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LARGE CITIES.—The Boston Traveller gives the following as the population of the four largest Christian cities of the world: London, 2,600,000; Paris, 1,800,000; New York, 680,000 and Philadelphia, 660,000.

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HISTORY OF JOSEPH SMITH.

JULY, 1843.

Let it be borne in mind also that the agent of Missouri, after he had obtained the custody of Smith at Dixon, refused to employ a democratic lawyer, and insisted upon having a Whig lawyer of inferior abilities, simply upon the ground, as he stated, that the democrats were against him.

Let it also be borne in mind that Cyrus Walker, the Whig candidate for Congress, miraculously happened to be within six miles of Dixon, when Smith was arrested, ready and convenient to be employed by Smith to get him delivered from custody, and that he was actually employed and actually did get Smith enlarged from custody; and withal

Let it be remembered that John C. Bennett is the pliant tool and pander of the Junta at Springfield; and that he was the instigator of an unnecessary special term in Missouri, on the 5th day of June last, for the purpose of getting Smith indicted.

We say let all these facts be borne in mind, and they produce a strong suspicion, if not conviction, that the whole affair is a Whig conspiracy to compel a democratic Governor to issue a writ against Smith, pending the congressional elections, so as to incense the Mormons, create a necessity for Walker's, and perhaps Browning's, professional services in favor of Smith, to get him delivered out of the net of their own weaving, and thereby get the everlasting gratitude of the Mormons and their support for the Whig cause."

Thursday, 20.—I furnished Bishop Miller with \$290 for the expedition to the Pinery.

Friday, 21.—Rode to the farm with my daughter Julia.

The Maid of Iowa sailed for the Pinery in Wisconsin, with Bishop Miller, Lyman Wight, and a large company with their families.

Lieut. Col. John Scott was elected col. 1st reg., 2nd cohort, to fill the vacancy of Col. Titus Billings, resigned.

Saturday, 22.—I rode out in my buggy in the evening.

Sister Mary Ann Holmes was brought to my house sick; she has been confined to her bed for upwards of two years.

Elders Young, Woodruff and Smith left Cincinnati at 11 a.m., on board the Adelaide, for Pittsburgh. While on board, Elder Kimball dreamed that he was at work in a pottery, where there was a large amount of clay drawn together; he examined it and found it to be yellow, rotten stuff of no account, and he thought it was easier to go to the clay bank and get new clay, which would make better vessels; but after a while he concluded to work up this clay into vessels which, when made, proved to be rotten; which is a representation of the people of Cincinnati.

Sunday, 23.—Meeting at the stand. I preached. I insert a brief synopsis of the discourse, reported by Dr. Richards:—

"I commence my remarks by reading this text: Luke 16 chap. 16 v.—'The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it.'"

I do not know that I shall be able to preach much, but with the faith of the Saints may say something instructive. It has gone abroad that I proclaimed myself no longer a prophet; I said it last Sabbath ironically; I supposed you would all understand. It was not that I would renounce the idea of being a prophet, but that I had no disposition to proclaim myself such; but I do say that I bear the testimony of Jesus, which is the Spirit of prophecy.

There is no greater love than this, that a man lay down his life for his friends; I discover hundreds and thousands of my brethren ready to sacrifice their lives for me.

The burdens which roll upon me are very great; my persecutors allow me no rest, and I find that in the midst of business and care the spirit is willing, but the flesh is weak. Although I was called of my Heavenly Father to lay the foundation of this great work and kingdom in this dispensation, and testify of his revealed will to scattered Israel, I am subject to

like passions as other men, like the prophets of olden times.

Notwithstanding my weaknesses I am under the necessity of bearing the infirmities of others, who, when they get into difficulty, hang on to me tenaciously to get them out, and wish me to cover their faults. On the other hand, the same characters, when they discover a weakness in brother Joseph, endeavor to blast his reputation, and publish it to all the world, and thereby aid my enemies in destroying the Saints. Although the law is given through me to the church, I cannot be borne with a moment by such men. They are ready to destroy me for the least foible, and publish my imaginary failings from Dan to Beersheba, though they are too ignorant of the things of God which have been revealed to me to judge of my actions, motives or conduct in any correct manner whatever.

