

The increase. The Seal is not without honor save it to its own native city where it is published. I have some fifty letters a week to attend to, which require much of my time.

My writing has kept me so confined that I have scarcely set foot within the Capitol to hear Congressmen's speech and blow. So far as I have information I verily believe that Bro. J. M. Bernhisel has used his very best endeavors in behalf of Utah; has been at his post, visiting the Committees and ingratiating himself into their good graces, and has, no doubt, obtained many favors in this way that would have been utterly denied had they been sought in a more public way. Bro. Bernhisel is a man of integrity and wisdom, and his name will be had in honorable remembrance among the Saints from generation to generation.

I expect in April or May to visit England to expedite printing and binding of the Book of Mormon and Doctrine and Covenants. I shall probably be absent about two months. Bro. Orson Spencer & Hontz have been expelled from Prussia; Bro. Cairns from Germany—the four who went to the West Indies were about the same as expelled; they are now laboring in the States. Bro. Turpin will preach in the Middle States and will during my absence to England, occasionally call and take my letters from the Post Office at Washington, and forward the Seal to those who may send for the back Nos., and answer such letters as may be of importance. I have counseled Bro. Farr, to labor in the New England States; Bro. Johnson, in Michigan and Indiana. I do not doubt but that you will have an account of their mission to the West Indies.

I forward each No. of the Seal to each of the First Presidency and the Twelve. I also send one thousand of each No. to Mrs. Sarah M. Pratt, to supply the calls in Utah; I shall direct her in my next letter to pay one tenth of them as Tithing. I have been to-day to hear the inaugural address of President Pierce. This evening I shall accompany our Delegate to attend a levee at the President's mansion. I expect after I return from England to give Washington another thorough trip.

By letters from Dr. Bernhisel to a friend in this city dated Washington Nov. 8th 1852, to March 10th, 1853, we learn that Gen. Pierce is elected President of the United States by an overwhelming majority, three or four States only voting for Gen. Scofield. The Postmaster General has consented that service shall be put on the route from Great Salt Lake City to San Diego, from the former place to Tooele, and from our goodly city to Kanabville Iowa. Should the bids for the last named route be too high, and consequently not be let, the Department has decided to send the route from Independence to Salt Lake, so as to give us a semi-monthly mail, and the route from Kanabville may be let to Fort Laramie only. In that event the present contractors will be required to make two trips a month between the latter place and Salt Lake City, and will receive a corresponding increase of compensation. The preceding routes having been advertised in the National Intelligencer and Washington Daily Union, the Department will order them to be advertised in the Deseret News.

I have made two efforts as you will perceive by the accompanying papers to procure an extension of Mail service from Brownsville to Box Elder, and Dep. Dep. to extend the same to our country, and to spend a great deal of money for our benefit, and it is unwilling therefore to incur at present any further expense. Box Elder being on the route to Sacramento, and having recently procured the establishment of a Post Office at that place, and the appointment of Charles Hubbard as Post Master, we shall in future have a monthly communication with it by Mail. Nor can we at present for the same reason obtain the establishment of a weekly Mail from Great Salt Lake City through the intermediate settlements to Santa Clara, and if we could; the San Diego Mail would not go if, and come to Salt Lake City, but we think the Department rarely deviated from not to put two contractors on the same route. The above mentioned routes which are now being advertised, will be let for a short time, and next fall or winter all the routes in Utah, and those leading to and from it, will be advertised to be let the following spring, for four years, from the first day of July 1854.

Elder Orson Pratt arrived in this city on the 12th of December, hired a hall, and on the 22nd commenced preaching, one evening in the week, and three times on the Sabbath. I have seen but three members of Congress at the meetings. On the evening of the 23rd Sabbath, Brother Pratt presented the doctrine of Celestial Marriage, &c., fully and plainly, and in all its various ramifications, keeping nothing back. The discourse produced quite a sensation in the hall; a number left, and when he had concluded, his audience was reduced about one third. The Sunday morning succeeding the administration of this bitter pill, there being only about half a dozen persons in attendance, Bro. Pratt did not preach, though he spoke in the afternoon and evening, and concluded in consequence of the thinness of the audience to suspend the meetings, and visit New York with view to reprint some of our standard works. The excitement did not run so high as it did twelve months ago. Whether priest or non-priest, or member of any of the branches of the National Government, will condescend to hear or investigate, or I presume they would consider it a condescension, or editors are expressing their disgust through the press.

Brother Pratt having returned from the north, has terminated on account of the smallness of the congregations, to preach only on Sabbath evening. John C. L. Smith has been appointed Post Master Parowan, vice James Lewis resigned. I was at a dinner party at the President's on the 9th ult. It was a grand affair. Last evening, Bro. Bernhisel, the President's private secretary, left the rooms of the Executive Mansion were thronged with beauty and fashion, and the scene was a very lively one.

