

THE DESERET NEWS.

Truth and Liberty.

VOL. V.

GREAT SALT LAKE CITY, WEDNESDAY, SEPTEMBER 12, 1855.

NO. 27.

[Copyright Secured.]

HISTORY OF JOSEPH SMITH.

APRIL, 1842.

Saturday, 2.—I paid Hugh Rhodes \$1150 for a farm.

The fourth regiment of the second cohort of the Nauvoo Legion was organized. Jonathan Dunham was elected Colonel, James Brown, Lieutenant-Colonel, and Jesse P. Harmon, Major of the same, consisting of four companies.

Monday, 4.—Transacted business at my house with Josiah Butterfield, concerning the Lawrence estates; and closed a settlement with William Marks in the counting room, and paid him off, principal and interest to the last farthing, for all that myself or the Church had had of him.

Tuesday, 5.—Settled with Brother Niswanger.

Wednesday 6 of April, 1842.—Being the first day of the 13th year of the rise of the Church of Jesus Christ of Latter Day Saints, a Special Conference had been appointed at the City of Nauvoo, but it was so wet and cold, it was not prudent for me to go out, as my health was not good, and I spent the day with my family. Brother Hyrum and Elders Brigham Young, Heber C. Kimball and Willard Richards called on me in the morning, and I gave them instructions how to organize and adjourn the Conference. Before they left Brother Hyrum and the Twelve present, bore testimony that they had never heard me teach any principles but those of the strictest virtue, either in public or private.

Conference Minutes. Special Conference of the Church of Jesus Christ of Latter Day Saints, City of Nauvoo, April 6, 1842.

The day being wet, the First Presidency did not attend, and Elder Page addressed those present upon the subject of the charges against him, and said he would be happy to have an opportunity of laying his statement before the Conference at a convenient time. President William Law, General Bennett, President pro tem, and President Hyrum Smith all spoke upon the subject of military affairs, showing the necessity of a well organized and efficient force; that as we were bound to serve our country, if required, in common with all good citizens, we ought not to be behind any of our neighbors in point of good order, neat uniforms and equipments, and a well organized and thoroughly disciplined Legion.

Thursday, 7.—Conference met. President Joseph Smith had the several quorums put in order and seated. He then made some very appropriate remarks concerning the duties of the Church, the necessity of unity of purpose in regard to the building of the houses, and the blessings connected with doing the will of God, and the inconsistency, folly and danger of murmuring against the dispensations of Jehovah.

He said that the principal object of the meeting was, to bring the case of Elder Page before them; and that another object was, to choose young men and ordain them, and send them out to preach, that they may have an opportunity of proving themselves, and of enduring the tarring and feathering, and such things as those of us who have gone before them have had to endure.

Elder Page having arrived, was called upon, and addressed the congregation in relation to the non-performance of his mission to Jerusalem. He said that when he started with Elder Hyde, joy filled their hearts, and they were aware of the responsibility of their mission. Elder Hyde's vision was that he should be in Jerusalem, alone; Elder Page considered Elder Hyde to be his father and guide in the mission, and felt it his duty to submit to Elder Hyde's opinion in all things: no elders ever were more in concert on a mission, than they were while together. They made a covenant in Quincy to stand by each other while on the mission, that if they were insulted or imposed upon they would stand by each other, even unto death, and not separate unless to go a few miles to preach a sermon, that all moneys should go into one purse, and it did so.

Elder Hyde, in Indiana, first said he would go to visit brother Knight, and that Elder Page should stay and preach; he assented, and went and returned to Indianapolis. Elder Page had a mare given him on account of both. Elder Hyde then took the mare, went on, left his luggage with Elder Page; while away he sold the mare for \$40, and received \$60 more as a donation from the man to whom he sold the mare; he returned, they preached at Dayton and received a handsome contribution. Elder Page preached 16 miles off, and raised a branch, Elder Hyde went to Cincinnati, revised the "Missouri Persecutions," got 2000 copies printed, paid for them, and took part of them with him, and left a large box full and about 150 loose copies with Elder Page. Elder Hyde started for Philadelphia purposing to visit churches on the way: he left Elder Page \$23.31. Elder Page returned to Dayton and Milton, and sold books, with the intention of following Elder Hyde as soon as practicable; but he stayed a day or two too long, and the river closed by the frost, from one to two weeks earlier than usual. Elder Hyde told him, that it was possible they might be from one to two years before they would leave America, as it would take upwards of \$1000 each to take them to Jerusalem and back, that it would

be slow gleaning in England, and assigned this as a reason for not immediately following Elder Hyde, thinking that he would be sure of seeing him in the spring. Elder Page accused himself of not using better economy in proceeding on his journey.

