the Colorado rapids, to Great Salt Lake, a distance of about 40 miles, which when completed, will furnish water for irrigating many thousand acres of good land, which otherwise would remain comparatively useless.

The Legislature also memorialized Congress for a National Railroad across the Continent and on the 31st of January, there was a public meeting held in the Tabernacle, which was very numerous; attended, spirited and enthusiastic in its proceedings; the Memorial of the Legislature was adopted, as well as a series of resolutions expressive of their feelings in relation to that important subject.

The law concerning herding is of the more importance to us as a people to be observed, as the natural wealth of the country, which consists in grazing, induces heavy investments in stock growing. This fills our valleys with stock, which too often ranging without proper herding, is often lost, and is liable to be stolen by Indian or white thieves; consequently, not only lost to the owner, but actually furnishes inducements and temptations to the natives, who are truly ignorant, and know no better than to commit crime. For generations and centuries they have held and taught their children, that to be successful in robbery, thieving, and war, was the path to glory, the road to influence and power. How then can we expect them to refrain, when they have the opportunity, from taking our stock? Let us act wisely and take care of our stock and property, and do not tempt them to take by giving such ample opportunity by neither guarding it nor herding it. It is like throwing irresistible temptations in their way.

On the 9th of November, the Indians burned six houses at Summit Creek, and on the 23d of November, news arrived of their having burned a saw-mill near Manti; and on the 6th of January the place called Allred's Settlement, which was evacuated last Summer, was burnt to the ground.

On the 26th day of February, about eighty head of cattle were driven from Spanish Fork and Springville settlements.

These are but a few deprivations that we have heard of being committed. And we now say, that every solitary instance of Indian hostility and depredation has been committed through neglect, in disobedience to orders, carelessness or disregarding the counsel which has been given from time to time. Brethren, when will you be wise, and follow in the precepts of wisdom? Must you first be destroyed and wasted away like unto the Nephites, or will you hearken unto counsel in time to save yourselves and your families, your flocks and your herds from destruction?

Having received advices that Indian Walker was friendly disposed, and wished to make peace, Major Bedell, Indian Agent for this Territory, and Inter-pret, immediately went to Fillmore, the place fixed by him, and his band to meet them, and concluded a treaty of peace. But let no person presume thereby to fall asleep, lulled into a false security, to be awaked only by the war-whoop of the merciless savage.

We have also learned that some friendly Indians at Pe-teet-nete have finally succeeded in finding some of the cattle which were driven from Spanish Fork on the 28th day of February, and actually returned some 25 head of them—the remainder having been killed.

It is proper to state, that many of these depredations, in fact nearly all of them, have been committed in the absence of Walker and Arrowsmith, and without their knowledge or consent. It is known that he was hostile in his feelings, but that of his men were much more so; and he found it impossible longer to restrain them.

It was not Walker nor his band who massacred Capt. Gunnison and party, but a band of the Utahs called Pah-vantes, with whom they had no communications at the time, and who had been uniformly friendly previous thereto, although they were at the time of that unfortunate occurrence, actually gathering to come against the settlement at Fillmore, to retaliate upon them the murder of one of their own men by a company of California emigrants, who passed through their country a few days previous.

During the Indian troubles of the past season, Elder Geo. A. Smith has been very active; and to his influence and untiring exertions may be attributed the execution of those prompt and energetic measures which so suddenly placed the settlements in a comparative state of security. We now most sincerely hope and trust that they will profit by the lessons of the past season, and hereafter not depart from the observance of those precepts which their experience has so fully illustrated were fraught in wisdom, and were for their safety and preservation.

The crops of grain and vegetables were generally good, and were tolerably well preserved; and it is presumed, notwithstanding so large an immigration, that there will, with proper economy, be sufficient to carry us safely through the present season. It is an evident truth that more grain should be raised. The constant influx of people from all quarters, the demands of the Indian tribes for bread, and the almost certain prospect of approaching thousands to our borders, bids us prepare for the future. Food for man and beast is the cry; food for unnumbered millions, who ere long will be pouring upon us like doves to the windows; food for a famishing world, spiritual and temporal, are the drafts we may expect to have to pay.