Colonel Kane has gone to the West Indies for the benefit of his health. The Senate went into Executive session at half past one, and confirmed the new Cabinet, as follows: Secretary of State, Mr. Marcy, of New York. Secretary of the Treasury, Mr. Guthrie, of Kentucky. Secretary of War, Mr. Davis, of Mississippi. Secretary of the Navy, Mr. Dobbin, of North Carolina. Secretary of the Interior, Mr. McClelland, of Michigan. Post Master General, Mr. Campbell, of Pennsylvania. Attorney General, Mr. Cushing, of Massachusetts. The bill reported by the House Committee on Territories to provide for the survey and construction of a wagon road from the Missouri River; to the settlements in California and Oregon, on the location of the same via Salt Lake made no over to the next session. The Senate made an amendment to the appropriation bill for the support of the Army. The Senate added an amendment to the Army Bill which I am happy to inform you was concerned in the House, appropriating one hundred and fifty thousand dollars to make such explorations and surveys as the President may deem advisable to ascertain the most practicable and economical route for a Rail road from the Mississippi River to the Pacific Ocean. I have the satisfaction to inform you that during the recent session, we have in addition to the \$200,000 for a penitentiary, obtained the usual annual appropriation to defray the expenses of the Territorial Government amounting to \$30,700; for the Indian service the current year \$12,000; for the same service for the next fiscal year \$10,000; besides mail service on the routes in Utah, and on those leading to and from it, the letting of which will probably amount to about \$40,000, and which I trust some of our brethren will be fortunate enough to obtain. An Act to establish a Territorial Government, under the name of Washington, north of the Columbia River, has been passed. The Nebraska bill failed in the Senate. The Sub-Committee to whom was referred by the Committee on Territories, the Statutes of Utah, made quite a favorable report, stating that the criminal code was very good, and that the code of practice was better than that of any of the States. Bro. Pratt preached here diligently and faithfully as long as the people would hear. He seemed to enjoy much of the Spirit of the Lord, but prejudice is so great that toward the end of his meetings, on the last Sabbath in February, he intends, however, shortly to make another effort to arouse the people of this lost and ruined city to a sense of their guilt and danger, and to induce them to flee from the wrath to come. He is deriding almost every moment of his time and energies to the preparation and publication of the Deseret and the reports he receives from various quarters of the country are quite encouraging. The Lord willing I shall be at Salt Lake as early as the season, as I conveniently can.

Their rush for offices is tremendous. There are thousands of hungry office-hunters here. It is said there are 400 hundred and one persons seeking the offices of Utah. James J. Strang of Beaver Island notoriously, is among the applicants for the governorship of our Territory. The President is literally overwhelmed with business and calls, but he has promised me an interview soon, in relation to the affairs of Utah.

Extract of a Letter from Elder T. B. Stenhouse, to Pres. S. W. Richards.

Cite derriere, No. 1, Lausanne, Canton de Vaud, Sept. 16th, 1852. Dear President Richards,—I have found the Saints all well, and rejoicing in the holy influence of the Spirit of the Lord. I am much pleased with the labors of my brethren, and very grateful to the Lord for the increase of faith in the Church, and the more than ordinary interest manifested by those who read our publications. Last night, I passed two hours very agreeably with Monsieur— I don't think I ever met a man out of the Kingdom of God who so well deserved to be called a gentleman. He was courteous and sincere. His objections were such as men without the Spirit of God would think profound. His Bible contained a quantity of pieces of paper, each being a direction to some important objection against the doctrine of New Revelation; however, after answering the first three or four, he shut the Bible, saying, "I see your manner of explaining the Scriptures deserves completely all my objections." Oh my he, and all such men, humble themselves before the Lord to seek after His Spirit, without which, no man can say what the doctrine is of God.

Nature has freaks, so it is said, so have earthly Governments; to one, not uncommon in Italy, I am indebted for a visit from Elder Woodward. His presence, testimony, and teaching, have done the Saints much good. He requests that any letter for him, from the brethren who are on their way to Italy, may be addressed here. In a few days we will leave for the German Cantons, hoping, with the blessing of the Lord, to introduce the Gospel in the interior of the country. As we have not the liberty of preaching publicly, we have made good arrangements for distributing the printed word, and house-preaching. The night before I left this place to visit England, I baptized my landlord, who has, during my absence, been very zealous in spreading the principles among his friends and acquaintances. Last Sunday we ordained him to the office of Elder, that he might be more useful to his nation. Through some of his intimate friends, he has sent the Book of Mormon and our other publications into Poland. Some time ago, I had a similar opportunity of sending the Book of Mormon into St. Petersburg, the Capital of Russia. The Elder of whom I write, promises to be very useful on this mission, as he has a good knowledge of three languages, and a smattering of the English.—(Mill Star, Oct. 9.)

