

## REMARKS

By Elder Robert T. Burton, Bowery, Sunday Morning, March 29, 1857.

[REPORTED BY J. V. LONG.]

I stand before you this morning, brethren and sisters, not from a desire to make myself conspicuous, but from a sense of duty and having been called upon so to do by my superiors. I have suffered from fear in times that have gone by, but I have come to the conclusion some time ago that I would throw this away, and hence when called upon to-day, I felt determined to arise if I did not say more than the Elder said in Michigan. He testified that he knew 'Mormonism' to be true, and that he also knew if the people did not believe it they would be damned; he then sat down. [Voice: That is multum in parvo.]

I think it is now about 20 years since br. Pulpis brought the gospel to me, and I enjoyed it very well then but I have enjoyed it the past winter more than at any other time. The things taught us have been truly interesting to me, they have done me good, and I have felt encouraged. In relation to trials I have had none more severe than the one I am having this morning, and therefore you will perceive that I have not been much tried in my religion.

I have heard some say that if this was not the true church of God they would not stay here five minutes, but I have studied to know where I should go to in order to better myself. In my little experience with this people I have never seen them so reduced in their circumstances, but they would always rejoice in their religion; there was always joy and rejoicing, and a cheerful, happy smile upon their countenances, and this very thing makes our enemies mad; they have been so tried in this, by our cheerfulness, and to them apparent carelessness, that they have felt like saying, 'damn it, we cannot make those Mormons unhappy, they will be jovial and free.' This plagues them, and they feel sick at the heart, and the ebullitions of angry and corrupt hearts rise like foaming billows against the poor 'Mormons,' and simply because they cannot make us, the Saints of God, look and feel down hearted they are very much troubled.

I say that if I did not know 'Mormonism' to be true that I should not know where to go to better myself; but perhaps I should feel different if I had an apostate spirit in me. At present I rejoice in my religion, and I rejoice that I have had the privileges which I have enjoyed in this Church, and particularly the opportunities afforded me the past winter, of being with you, of hearing the instructions which I have heard, and there is nothing that is so dear to me as my religion; and it is ever a pleasure to me to go forward in the discharge of any duty that I may be called upon to perform by those brethren whose place and right it is to lead me; and I may also add that nothing gives me so much pleasure as it does to go forth in the discharge of those duties required of me by my superiors. If I can be so faithful and diligent that I will thereby get their approbation, and their 'God bless you' I do not fear anything else beyond that, neither did I ever fear anything else beyond that, for I always have known and understood, since I have been associated with this people, that they have and do hold the keys of salvation.

As to what kind of a being God is I have thought like this, that the nearest that I could come at it was to look upon those whom God had placed on the earth to lead his people; then I thought if I could be obedient, it was all I cared for, and it is about the same with me this morning. I look upon His servants that are placed to lead to counsel, and to guide us in the way of life and salvation, and I believe them to approximate, both in appearance and character, the nearest to God of any men upon the face of this earth.

I do not feel that I have much upon my mind to say to you this morning, and in fact I feel a little embarrassed in rising to speak, and I always do, and I believe that I shall scarcely ever overcome it. I believe I have heard the Presidency say that although they have been in the habit of speaking for 25 years, yet they sometimes feel a little embarrassed. Notwithstanding I feel thus, I am determined to overcome, if possible, and to discharge every duty that is made known to me, for I rejoice in doing this, and I rejoice in my religion, for I know that it is true, and I have proved that God is true, that what He says will come to pass, and I know that He will deliver His people. I know likewise that the blessings which we ask for will be given unto us, for this I have proven, and I bear my testimony of it before you.

Brother Hooper made some remarks upon obedience; he stated that it was almost the starting point and the sure foundation to our future success, and I feel that everything centres right there, in obedience to those placed over us. Then I say let us be obedient, and what we do let us do it cheerfully; in whatever sphere we are called to move and whatever duty we are required to perform, let us be ready, always on hand; I do not care what the requirement may be, I feel that I want to go ahead and do it, and I do not want to ask my heavenly Father to do what I am ashamed of doing myself, but I believe in showing my willingness and readiness to do anything that I would feel like asking my heavenly Father to do. (Pres. Young: That is a good idea) If I would ask Him to do anything that I was ashamed of doing, I think I should not have much faith in my prayer, and therefore it would not do much good.

I pray that we may be obedient to counsel and faithful in all things committed to our charge. I have felt and experienced a season of rejoicing in what I have heard this morning, and also in all that I have heard from my brethren during the past winter. Perhaps we will not always have the opportunity which we now have of receiving

instruction from the First Presidency and from the Twelve Apostles.