Then prepare; fill up your minds with knowledge and wisdom, and your storehouses with grain; raise and preserve your stock; raise your own wool and flax; make your own leather, and manufacture your own clothing, soap, candles, oil, sugar, molasses, glue, combs, brushes, glass, iron, and every other article within your reach, and save your money. In this way you will stop this great draining of the precious metals from our midst, and be enabled to do more for the spread of the gospel, the gathering of Israel, the building up of Zion, and erecting a holy Temple unto the God of Jacob.

Brethren, pay your tithing, and pay it in such a manner, too, as shall be of some benefit, as will avail something towards promoting the work of the last days. He who thinks if he can only obtain credit upon the books; whether he does anything or not—who indolently passes his time for the privilege of drawing pay, but feels no interest in the work, or who grudgingly, penitiously settles and compromises with his own covetous soul whether to pay anything—to all such we say, you are mistaken if you consider that such offerings are acceptable in the sight of God; you might as well say, far better, keep away than thus expose your hypocritical, selfish spirit. It is too much like the hypocritical cant of the day—to get a great deal of credit for doing nothing.

Brethren, it is our counsel to you to pay your tithing, to pay your debts to the Perpetual Emigrating Fund Company, and make your contributions in a spirit of liberality and with a willing heart. Bishops, we have a word of counsel to you. You are the fathers of the poor, and stewards in Israel. Lend your efficient aid in collecting together the tithing and consecrations of the Saints; and see that all is preserved and taken care of, and faithfully deposited in the Storehouse of the Lord, and not diverted from its legitimate use. True charity to a poor family or person consists in placing them in a situation in which they can support themselves. In this country there is no person possessing ordinary degree of health and strength but can earn a support for himself and family. But many of our brethren have been raised at some particular trade or employment in the old country, and have not tact and ingenuity to turn their hand to anything, which forms a strong feature in American character. It therefore becomes our duty to teach them the way to live. They are generally good citizens, of industrious habits, and with a little teaching will soon be able to support themselves. We desire the bishops to give the employment which they can perform, and exercise a little influence in instructing them; and it will soon be found that they will no longer prove a burden upon the public funds. They are frequently landed here without food or means of any kind; for a short time they will necessarily need assistance; but if the above suggestions are com-

plied to them, they can soon not only sustain themselves, but repay all that has been advanced.

Let not the honest poor suffer, but administer unto them in wisdom. So shall the Lord reward you, and their necessities will arise unto the Lord our God, in testimony against us.

There are many thousands of dollars now owing to the Perpetual Emigrating Fund Company, from those who have received assistance from the Company to emigrate to this country. When we consider the great good annually accomplished by the agency of this Fund, we feel that all Saints should aid and contribute to their means to accomplish the emigration of the poor Saints from among the various nations, where oppression holds her bloody sway, famine menaces, and gross darkness and wickedness pervade the minds of the people, holding them enclained in the bonds of bigotry and ignorance.

While the God of all the earth is pouring out his judgments upon a wicked world, in fulfillment of his word, spoken by the mouth of his prophets, in past and present generations, by pestilence, famine, tempest, and drought, by fire, men and nations, drunk with their own wine, and men impatient to hasten their own consummation, in reckless and unfeeling wrath, they destroy each other, and the waters of war and railroads, the widespread lakes and open sea, they rush to their own destruction. Nations rise against nations; civil discord engenders strife, and war—crimson war—with all its attendant horrors, lends its desolating aid to depopulate the earth.

Thus amid crime and famine, pestilence and war, the convulsions of nations, and of the earth, and the clement around the earth, the gospel of salvation to the discerning honest mind, is hailed as a beacon of joy, and is no sooner received than it begets an earnest desire for deliverance from wicked Babylon, that they may pass the ordeal and withstand in union with the Saints in Zion the scourge, the consumption which God has decreed shall make the earth empty, when they rest until his fiery indignation shall be overpassed.