TABERNACLE, SUNDAY MORNING, May 5th 1853, 10 A. M.

Pres. Young addressed an overflowing congregation of Saints as follows: I take the liberty to occupy a short time, this morning, in addressing my brethren and sisters. I do not profess to be extensively versed in historical, still I expect to be able to relate a small portion of my own history to you this morning, referring especially to the latter part of my life, say for 3 weeks past.

It is known by you all that I started from this place with the intention of journeying south to the extent of our southern settlements, but I have returned short of performing that journey. I will state the reasons why, that the minds of the people may be at rest, and freed from anxiety. We went to the City of Provo, in Utah Valley, where I had some business to attend to; we tarried there a short time before proceeding on our journey; the principal items of which I wish to lay before the brethren in connection with some circumstances that had transpired previous to our leaving this place.—These circumstances combined together, caused a suspicious feeling in my own heart. I have endeavored all my life to follow one portion of the instructions of the Savior to his disciples, that is, to "watch." I am a very watchful man.

Previous to my starting from this City, there was an express sent from Iron county, that Indian Walker manifested hostile feelings; for it seems he had drawn out his men on a small portion of our brethren, and commanded them to return home, when they were in pursuit of supposed thieves; these Indians would not suffer them to proceed any further. This circumstance, small as it might appear to some, caused suspicion in my mind that it was not right with the Indian chief; though I expected to visit him on my journey.

After tarrying at the City of Provo a day and a night, I was accused in a very strange manner by a stranger, a person that I knew nothing of, and had never seen before. I have learned since that he is an American from the State of New York; and has been living in New Mexico some years. This person came to my carriage, while I was standing upon the steps of it, arranging my luggage preparatory to proceeding onward, and said in a rough authoritative tone, "Go. Young in this carriage?" No sir, I said, but he is on the steps of it; what is wanting? I turned round to see who addressed me, and saw this stranger, dressed in Buck-skin pretty well smoked. He said, "I have a little privacy with you." Stepping aside far enough not to be heard by any other person, I said, say on.

"I said I have no privacy with strangers; if you have any communication to make to me, you can do it by letter, as I have walked and left me in the room of the Executive Mansion. As soon as he intimated that he wanted a private conference with me, I scanned the man, and saw that his pockets were filled with deadly weapons, and of his intentions I had my own thoughts.

I went about my business, but in the meantime sent a man to reconnoiter him, to whom he made some haughty expression about Gov. Young. Said he, "Governor Young need not feel so damned important, I associate with Governors when I am at home, and have money enough to buy Gov. Young and all his wives." He further said, "I have 400 Mexicans with my orders, and can have as many more if I wish, besides, the Indians here are all at my command." I soon learned to my satisfaction that he had come into the Territory with Indian children, and sell them as slaves for slaves. Therefore I issued the proclamation, which you have no doubt read in the pages of the News; gave orders to the Lieutenant General, and he has done what he has. We proceeded on our journey, and found that this man had been trading with the Indians; he said "I asked no odds of the authorities of this Territory; but calculated to buy all the Indian children he could." He was told it was against the law. He replied, "catching is better than buying." When I arrived at San Pote, I learned that 150 Yampa Utes on the west fork of the Sevier river, had come over to Walker's camp. I did not believe that this Mexican trader had 400 Mexicans laying on the head waters of the Sevier, for I did not think that men would patiently wait in the snow and frost for the man of his appetite to make a meal of them. Instead of Mexicans they turned out to be those Yampa Utes. I went onto a reconnoitering party consisting of thirty men, to learn their intentions, if possible; also the whereabouts of D. B. Huntington, who had gone south, but I have not heard from them, nor him, since they left us at Salt Creek, about a week ago last Tuesday morning. Amasa Lyman and Charles C. Rich proceeded on their journey, and omitted calling at San Pote. I went to San Pote to learn the situation and proceedings of the Indians. Arpenet appeared from some cause, had been dissatisfied, and left. Bro. he left he gave them to understand that he desired peace, and wanted to live in peace. However I was prepared for whites, reds, or blacks, by night and by day, and always intended to be.

