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HISTORY OF JOSEPH SMITH.

OCTOBER, 1843.

President Joseph Smith related to the conference the detention of documents from Justin Butterfield, Esq., which were designed for the benefit of himself, (President Smith,) but were not handed over for some three or four weeks, greatly to his disadvantage. Also, an indirect testimony from Missouri, through the mother of Orin P. Rockwell, that said Rigdon and others had given information, by letter, of President Smith's visit to Dixon, advising them to proceed to that place and arrest him there. He stated that in consequence of those, and other circumstances, and his unprofitableness to him as a counselor, he did not wish to retain him in that station, unless those difficulties could be removed; but desired his salvation, and expressed his willingness that he should retain a place among the Saints.

Elder Almon W. Babbitt suggested the propriety of limiting the complaints and proofs to circumstances that had transpired since the last conference.

President Joseph Smith replied, and showed the legality and propriety of a thorough investigation, without such limitation.

Elder Sidney Rigdon read, concerning the document from Justin Butterfield, Esq., that he received it in answer to some inquiries which he had transmitted to him—that he received it at a time when he was sick, and unable to examine it—did not know that it was designed for the perusal and benefit of President Joseph Smith—that he had, consequently, ordered it to be laid aside, where it remained until inquired for by Joseph Smith. He had never written to Missouri concerning the visit of Joseph Smith to Dixon, and knew of no other person having done so. That, concerning certain rumors of belligerent operations under Governor Carlin's administration, he had related them, not to alarm or disturb any one, but that he had the rumors from good authorities, and supposed them well founded. That he had never received but one communication from John C. Bennett, and that of a business character, except one addressed to him conjointly with Elder Orson Pratt, which he handed over to President Smith—that he had never written any letters to John C. Bennett.

The weather becoming inclement, conference adjourned until Sunday, 10 o'clock, a.m.

Sunday, 8th, 10 o'clock, a.m.

Conference assembled agreeably to adjournment.

Singing by the choir, and prayer by Elder William W. Phelps.

Elder Sidney Rigdon resumed his plea of defence. He related the circumstances of his reception in the city of Quincy, after his escape from Missouri—the cause of his delay in not going to the city of Washington, on an express to which he had been appointed—and closed with a moving appeal to President Joseph Smith, concerning their former friendship, associations and sufferings; and expressed his willingness to resign his place, though with sorrowful and indescribable feelings. During this address, the sympathies of the congregation were highly excited.

Elder Almon W. Babbitt related a conversation he had had with Esq. Johnson, in which he exonerated Elder Sidney Rigdon from the charge or suspicion of having had a treacherous correspondence with Ex-Governor Carlin.

President Joseph Smith arose and explained to the congregation the supposed treacherous correspondence with Ex-Governor Carlin, and expressed entire lack of confidence in his integrity and steadfastness, judging from their past intercourse.

President Hyrum Smith followed with remarks on the attribute of mercy in God, as that by which he influences, controls and conquers—and the propriety and importance of the Saints' exercising the same attribute towards their fellows; and especially towards their aged companion and fellow servant in the cause of truth and righteousness.

Elder Almon W. Babbitt and President William Law followed with remarks in defence of Elder Sidney Rigdon.

On motion by William Marks, and seconded by Patriarch Hyrum Smith, conference voted that Elder Sidney Rigdon be permitted to retain his station as counselor to the First President.

President Joseph Smith arose and said, 'I have thrown him off my shoulders, and you have again put him on me, you may carry him, but I will not.'

Singing. Prayer by William Law.
Conference adjourned for one hour.

3 p.m.
Conference assembled, but in consequence of the inclemency of the weather, business was postponed until Monday, 10 o'clock, a.m.

Monday, 10 o'clock, a.m.

Conference assembled, and resumed business.

Singing by the choir. Prayer by Elder A. Cutler.

The business pertaining to the Temple was then announced by the President as next in order.