Then haste, ye Elders, to the work which lies before you; and let all the Saints go to with their might to prepare for the great day of power and devastation which will assuredly come upon the whole earth; for the day when the Son of Man shall appear, the Ancient of Days shall sit in judgment, and each and every one will be required to render a faithful and true account of his stewardship.

Humble yourselves, O ye Saints of the Most High! for the day draweth nigh! Let your divisions, discord, envying and wickedness cease from among you, and dwell together in peace and unity. Give your hearts, O ye Saints, to the Lord, with all strength to the accomplishment of his purposes in the last days. Let nothing swerve you from the path of duty. Awaken to the importance of your calling and the work is for you to accomplish. Shake off the lethargy which enwraps you as a mantle; and let your works and faith appear like the noonday sun in brightness and glory to all around. Have continually in your minds the work of God; the salvation of Israel; the deliverance of the poor from the tyrant's grasp and the oppressor's rod.

And to the poor we say, Be industrious and faithful; and so soon as you shall be able to return in some available means the advances which have aided you in your deliverance, remember those who in like circumstances with yourselves, are anxiously looking to the same source for relief.

In these secluded valleys we gather the Saints that we may enjoy the rights and privileges of the Constitution, denied to us elsewhere; that we may have the privilege of worshipping God according to the dictates of our own consciences. We gather that we may enjoy not only the rights of citizenship, but live in peace and have the respect and courtesy extended to ourselves and our families by our associates, which is denied to us in the world. We gather, that we may obey the ordinances and keep the commandments of God, and concentrate our ability in rolling forth the great work of God upon the earth; establishing his kingdom, building temples and preparing the way for the coming of the Son of Man. And when those professing to be Saints, gather with us, we naturally expect them to be influenced by the same motives.

We are gathered here, not to scatter around and go off to the mines or any other place, but to build up the Kingdom of God. And those who gather for any other purpose, we wish them no harm, but cannot consider or hold them as in fellowship. We have no fellowship for those who embrace this work for aught else than the love of the truth and the testimony of Jesus; who are not willing to endure all, leave all, sacrifice all and everything for the sake of the gospel of Christ. It is the duty of the rich to relieve the suffering poor; to administer to their necessities, and faithfully apply their means to the gathering of Israel, the spread of the gospel and the building up of the Kingdom.

On the other hand, the poor should appreciate the blessings extended unto them, and be willing to reciprocate accommodations and repay in faithful labor as fast as they can. It is a matter of regret that too many who have been assisted by those having means, no sooner get located in a country where plenty and peace smile upon them than they forget the hand which wrought salvation and deliverance for them. It is owing in a great measure to this cause that those who have means are reluctant to impart of their substance. Ingratitude is a crime which rankles deeply in the hearts of those upon whom it is practiced—to do a kindness to a man and have him turn and rend you shuts up the bowels of compassion, and keeps others from exercising that charity and beneficence which otherwise would have been the joy and delight to love extended.

We therefore caution the poor Saints who have been assisted, to come from the old countries, and to repay and remember in kindness those who assisted them, that others who yet seek deliverance, may not be excluded from the blessings which they enjoy, by their acts of selfishness and ungrateful remembrance.

The Elders in the Sandwich Islands are looking for a location for the Saints of the Pacific Isles where they may temporarily be gathered and preserved from these pernicious influences which appear in part the result of their intercourse with the whites, whose precursor to civilization to the aborigines of our country and the Indian races generally, is gross licentiousness and intemperance, which gradually waste them away, and finally terminate in death and the extinction of the native tribes. To avoid as much as possible such disastrous results, it was considered wisdom to gather them from some islands where they can be instructed in the principles of virtue and moral practice, and have their minds prepared to receive light and intelligence emanating from God for their exaltation and glory. A few might be brought to San Bernardino, and being instructed in the arts of civilization, become of great benefit in carrying truth, salvation, and its concomitant blessings to their various tribes. If the climate should agree with their health, their emigration might be increased, and the island location serve as a subsidiary gathering place like others which we contemplate establishing in various parts of the continent.