I am a great coward myself; I do not wish to rush into danger imprudently. If I should do so, I would be any trouble with Indians, and I away from this place, there would be more trouble here than with me. Of this I was fully aware, and it was proved to my satisfaction when I returned home, imagined danger always produces the most trouble. The Indians are very much as they say the whites are, that is, uncertain—not to be trusted. The whites may be uncertain, but I know the Indians are. I dislike to trust them. I never wish to be injured, nor have this people injured by Indian depredations, committed upon them; and if the Saints will do as they are told, they will never suffer from that quarter in this Territory.

Take up the history of the first settling of America, and you cannot read of a colony ever being settled in the midst of savages without having trouble, and suffering more from them than this people have in Utah. What is the reason? It is because those people did not know how to take care of themselves.—I can search you, read of one colony founded among the Indians in the first settling of this country, wherein the tomahawk of wild Indians did not drip the blood of holy families. Here there has been no such deeds committed; because when we first entered Utah, we were prepared to meet all the Indians in those mountains, and kill every soul of them if we had been obliged so to do. This preparation secured to us peace.

Every settlement that has been made in these valleys of the mountains, has received strict charges from me, to build, in the first place, a Fort, and live in it until they were sufficiently strong to live in a town; to keep their guns and ammunition well prepared for any emergency; and never cease to keep up a night watch if any apprehensions of the Indians being hostile were entertained. We have suffered nothing from them, compared with what we have suffered from white men, who are disposed to steal; and I would rather take my chance to-day for good treatment among Indians, than I would among white men of this character.

I had the collection of the Indians killing any of this community, except one man, which happened about 3 years ago this spring, who had started for California, on foot and alone, against counsel; the red skins found him and slew him. I have never heard of their ever disturbing a family; and I do not intend that they ever shall, if watching, and praying, and being ready for them will prevent it. I have always acknowledged myself a coward, and hope I always may be, to make me cautious enough to preserve myself, and my brethren from falling ignominiously by a band of Indians. I am satisfied that the men who follow Walker, who is the king of the Indians in these mountains, do it out of fear, and not because they have real regard for their leader; if he becomes hostile and wishes to commit depredations upon the people, he will lead them to do so, and he will be whipped out of existence, and every man that will follow him. This is my calculation, and I wish you to be ready for it.

Yesterday morning we received a communication from Father Morley, in which we are informed that Walker and Arpenet came down to pay him a visit. The morning that we left San Pote, we went back by the hands of Arpenet's two messengers, some little presents in the shape of shirts and tobacco. Walker said to Father Morley, "tell Bro. Brigham we have smoked the tobacco he sent us in the pipe of peace; I want to be at peace, and be a Bro. to him." That is all right, but it is truly characteristic of the cunning Indian, when he finds he cannot get advantage over his enemy, to curl down at once, as a sign of love you. It is enough for me to know that Walker does not attempt to hurt any of our settlements. I care not whether they love me or not; I am resolved however, not to trust his loquacity more than I would a stranger's; I do not repose confidence in persons, only as they prove themselves confidential; and I shall live a long while before I can believe that an Indian is my friend, when it would be to his advantage to be my enemy.

I wish now to put you in mind of a few things.—Do you pray for Israel? You will no doubt answer in the affirmative. These Indians are the seed of Israel, through the loins of Joseph who was sold into Egypt, they are the children of Abraham, and belong to the chosen seed; were it not so, you would never have seen them with dark red skins. This is in consequence of the curse that has been placed upon them, which is enough for me to know that Walker does not, in the world, had their fathers not violated the order of God which was formerly among them; for in proportion to the light they sinned against, so were they reduced by the curse of God, which has been visited upon their children for many generations. They are of the House of Israel, and the time has come for the Lord to favor Zion and redeem Israel. We are here in the mountains, with these Lamanites for our neighbors, and I hesitate not to say, if this people possessed the faith they ought to have, the Lord Almighty would never suffer any of the sons of Jacob to injure them in the least; no never.

But I am suspicious that this people do not possess the faith they should have, therefore I calculate to carry with me, proper weapons of defence, that if a man should sin a blow at my person to take away my life, before he is aware, he himself is numbered with the dead. I have always been thus prepared for years. It is a matter of serious doubt in my mind, whether the people have strength enough to control the Indians in these mountains, by that alone, without works. Again, you may pray as fervently for them as for yourselves, which I have always done; it is my business to pray for them, and seek the redemption of Israel, but something more is wanted to hold them at bay.

Who is Israel? They are those who are of the seed of Abraham, who have received the promise through their forefathers; and all the rest of the children of men who receive the truth, are also Israel.—My heart is always drawn out for them, whenever I go to the throne of grace; I love Israel; I long for their salvation, and look forward with a desire full of hope and peace to the day when they will be gathered and saved; and through their faithfulness received great promises and blessings for their posterity, shall see them fulfilled upon their heads.