Elder Alphens Cutler, on the part of the Temple Committee, represented the work of the Temple to be retarded for want of team work and provisions, also of iron, steel, blasting powder, and clothing—giving as his opinion that the walls could easily be completed next season, if these embarrassments were removed, and the brethren would come forward to sustain them in the work with the means that were in their hands.

Elder Reynolds Cahoon followed, seconding the remarks of Elder Cutler, and setting forth the importance of the Saints using their utmost exertions to fulfil the revelation concerning the Temple—earnestly exhorting the Saints, here and abroad, to roll in the necessary means into the hands of the Trustees, that the work may advance with rapidity.

President Hyrum Smith followed with pertinent remarks on the importance of the work—the ease with which it might be advanced to its completion—that it had already become a monument for the people abroad to gaze on with astonishment. He concluded with some advice to parents to restrain their children from vice and folly, and employ them in some business of profit to themselves, to the Temple, or elsewhere.

On motion by Elder William Law, and seconded by President Hyrum Smith, conference voted that we, as a conference and individuals, will use all the means, exertions and influence in our power, to sustain the Temple Committee in advancing the work of the Temple.

Conference adjourned for one hour.

2 o'clock, p.m.

Conference re-assembled, and listened with profound attention, to an impressive discourse from President Joseph Smith, commemorative of the decease of James Adams, Esq., late of this city, and an honorable, worthy, useful, and esteemed member of the Church of Jesus Christ of Latter Day Saints.

'All men know that they must die: and it is important that we should understand the reasons and causes of our exposure to the vicissitudes of life, and of death; and the designs and purposes of God in our coming into the world, our sufferings here, and our departure hence. What is the object of our coming into existence, then dying and falling away to be here no more? It is but reasonable to suppose that God would reveal something in reference to the matter, and it is a subject we ought to study more than any other—we ought to study it day and night; for the world is ignorant in reference to their true condition and relation. If we have any claim on our Heavenly Father for anything, it is for knowledge on this important subject. Could we read and comprehend all that has been written from the days of Adam, on the relation of man to God and angels in a future state, we should know very little about it. Reading the experience of others, or the revelation given to them, can never give us a comprehensive view of our condition and true relation to God. Knowledge of these things can only be obtained by experience through the ordinances of God set forth for that purpose. Could you gaze into heaven five minutes, you would know more than you would by reading all that ever was written on the subject.'

We are only capable of comprehending that certain things exist, which we may acquire by certain fixed principles. If men would acquire salvation they have got to be subject, before they leave this world, to certain rules and principles, which were fixed by an unalterable decree before the world was.

The disappointment of hopes and expectations at the resurrection would be indescribably dreadful.

The organization of the spiritual and heavenly worlds, and of spiritual and heavenly beings, was agreeable to the most perfect order and harmony; their limits and bounds were fixed irrevocably, and voluntarily subscribed to in their heavenly estate by themselves—and was by our first parents subscribed to upon the earth; hence the importance of embracing and subscribing to principles of eternal truth by all men upon the earth that expect eternal life.

I assure the Saints that truth in reference to these matters, can, and may be known through the revelations of God in the way of his ordinances, and in answer to prayer. The Hebrew Church 'came unto the spirits of just men made perfect, and unto an innumerable company of angels, unto God the Father of all, and to Jesus Christ, the Mediator of the new covenant.' What did they learn by coming to the spirits of just men made perfect? Is it written? No; what they learned has not been, and could not have been written. What object was gained by this communication with the spirits of the just? It was the established order of the kingdom of God—the keys of power and knowledge were with them to com-

municate to the Saints;—hence the importance of understanding the distinction between the spirits of the just, and angels.

Spirits can only be revealed in flaming fire, or glory. Angels have advanced farther—their light and glory being tabernacled; and hence they appear in bodily shape. The spirits of just men are made ministering servants to those who are sealed unto life eternal, and it is through them that the sealing power comes down.

Patriarch Adams is now one of the spirits of the just men made perfect; and if revealed now must be revealed in fire; and the glory could not be endured. Jesus showed himself to his disciples, and they thought it was his spirit; and they were afraid to approach his spirit; angels have advanced higher in knowledge and power than spirits.

