

THE DESERET NEWS.

TRUTH AND LIBERTY.

NUMBER 23.

GREAT SALT LAKE CITY, WEDNESDAY, AUGUST 13, 1856.

VOLUME VI.

TABLE OF CONTENTS.

PAGE 177.—History of Joseph Smith—The Missing Steamer Pacific—Wealth of Atlantic Cities—A Cause of Thanksgiving.
PAGE 178.—Poetry: The Printer.—Kansas.
PAGE 179.—Kansas, concluded—Affray at Jerusalem—Striking Picture—Scene in a Western Theater—Nature and Art.
PAGE 180.—Correspondence: England—Sandwich Islands.—Celebrations of July 24: Ogden City—Lake City.
PAGE 181.—Small Pox—Editorial: Advantages of Location—The Myseries—Texas—Sydney—Early Corn.—Meeting of the D. A. and M. Society—Items of News: Short Session—Singular Phenomenon at Oswego—Destructive Fire at St. Louis—B. H. Ministers Dismissed.—Oriental Sleeping Apparatus—Anecdote.
PAGE 182.—McCulloch's Shot Tower—Lines on death of John Brigham Wells—Answers to Riddles—Question—Advertisements.
PAGE 183.—Advertisements.
PAGE 184.—Celebrations of July 24, continued: Fort Supply—North Willow Creek—Nephi—Tooele City.—School Party in Kaysville—Smyth's Self-acting Platform Scale—Married—Died—New Advertisements.

[Copyright Secured.]

HISTORY OF JOSEPH SMITH.

APRIL, 1843.

April 8.

"At half past 11 o'clock, President Smith's lungs failed him, the wind blowing briskly at the time.

Choir sung a hymn.

Elder John Taylor rose and made a few remarks, among which were the following:—I have never said much about the beasts, &c., in my preaching; when I have done it, it has been to attract attention and keep the people from running after a greater fool than myself. Singing and prayer.
Adjourned till 2 p.m."

A strong west wind, ice floating down the Mississippi, seen from the stand.

"2 p.m.

Conference again opened; but, the wind being too strong, the congregation made a temporary stand at the east end of the Temple walls; when Elder Taylor resumed his remarks on the kingdom of God being set up in the last days, which will be like the little stone cut out of the mountain.

Elder O. Hyde said it was three years since he met with the Saints, and was set apart for his mission to Jerusalem; he had traveled in the four quarters of the globe, and been among fourteen or fifteen different languages and people, and they all agree that some great event is close at hand.

Singing and prayer.

Sunday, 9.—Conference opened by singing, "The Spirit of God like a fire is burning."

Prayer and singing.

In consequence of President Joseph Smith being afflicted in his lungs and breast, he was not able to preach, and called on Elder Joshua Grant to speak; who stated that he had just returned from a mission of three years, he had traveled through several States, and had, in company with his brother Jedediah M. Grant, raised up a church of two hundred members. For synopsis of discourse see Times and Seasons, page 236-7.

Elder Arxasa Lyman also preached an eloquent discourse on the Book of Mormon, resurrection of the dead, and eternal judgment. See Times and Seasons, page 218-20.

Monday, 10.—At 10 a.m., a special conference of elders convened and continued by adjournment from time to time, till the 12th. There were present of the quorum of the Twelve, Brigham Young, president, Heber C. Kimball, William Smith, Orson Hyde, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith and Willard Richards.

The object of the conference was to ordain elders and send them forth into the vineyard to build up churches; and the following appointments were made, with united voices by the conference, agreeable to requests which were made by individuals who were acquainted with the several places which they represented.

James M. Munroe and Truman Gillet; Auburn, New York.

Dominicus Carter; Lockport, Indiana.

Joshua Holman and John Pierce; Madison, Indiana.

Wandal Mace and Isaac Haight; Orange county, New York.

William O. Clark; Richardson Settlement, Iowa.

Benjamin L. Clapp, John Bair, Wilkinson Hewitt, and L. O. Littlefield, Alabama.

Alonzo Whitney and J. Goodale; Dublin, Ohio.

William Eaton; Westfield, Sullivan county, New York.

Zebedee Coltrin, Graham Coltrin and James Flanigan; Smith and Tazwell counties, Virginia.

Jonathan Dunham; Laurensburgh, Indiana.

Lewis Robbins and Jacob Gates; have a roving commission in Massachusetts, with leave to take their wives, but to keep out of the churches.

Stephen Markham and Truman Walte; Huron county, Ohio.