The only principle upon which they judge me is by comparing my acts with the foolish traditions of their fathers, and nonsensical teachings of hireling priests, whose object and aim was to keep the people in ignorance for the sake of filthy lucre, or as the prophet says, to feed themselves, not the flock. Men often come to me with their troubles, and seek my will, crying, Oh, brother Joseph, help me, help me!—but when I am in trouble, few of them sympathize with me or extend to me relief. I believe in a principle of reciprocity, if we do live in a devilish and wicked world, where men busy themselves in watching for iniquity and lay snares for those who reprove in the gate.

I see no faults in the church, and therefore let me be resurrected with the Saints, whether I ascend to heaven, or descend to hell, or go to any other place. And if we go to hell, we will turn the devils out of doors, and make a heaven of it. Where this people are, there is good society. What do we care where we are, if the society be good? I don't care what a man's character is, if he's my friend, a true friend, I will be a friend to him and preach the gospel of salvation to him, and give him good counsel, helping him out of his difficulties.

Friendship is one of the grand fundamental principles of Mormonism to revolutionize and civilize the world, and cause wars and contentions to cease, and men to become friends and brothers; even the wolf and the lamb shall dwell together, the leopard shall lie down with the kid, the calf, the young lion and the fatling, and a little child shall lead them, the bear and the cow shall lie down together, and the sucking child shall play on the hole of the asp, and the weaned child shall play on the cockatrice's den; and they shall not hurt or destroy in all my holy mountain, saith the Lord of hosts.

It is a time-honored adage that love begets love; let us pour forth love—show forth our kindness unto all mankind, and the Lord will reward us with everlasting increase—cast our bread upon the waters, and we shall receive it after many days increased to a hundred fold. Friendship is like brother Turley in his blacksmith shop welding iron to iron: it unites the human family with its happy influence.

I do not dwell upon your faults, and you shall not upon mine. Charity, which is love, covereth a multitude of sins, and I have often covered up all the faults among you; but the prettiest thing is to have no faults at all. We should cultivate a meek, quiet and peaceable spirit.

Have the Presbyterians any truth? Yes. Have the Baptists, Methodists, &c., any truth? Yes, they all have a little truth mixed with error. We should gather all the good and true principles in the world and treasure them up, or we shall not come out pure Mormons.

Last Monday morning certain brethren came to me and said, they could hardly consent to receive Hyrum as a prophet, and for me to resign; but I told them I only said so to try your faith, and it is strange, brethren, that you have been in the church so long, and not yet understand the Melchisedec priesthood.

I will resume the subject at some future time.

It is contrary to Governor Ford's oath of office to send a man to Missouri, where he is proscribed in his religious opinions; for he is sworn to support the Constitution of the United States, and of this State; and these constitutions guarantee religious, as well as civil liberty, to all religious societies whatever."

Monday, 24.—This morning I had a long conversation with Mr. Hoge, the democratic candidate for Congress. I shewed him the corruption and folly of the Governor's sending an armed force to take me, &c., and told him this made the 38th vexatious lawsuit against me for my religion.

Exhibition of Divine, the Fire King, in the court room.

Settled with William and Wilson Law; they were \$167 in my debt, for which William Law gave his note.

Tuesday, 25.—During this day I signed Nauvoo Legion scrip, a copy of one of which I insert:—

"Nauvoo Legion, July 25, 1843.

No. 406.—This certificate will be received by the Nauvoo Legion as one dollar, in payment of debts due the Legion, and redeemable by the paymaster general on demand, with any moneys in the treasury.

WILSON LAW, Major General,
JOSEPH SMITH, Lieut. General,
JNO. S. FULLMER, Paymaster General.

Being sick, I lay on my bed in middle of the room, visited by Dr. Richards.

Elder Noah Rogers administered to Sister Webster at Farmington, Connecticut, who had been unable to walk for several years past.

Wednesday, 26.—She arose from her bed this morning and walked.