We also recommend the Saints in Europe to come to the United States, and under the instructions and directions of the Presidency of the British Isles, unto such place or places as may be selected for them to locate, where they can tarry until the way shall open for them to come to the Valleys of the Mountains.

It is presumed that in a few years a railroad will be completed from the Missouri to this country; in the meantime the Saints coming from the old country, will find their interest very much consulted by crossing the ocean and locating at the gathering places, where labor can readily be obtained with fair compensation; and when the railroad is finished, the Saints can be gathered with much less expense and delay, and immediately afforded an opportunity for thousands of the Saints of the old country to emigrate, and be gathered where they can receive instructions and enjoy the privilege of each other's society.

The Saints in Australia, India, and all countries bordering upon the Pacific, are instructed to gather to California, where they will be directed in their future movements by the Presidency of the Church in that country.

We also desire that the Saints from the United States and Europe, coming to the Valleys of the Mountains, should bring with them seeds of every kind, especially fruit seed—apple, peach, apricots, pear, plum, cherry, quince, currant, gooseberry, strawberry, and flower seed in all their variety; and also tealea seed and madder, indigo, and other seeds, the plants of which are used for dyestuffs, which are appropriate to this latitude; also various grasses, clover and cotton seeds for our southern settlements.

The Elders who are sent from Zion to the various nations of the earth, are instructed to carry out their instructions under the direction of the Presidency over the various fields of their labors; and we exhort all the Elders to be faithful in their calling, and keep themselves pure and holy unto the Lord our God. And inasmuch as any of them are failing in their health, they are at liberty to return home without waiting to be called. It is the privilege and duty of the Elders while abroad, to counsel often together in their various fields of labor, and seek to know the will of the Lord; with fasting and prayer before God, decide upon some plan, or perform such duties pertaining to the interests of the cause of truth as shall be manifested unto them, that inactivity and delay may not retard the work while seeking counsel from us who are so far distant from them.

In matters of moment, which are of importance, and the time delayed in communication will not militate too much against the progress of the work, we would wish to be consulted. It must be evident to all, that as the work increases, greater order should be preserved in the transaction of business. We therefore suggest to all of our agents, to be prompt in making their Reports and Returns to us, and also to keep us advised of all matters pertaining to the interests of the cause in those countries where they are laboring. We have given, and intend to give instruction through the Press from time to time, which will find the Elders and Agents in the duties which are to be performed by them. From our own experience, we know that the Elders will, if they are faithful, find themselves wholly dependent upon the Lord, not only for grace, but for means of subsistence.

They are laboring. We have given, and intend to give instruction through the Press from time to time, which will find the Elders and Agents in the duties which are to be performed by them. From our own experience, we know that the Elders will, if they are faithful, find themselves wholly dependent upon the Lord, not only for grace, but for means of subsistence.

In union there is strength; but how can a people become united while their interests are diversified? How can they become united in spiritual matters, and see eye to eye, which they can only partly understand, until they become united in regard to temporal things, which they do comprehend? It was given in a Revelation unto Br. Joseph Smith, in the early days of the Church, that all the Saints should consecrate their substance unto the Church and receive their inheritances at the hands of Bishop Partridge, who was then officiating in that office.

Some years afterwards, the Lord seeing that the people had polluted their inheritances, and that they would not comply with his former commandment, they were called in another Revelation unto Br. Joseph, that the people should consecrate to their surplus property; which seemingly was not fully understood or practiced. After this was given the law of tithing, which required that all should in the first instance pay one-tenth of their entire property into the Church, and thereafter pay one-tenth of a 1/10 their increase; which was for the poor, to promote the spread of the gospel among the nations of the earth, support the ministry and building of temples unto the Most High.

This is a brief statement concerning property held by those who become members of the Church of Jesus Christ of Latter Day Saints. There were many obstacles in the way why these requirements could not be carried out; the Church was in its infancy, and had to meet the ignorance, bigotry, and intolerance of a wicked and benighted world.