There came out a piece in the paper stating the displeasure of the Lord respecting Elder Hyde and Elder Page, he sat down and wrote a piece to put in the paper, acknowledging the justice of the charge, but wisdom prevented its being published; preached about Washington, &c., gathered funds for the mission in Westchester and in Philadelphia.

Elder Hyde raised funds on behalf of the mission, by applauding Elder Page's talents, wisdom, &c., but they were disappointed in him when they saw him; he raised funds for the mission, the most liberal was in Philadelphia. He intended to sail on the 25th of July, but the brethren said that if he would remain two weeks, they would raise funds for him; they found that it would take longer, and he decided to stay a month, he then received a command through a letter from President Hyrum Smith to an official character in Philadelphia, requesting him to return: he wrote to ascertain the reason but did not get an answer, he was then called in by President Joseph Smith and Elder Brigham Young.

Elder Hyde would often renew the covenant between them to never part with each other in that mission. Elder Page had no blame to attach to Elder Hyde; he supposed he had done right, but if he had been in his place, he would have tarried for him until the spring. The reports of his having apostatized, &c., returned even from this place to New York. Many reproved him for leaving Cincinnati for Dayton.

President Joseph Smith then arose and stated that it was wrong to make the covenant referred to by him; that it created a lack of confidence for two men to covenant to reveal all acts of secrecy or otherwise, to each other, and Elder Page showed a little grannysm. He said that no two men, when they agreed to go together ought to separate, that the prophets of old would not, and quoted the circumstance of Elijah and Elisha, 2d Kings, 2d chapter, when about to go to Gilgal, also when about to go to Jericho, and to Jordan, that Elisha could not get clear of Elijah, that he clung to his garment until he was taken to heaven; and that Elder Page should have stuck by Elder Hyde, and he might have gone to Jerusalem, that there is nothing very bad in it, but by the experience let us profit; again the Lord made use of Elder Page as a scape goat to procure funds for Elder Hyde. When Elder Hyde returns, we will reconsider the matter, and perhaps send them back to Jerusalem; we will fellowship Elder Page until Elder Hyde comes, and we will then weld them together and make them one. A vote was then put and carried that we hold Elder Page in full fellowship.

Voted that Elder Page be sent to Pittsburgh.

Sung a hymn—adjourned for one hour and a half, at one o'clock.

Met agreeable to adjournment—Choir sung a hymn—Prayer by Elder H. C. Kimball.

Elder L. Wight called to know if there were any present of the rough and weak things, who wished to be ordained, and go and preach, who have not been before ordained. Elder L. Wight then addressed those who intended to be ordained, on the subject of their duty and requirements to go and preach.

President Hyrum Smith spoke concerning the elders who went forth to preach from Kirtland, and were afterwards called in for the washing and anointing at the dedication of the House, and those who go now will be called in also, when this Temple is about to be dedicated, and will then be endowed to go forth with mighty power, having the same anointing, that all may go forth and have the same power, the first, second, and so on, of the Seventies and all those formerly ordained. This will be an important and beneficial mission, and not many years until those now sent will be called in again. He then spoke in contradiction of a report in circulation about Elders H. C. Kimball, Brigham Young, himself, and others of the Twelve, alleging that a sister had been shut in a room for several days, and that they had endeavored to induce her to believe in having two wives. Also cautioned the Sisters against going to the Steamboats.

President Joseph Smith spoke upon the subject of the stories respecting Elders Kimball and others, showing the folly and inconsistency of spending any time in conversing about such stories, or hearkening to them, for there is no person that is acquainted with our principles would believe such lies, except Sharp, the editor of the "Warsaw Signal."

Baptisms for the dead, and for the healing of the body must be in the font, those coming into the Church, and those rebaptized, may be done in the river. A box should be prepared for the use of the font, that the clerk may be paid, and a book procured by the moneys to be put therein, by those baptized, the remainder to go to the use of the Temple.