I wish you to be ready in your hold on the promise, and claim them as your own. If you and your faith like the ancients, you might escape the edge of the sword, stop the mouths of the lions, quench the violence of fire, open the prison doors and burst asunder iron fetters; all this could be accomplished by faith; but, least you should not have faith, we have caused to be done that which has been done, in having this people prepared for any emergency that should arise. My advice is be on the watch all the time, do not lie down and go to sleep and say all is well, lest in an hour when you think not, sudden destruction will overtake you. We will carry this out a little further. Never permit any of our brethren to make any agreement with the Indians, that the Indians cannot come in and kill you in your sleep. In this respect the people generally are careless, and perfectly unconcerned; some want to be separated far from their neighbors, and own all the land around them; saying "all is right, all is peace, and the Indians are perfectly good natured, and wish us no harm;" wrapping themselves up in the mantle of security, with a few shattered boards roughly put together for a door to their houses, and that without any fastening. Were it not that the people of this city are kept up continually, and ceased from time to time, to have a man at the door; then it would be on every year, before 50 men could conquer and slay the whole of the inhabitants. Are you sure you have faith enough to bind Satan so that he can have no influence in this city? If you are not, you had better watch as well as pray. Are you sure you have faith enough to control the ungovernable nature of the Lamanites, or subdue a gentle mob? If you have I am glad of it; it is the first time this people ever enjoyed it. Even suppose you have faith to accomplish all this, will you add no works to your faith? And if you have the spirit of prayer to an almost unlimited degree, will you cease to watch? I have prayed many times, and had a man at the door to watch for me, and I would watch, what for? To kill the blood thirsty villain. I would not go and seek for him, but when he came to kill me in my own house, I wish to be prepared to disembody his spirit, to save my own tabernacle, and send his down to the dust, and let him go to the place prepared for murderers, even to hell. Suppose we had faith enough to accomplish all we have been speaking of, which would be the most proper, to use prayer alone without watching, and have faith alone without works, or watch and add works to faith? I will mix works with my faith, and with my united operations, and reap the benefit of them.

This city to trade. That is all right,—it is very good. I expect he will be peaceable, and the rest of the Indians also; I have no doubt of it. Why? Because they dare not be any other way. If they dare be otherwise I know not how quick they would be at war with us; but they will be kind and peaceable because they are afraid to die, and that is enough for me.

If they will in the least receive the spirit of the Gospel I shall be glad of it. There is no doubt in my mind but Walker has felt it from time to time, and I am satisfied that our faith and prayers will do a great deal of good to these wretched remnants of Abraham's seed. We must continue our labors until we have faith to bind Satan; and if you and I do not live to do it, our posterity will step forward and accomplish it after we are gone.

When a person is placed in circumstances that he cannot possibly obtain one particle of anything to sustain life, it would then be his privilege to exercise faith in God to feed him, who might cause a raven to pick up a piece of dried meat from some quarter where there was plenty, and drop it over the famishing man. When I cannot feed myself through the means God has placed in my power, it is then time enough for him to exercise his providence in an unusual manner to administer to my wants; but while I am safe I will do my duty to do so. If we are safe we will look out in season for our enemies to starve to death, it is then time enough for God to interpose and feed him.

While we have a rich soil in this valley, and seed to put in the ground, we need not ask God to feed us, nor follow us round with a loaf of bread begging of us to eat; he will not do it, neither would I, were I the Lord. We can feed ourselves here, and if we are ever placed in circumstances where we cannot, it will then be time enough for the Lord to work a miracle to sustain us. If you wish to know what you must do hereafter I will tell you in a few words, keep your powder and lead, and your guns in good order. Go about your work, though you sleep, work in your mechanical, and sleep as you are ready to watch. Do not lose sight of the night, that whenever you are called upon, you can put your hand upon your powder and ammunition at the shortest notice. "Be ye also ready for in an hour you think not behold the thief comes," and takes away your horse from your stable.

How many complaints have been made to me by men who have had their horses stolen out of their stables; or out of their carriages; or of clothes being taken from the line. The reason why people lose their property is because they do not watch it.—Have I ever complained of any such thing? Not why? Because I watch my caravel. Do I lose anything out of my mind? Because I never, in any sleep, sleep soundly by the watch. Do I lose any clothing? Not that I know of, I tell my folks not to let their clothes off; "Why," they ask, "is there any danger of their being stolen?" It is none of your business, they will not dry after dark, therefore take them in, and hang them out again in the morning. That is the way to live; and this is what I wish to say to you concerning these matters, that your minds might be at peace. All will be peace this summer if you will keep on watching.