Concerning brother James Adams, it should appear strange that so good and so great a man was hated. The deceased ought never to have had an enemy. But so it was; wherever light shone, it stirred up darkness. Truth and error, good and evil, cannot be reconciled. Judge Adams had some enemies, but such a man ought not to have had one. I saw him first at Springfield, when on my way from Missouri to Washington; he sought me out when a stranger, took me to his home, encouraged and cheered me, and gave me money. He has been a most intimate friend. I anointed him to the patriarchal power—to receive the keys of knowledge and power, by revelation to himself. He has had revelations concerning his departure, and has gone to a more important work. When men are prepared, they are better off to go hence. Brother Adams has gone to open up a more effectual door for the dead. The spirits of the just are exalted to a greater and more glorious work—hence they are blessed in their departure to the world of spirits. Enveloped in flaming fire, they are not far from us, and know and understand our thoughts, feelings, and motions, and are often pained therewith.

Flesh and blood cannot go there, but flesh and bones, quickened by the Spirit of God, can.

If we would be sober, and watch in fasting and prayer, God would turn away sickness from our midst.

Hasten the work of the Temple—renew your exertions to forward all the work of the last days, and walk before the Lord in soberness and righteousness. Let the elders and saints do away with light-mindedness, and be sober.'

Such is a faint outline of the discourse of President Joseph Smith, which was delivered with his usual feeling and pathos; and was listened to with the most profound and eager attention by the multitude, who hung upon his instructions, anxious to learn and pursue the path of eternal life.

After singing by the choir, and prayer by the President, conference adjourned sine die, with the benediction of the President.

JOSEPH SMITH, President.

GUSTAVUS HILLS, Clerk.

The missionaries to the Society Islands went on board the ship "Timoleon," Captain Plasquet, at New Bedford, and got under weigh. Elder Philip B. Lewis donated \$300 towards their passage and fit-out. Elder Knowlton F. Hank's health was very poor.

Tuesday, 10.—My brother Hyrum was appointed, by the voice of the Spirit, one of the Temple Committee, in place of Judge Elias Higbee, deceased.

I spent the day in council with J. and O. C. Skinner, and the Rhodes's, about the sale of land, and appointed William Clayton to buy the property.

Wednesday, 11.—I was at home this morning. In the afternoon I went with my brother Hyrum, William Law, and our ladies, to brother John Benbow's.

The following is from the Times and Seasons:—

'ANCIENT RUINS.—Every day adds fresh testimony to the already accumulated evidence on the authenticity of the Book of Mormon. At the time that book was translated, there was very little known about ruined cities and dilapidated buildings. The general presumption was, that no people possessing more intelligence than our present race of Indians had ever inhabited this continent, and the accounts given in the Book of Mormon concerning large cities and civilized people having inhabited this land, was generally disbelieved and pronounced a humbug. Priest, since then, has thrown some light on this interesting subject. Stephens, in his "Incidents of Travels in Central America," has thrown in a flood of testimony, and from the following statements it is evident that the Book of Mormon does not give a more extensive account of large and populous cities, than those discoveries now demonstrate to be even in existence.—Ed.

[From the Texas Telegraph, Oct. 11.]

'We have been informed by a gentleman who has traversed a large portion of the Indian country of Northern Texas, and the country lying between Santa Fe and the Pacific, that there are vestiges of ancient cities and ruined castles or temples on the Rio Puerco, and on the Colorado of the West.

He says that on one of the branches of the Rio Puerco, a few days' travel from Santa Fe, there is an immense pile of ruins that appear to belong to an ancient temple. Portions of

the walls are still standing, consisting of huge blocks of limestone regularly hewn, and laid in cement. The building occupies an extent of more than an acre. It is two or three stories high, has no roof, but contains many rooms generally of a square form, without windows; and the lower rooms are so dark and gloomy that they resemble caverns rather than the apartments of an edifice built for a human habitation.