Sung a hymn.

Ordinations to take place tomorrow morning. Baptisms in the font also.

There were 275 ordained to the office of Elder, under the hands of the Twelve, during the conference.

Friday, 8.—Conference assembled. Sung a hymn. Prayer by Elder H. C. Kimball.

Elder Page then addressed the assembly upon several subjects; made many interesting remarks concerning being called to the ministry, labor in the vineyard, &c. Spoke of his own travels and the fruits of his labors as an encouragement to the young elders who were going into the vineyard.

President Joseph Smith said the baptisms would be attended to, also the ordinations.

Sung a hymn.

Elder John Taylor preached a sermon, while the ordinations and baptisms were going on, on the subject of infidelity, showing that the arguments used against the bible were reasonably, scientifically, and philosophically false.

The stand was occupied in the afternoon by Elder Amasa Lyman, who was followed by Elder William Smith; then the Conference closed by the benediction of President Joseph Smith.

JAMES SLOAN, Clerk."

Saturday, 9.—In the morning I attended the funeral of brother Ephraim Marks, and in the evening attended city council.

The following brief extract is from Elder Wilford Woodruff's Journal:—

"The Saints in Nauvoo assembled at the house of President Marks, at an early hour in the morning, to pay their last respect to the body of Ephraim Marks, son of President William Marks, who died on the evening of the 7th. A large procession formed and walked to the grove, where a numerous congregation had assembled. President Joseph Smith spoke upon the occasion with much feeling and interest. Among his remarks he said, "It is a very solemn and awful time. I never felt more solemn; it calls to mind the death of my oldest brother, Alvin, who died in New York, and my youngest brother, Don Carlos Smith, who died in Nauvoo. It has been hard for me to live on earth and see these young men upon whom we have leaned for support and comfort taken from us in the midst of their youth. Yes it has been hard to be reconciled to these things. I have sometimes thought that I should have felt more reconciled to have been called away myself if it had been the will of God; yet I know we ought to be still and know it is of God, and be reconciled to His will; all is right. It will be but a short time before we shall all in like manner be called: it may be the case with me as well as you. Some have supposed that brother Joseph could not die; but this is a mistake: it is true there have been times when I have had the promise of my life to accomplish such and such things, but, having now accomplished those things, I have not at present any lease of my life, I am as liable to die as other men.

I can say in my heart that I have not done anything against Ephraim Marks that I am sorry for, and I would ask any of his companions if they have done anything against him that they are sorry for, or that they would not like to meet and answer for at the bar of God, if so, let it prove as a warning to all to deal justly before God, and with all mankind, then we shall be clear in the day of judgment.

When we lose a near and dear friend, upon whom we have set our hearts, it should be a caution unto us not to set our affections too firmly upon others, knowing that they may in like manner be taken from us: Our affections should be placed upon God and his work, more intensely than upon our fellow beings."

Sunday, 10.—I preached in the grove, and pronounced a curse upon all adulterers, and fornicators, and unvirtuous persons, and those who have made use of my name to carry on their iniquitous designs.

The following brief synopsis is from the journal of Elder Wilford Woodruff:—

Joseph the Seer arose in the power of God,—reproved and rebuked wickedness before the people, in the name of the Lord God. He wished to say a few words to suit the condition of the general mass—and I shall speak with authority of the priesthood in the name of the Lord God, which shall prove a savor of life unto life, or of death unto death. Notwithstanding this congregation profess to be saints, yet I stand in the midst of all characters and classes of men. If you wish to go where God is, you must be like God, or possess the principles which God possesses, for if we are not drawing towards God in principle we are going from him and drawing towards the devil. Yes I am standing in the midst of all kinds of people.

Search your hearts, and see if you are like God. I have searched mine, and feel to repent of all my sins.

We have thieves among us, adulterers, liars, hypocrites. If God should speak from heaven he would command you not to steal, not to commit adultery, not to covet, nor deceive, but be faithful over a few things. As far as we degenerate from God, we descend to the devil and lose knowledge, and without knowledge we cannot be saved, and while our hearts are filled with evil, and we are studying evil, there is no room in our hearts for good, or studying good. Is not God good? Then you be good; if he is faithful, then you be faithful. Add to your faith virtue, to virtue, knowledge, and seek for every good thing.