If you want to know what to do with a thief that you may find stealing, I say kill him on the spot, and never suffer him to commit another iniquity. That is what I expect I shall do, though never, in any days of my life. Because I have but the palm of my hand. I never have hurt any person any other way except with this, unruly member, my tongue. Notwithstanding this, if I caught a man stealing on my premises I should be very apt to send him straight home, and that is what I wish every man to do; to put a stop to that abominable practice in the midst of this people. I know this appears hard, and throws a cold chill over our revered traditions received by early education. I had a great many such feelings to contend with myself, and was as such of a sectarian in my notions as any other man, and as usual, perhaps, in my natural disposition, but I have trained myself to measure things by the line of justice, and not by the false tradition of the Fathers, or the sympathies of the natural mind. If you will cause all those whom you know to be thieves to be placed in a line before the mouth of one of our largest cannons, well loaded with chain shot, I will prove by my works whether I can mete out justice to such persons, or not. I would consider it just as much my duty to do that, as to baptize a man for the remission of his sins. That is a short discourse on thieves, I acknowledge, but I tell you the truth as it is in my heart.

As you have heard the history of our journey south, I will now give you a little of what is going on in the world beneath us, gleaned from the eastern Mail which came in last evening. I know there is a great anxiety in the minds of the people to learn the news, as it is so near the time since we have heard from them in that quarter. I understand that New York is still standing in the same place, also the Cities of Philadelphia and Washington still flourish; also the Old Day States, with the Northern, Southern, and Western States, are all there yet, and Franklin Pierce is President of them! That we guessed would be the case last year. But if the Whigs had had the cunning that men have here, they would have beat that party, and Franklin Pierce would not have been President; but they do not know enough.

Bro. Orson Pratt was in Washington when he wrote last March; he is probably now in England. He has published a new edition of "The Seal" seven years ago, which have appeared before the public. He also held a Hall in that City, when he first arrived there in December last; many came to hear him at first, but they kept dropping off, until there was so few he gave it up; but he continues publishing. There is influence enough there among the priests and members of Congress to keep the people away from hearing Orson Pratt. They are all well persuaded if they contend with him, he will break up their churches. Ignorant as they are in other matters, they know enough to guard against that. The paper has a good effect. He says "a great many who had apostatized, say, had they seen the Revelation on celestial Marriage a year ago, they would never have left the Church." They believed Mormonism, but supposed there was no such revelation in existence. He says that hundreds of families from whom the light of truth had well nigh departed, are again reviving and inquiring how they may get to the Valley. There is no opposition compared with what has been. The public prints burlesque the doctrine published in "The Seal" which is about all the opposition there is. And what can they say? Nothing more than what they always have said. I can sun up all the arguments used against Joseph Smith and Mormonism in a very few words, the merits of which will be found in "Old Joe Smith's IMPROPER MONEY DIGGER, IMPROPER MARRIAGE, IMPROPER DOCTRINE, IMPROPER THE DOCTRINE OF FALG, MONEY DIGGER, FALSE PROPHECY, DELUSION, SUTRAL WIFE DOCTRINE. O my dear brethren and sisters, keep away from them, for the sake of your near dying souls. FALSE PROPHETS THAT SHOULD COME IN THE LAST DAYS. OLD JOE SMITH'S ANTI-CHRIST. MONEY DIGGER, MONEY DIGGER, MONEY DIGGER, and wind up the whole with an appeal, not to the good sense of the people, but to their unwarped feelings, in a confining, hypocritical tone, and there it ends.

I have not learned any thing yet of any change being made touching the Executive Office of this Territory. Brigham Young is still the Governor of Utah. Bro. H. H. Hunt has been elected in getting his appropriations for the Territory, among which \$20,000 has been appropriated for a Penitentiary. I appointed Doct. Willard Richards, Secretary pro tem, when appointment has been honored by the general government, and 18005 appropriated for his services; notwithstanding I rebuked the run-away Secretary in a public manner, when he and his companion publicly insulted this great people; and notwithstanding the hue and cry which they made about the Mormons in Salt Lake Valley. I have courage enough to tell a man of his meanness, no matter whether he be a Sheriff, a Judge, a Governor, a Priest, or a King. I have courage enough to tell them of their wickedness and exact what they shall pay. The general news you will get through the columns of our City paper.