I copy from the Boston Bee:—

"Sir:—In my last I touched upon the vested rights of the city of the Saints, as they appear upon the face of the charter; and it may be proper hereafter, to go into the merits of that document, for I hold the maxim good that the 'Union is interested in the Union;' but at the present time I have another subject on the tapis, which more immediately concerns the wise and honest portions of the American people. I reason from facts, no matter who may cry, 'hush!' as to Mormonism, and the 'disgrace' which the State of Missouri inherits from her barbarous treatment, and unlawful extermination of the Mormon people.

The great day has already been ushered in, and the voice of a Mormon is not only heard, setting forth his own rights, and preaching the gospel of the son of God, in power and demonstration incontrovertibly from revelation, in every city and hamlet in our wide-spread American Free States, but other realms and kingdoms hear the same tidings; even the Indians, Australia, Pacific Islands, Great Britain, Ireland, Germany and the Holy Land, where God himself once spoke, have heard a Mormon; and all this in the short space of twelve or fourteen years; yea, and measures have been taken that Russia may hear the 'watchman cry.'

Now, sir, 'what has been done, can be done.' I shall not be surprised if the Mormons undertake to cope with the world. Virtue and truth are twin sisters of such winning charms, that honest men of every nation, kindred and tongue, will fall in love with them; and what hinders the Mormons, with the Bible in one hand and humanity in the other, from Mormonizing all honest men? Nothing. The meaning of 'Mormon,' the Prophet Joe says, is 'More Good,' and no matter where it is, the Mormons will have it, and if they cannot obtain it by exertion in the world, they will merit it by faith and prayer from the 'old promise' of 'ask and ye shall receive.'

But do not think that I, even I, have been Mormonized, by what I write; for I say nay, though I am willing to admit, and all men of sense will do the same; the more light, the more truth; the more truth, the more love; the more love, the more virtue; the more virtue, the more peace; the more peace, the more heaven—what every body wants. The Mormons believe rather too much for me. 'I can't come it.'

Another word on Missouri. When her constitution was framed, they commenced the preamble as follows:—'We the people of Missouri, &c., by our representatives in convention assembled, at St. Louis, on Saturday, the 12th day of June, 1820, do mutually agree to establish a FREE AND INDEPENDENT REPUBLIC, &c.' Independent Republic! well, some of their subsequent acts prove the truth of it, and as the broad folds of the constitution often conceals more than meets the eye, notwithstanding it is the Aegis of the people, to keep law-makers and law-breakers within and without bounds—let me quote from the 13th article of the aforesaid constitution, the 3d paragraph:—'That the people have a right peaceably to assemble for their common good, and to apply to those vested with the powers of government, for redress of grievances; and that their right to bear arms in defence of themselves and the State, CANNOT BE QUESTIONED. This over-wise right of gun-fence was made, as I have learned, for breachy Indians, but was used by Gov. Boggs, as a *sine qua non*, pointed with steel and burning with brimstone, to exterminate the Mormons. Truly we may ask, what is right, and what is law, contrary to the constitution? The Legislature of Missouri acknowledged the exterminating order of Boggs as constitutional, and appropriated more than \$200,000 to pay the drivers and robbers, and I may as well say, mobbers of the Mormons, for services rendered the State in 1838. O Gladius! O Crumena! Viator."

Shower of rain at noon.

Thursday, 27.—I drove through the city with Father Morley in my carriage.

The Adelaide having run aground on the sand bar, as Elder Woodruff graphically describes their voyage, "it was like punching suckers out of a trout brook," on account of the lowness of the water. Elders B. Young, W. Woodruff and Geo. A. Smith were set ashore and took coach for Pittsburgh, where they arrived at 6 o'clock; went to the Temperance Hall, and unobserved heard Elder Page preaching against the sects. Here they met with Elders H. C. Kimball and O. Pratt.

Friday, 28.—I was at home, sick, and was visited by Father Morley.

At noon, James Sloan, the recorder, brought the desk, containing city and church books and papers to the mayor's office, as he was about to go on a mission to Ireland.

The Twelve met at Richard Savary's Elder Young inquired concerning the proceedings of the Twelve in Cincinnati; found that Elders Kimball, Pratt, and Page had held a conference, organized the church, and then left for Pittsburgh.

