

# THE DESERET NEWS.

Truth and Liberty.

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## DESERET NEWS:

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## HISTORY OF JOSEPH SMITH.

OCTOBER, 1841.

He explained the difference between an angel and a ministering spirit: the one a resurrected or translated body, with its spirit ministering to embodied spirits—the other a disembodied spirit, visiting and ministering to disembodied spirits. Jesus Christ became a ministering spirit (while his body was lying in the sepulchre), to the spirits in prison; to fulfil an important part of his mission, without which he could not have perfected his work, or entered into his rest.

After his resurrection he appeared as an angel to his disciples, &c. Translated bodies cannot enter into rest until they have undergone a change equivalent to death. Translated bodies are designed for future missions.

The angel that appeared to John on the Isle of Patmos was a translated or resurrected body. Jesus Christ went in body, after his resurrection, to minister to translated and resurrected bodies. There has been a chain of authority and power from Adam down to the present time.

The only way to obtain truth and wisdom, is not to ask it from books, but to go to God in prayer, and obtain divine teaching. It is no more incredible that God should save the dead, than that he should raise the dead.

There is never a time when the spirit is too old to approach God. All are within the reach of pardoning mercy, who have not committed the unpardonable sin, which hath no forgiveness, neither in this world, nor in the world to come. There is a way to release the spirit of the dead; that is by the power and authority of the Priesthood—by binding and loosing on earth. This doctrine appears glorious, inasmuch as it exhibits the greatness of divine compassion and benevolence in the extent of the plan of human salvation.

This glorious truth is well calculated to enlarge the understanding, and to sustain the soul under troubles, difficulties, and distresses. For illustration, suppose the case of two men, brothers, equally intelligent, learned, virtuous and lovely, walking in uprightness and in all good conscience, so far as they had been able to discern duty from the muddy stream of tradition, or from the blotted page of the book of nature.

One dies and is buried, having never heard the gospel of reconciliation; to the other the message of salvation is sent, he hears and embraces it, and is made the heir of eternal life. Shall the one become a partaker of glory, and the other be consigned to hopeless perdition? Is there no chance for his escape? Sectarianism answers, none! none!! none!!! Such an idea is worse than Atheism. The truth shall break down and dash in pieces all such bigoted Pharisaism; the sects shall be sifted, the honest in heart brought out, and their priests left in the midst of their corruption.

Many objections are urged against the Latter Day Saints for not admitting the validity of sectarian baptism, and for withholding fellowship from sectarian churches. It was like putting new wine into old bottles, and putting old wine into new bottles. What! new revelations in the old churches! New revelations knock out the bottom of their bottomless pit. New wine into old bottles! The bottles burst, and the wine runs out. What, Sadducees in the new Church? Old wine in new leathern bottles will leak through the pores and escape; so the Sadducee saints mock at authority, kick out of the traces, and run to the mountains of perdition, leaving the long echo of their braying behind them.

He then contrasted the charity of the sects, in denouncing all who disagree with them in opinion, and in joining in persecuting the Saints, who believe that even such may be saved, in this world and in the world to come (murderers and apostates excepted.)

This doctrine presents in a clear light the wisdom and mercy of God in preparing an ordinance for the salvation of the dead, being baptized by proxy, their names recorded in heaven, and they judged according to the deeds done in the body. This doctrine was the burden of the scriptures. These Saints who neglect it, in behalf of their deceased relatives, do it at the peril of their own salvation. The dispensation of the fullness of times will bring to light the things that have been revealed in all former dispensations; also other things that have not been before revealed. He

shall send Elijah the prophet, &c., and restore all things in Christ.

President Joseph Smith then announced, 'There shall be no more baptisms for the dead, until the ordinance can be attended to in the font of the Lord's House; and the Church shall not hold another general conference, until they can meet in said house. For thus saith the Lord!'

Prayer by President Hyrum Smith.

Adjourned for one hour.

P.M., Conference opened by the choir singing Hymn 105, and prayer by Elder Lyman Wight.