We have a great many letters still back at Laramie, when our Mail Carriers left there, there were 17 Mail bags, six of which they brought away. As a general thing, the people will get their letters; as the Newspaper bags were chiefly left, and the Letter bags brought on. I will say a word concerning the Brethren who left here last fall. Daniel Cairns has had to leave Germany, and Bro. Orson Spencer could not obtain permission to stay in Prussia. The Governor had said to the Brethren who went to Jamaica, that they might minister among the people, and the minister from the State of Ala. did all he could to help them stay there, but they had to leave on account of the

prejudices of the community, and they are now preaching in the United States. These are some of the leading items we have received per this Mail. I now wish to say to the Latter Day Saints that which will be a great comfort to them. We laid before you our Church indebtedness a year ago, last April Conference; it now gives me great consolation to be able to say that every dime of that debt is paid, and money left, enough to answer our purpose at present. (A general expression of satisfaction in the congregation.) The Lord has delivered us from this difficulty. I never liked to be in bondage to my enemies, but I would be as willing to owe the Brethren money as not, for it is better doing good in my hand, than to be locked up in a chest doing no good.

When the Brethren go to the world to administer salvation to them, we wish them to go perfectly clean, and represent honorable, and independent people. It is a great consolation to me that we do not owe the gentiles one red cent, nor more than one tenth part of the money we have got on hand, at the further.

We can now put forth our hand and help the poor Saints, that are scattered abroad, to this place. We can now obtain articles to build the Temple we have commenced. Joseph Smith laid the foundation of the great fabric, and we have commenced the work upon it; if we are faithful, there will be an eternal increase among this people in talent, strength of intellect, and earthly wealth, from this time, henceforth, and forever.

I might tell you many great and good things, but I will tell you at once, if you will do your duty, and live as you ought to live before God and your Brethren, you will have good with you all the time. If our duty to apply our hearts to wisdom and learn enough of the things of God, to enable us to see the world as it is; which is one of the greatest privileges that can be granted to man. It is not only a privilege, but a duty for the Saints to seek unto the Lord their God for wisdom and understanding, to be in possession of the spirit that fills the heavens, until their eyes are enlightened and opened to see the world as it really is; to know what it is made for, and why all things are as they are. It is one of the most happy subjects that can be named, for a person, or people, to have the privilege of gaining wisdom enough while in their mortal tabernacle, to be able to look through the whys and wherefores of the existence of man, like looking through a piece of glass that is perfectly transparent; and understand the design of the great author of this beautiful creation. Let the people do this, and their hearts will be weaned from the world.

If this people will pursue the course they are bound by their obligations and covenants to take, they will obtain spirit enlightenment, and understand the things in heaven and earth, that are sufficient for their salvation. The cobwebs of early traditions and antiquated superstitions will be brushed away, and they will plainly see that the world is just the world, and nothing but the world, and we are nothing but people on the world, designed to fill the measure of our creation, to bring to pass certain results that pertain to our exaltation. Let us seek the Lord with all our hearts, then will we be weaned from the world; no man will love this, that, or the other thing, except to do good with it; to promote the eternal interests of mankind, and prepare them to be exalted in immortality. No man can be exalted unless he be independent. I will use a comparison to illustrate this. If you put an animal or being not endowed with intelligence on a throne, he would be nothing but an animal still; but put intelligence into that creature to give him knowledge how to prepare himself to reign on that throne, and fortify it with strength, then he is exalted. Mankind are naturally independent, and intelligent beings; they have been created for the express purpose of exalting themselves. When they apply their hearts to wisdom they will then get understanding. There is the fountain, go and drink at it, ask and receive all you wish, for there is an eternity of it, it will never become any less. It is for you and I to receive wisdom so as to be prepared for exaltation and eternal lives in kingdoms that now exist in eternity.

May God bless you, and prosper you. Be fervent in spirit, humble, teachable and prayerful; taking care of yourselves; endeavoring to save yourselves and all you have any influence over, which is my continual prayer for you, in the name of Jesus, Amen.

POST OFFICE ENVELOPES.—The post-office rule passed by Congress contains a provision authorizing the Post-Office Department to cause envelopes to be made, with suitable water marks on the paper, identifying them as official, and with a printed stamp, for a single or double postage, with a suitable device. These envelopes will be sold at the post-offices, at the price of the stamps now sold, with the very small addition of one cent for the cost of the envelopes. They will continue to deposit their letters, pre-paid, in the post offices at all hours, without trouble or inconvenience, and without the risk of having double postage, charged on a letter, by reason of the stamp slipping off, by the time the letter gets in the office, if not before, as is often the case now. It will also admit of the safe transmission of letters by private hand, when preferred, without a violation of the post-office laws, which after the first of October will be very stringent on the subject.—[Albany Journal.]

DEED. In this City, February 24th, after a year's affliction with Consumption WILLIAM MILAM. Bro. Milam was born March 18th, 1793, in Shelby County, Kentucky; was baptized March 1832, was ordained a High Priest in Nauvoo, and kept the Faith to the end of his pilgrimage, leaving a wife and five children to mourn his loss. By request of Elizabeth Milam.