Our brethren themselves had not been able to throw off their own traditions, and in many instances, apostasy and persecution well nigh overwhelmed the people of God, and caused them to be driven from place to place, until they have finally found a resting place amid the valleys of these mountains.

During the Conference, the teachings turned upon this subject, and the doctrine of being united in the things which could be understood by all, and concentrating our interests in things in which we could see eye to eye, was considered as being the first step towards effecting that union so desirable to be accomplished; which would give us that power to put down iniquity, and drive every evil and pernicious influence from our midst. This principle manifested itself to the understanding of the brethren in all its plainness, beauty and simplicity.

The people seemed to feel a strong desire to comply with every commandment and requirement which had been given; and appeared to feel as though now there were no obstacles from a full and frank compliance with the law of consecration, as first given to brother Joseph.

The sequel thus far proves their sincerity in this thing; for they flock by hundreds and thousands to give in their names, devoting and deeding all and everything which they possess, unto the Church, receiving their inheritances and so much of their property as is needful for them, from the hands of the Bishop.

February 14—Mother Smith, wife of the aged Patriarch, Father John Smith, went to her rest among the faithful Saints. She is the mother of brother George A. Smith, and was one among the first to receive the fullness of the everlasting gospel.

Our beloved brother, Willard Richards, has passed the veil; to us he has gone; to Joseph and Hyrum he has come. For a short period truly, his body may rest in the grave, only to be renewed, quickened and prepared for an immortal career, beyond the influence of sin, Satan, disease and death. In the zenith of his life and usefulness he has been taken seemingly, only to relieve him from toil, care, and peradventure tribulation and persecution yet to come, of which he had endured his full share. Our separation will be but short, although life should be extended to us to that degree usually allotted to the children of men. He was taken seriously ill on the 23d of January, and continued in a most severe suffering until the 11th of March, at 9 1/2 P. M., when he fell asleep in the triumphs of the gospel; in that gospel and faith which had so long sustained him, and afforded him strength and ability in his greatest tribulations, and imparted consolation amid the keenest distress and anguish. His impulses only troubled for the spread of the gospel, and the salvation of his species; his great heart only beat for truth, the salvation of Israel, and the redemption of Zion.

During the last few years of his existence, he clung to life through much suffering, that he might have the privilege before he should sleep with the saints, of discharging his duties as general Church Recorder and Historian. His great desire was that he might be the faithful chronicler of the works of the Lord in the last days. To record in plain, simple truth, the scenes through which the Saints were passing; their trials and persecutions, joyousness, anxieties, distress and death; and as often their remarkable preservation, regenerations, rejoicings and blessings, and enroll in the archives of the church, the hand-dealing of God with his people—furnished a theme so full of incident, so interwoven with all their every day life and experience, so glorious and congenial to his feelings, that no wonder death was kept waiting at the door, while his great energy and power, impelled by the spirit of Almighty God, caused him to wield the pen of a ready-writer, in portraying, in great beauty and exactness, the history of this people, in defending the cause of truth, and transmitting to the latest generation, the noble bearing, pure motives, and character of inspired men—men of God whom the present age has vilified, slandered, abused, and finally treacherously betrayed and massacred, while under the pledged faith of a so-called loyal and civilized government.

In the circle of his family, friends, and acquaintances, his death has caused many an aching heart, and in the many important offices which he filled with distinguished ability, honor, and faithfulness, his loss is severely felt.

In the consecrations of our holy religion, we find that although it is our loss, it is his gain. Although bereft by his loss of the most steadfast integrity—the warmest and most undeviating friendship—the genial warmth of sympathy, counsel, true devotion, and fidelity, which always so nobly characterized his intercourse toward us, and toward this people, yet he is not lost to us; although separated in body, the kindred feeling existing in our bosoms will never be eradicated, nor will his usefulness be abated, for his works will follow him.

Adieu, dear doctor, for a short season! The tender thread of thy mortal career is broken, and we mourn in sympathy with thy bereaved family and friends, and for ourselves, but not for thee; for thee! who hath gloriously won the race, and safely moored thy bark in the harbor of eternal life.