I did not feel much like speaking when I arose, but still I wanted to stir up the minds of my brethren to a remembrance of the ideas, the knowledge and the words of wisdom that we receive from those who have been appointed to instruct us.

I will not take up more of your time this morning, but I pray that God will bless us with that spirit of obedience and faith that will enable us to do that which is designed for us to accomplish, which is my prayer:—Amen.

## Correspondence.

## ENGLAND—INDIA.

No. 8 RAVENSWORTH ST., Bishopwearmouth, }  
Sunderland, Aug. 29, 1856. }

PRESIDENT BRIGHAM YOUNG:

Much beloved and esteemed Brother:—I have several times resolved to write you a few lines since I left my mountain home in 1852, but have never done so and have no other apology to offer but my own apathy and neglect. I knew, however, that you have been posted regarding our works and doings in India, through the numerous letters that have appeared, from time to time, in our periodicals. I can only beg your forgiveness this time with a promise on my part, that for the future I will not be so imbecile in this respect, but write you now and then and let you know my feelings regarding the great latter day work, in which I am engaged in co-efforts with my brethren, with whom I sincerely want to be found both now and hereafter. I know that you love to hear from the Elders abroad, as well thro' private as public sources; with these feelings I write at present.

I can say that I feel truly thankful to the Author of my existence, for his great condescending goodness in making me a happy recipient of the gospel and a savior to my fellow creatures. Although my mission in India was rather a hard one and our work a continual up-hill business, yet I have cause to thank God that it resulted in good to me. It has indelibly instilled into my mind the principle of humility—a noble characteristic. I have practically learned what has often fell from your lips, that adversity is better for Saints than prosperity; for I verily know, that while I was reduced to the stern necessity of regaling myself on brown bread and water, and had to go about three miles after it, and that too after night, I felt more humble—was more prayerful, and in every respect "lived my religion" nearer than when under prosperous and flourishing circumstances.

I never fully realized or appreciated the inestimable blessings of Zion before I quitted her sanctified grounds as I have since done, and I often promised myself that if I should again be permitted to dwell among the Saints in Deseret, I would endeavor to improve my time, and spend it to a better advantage than heretofore.

The Stars and Journals were about the only sources of information from our beloved home and the Saints elsewhere.

I received but three letters from my folks while in India, from which I learned that many more had been written but never reached me. Your views regarding the people in those countries where the gospel was anciently preached, viz: that they will not receive the gospel, and that they must be damned, &c., is fully corroborated in the experience of every Elder that has been to India, and has studied the native character. I never saw a people so wholly devoted to any system of principles as the Hindoos, Mahomedans and Parsees of Hindostan are to their mythological dogmas.

The Hindoos boast of having 30,000 gods or idols to whom they pay profound reverence, and go to all lengths in their endeavors to appease their supposed wrath or invoke their benedictions. They are poor, weak and effeminate, more like women in disposition and manners than men; and in fact, mentally and physically, it would take about four or five Bengalees to make one good Yankee or Englishman. They are a kind of narcotic race of beings, in whom life is scarcely perceptible, except at times when they are performing some great great feat in honor of their idols or religion, on days of festivity, and when there is a little money to be made.

In fact, to give the true character of the Hindoos, I need only say, they are animals in human shape, endowed with just sufficient instinct and sense to prompt them to seek food and some shabby clothing. They appear to fill up the chasm left by nature which separates the human family from the monkey. I would do them injustice were I to say they are all so degenerate. No, there are thousands that are well educated and bred in their way, and possess a sense of personal importance that would place them on an equal footing with many white aristocrats; such, like rich and learned "Christians," live for this world.

Take the natives as a nation, they are about five or six centuries behind the Europeans in arts, sciences and wickedness of every kind.

Those of western Hindostan are more noble and manly, and are better clothed and possess greater business characteristics. The Mahomedans, though great detestors of idolatry, nevertheless worship the same deified nonentity the Christians do, i. e., an immaterial god without body, parts or passions. Their religious singularities are numerous. Their religious duties consist in praying, reading the Koran, performing ablutions and pilgrimages, keeping lengthy fasts, observing feasts, celebrations, &c., &c. Like all orientals, they have one stereotyped way of observing all their religious and most of their secular duties.