President B. Young addressed the Elders at some length, on the importance of teaching abroad the first principles of the gospel, leaving the mysteries of the kingdom to be taught among the Saints, also on the propriety of many of the elders remaining at home, and working on the Lord's House; and that their labors will be as acceptable to the Lord as their going abroad, and more profitable for the Church. That those who go abroad must take a recommendation from the proper authorities, without which they will not be fellowshipped; and that those who go, and those who remain make consecrations more abundantly than heretofore.

Elder Lyman Wight followed with remarks of a similar purport; resigning his mission of gathering means for the Temple and Nauvoo House.

The Conference appointed Elias Higbee, John Taylor, and Elias Smith, to petition Congress for redress of wrongs sustained in Missouri; and Elder John Taylor to present the petition.

Closed by the choir singing hymn 125, and prayer by President John Smith.

Monday, 4.—This morning conference assembled.

Prayer by Elder George A. Smith.

President Joseph Smith made a lengthy exposition of the condition of the temporal affairs of the Church, the agency of which had been committed to him at a general conference in Quincy—explaining the manner that he had discharged the duties involved in that agency, and the condition of the lands and other property of the Church.

On motion, resolved that Elder Reuben McBride be vested with power of attorney to settle the business at Kirtland, left in an uncertain condition by Elder Oliver Granger, deceased.

Prayer by Elder Lyman Wight. Adjourned for one hour.

P.M., conference opened. Prayer by President John Smith.

Elder Lyman Wight spoke at some length on the subject introduced in the former part of the day, and on the old debts and obligations that are frequently brought up from Kirtland and Missouri; one of which, in the form of a \$50 note, he held in his hand, and proclaimed as his text.

On motion, voted unanimously, that the Trustee in Trust be instructed not to appropriate Church property to liquidate old claims that may be brought forward from Kirtland or Missouri.

President Hyrum Smith presented to the notice of Conference some embarrassment growing out of his signing as security, a certain obligation in Kirtland in favor of Mr. Eaton.

Voted that Church property here shall not be appropriated to liquidate said claim.

President B. Young made some appropriate and weighty remarks on the importance of more liberal consecrations and more energetic efforts to forward the work of building the Temple and Nauvoo House; and after purchasing Elder Wight's text, by paying him fifty cents, tore it in pieces and gave it to the winds, saying "go ye and do likewise, with all old claims against the Church."

Choir sung Hymn 104, and President Hyrum Smith closed by prayer.

Tuesday, 5.—Conference opened by the choir singing hymn 274, and prayer by Elder Orson Pratt.

Elder Orson Pratt, by request of President Joseph Smith, read a letter from Smith Tuttle, Esq., one of the proprietors of the Hotchkiss purchase, in reference to some misunderstanding in the adjustment of their claims, and conciliatory of any hard feelings growing out of such misunderstanding.

President Brigham Young spoke on the contents of the letter, and expressed his earnest desire that that business might be speedily adjusted, and a proper title obtained by the Church.

Elders Lyman Wight and Hyrum Smith followed with appropriate remarks.

On motion voted that President Joseph Smith write to Mr. Hotchkiss on the subject.

On motion by President Joseph Smith, voted that the Twelve write an epistle to the Saints abroad to use their influence and exertions to secure by exchange, purchase, donation, &c., a title to the Hotchkiss purchase.

President B. Young presented an appeal from the decision of the elders' quorum on a charge made against Elder John A. Hicks by D. B. Huntington for a breach of the ordinances of the city, for falsehood and schismatical conversation. After hearing the testimony in the case it was voted that Elder John A. Hicks be cut off from the Church.

Closed by the choir singing hymn 275; prayer by President Brigham Young.

Adjourned for one hour.

P.M., Conference opened by the choir singing

hymn 104, and prayer by Elder Orson Pratt, who then read the minutes of a special conference held in Nauvoo Aug. 16, 1841.

President Joseph Smith made remarks explanatory of the importance of the resolutions and votes passed at that time.

On motion, voted that this conference sanction the doings of said special conference.

President Brigham Young proposed to the congregation, that those who would take laborers on the Lord's house, to board, while thus laboring should manifest their willingness by rising and giving their names.—About sixty persons arose.

Conference closed by the choir singing hymn 284, and prayer by President Brigham Young.

