

THE DESERET NEWS.

TRUTH AND LIBERTY.

NUMBER 52.

GREAT SALT LAKE CITY, WEDNESDAY, MARCH 4, 1857.

VOLUME VI.

TABLE OF CONTENTS.

PAGE 409.—History of Joseph Smith.
PAGE 410.—History, continued—Remarks by Pres. Orson Hyde, Dec. 21, 1856—Discourse by Elder W. Woodruff, Feb. 22.
PAGE 411.—Discourse, concluded—Discourse by Elder S. W. Richards, Feb. 22.
PAGE 412.—Discourse, concluded—Remarks by Pres. D. H. Wells, Feb. 22.
PAGE 413.—Remarks, concluded—Editorial: Proclamation of Gov. Young—The Deseret News—The Eastern Mail—Opportunity—Fruit and Shade—Mr. Edward Sayers—Gardening—Asparagus—Wanted.—Meteorological Table.
PAGE 414.—Poetry: Who wouldn't be a Heathen?—Finding the Leak, a Domestic Episode—Chemistry of Every Day Life.
PAGE 415.—History of the Charter Oak—Occupations of French Women—Item—Ascent of Mount Ararat—Advertisements.
PAGE 416.—Poetry: My Old White Stone—Influence of a Newspaper—Editorship—The Departing Influence of Calico—Acts—First Rifle Company—Restoration—Cut Off—Quorum Notice—Married—Died—New Advertisements.

[Copyright Secured.]

HISTORY OF JOSEPH SMITH.

SEPTEMBER, 1843.

The remaining miserable few were sold as slaves, and driven like the dumb ass before his burthen, and scattered, as corn is sifted in a sieve, throughout the gentile world.

Jerusalem was razed from its foundations, the ruins of the Temple thrown down, and the foundation thereof plowed up that not one stone was left upon another. Christ said that Jerusalem should be trodden down of the gentiles until the times of the gentiles be fulfilled, which has been the case to the very letter, until the present generation.

Will not God in like manner as truly and faithfully bring to pass those great, important, and tremendous events upon the heads of the gentile world, which have been proclaimed by the prophets Isaiah, Jeremiah, Ezekiel, Daniel, and many other holy prophets; also by Christ and the apostles on the continent of Asia, as well as by Lehi, Nephi, Alma, Moroni, and others on this continent; all of whom have proclaimed these things as they were moved upon by the spirit of inspiration, the power of God, and the gift of the Holy Ghost?

The Apostle says, that "no prophecy of the scriptures is of any private interpretation, and the commandments came not of olden time by the will of man, but holy men of God spake as they were moved upon by the Holy Ghost."

Isaiah's soul seemed to be on fire, and his mind wrapt in the visions of the Almighty, while he declared, in the name of the Lord, that it should come to pass in the last days that God should set his hand again the second time to recover the remnant of his people, assemble the outcasts of Israel, gather together the dispersed of Judah, destroy the tongue of the Egyptian sea and make men go over dry shod, gather them to Jerusalem on horses, mules, swift beasts, and in chariots, and rebuild Jerusalem upon her own heaps; while at the same time the destroyer of the gentiles will be on his way; and while God was turning the captivity of Israel, he would put all their curses and afflictions upon the heads of the gentiles, their enemies, who had not sought to recover but to destroy them, and had trodden them under foot from generation to generation.

At the same time the standard should be lifted up, that the honest in heart, the meek of the earth, among the gentiles, should seek unto it; and that Zion should be redeemed, and be built up a holy city, that the glory and power of God should rest upon her, and be seen upon her; that the watchman upon mount Ephraim might cry, 'Arise ye, and let us go up unto Zion, the city of the Lord our God'; that the gentiles might come to her light, and kings to the brightness of her rising; that the Saints of God may have a place to flee to, and stand in holy places while judgment works in the earth; that when the sword of God that is bathed in heaven falls upon Idumea, or the world—when the Lord pleads with all flesh by sword and by fire, and the slain of the Lord are many—the Saints may escape these calamities by fleeing to the places of refuge, like Lot and Noah.

Isaiah in his 24 ch. gives something of an account of the calamities and judgments, which shall come upon the heads of the gentile nations, and this because they have transgressed the laws, changed the ordinances, and broken the everlasting covenant. The Apostle Paul says to his Roman brethren, that if the gentiles do not continue in the goodness of God, they, like the house of Israel, should be cut off. Though Babylon says, 'I sit as a queen, and am no widow, and shall see no sorrow,' the Revelator says, 'therefore shall her plagues come in one day; death, and mourning, and famine; and she shall be utterly burned with fire, for strong is the Lord God who judgeth her.'