Late & very important Intelligence: THE Subscriber hereby informs the public, that he continues the Blacksmithing business at his shop in the 17th Ward, Great Salt Lake City, where he intends in future to work for those who will pay best; and to those who are indebted to him, he will say, that it will accommodate him much, if they will call and settle their accounts immediately, and fork over the ready, as the pay is what he works for and what he wants. A few pounds of Borax for sale. M. H. PECK. may-14-13-53.

SMALLISH brown Cow, 3 years old, little white on her back and tail, and light on her face, and the lower part of the slit off, having the Church Brand on her. Whoever will bring information where she may be found, shall be rewarded by the subscriber. may-14-13-53. JOHN PARRY.

Taken Up, Pleasant Grove, Utah County, Utah Territory, one year old Heifer and calf, dark brindle, with blackish, white hush to the tail, crop off and under bit of left ear. The owner is requested to call, prove property and take her away. may-14-13-53. THOMAS ROBINS.

W. Britton, Gold Smith & Jeweler, BRINGS to inform the citizens of Salt Lake and surrounding country, that he is carrying on the above business in the North room of the Church Store, opposite the Temple Block; where he is prepared to make and repair Gold and Silver Guard Chains, Finger Rings, Brooches, Breast Pins, Bracelets, Snaps, and all things connected with the trade. may-14-13-53.

Strayed. A BRINDLE Cow, about 6 years old, mottled face, branded M. H. PECK on the left horn and M. P. on the left hip. Please inform the subscriber where she may be found, (if you know) and be rewarded by M. H. PECK. may-14-13-53.

FOUND.—An Axe, in Mill Creek Canyon. Apply to JOHN PRICE, 5th Ward. may-14-13-53.

Deseret Tannery: THE Bark secret is at hand, we want good Pine Bark; any information regarding the procuring of it, can be had by referring to your last spring file of papers for April and May. All persons having claims against us, will please call and get their pay. All those who owe us will bring on their pay now, for we are in want of bread for our families. If our Collector calls on you in a few days for Wheat or Flour, you need have no feelings for our necessities demand immediate action. Remember we have made no cash contracts with you, money has never been our motto. We have Boots, Shoes, and Leather to exchange for your produce. may-14-13-53. MULLINER & ALLEN.

Strayed FROM the range West of Jordan or about the 26th of April last, one small red Cow, about ten years old, heavy with calf, branded J. B. on left hip. Please give information where she may be found, or bring her to the subscriber in the 19th Ward G. S. L. City, and be rewarded by JAMES BALDWIN. may-14-13-53.

Taken FROM the Train of Hiram Mott and others, April the 27th 12 miles West of Bear River Ferry, on a two year old Steer, line back, with white belly legs and tail, also small white strip in the forehead between the eye and left horn, with a slit in the right ear. GILBERT BELNAP, Pound Keeper. may-14-13-53.

Strayed FROM the vicinity of Esquign Peak, one bay Mare, 6 years old, smallish size, branded H. B. on the left hip, a white spot in the face, about 5 inches long, two hind feet white, had on a larva when turned out about two weeks ago. Also a dun colored Horse, blind in both eyes. Any person giving information concerning said Horses, or bringing them to James Bird, 14th Ward, will be liberally rewarded. may-14-13-53.

Strayed FROM the subscriber about the 1st of November last, a dark brown Mare, was branded on the left shoulder A. L., probably grown out, a small white spot in her face, a bunch on her left fore leg, low joint on the outside, was shod all round. Whoever will return said Mare, or give information to the subscriber in the 12th Ward, where she may be found shall be liberally rewarded. may-14-13-53. ABEL LAMB.

PROPOSALS for carrying the Mails of the UNITED STATES from the dates hereinafter stated to the 1st day of July, 1854, in the Territory of Utah, will be received at the Contract Office of the Post Office Department, in the City of Washington, until 9 A. M. of the 1st day of August, 1853, to be decided by the 3d of August, 1853, on the routes, and in the manner and terms herein specified, viz: 5093rd From Council Bluffs, by Fort Laramie, to Salt Lake City, 1040 miles, and back, once a month; Leave Council Bluffs on the 10th of each month; Arrive at Salt Lake City by the 9th of the following month; Leave Salt Lake City on the 10th of each month; Arrive at Council Bluffs by the 9th of the following month; Proposals to carry only to Fort Laramie, 550 miles, by a schedule to be specified by the bidder, will be considered. Bids to carry by the round trip are invited. Bids to carry to go into effect on the 10th of October, 1853.