Conference adjourned sine die.

Although the conference commenced under discouraging circumstances owing to the inclemency of the weather, yet a vast number of brethren and visitors from abroad were present, and on Saturday and Sunday, the weather having become favorable the congregation was immense. The greatest unanimity prevailed; business was conducted with the most perfect harmony and good feelings, and the assembly dispersed with new confidence in the great work of the last days.

JOSEPH SMITH,

ELIAS SMITH, } Clerks. President.

GUSTAVUS HILLS, }  
An earthquake at Constantinople, occasioning extensive destruction of property.

Elder Joseph Beebe writes from New York. "he has been preaching in that city, and has baptized twenty-nine."

Wednesday, 6.—Elder Woodruff arrived in Nauvoo.

Elders Kimball, Richards, and Woodruff laid hands on President Young, who was very sick; when he recovered.

Thursday, 7.—Elders Brigham Young, Heber C. Kimball, Orson Pratt, Lyman Wight, John Taylor, Willford Woodruff and Willard Richards, of the quorum of the Twelve Apostles, assembled in council at the house of Elder John Taylor. Voted that

Elder John D. Lee go on a mission to Jackson and Rutherford Counties, Tennessee.

Elder David Evans, to Augusta, Iowa Territory.

Elder Elisha H. Groves, to Iowa County, Wisconsin.

Elder Hiram Clark, to Pike, Brown, and Adams Counties, Illinois.

Elder Joseph Ball, to South America.

Elder Harrison Sagers, to Jamaica.

Elder William Bosley, to Utica, New York.

Elder Amasa Lyman, to New York City.

Elder Arza Adams, Kingston, Canada.

Elder Lyman Stoddard, to go with E. H. Groves, Wisconsin.

Elder Phineas H. Young, to Cincinnati, Ohio.

Elder Abraham Palmer, to Chicago, Illinois.

Elder George W. Gee, to Pittsburgh, Pennsylvania.

Elder James Blakesley, to Nauvoo, Illinois.

Elder J. D. Parker, to New Orleans, Louisiana.

Voted that Phineas H. Young be ordained to the High Priesthood, and recommended accordingly.

That Daniel Carns be nominated for President of the Elder's Quorum.

That a Conference be held at Father Morley's at Lima, on Saturday and Sunday, the 23rd and 24th inst.

That a committee of three, namely, Brigham Young, Willard Richards, and John Taylor be a committee to draft an address to the Eastern churches, as directed by the General Conference.

Adjourned to Bishop Miller's to-morrow eve, at 6 o'clock.

B. YOUNG, President.

W. RICHARDS, Clerk.

## WE'LL MEET AGAIN.

BY E. H. RUDD.

I'm thinking oft of my only son,  
When his cheeks were pale and wan;  
And he said "O father I'm chilly now,"  
While the cold sweat stood on his tender brow,  
And the battle of death went on,  
How calm he lay on his dying bed,  
In that fearful trying hour;  
Like a rosebud withering in the sun,  
For he'd scarcely bloomed, ere his days were run.  
But he's fled from the conquerors power;  
His body was laid in its narrow bed,  
And we've bid our Frank adieu:  
But long and lonely the hours seem;  
Ah, would that the past had been but a dream.  
But we'll have our Frank anew,  
O! it is a sweet celestial belief  
To a "Mormon's" wounded heart;  
'Tis worth the world in its glittering show,  
For Saints by the Spirit of God to know,  
We'll meet no more to part.

FARMINGTON, May 3, 1855.

CHOATE'S LAST.—As Rufus Choate was questioning a witness the other day in one of the Boston courts, he asked him what profession he followed for a livelihood? The witness replied, "I am a candle of the Lord—a minister of the Gospel." "Of what denomination?" asked the counsellor. "A Baptist," replied the witness. "Then," said Mr. Choate, "you are a dipt, but I trust not a wicked candle."