Our informant did not give the style of architecture, but he believes it could not be erected by Spaniards or Europeans, as the stones are much worn by the rains, and indicate that the building has stood many hundred years. From his description we are induced to believe that it resembles the ruins of Palenque or Otulum.

He says there are many similar ruins on the Colorado of the West, which empties into the Californian sea. In one of the valleys of the Cordilleras traversed by this river, and about four hundred miles from its mouth, there is a large temple still standing, its walls and spires presenting scarcely any trace of dilapidation; and were it not for the want of a roof, it might still be rendered habitable. Near it, scattered along the declivity of a mountain, are the ruins of what must have been once a large city.

The traces of a large aqueduct, part of which is, however, in the solid rock, are still visible. Neither the Indians residing in the vicinity, nor the eldest Spanish settlers of the nearest settlements, can give any account of the origin of these buildings. They merely know that they have stood there from the earliest periods to which their traditions extend.

The antiquarian who is desirous to trace the Aztec or Toltec races in their migrations from the northern regions of America, may find in these ancient edifices many subjects of curious speculation.'

Thursday, 12.—Prayer meeting in my room.

We prayed for William Marks, who was sick. I sent Clayton to Lathrop, to borrow \$50. that I might be able to redeem \$5000 worth of property, which was published to be sold today at Rhodes's, but Lathrop refused; he also went to Eli Chase's, but was refused by him. I was grieved that the brethren felt so penurious in their spirit, although they professed to be guided by the revelations which the Lord gives through me. On my afterwards giving a pledge that I would repay the \$50 in 48 hours, Lathrop lent the money, and enabled me to redeem the land.

I received the following from H. R. Hotchkiss:—

'New York, 27th Sept., 1843.

Rev. Jos. Smith:—

Dear Sir:—I see by the newspapers that there has been a meeting of citizens at Carthage relative to the Mormons, and that several severe resolutions have been passed condemning the conduct of the Mormons,—knowing how little I can rely upon public rumor upon such subjects, I have taken the liberty of applying directly to you for correct information and solicit as a particular favor that you will communicate at your earliest convenience the facts in the case.

Of course I feel an interest in the prosperity of Nauvoo, and an interest also in the success of the Mormon enterprise, and a deep interest in the welfare of your people, and the more so certainly, as their pecuniary interest is identified with my own. I make this frank acknowledgement, because it is always best for men of sense to talk as they mean. I should, however, be solicitous for a successful termination of your great enterprise, had I not one dollar invested in Nauvoo, because the complete triumph of energetic exertions is always gratifying to all business men.

Your obedient servant.

HORACE R. HOTCHKISS."

Wrote this reply:—

'Nauvoo, Ill., Oct. 12, 1843.

Dear Sir:—Your letter of the 27th ult., is at hand, soliciting information concerning the 'Carthage resolutions.' In answer to your very candid inquiry and interest relative to our welfare, brevity will suffice. Unprincipled men and disappointed demagogues, with here and there an 'untamed sucker,' composed that disgraceful and disgracing, as well as mobocratic assemblage; and I feel proud to say that patriots and honest men generally frown upon such audacious proceedings, as beneath the dignity of freemen. It is to be hoped that public opinion will continue to spurn at such doings, and leave the actors to fester in their own shame.

With the smiling prospects around us at present, success seems certain, and with the blessings of Jehovah, we shall reap the reward of virtue and goodness. I go for the good of the world; and if all honest men would do so, mean men would be scarce. You are at liberty to use this to counteract falsehoods, as you may deem proper.

Respectfully, I am your obedient servant,
JOSEPH SMITH."

Friday, 13.—First severe frost at Nauvoo this season; ice on the water.

At home made arrangements to prepare provisions for the workmen in the pinery. From 10 a.m. till 3 p.m., presided in municipal court, on habeas corpus in favor of Charles Drown; to be delivered from the custody of Samuel Waterman; the prisoner being sick, adjourned the case to the 16th.