John D. Chase and A. M. Harding; Pittsfield, Vermont.

Amos B. Fuller and Cyrus H. Wheelock; Windham county, Vermont.

John S. Gleason and Henry Jacobs; West part of the State of New York.

Marcellus L. Bates and Norman B. Shearer; Sackets Harbor, New York.

Samuel Brown; Maryland.

Lemuel Mallory and George Slater; Wash-tenuau county, Michigan.

Moses Wade; some county in New York, where there has not been any preaching by the Saints.

Chillion Daniels and E. Robinson; St. Lawrence county, New York.

William Brown and Daniel Cathcart; Pensacola, Florida.

Eleazer Willis; go where he likes.

John Zundall; St. Clair county, Illinois.

Crandall Dunn; Michigan.

George Middow; Waterloo, Canada.

Samuel H. Rogers and Harvey Green; Cumberland, New Jersey.

Daniel Spencer; Canada.

Elias Harmar; Chenango county, New York.

Harvey Tate; Fort Wayne, Indiana.

Robert D. Foster and Jonathan Allen; Tioga county, New York.

William Wharton, of Philadelphia; Wilmington, Delaware.

Leonard Soby; Peru, Indiana.

Warner Hoops; York county, Pennsylvania.

F. D. Wilson and G. W. Brandon; Dyer and Montgomery counties, Tennessee.

E. H. Groves and G. P. Dykes; from Terre Haute to Shawneetown and Cairo on both sides of the Wabash.

P. Sessions; Oxford county, Maine.

John L. Butler and David Lewis; Lexington, Kentucky.

Charles C. Rich; Ottawa, Illinois.

W. W. Rust; Worcester county, Massachusetts.

Aaron M. York; Maine.

Asaph Rice; Pontiac, Michigan.

Orson Spencer; New Haven, Connecticut.

Lorin Farr; Connecticut.

Stephen Perry, Amos B. Tomlinson, E. G. Terrill, Amos P. Rogers, Joseph Outhouse and William Bird; Connecticut.

Francis Edwards and Charles Ryan; Jackson county, Tennessee.

Benjamin Kempton; Wheeling to Mount Vernon, Ohio.

Peter Hess, of Philadelphia; Lancaster, Pennsylvania.

Noah Curtis and Luman H. Calkins; Wayne county, New York.

Stratton Thornton and Sandford Porter; South-east part of Illinois and Indiana.

Benjamin Leland and Eden Smith; Erie county, Pennsylvania.

Samuel Swanner; Orleans county, New York.

Samuel Parker; York county, Maine.

Jacob E. Terry and Err Terry; Niagara District, Upper Canada.

Edward P. Duzette and Elisha Edwards; Loraine and Huron counties, Ohio.

Edwin Williams; Hunterdon county, New Jersey.

Jacob G. Bigler; Lewis county, Virginia.

Orlando Hovey; Franklin county, Indiana.

William B. Brink; some place in the interior of Pennsylvania, where the elders have not been.

F. B. Jacaway and Samuel Rowland; Adams county, Ohio.

Moses Tracy; Perry county, Illinois.

Alfred Brown; Chautauque county, New York.

Noah Rogers, Peter Lemons, Joseph Mount, B. W. Wilson, Addison Pratt and John Brown; Vermont.

Samuel C. Brown; to labor on the Temple.

James Carroll; Henry county, Indiana.

Levi Stewart and James Pace; Williamson and Gallatin counties, Illinois.

Edwin Clegg; Rock Island, Illinois.

John Carns; Richmond, Indiana.

Edward Bosley and Rodman Clark; Livingston county, New York.

James Hutchins and Daniel Tyler; Natches, Mississippi.

George M. Chase; Geauga county, Ohio.

John Royce; Singing, New York.

Lyman Whitney; Franklin county, Vermont.

Charles Ryan, Jacob E. Terry, Henry Moore, Samuel P. Carter, William Isherwood, Samuel Rowland, Dorr P. Curtis, Abraham S. Workman, Jeremiah Hatch, James G. Culbertson, Samuel Ferrin, Samuel Crane, David Moore, William Brown, Benjamin Barber, Oliver B. Huntingdon, Edward Clegg, Daniel Mc. Rea, William S. Covert, William B. Brink, James Long and William Empe were ordained elders, with this express injunction, that they quit the use of tobacco, and keep the Word of Wisdom.

Almon W. Babbitt was restored to fellowship by the conference.