## Letter from the Crimea.

The following will be interesting as coming from our brethren in the Crimea:

Camp, Inkermann, 2 miles from)  
Sebastopol, Dec. 21, 1854. }

DEAR BROTHER RICHARDS,—Since last I wrote to you, we have had to pass through many trying and dreadful scenes. The 2nd Division, to which most of this Branch of the Church belongs, has been in three general engagements, and in the last, the brethren suffered severely, one—Priest Patrick Brodie, was killed; he fought as every soldier should—in the love and fear of God, and I feel to say, great will be his reward.

Elder McLean was wounded in the arm, which only kept him from his duty four days. Three of the brethren were wounded—two slightly, the other brother—Peter Hay, has lost his right arm, and he will have to return to England.

I have written to Elder Gilbert, at Chatham, so that he may be received when he arrives there, as he had no certificate with him, on account of my not being able to see him.

We all feel the solemnity of our present position, and let what may come we feel to say, Thy will be done, O Lord.

No one, but those who have been in similar situations to what we have, can form any idea of the horrors of the field of battle. God grant the time may not be far distant when we may be released from such scenes.

One only have we baptized since I wrote last, but I have the pleasing news to say, that many would be baptized if we had time and opportunity. —[Millennial Star.

ARRIVAL OF THE DANISH SAINTS.—The following from the St. Louis Luminary, will be interesting to our brethren:

"We are happy to announce to our readers that Peter O. Hanson and three hundred and seventy-five of his company of Danish Saints arrived here Wednesday, March 7th by the Ocean, Capt. Miller. Fifty of Br. Hanson's company are still on the river on board the Moses Greenwood, in charge of Elder Peterson. The company has been greatly blessed and favored having had but few deaths and those mostly children.

"We learn by correspondence with which we are favored from F. D. Richards, that the ship Siddons was to sail on or about the 20th of Feb., with about four hundred Saints on board, bound for Philadelphia, under the Presidency of Elder John S. Fulmer. Elders Isaac Alfred, O. M. Deuel, James Pace, William Smith, and George Simpson all ex-Presidents of Conferences were to accompany him.

"Elder Fulmer is intrusted with the special charge of the P. E. Fund Passengers. Nearly all on board the Siddons were of that class. Aged fathers and mothers about three score and ten, are announced as emigrants this season for the valley, by the P. E. Fund. It is thought the emigration will be rather late this year, in consequence of scarcity of ships to Philadelphia. We learn by a letter received this day from New Orleans dated Feb. 22d, that the Neva was telegraphed from the mouth of the river, having thirteen Saints on board. They will probably come up the river on the Moses Greenwood.

"Since writing the above the Moses Greenwood has arrived. With the balance of the Danish company; also the passengers of the Neva, all enjoying good health and spirits."

HON. J. M. BERNHISEL.—We have lately had a very pleasant interview with the Hon. J. M. Bernhise, who has been on a visit to this city since the recess of Congress. The Doctor enjoys good health, and is looking and feeling as well as we ever saw him.

In a long conversation with him, and also from seeing him several times in Washington, we are thoroughly convinced that his office there is no sinecure. He is a true friend to Utah, and looks after her interests, with an argus eye. He may not be so vociferous, noisy or loquacious as some, but we believe that a more indefatigable man, in looking after the interests of his constituents, cannot be found; and we firmly believe that his unassuming, courteous and gentlemanly bearing, coupled with his intelligence, tact and untiring diligence, do more real service in securing the wish of his constituents, in the interests of Utah, than all the powers of boisterous declamation, or noisy argumentative debate. Several members of Congress with whom we conversed, and whom he had occasion to call upon officially in committees, mentioned the same thing to us when in Washington. One prominent member remarked, "if you don't get what you want, it certainly will not be your delegate's fault."

We cordially wish the Doctor a safe return to the bosom of his family and friends.—[The Mormon, March 7.

WE are informed by Elder J. F. Secrist, that Elder Riser, from Germany with thirteen saints, arrived on the 6th inst. in the Charles Buck, thirty days from England, he says we were within seven hundred miles of Philadelphia in thirteen days, when with storms and calms we were delayed seventeen days more, before arriving in port, during the storm the steersman was washed overboard and lost. If Elder Riser or Secrist wish to preach to their old friends, they have our best wishes for their success.—[The Mormon, March 17.