Elder Franklin D. Richards, Joseph A. Young, Wm. H. Kimball, George D. Grant, and Dr. A. Ellisworth, William Young, James A. Little, left on the 29th of March, on a mission to England, together with Frederick Kesler and George Halliday, who accompany them to St. Louis, on business. This mission was appointed previous to the Conference, that they might arrive at the field of their labors in time to enable brother Samuel W. Richards to return home the present season.

As will be perceived by the accompanying minutes, the Annual Conference, after four days' session, adjourned on Sunday evening, the 9th instant, to meet again on the 27th day of June next; although at the commencement the weather was rather cold and stormy, yet the large and commodious Tabernacle was so capacious enough to contain all of the congregation.

On Saturday afternoon and Sunday they became so numerous, and the weather becoming milder, the meeting convened on the outside, within the wall of the Temple block, immediately on the north end of the Tabernacle. Elder George A. Smith was appointed General Church Recorder and Historian, and Jedediah M. Grant chosen second counselor to the First President.

The appointment of Franklin D. Richards and the elders who had left for England, was sustained by vote of conference, and Brothers Orson Pratt, Erastus Snow, Orson Spencer, and many others, were appointed to missions in the United States. Brother Parley P. Pratt was appointed to reside in California, and will dictate the mission to the Islands and countries bordering upon the Pacific Ocean.

Some twenty young elders were chosen to go to the Islands of the Pacific, making sixty-five in all appointed to go on missions at this conference. We can truly say it was a season of refreshing, unfiged, it is true, with toil and labor to us, yet we came out with our health unimpaired, our feelings strengthened, our emotions overflowing with gratitude and love to God, and full of blessings upon his people. Great liberty in preaching was experienced by all who spoke to the conference, and the Spirit of the Lord accompanied the words with power to the understanding of the silently-listening thousands who appeared literally to feast upon the principles pertaining to life and exaltation emanating from the fountain of wisdom and intelligence. Our hearts were gladdened by the union and good spirit which eminently prevailed during conference, and we hope that our brethren and sisters will retain the same spirit with them in all their labors and associations at home and among their neighbors, that peace, harmony, union, love, and charity, may universally prevail throughout all the land—that contentions, strifes, or discord may no more be heard there.

Before closing our epistle, we cannot refrain from admonishing our brethren again concerning the remnant of Israel, in whose midst we are at present located. While we send elders to the nations afar off, remember that Israel at home must not go neglected; preach the gospel to the natives in our midst, teach them the way to live, instruct them in the arts of civilization, and treat them as you would like to be treated; if you through the transgression of your fathers had fallen into the same state of ignorance, degradation and misery,

which is the portion they inherit. Remember, the time is hastening when the curse, which will be removed, and although a remnant, still that remnant will be saved. If you want peace, it is the best policy not to fight them, for the more you fight them, the more you may care, but as we have before counseled you, take care of yourselves and property; do not resent their bitter taunts made in ignorance, nor level yourselves to their condition, but hold yourselves higher and seek to elevate them to your standard. This will be doing them good and you no harm. This is the gospel of salvation to them, who must gradually but surely perish if they cannot through the agency of this people, be brought to an understanding of those principles of regeneration and salvation which perpetuate existence, and which was promised unto their father Abraham as his blessing.

Finally, brethren, give heed unto the whisperings of the Spirit of the Lord your God. Be ye filled with the Holy Ghost; let your peace flow like unto a river, without let or hindrance; be merciful and kind to the stranger, and forbearing to each other; be faithful to keep your covenants, and abide the trial of your faith. Be humble before the Lord your God, and keep his commandments, and the veil of the covering will be raised, and the vision of your minds will be opened, and your hearts will be filled with joy and rejoicing from day to day, as ye see the time approaching, and witness the steppings of Almighty God amid the mighty tread of earth's millions hastening to destroy each other; put down iniquity, wickedness, and bring forth Zion, the peace of Jerusalem, and the universal triumph and reign of truth and righteousness upon the whole earth.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
JEDEDIAH M. GRANT.
GREAT SALT LAKE CITY, April 10, 1854.