Elder Curtis Hodges (who has a wife in this place) was cut off from the church for his anti-christian conduct in Warrick county, Indiana.

Elders James Alread, John Snider, and Aaron Johnson, were appointed to administer baptism for the dead, in the river, while the font could not be used.

President Young instructed the elders not to go from church to church for the purpose of living themselves, or begging for their families, or for preaching; but to go to their places of destination, journeying among the world, and preaching by the way as they have opportunity; and if they get any thing for themselves, they must do it in those churches they shall build up, or from the world, and not enter into other men's labors.

Several elders have been represented to us as having traveled extensively the past season, preaching but little or none, living on the brethren, and begging for their own emolument. Such elders, be they where they may, far or near, are instructed to repair forthwith to Nauvoo, and give an account of their stewardship, and report the amount of leg service performed by them; and on their return be sure to keep out of the churches.

It is wisdom for the elders to leave their families in this place, when they have anything to leave with them; and let not the elders go on their missions, until they have provided for their families. No man need say again, 'I have a call to travel and preach,' while he has not a comfortable house for his family, a lot fenced, and one year's provisions in store, or sufficient to last his family during his mission, or means to provide it.

The Lord will not condemn any man for following counsel, and keeping the commandments; and a faithful man will have dreams about the work he is engaged in. If he is engaged in building the Temple, he will dream about it; and if in preaching he will dream about that, and not, when he is laboring on the Temple, dream that it is his duty to run off preaching, and leave his family to starve; such dreams are not of God.

When I was sick last winter, some of the sisters came and whispered in my ear, 'I have nothing to eat.' Where is your husband? 'He is gone a preaching.' Who sent him? said I; for the Lord never sent him to leave his family to starve.

When the Twelve went to England, they went on a special mission, by special commandment, and they left their families sick and destitute, God having promised that they should be provided for; but God does not require the same thing of the elders now, neither does he promise to provide for their families when they leave them contrary to counsel. The elders must provide for their families.

I wish to give a word of advice to the sisters, and I will give it to my wife. I have known elders who had, by some means, got in debt, but had provided well for their families during their contemplated mission; and after they had taken their departure, their creditors would tease their wives for the pay due from their husbands, till they would give them the last provision they had left them, and they were obliged to subsist on charity, or starve till their husbands returned. Such a course of conduct on the part of the creditor is anti-christian and criminal, and I forbid my wife from paying one cent of my debts while I am absent attending to the things of the kingdom; and I want the sisters to act on the same principle.

Elder Hyde said: If there is an elder who does not provide for his family in the unrighteous mammon, shall we commit to him the true riches, the priesthood, missions, &c.? No!

Elder Woodruff requested the elders to remember in their travels, that there was a printing press in Nauvoo, and that it is in the hands of the church; and wished the elders would procure subscribers for the papers, collect pay for the same, and forward it to the editor in cash.

Elder Kimball instructed the elders, that when they found a place where the people wanted preaching, they must stay themselves and preach, and not run away somewhere else, and write to Nauvoo to have elders sent to the place they had left.

Elders Woodruff and Taylor requested that when the elders had built up a Church, they would write a brief statement of facts, unincumbered with useless matter, and forward their communication to the editor of the Times and Seasons, post paid.

The elders were reminded that they need not expect any attention would be given to unpaid letters directed to the Presidency.

The elders were also reminded, that although they were not sent out to be taught, but to teach; yet if they would prosper in their missions, they must be careful to teach those things alone which would be profitable to their hearers; that they must bear their testimony of the truth of the fulness of the gospel, and preach nothing but faith and repentance to this generation; and that if they presumed to teach to babes those things which belong to men, they might expect to return to Nauvoo as destitute as they went out; but if they adhered closely to the first principles, and taught the 'Word of Wisdom,' more by example than by precept, walking before God and the world, in all meekness and lowliness of heart, living by every word that proceedeth out of the mouth of the Lord, they might expect an abundant harvest, and as doves return to their windows in flocks, when they see the storm approaching, so will multitudes, by listening to their voices, learn of the things which await the earth, and arise and flee, and return unto Mount Zion, and her stakes with them, who shall be seals of their ministry, in the day of celestial light and glory.

BRIGHAM YOUNG, President.

W. Richards, Clerk."

Give a letter of attorney to B. F. Johnson to sell some of the church property in Macedonia.