Jesus communicated the parable of the fig-tree, which in putting forth its leaves betokens the approach of summer; and so likewise when we see the signs in the sun, moon and stars, and in the heavens and the earth of which he spoke, we might know that his coming is near—that the generation in which those signs appeared should not pass away, till all should be fulfilled.

These things are about to come to pass upon the heads of the present generation, notwithstanding they are not looking for it, neither do they believe it; yet their unbelief will not make the truth of God of none effect; the signs are appearing in the heavens and on the earth, and all things indicate the fulfilment of the prophecies; the fig-tree is leafing, summer is nigh, and the Lord has sent his angels to lay the foundation of this great and important work.

Then why should not God reveal his secrets unto his servants the prophets, that the saints might be led in paths of safety, and escape those evils which are about to engulf a whole generation in ruin!

Monday, 11.—"Conference met at Boylston Hall, at 9 o'clock, a.m. Present of the Quorum of the Twelve, Elders B. Young, P. P. Pratt, O. Pratt, J. E. Page, W. Woodruff, G. A. Smith, H. C. Kimball, and O. Hyde.

Opened with prayer by Elder Page. Elder B. Young stated the object of the meeting. The first item of business is the spread of the gospel of salvation. I want to state what devolves upon the Twelve: nine years ago a revelation was given which was fulfilled in 1835, and when fulfilled the prophet lifted up his head and rejoiced before the Lord. Previously the responsibility of spreading the gospel rested on him, now it is on the Twelve: this is the relation we hold between the living and the dead, to direct how you may escape.

Last winter we were directed to send men to the nations of the earth; Elder Addison Pratt had been to the Sandwich Islands, and proffered his services: we have power to ordain them and call upon the church to assist in sending them. Here are four men willing to go, and we do not wish them to cease trying, unless it be to die trying. One of them is ill; if he stays he will die. I would go, or die trying.

We call on the churches to fit out these men with necessities: Elder Eli P. Maginn and Elder Philip B. Lewis, we call on to fit them out; if Elder Lewis does not, Maginn will do it himself: this takes the responsibility from us.

If the Saints will not help, the curse of God will rest upon them. If the Temple at Nauvoo is not built, we will receive our endowments, if we have to go into the wilderness, and build an altar of stone. If a man gives his all, it is all God requires; brother Kimball has received one dollar since he came to Boston, and seventeen dollars and a half before, towards building the Temple; a book is kept of all sums given; this book will also be opened. All is recorded. I have received twenty three dollars—and I have spent about forty five or fifty dollars. I am rich, and expect to be so throughout all eternity, with the help of God and my brethren. I can get home, if I can sell land; some of the Twelve are more destitute, but they are the best set of boys you ever saw.

During the persecution in Missouri, when the mob came against Far West, Elder Kimball stood near me in one of the companies, and every time they formed, he ram'd down another ball into his old musket, until he got five balls in. We are a good feeling set of men, because of the Spirit which is in us. What produces it? The impulse of the heart: we should feel the same on the desert of Arabia, or on the islands of the sea; we feel happy wherever we are. When we ask for victuals and get turned away, as we often have been, we feel just as well.

The Spirit which is in me prompts me to look forward to something better. We have a prospect of selling shares of the Nauvoo House, and of obtaining subscriptions for the Temple, and we feel better.

Here are twelve men, and I defy all creation to bring a charge of dishonesty against them. We had to give security for the faithful performance of our duty as agents for the Nauvoo House and Temple: this has been heretofore unheard of in the church, I glory in it: the financial affairs of the church rest on our shoulders, and God is going to whip us into it. When men are in future called to do like Brigham, I will be one to bind them: this is a precedent. We are the only legally authorized agents of the church to manage affairs, give counsel to emigrants how to dispose of goods, &c.

Some men come into this church through designing purposes. Mr. Cowen, who lives about 30 miles above Nauvoo, wanted brother Joseph to make a settlement at Shoquokon; several of the brethren went there and preached, and some families moved up with the intention of settling. Mr. Cowen was all love, a charming fellow, and calculated to magnetize: he is now in the eastern country, and going amongst the brethren. He gives one a kiss, and says he, 'I am not a Mormon, but expect to be; brother Joseph and myself are confidential friends; can't you lend me five hundred dollars? I have got land, and I will give you a mortgage.' At the same time he knew quite well that his land was in a perfect swamp, and that the place was not fit for a settlement; even the captains of steamers could with difficulty be persuaded upon to call there either on account of goods or passengers. His name is John F., and stands five feet six inches high. There are others.