The Church must be cleansed, and I proclaim against all iniquity. A man is saved no faster than he gets knowledge, for if he does not get

knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power, than many men who are on the earth. Hence it needs revelation to assist us, and give us knowledge of the things of God.

What is the reason that the priests of the day do not get revelation? They ask only to consume it upon their lust. Their hearts are corrupt, and they cloak their iniquity by saying there are no more revelations. But if any revelations are given of God, they are universally opposed by the priests and christendom at large, for it reveals their wickedness and abominations.

Many other remarks of interest were made."

Monday, 11.—I was at the Lodge, and at home.

[From the "Westfield Messenger."]

"Mr. Horace Palmer, who was on his way from Dunkirk to Westfield, about three o'clock this morning, states that when about three miles from Dunkirk he was suddenly surrounded by a painful vivid light proceeding from a quantity of jelly-like substance, which fell on and about him, producing a sulphurous smell, a difficulty of breathing and a severe sensation of heat. As soon as he could so far recover from his astonishment as to look up, he saw the body of a terrific meteor passing above him and appearing to be about a mile high. Its size appeared to be three or four feet in diameter, and nearly a mile in length. Its dimensions soon varied, becoming at first broader, and then diminishing to one fourth less than its former size, when it apparently separated in pieces, and fell to the earth; and immediately after he heard the explosion, which he says was tremendous.

When Mr. Palmer arrived at Westfield, his face had the appearance of being severely scorched, and his eyes were much affected, and he did not recover for two or three days. Mr. Palmer is reputed to be a man of integrity and of temperate habits; and his story, though marvellous, is generally believed.

The meteor was seen by several other people, who speak of luminous bodies being detached from it. Its progress was attended by a noise similar to that of a train of cars on a railroad.

A man who saw it from Salem, represents it to have been of dimensions much larger than described by Mr. Palmer. The report of the explosion was heard also at Buffalo."

Tuesday, 12.—I attended the meeting of the Lodge. The Twelve, namely, Brigham Young, Heber C. Kimball, Orson Pratt, William Smith, Wilford Woodruff, John Taylor, John E. Page, and Willard Richards, clerk, assembled in the lodge room at four o'clock p.m., and appointed John Taylor, Brigham Young, and Heber C. Kimball, a committee to make arrangements for the payments due from President Smith as Trustee in Trust, to Mr. Wilkie, and voted that Randolph Alexander go on a mission south to preach the gospel. Also voted that the Twelve unite their influence to persuade the brethren to consecrate all the old notes, deeds, and obligations which they hold against each other, to the building of the Temple in Nauvoo, and that Willard Richards write an Epistle in the name of the Twelve on that subject, and publish it in the Times and Seasons, which he did as follows:—

"AN EPISTLE OF THE TWELVE TO THE SAINTS IN AMERICA, GREETING:

BELOVED BRETHREN:—

We have whereof to congratulate you at the present time, as we have the opportunity from day to day to witness the progress of the building of the Temple of the Lord in this city, and which is and must be accomplished by the united exertions of the labors of the brethren who reside here, and the tidings and contributions of those who are scattered abroad in the different states.

In this glorious object the hearts of all the faithful are united, the hands of the laborer are made strong continually, and the purse strings of the more opulent are unloosed, from time to time, to supply those things which are necessary for upraising the stones of this noble edifice; and it may truly be said that the blessing of the Lord is upon his people; we have peace without, and love within the borders of our beautiful city;—beautiful, indeed, for situation is Nauvoo; the crown of the great valley of the Mississippi, the joy of every honest heart.

Although all things are more prosperous concerning the Temple, than at any former period, yet the Saints must not suppose that all is done, or that they can relax their exertions and the work go on. It is a great work that God has required of his people, and it will require long and unwearied diligence to accomplish it; and redoubled diligence will be necessary with all, to get the building inclosed before another winter, so that the joiner can be employed during the cold weather; and we would again call upon all the Saints abroad to unite in making their deposits in banks known to be good and safe, and forward their certificates to the Trustee in Trust, as speedily as possible; when trusty men are not coming immediately to this place who can bring your offerings. All will want the privileges and blessings of the sanctuary, when it is completed; and all can have their wishes; but they can obtain them only by faithfulness and diligence in striving to build.

We praise our God for the liberality which has