Elder Page stayed a few days and disunited what had been done, and re-organized the church; but the church was left in no better situation. Elder Young reproved brother Page for undoing alone what three of the quorum had done together. He also alluded to my instructions to be gentle and mild in their teachings, and not to fight the sects any more at present, but to win the affections of the people.

In the evening they met at Jeremiah Cooper's house. Elders Young, Kimball and Smith addressed the Saints, numbering seventy five.

Saturday, 29.—I rode up to the Temple and sent copy of certificate of trustee, and Granger's power of attorney to Reuben McBride, Kirtland. Walked up to near the Lodge room, met my brother Hyrum, and had a conversation about H. G. Sherwood. There was a political meeting at the Temple, when Mr. Joseph P. Hoge, candidate for Congress, addressed the citizens for three hours, and was replied to in short by Mr. Walker.

Council of the Twelve Apostles met in the evening at brother Savary's to teach the elders. Elder Young said, a man should in the first place preside over himself, his passions, his person, and bring himself into subjection to the law of God; then preside over his children and his wife in righteousness; then he will be capable of presiding over a branch of the church; but many elders are contending about presiding over churches, when they are not capable of presiding over themselves, or the least child they have.

The first principle of our cause and work is to understand that there is a prophet in the church, and that he is at the head of the church of Jesus Christ on earth.

Who called Joseph Smith to be a prophet? Did the people, or God? God, and not the people called him. Had the people gathered together and appointed one of their number to be a prophet, he would have been accountable to the people; but inasmuch as he was called by God, and not the people, he is accountable to God only, and the angel who committed the gospel to him, and not to any man on earth. The Twelve are accountable to the prophet, and not to the church, for the course they pursue, and we have learned to go and do as the Prophet tells us.

Conference met in Utica. Elder John P. Greene in the chair; four branches were represented, containing 7 elders, 5 priests, 6 teachers, 2 deacons and 159 members; 1 elder, 2 priests, 1 teacher and 1 deacon were ordained.

Sunday, 30.—I was very sick, my lungs oppressed, and over-heated through preaching last Sunday, and called for my brother Hyrum, William Law, and Willard Richards to lay on hands and pray for me.

Elder John Taylor preached in the morning. After preaching, President Marks called a special conference to appoint recorders for baptisms for the dead. Elder Sloan having started on his mission to Ireland, Willard Richards was appointed General Church Recorder, and Joseph M. Cole, George Walker, Jonathan H. Hale and J. A. W. Andrews, recorders for the baptisms for the dead. In the afternoon the clerks met to organize and prepare for their duties.

Brothers Woodruff and Geo. A. Smith preached in the morning; John E. Page and O. Pratt in the afternoon; H. C. Kimball and B. Young in the evening, in the Temperance Hall in Pittsburgh.

A conference was held in Briton, Michigan, when Mephibosheth Sirrine was chosen president, and nine branches were represented, comprising 5 elders, 6 priests, 7 teachers, 1 deacon and 225 members.

Monday, 31.—My health improving, I went to the prairie, sold 160 acres of land, and called at my farm.

Wrote to Gen. Adams.

I copy from Elder Woodruff's journal:—

"Our Quorum assembled and walked over Pittsburgh; we first visited Mr. Curling's glass works, and saw them at work through each branch; we saw them make pressed, stamped and plain tumblers, large jars, &c. We next went on the bluff above the city, and had a view of the new basin, that is to contain the water to be forced into it from the Alleghany river to water the city. From this place we had a fair view of the city below; it truly sends forth its columns of smoke and blackness that arise from the coal fires which propel the numerous engines that are the main spring of all the foundries, manufactories, and works of the great city of Pittsburgh.

We then descended the hill and visited the city water works or reservoir. The building is 150 feet long, 110 feet wide, and contains two engines of 200 horse power each, to drive a force pump to force the water from the Alleghany river into the basin on the bluff, to supply the wants of the citizens. The whole cost of this building, reservoir, and basin was \$200,000. The building is after the Roman order. The whole architecture, design, making and finishing the building was executed by Elder Charles Beck, a member of the Church of Jesus Christ of Latter Day Saints. We visited every branch of Miltonberger's iron works, saw the iron for the keel of an iron steam ship of war, 140 feet long, which is intended to navigate Lake Erie."