I would ask the Latter Day Saints. Do you know your benefactors? do you know the source from whence you derive your knowledge?

Take in the publications and periodicals of the church; they give you intelligence of all matters pertaining to this dispensation, with revelations for the guidance of the church.

I know that men who go through the world with the truth, have not much influence; but let them come with silk velvet lips and sophistry, and they will have an influence. It is your privilege to be discerners of spirits; if you don't know me or the Twelve, walk with us fifty years, and perhaps you will know us then; and if such a man as Cowen comes along, will you trust him or me? No power can hide the heart from the discerning eye. If we are ignorant, what knowledge have the rest of the people? I sit down with all my ignorance, and read people's hearts as I see their faces, and they can't help themselves.

No one has ever stepped aside but I have known it; I know the result of their actions, and they cannot help themselves. If you find out my heart you are welcome to it: If any of the Twelve take a wrong path, or a course by themselves, I know the path, and know the end of it; they are soon in the ditch crying for help. I sit down, and let others run. I strike with a crooked stick to hit the whole.

Now, the Twelve must be helped home, and there must be something for the Temple and the Nauvoo House. We have got a plot of the city of Nauvoo for lithographing; if any one wishes to advance the money to lithograph, and have a few thousands struck off, they shall be paid till they are satisfied: there was not wealth enough in New York, and the regions round about. (He here exhibited the map of Nauvoo.) He concluded with a few remarks relative to the circumstances of Elder Hyde, who had just returned from his mission to Jerusalem.

Elder Parley P. Pratt spoke as follows: In the middle of last April, I arrived at Nauvoo houseless, and with a large family. Brother Joseph said to me, 'Brother Parley, stay at home and build a house.' I was behind hand in instructions and information, while others had been at home learning the great things of God. I have now come east principally on business, though I always have a mission wherever I am. I speak for my brethren; they have an absolute claim—it belongs to them, and they want it—it is justly theirs; I ask for nothing for myself.

Elder Heber C. Kimball said: I suppose you all understand what Elder Young has said, and I consider his counsel good; he is my superior and my head in the council of the Twelve. If I go astray it will be through ignorance; we must be subject to the powers that be, and there are no powers but are ordained of God; and if we reject their counsel we shall be damned. Some of our finest looking and smartest men have fallen.

I consider those trees in the forest which have the largest and highest tops, are in the greatest danger—they are blown down, and there is no way of restoring them but to cut off; let the stump go back, and new sprouts come out. Those who have most responsibility are in most danger; we must be careful how we treat God's officers.

No man ever fell unless it was through rejecting counsel: I as well as my brethren see this. My superior knows more than I, because he is nearer the fountain: to get knowledge, begin at the foot of the stream, and drink all up till you get to the fountain, and then you get all the knowledge.

It is necessary for the people here to obey counsel. God has sent me forth through his servants to take my part in this great work, and the work is true. I know there are but few in this church who will be able to walk in this narrow path. We must keep the celestial law in the flesh. The more simple we teach the better for us.

It is a wrong idea of elders whipping sects; try and win the people; salt both sheep and shepherd too; get them up so that they will lick the salt out of your hands. (An infidel here handed money to brother Kimball, who prophesied that he would be a Saint and an elder, and all his family should be Saints.) Give them good sal; gain the affections of the shepherd, and the whole flock will come. Now, we get sheep up to lick, and when the old shepherd of the sheep comes up to lick salt, the elders will hit him over the head with a cane; their religion is as dear to them as ours to us. Don't feed too much salt at once, but give a little at a time, or they are cloyed.

Elders of Israel, be wise; give short discourses, as long ones cloy your hearers, who will say 'a good discourse, but I got tired.'

Never infringe on the right of other people, and never tear down other people's houses till you have built a better. We are sent to preach repentance, and let people alone. How do you like to go to other churches, and hear them abusing us? Do as you would be done by; persuade men, and not compel them, unless the time spoken of by the Savior comes, when the Lord shall say unto his servants, 'Go out into the highways and hedges, and compel them to come in, that my house may be filled.' Luke, 11 ch. 23 v. Let men be humble, kind, and affectionate."