The Parsees or Zoroastrian fire worshippers are another race of idolaters. They worship the elements—air, fire and water, wear a peculiar dress, and like all other castes, in this particular, the same kind of costume is handed down from one generation to another, with all its original characteristics. I don't think there are more than 40 or 50,000 of these people in India. About 12,000

are still in Persia—the land of their forefathers, and are anxiously looking for their emancipation from under the Persian yoke. Zoroaster was their "divinely" commissioned founder. He lived about 2100 years ago. They claim Cyrus as one of their progenitors. Their burial service is a peculiar affair. One way they have of ascertaining the source of departed souls is, by daubing the dead persons cheek with cream, or some other delectable thing, and if a familiar dog will, on solicitation, lick it off, it is a sure sign that the party is at rest, but if the dog acts rather shyly and does not lick off the cream, he is gone in a vice versa direction. No more on this head at present.

The Saints in India are few in number (perhaps not over 60 or 70) and in a very scattered condition. They are poor; many belong to the army, and all are filled with an ardent desire to get to Zion.

I have learned, since my arrival in England, that you have sent several Elders on missions to India. They shall have my prayers and faith. It is a hard field to keep alive in, and much harder to expect success in.

I have been truly blessed in getting thus far on my journey home. A free cabin passage was given me from Bombay to Calcutta, 49 days out, and a free first class one (like the other was) from Calcutta to London, about 130 days out. I am truly thankful for these great favors bestowed upon me by the Lord. Had I been obliged to pay for them they would have cost me about £110! Both were first class American ships and passages.

I arrived in Old England just in time to attend the Birmingham conference, where I met brs. Franklin, Ezra, Orson, Phineas, Cyrus, Joseph A., and numerous other familiar faces. I can assure you the council and conference were a great treat to me, after so long a drought; I could not stay the tears from trickling down my oriental tinged cheeks.

I placed my services in br. Pratt's hands. He has given me a mission to this part of England to labor under Pastor Henry Lunt. To me, this is quite a treat. I desire to make up for lost time, and intend, under the direction of my worthy pastor, with the assistance of Him who sustains the weak and humble, to do a good work before I leave for home, let that be sooner or later.

I never before met with a more noble, warm hearted people than the Saints of Old England. They are full of faith and zealous of good works, ready and willing to do as they are told. All look forward for their emancipation from Babylon, with peculiar feelings of joy and gratitude. Elder Lunt has the entire confidence of the Saints in his pastorate. He is much beloved by them all, and I feel will do just as he may direct them. Since my arrival in this country I have had the pleasure of forming associations which will be near and dear to me in years to come, and I trust will never be severed, the one with br. Lunt in particular.

It was with much regret I learned that we have been cheated out of the small estate left us by my father in Pennsylvania, my portion of which I directed uncle Neff to hand to you. The devil take such gentle administrators! Were we all but mere children and entirely penniless, the issue would have been the same. They will steal the last penny an orphan has. I would not care about it, had I not promised the amount to you.

I need not crave an interest in your prayers, for I know that you remember all the Elders abroad. How I should like to receive a line from you! I cannot reasonably ask it, for I understand to a certain extent the onerousness of your duties and your multiplied obligations and engagements.

Br. Lunt unites with me in warm love to yourself, Council and all the Saints. We remember you all in our humble prayers.

Looking forward to that happy time when I shall have the exquisite pleasure of meeting you in Zion's peaceful vales, I beg to remain your brother and servant in the kingdom of our Lord,  
AMOS M. MUSSEY.

## ENGLAND.

8 RAVENSWORTH ST., Bishopwearmouth, }  
Sunderland, October 7, 1856. }

DEAR BR. CARRINGTON:—

I have been for writing you a letter for some time, as I know it is a duty which I owe to you and many of my brethren in Zion, but have neglected doing so unto the present time.

In the first place, I will say that I am in the enjoyment of good health and rejoice in my labors. I left my sweet mountain home, in Cedar city, on the 21st of May, 1854, and Great Salt Lake City on the 7th July of the same year. I arrived in England on the 16th October, and was deputed to labor under Pastor C. G. Webb. January 1st, 1855, I was appointed to take the presidency of the South Conference, where I labored the whole of last year with much pleasure under the directions of Pastor Milten Attwood, to whom I became greatly attached for his wise and fatherly counsels, and the Lord greatly blessed our united labors in that conference, which caused the hearts of the Saints as well as our own to greatly rejoice and praise the Lord. We were so bound together in the bonds of love that it was hard to part.

On the 1st of February of the current year, I was appointed by our beloved brother and Prest. F. D. Richards, to succeed Elder Edward Martin to the pastoral charge of the Durham, Newcastle-on-Tyne and Carlisle conferences, where I am now laboring. There are about 800 Saints in the pastorate, who are as a general thing very poor in this world's goods, but rich in faith and good works; as a proof of this they have paid to the various funds of the church during the past quarter about £200. Many of them have expressed their anxious desire to cross the plains with me next year if I should return home, if they had to

walk it all the way, after they have crossed the Atlantic, and carry their provision, &c., on their backs.