A conference was held at Batavia, New York, on the 6th and 7th of April. Elder J. P. Greene, president. R. J. Coats, clerk; 11 branches, 167 members, 1 high priest, 48 elders, 2 priests, and 3 teachers were represented in

good standing, a general spirit of inquiry prevailing; 7 elders were ordained. Elder Greene and others delivered addresses to the elders on the signs of the times, the mission of the Prophet, and the building of the Temple.

A conference was also held in the House of the Lord at Kirtland, at which was passed a resolution for the removal of all the Saints in that place to Nauvoo. Elder Lyman Wight, the president, preached several times, and about one hundred apostates, and a few new members, were baptized during the conference.

J. H. Reynolds wrote to Bishop N. K. Whitney on the 7th, as follows:—

"Independence, Mo., April 7, 1843:

Sir:—At the request of Orrin Porter Rockwell, who is now confined in our jail, I write you a few lines concerning his affairs. He is held to bail in the sum of \$5,000, and wishes some of his friends to bail him out; he also wishes some friend to bring his clothes to him; he is in good health and pretty good spirits. My own opinion is, after conversing with several persons here, that it would not be safe for any of Mr. Rockwell's friends to come here, notwithstanding I have written the above at his request; neither do I think bail would be taken (unless it was some responsible person, well known here as a resident of this State). Any letter to Mr. Rockwell (post paid), with authority expressed on the back for me to open it, will be handed to him without delay. In the meantime he will be humanely treated, and dealt with kindly until discharged by due course of law.

Yours, &c.,
J. H. REYNOLDS.

Mr. N. K. Whitney."

The plague appeared at Alexandria, Manshura, and Diamelta, making great ravages.

THE MISSING STEAMER PACIFIC.—The following is an extract from a letter just received by a clergyman in this country from a friend of his in New York, who sailed from Liverpool in the Atlantic on the 6th of February, 14 days after the Pacific had started from the same port:—

"New York, Feb. 26, 1856. Eighteen weary disagreeable stormy days brought us on Sunday morning to New York. The captain, who had crossed the Atlantic 243 times, declared he had never had such a bad trip as this. The ship had scarcely got out of the Mersey when the headwind began increasing to a gale, against which we had to fight until we reached this shore.—

When two days out the fog became so thick that we could not see the length of the vessel. On the third day floating ice began to make its appearance, increasing to such an extent that we could only feel our way. For two days and nights we kept crawling along, the captain hoping to get out of it every moment. Fog, fog, fog! nothing but fog and ice! On the third day, at 7 o'clock in the morning, we saw a spectacle which none on board will ever forget; it was, in fact the finger of Providence, and some more deserving than I and others must have been on board."

[Elders George D. Grant and William H. Kimball were aboard; the son of Pres. H. C. Kimball and brother of Pres. J. M. Grant.]

The whole veil of fog rose like a curtain, and we looked upon an ocean scene beautiful, fearful, and grand. The atmosphere as far as the eye could reach was clear; the sun shone brightly on a continuous chain of icebergs above 100 feet high, intermingled with fields of ice. Chain after chain burst upon the sight, and the sight was awfully impressive. In a less time than it has taken to write this the curtain descended, and all became obscurity again. The captain took the hint and turned his ship towards England for the remainder of the day, and towards the south at night, not resuming his course to America until the following morning. After 18 days, passage we arrived at New York, when we learnt that the Pacific, another steamer belonging to this, which sailed 14 days before us, had not arrived, and I fear she is lost, with all on board. Our ship behaved nobly; nothing broke or strained. It is wonderful how man combines wood and iron to withstand the power of the waves.

WEALTH OF ATLANTIC CITIES.—The wealth concentrated at the great commercial points of the United States is truly astonishing. For instance, one eighth part of the entire property of this country is owned by the citizens of New York and Boston. Boston alone in its corporate limits owns one-twentieth of the property of this entire Union, being an amount equal to the wealth of any three of the New England States, except Massachusetts. In this city is found the richest community, per capita, of any in the United States. The next city in point of wealth, according to its population, is Providence, R. I., which city is the richest in the Union, having a valuation of fifty six millions, with a population of fifty thousand. The bare increase per annum of the wealth of Boston is equal to the entire valuation of many of the minor cities, such as Portland, Salem, New Bedford, Buffalo, Chicago, Louisville, &c.—Boston Traveler.

CAUSE OF THANKSGIVING.—"We thank thee, O Lord," said the preacher, "that thou hast made man in thine own likeness, endowed with faculties to praise and love thee; and that thou hast made woman like unto man, with a little variation—"

"Thank God for the little variation!" shouted a middle-aged deacon, "let us all be thankful."