Sunday, 10.—Cold, and considerable rain: kindled a fire in the office for the first time this fall. This is the first rain of any consequence since the first of June; there has been occasional—say three or four slight showers, but

not enough to wet the potato hills, and the vegetables in the gardens have generally stopped growing on account of the drouth;—even corn is seriously injured,—much of it by a worm in the ear. Early potatoes are scarcely worth digging.

Monday, 11.—Early this morning a petition was presented to me, as Lieut. General, to devise means to get the public arms of the State for the Legion: whereupon I appointed W. W. Phelps, Henry Miller, and Hosea Stout, a committee to wait on Governor Ford on the subject.

Election for probate justice—weather cold—people cold. Greenleaf received most of the votes in Nauvoo,—say 700 votes.

Six p.m., I met with my brother Hyrum, William Law, N. K. Whitney and Willard Richards, in my private room, where we had a season of prayer for brother Laws' little daughter who was sick, and Emma who was some better.

Tuesday, 12.—Rainy day.

Elder Woodruff left Boston for Portland by railroad, and while passing through Chester woods, the engine was thrown off the tracks, and with the baggage cars, smashed to pieces, several of the passenger trains mounted the ruins, but none of the passengers were injured, except two very slightly. The engineer, however, was killed instantaneously. Elder Woodruff with most of the passengers remained all night in the woods, and found it very cold.

Wednesday, 13.—I attended a lecture at the Grove by Mr. John Finch, a Socialist from England, and said a few words in reply.

The following article appears in the Neighbor, copied from "The New Haven (Conn.) Herald."

"NAUVOO AND JOSEPH SMITH.—A gentleman of this town, of undoubted veracity, who has lately spent several weeks at Nauvoo, and among the Mormons, informs us that the general impression abroad in regard to that place and people is very erroneous. During his residence there he became quite familiar with their manners, principles and habits, and says there is not a more industrious, moral and well ordered town in the country. Society is as much diversified there as it is here, the Mormons constituting about two-thirds of the population, while all religious sects are as freely tolerated as in any other part of the State. He was at the late trial and acquittal of Joseph Smith, and says that the charges against him were of the most frivolous and unsubstantial nature. He is an agreeable man in conversation, is respected by those who know him, and is 'as much sinned against as sinning.' He only claims the privilege of exercising and enjoying his own religion—a privilege which he and his followers cheerfully award to others. They invite immigrants to come among them, and receive those who design to enter into the Mormon community with great attention and kindness. Houses are prepared for their reception, to which they are conducted on their arrival, by a committee appointed for that purpose, whose next business it is to attend to their immediate wants, and see them comfortably situated. Education is by no means neglected—proper schools and teachers being provided; and temperance reigns throughout. It has now about 15 to 18,000 inhabitants, and promises to become a place of extensive business, four or five steamboats stopping there every day. The gentleman remarked to us that he wished he could speak as well of his own native town as he could of Nauvoo. This is news to us, as no doubt it will be to many, but no one who knows him can doubt the integrity of our informant."

Thursday, 14.—I attended a second lecture on Socialism by Mr. Finch; and after he got through, I made a few remarks alluding to Sidney Rigdon and Alexander Campbell getting up a community at Kirtland, and of the big fish there eating up all the little fish. I said I did not believe the doctrine. Mr. Finch replied a few minutes, and said, 'I am the voice of one crying in the wilderness: I am the spiritual prophet—Mr. Smith the temporal.'

Elder John Taylor replied to the lecture at some length.

Friday, 15.—I put up a sign "NAUVOO MANSION," in consequence of my house being constantly crowded with strangers and other persons wishing to see me, or had business in the city; I found myself unable to support so much company free of charge, which I have done from the foundation of the church; my house has been a home and resting place for thousands, and my family many times obliged to do without food, after having fed all they had to visitors, and I could have continued the same liberal course, had it not been for the cruel and untiring persecution of my relentless enemies. I have been reduced to the necessity of opening my mansion as a hotel, have provided the best table accommodations in the city, and the mansion being large and convenient, renders travelers more comfortable than any other place on the Upper Mississippi. I have erected a large and commodious brick stable, and it is capable of accommodating 75 horses at one time, and storing the requisite amount of forage, and is unsurpassed by any similar establishment in the State.

There was an officer drill in Nauvoo. Rhoda Ann, daughter of Willard and Jennetta Richards, was born at 15 minutes to 3 p.m., in Nauvoo.