Most of the brethren in this pastorate work in the coal mines. Their wages average from ten to twenty shillings per week when at work, but they frequently have to lay idle for days and weeks together from various causes. It pains me to see so many of my brethren working so hard for a bare pittance and spending their strength to enrich a set of ostentatious, proud and epicurean gentiles.

Being rather curious to see the interior of this terra firma, I one day descended into Pemberton coal pit, which is 600 yards or 1800 feet below the surface of the earth, and said to be the deepest pit in England. As a preliminary, previous to my descent I was requested to 'doff' my broad cloth and substitute a collier's suit instead. I spent two hours down in those lower regions with a brother who spared no pains in conducting me through the various meanderings of the drifts. In this pit I counted forty-eight stalls for horses and observed many horses and ponies at work in conveying the coal by rail from one place to another. Besides the human and animal services employed in this vast mine, I observed a powerful steam engine at work pulling trains of coal up inclined planes.

In some parts of the pit it was very warm, so much so that the men were obliged to work in a perfect nude state, the perspiration trickling down their African colored backs profusely. I was informed that about 600 tons of coals are daily taken from this pit.

Sunderland is famous for ship building. I am informed that 375 vessels of various tonnage were built here last year. The town contains about 80,000 inhabitants. It is situated in the county of Durham, which is in the north of England.

Brs. Gibson, Workman and Musser from Zion are laboring with me; they are good worthy men and are well enjoying the Spirit and power of their callings.

Elder Musser is at the table with me and desires to be remembered to you; and in conclusion (with kind love to yourself and the Presidency) I beg to remain your brother and fellow laborer in the gospel of Christ,

HENRY LUNT.

## CHEROKEE NATION.

ON GRAND RIVER, Oct. 7, 1856.

EDITOR OF THE DESERET NEWS:

Dear Brother: I have the pleasure at this time to present you with the minutes of our conference in the Cherokee nation. My health is still poor and I calculate to start in three or four weeks north, to be ready next spring for crossing the plains.

MINUTES OF A CONFERENCE HELD AT PRIORS CREEK, CHEROKEE NATION, OCT. 5 & 6, 1856.

Oct. 5, 11 o'clock a.m.

Meeting opened by singing. Prayer by Prest. H. W. Miller. Singing.

Moved by Elder Henry Eyring that Elder Henry W. Miller be the president of this conference. Carried.

Moved by the President, that H. Eyring be clerk of the conference. Carried.

H. Eyring then addressed the conference on the subject of the setting up of the kingdom of God in the last days.

Elder J. A. Richards followed with a few remarks on the same subject.

Singing.

Meeting dismissed by the President.

1 o'clock p.m.

Meeting opened by singing. Prayer by H. Eyring. Singing.

Conference addressed by the President on the subject of our resurrection.

Meeting dismissed by Elder George Burgess.

Oct. 5, 11 a.m.

Singing. Prayer by Elder George W. Crouch. Conference addressed by the President on different subjects concerning the upbuilding of this mission, and particularly on the gathering of this people to locations in these nations.

Elders George Burgess, George W. Crouch, J. Burgess, J. Randell, Thos. Johnson and P. Perryman made some remarks.

Moved by H. Eyring a vote of thanks for President Miller. Carried.

Moved by the President, that we sustain the authorities of the church in the Valleys of the Mountains. Carried.

Elder Case was released from his mission and the brethren voted on the President's motion to supply him with a yoke of cattle.

Singing.

Meeting dismissed by J. A. Richards.

Oct. 6, 1 p.m.

Singing. Prayer by I. A. Richards. Singing.

Moved that Thomas Johnson be sent on a mission to Pole-cat Creek (Creek N.) Carried.

Moved that H. Eyring be sent with J. Mackenzie to labor on the south side of the Arkansas river (Creek N.) Carried.

Moved that J. A. Richards be sent to labor between Serdigris and Arkansas rivers, north from J. Burgess (Creek N.) Carried.

Moved that we sustain Elder Washington N. Cook as our future President. Carried.

Moved that George W. Crouch take charge of the Elders in the Cherokee nation. Carried. President Miller then gave some general instructions. Sacrament administered.

H. Eyring and George W. Crouch expressed their desires to roll forth the kingdom of God.

Moved that we appoint a committee to select a gathering place. Carried.

Moved that W. N. Cook, J. Randell, J. Bur-