

Smith is that personage, through whom the God of heaven has revealed his will to man in this last dispensation.

"There is no man who has power over the spirit, to retain the spirit," therefore in the sequel, I gave them an Indian anecdote.

June 9th, 10th, and 11th, we held a conference in Dyer county. Among others I preached on Sunday to a large attentive congregation. There were mob spirits present, but the Lord gave me perfect liberty, and I thereby obtained complete audience, for near two hours: As servants of God and brethren together, we truly rejoiced, and each could with one of old exclaim, "I know that my Redeemer lives."—We bore testimony to the truth with great assurance, while Satan's host trembled. I selected the 23d chapter of Luke as a foundation for some remarks. We had hitherto been prevented from circulating General Smith's views. A lawyer by the name of Fitzgerald, in Paris, Tenn., declared that if we did circulate them, that we would thereby violate a statute of the State, and he would volunteer his services to prosecute us. We did not believe by circulating the views, that we would in that act violate any law whatever, but we knew that it would be so construed, and as our instructions from the Prophet, and other authorities of the church had ever been, never to violate the laws of any land where we were, but to be subject to them in all cases; (also Book of Covenants page 136.) We therefore desisted; thus sacrificing our liberty as American citizens: But to my great satisfaction the opportunity now offered, for me to lay before the people, the real character and principles of Joseph Smith the Prophet. This I most cordially embraced, while indeed I considered it the greatest honor that could have been conferred upon me, to speak in justice and truth, arraying myself against King Diabolus, to defend the slandered character of the most honorable, the greatest man on earth. Him whom the Lord delights to honor! At the same moment realizing the blessing I had received from his mouth a few hours before I left home. I bore my testimony to facts that I knew; then noticed the situation with the apparent humility of our *Pilgrim fathers* in 1620, when they framed the first American constitution, they who had fled from religious intolerance, choosing to dwell among the rude untutored savages, rather than enjoy all the prisons and bloodshed of old Mother Rome in Europe. Having arrived at Plymouth weighed down under oppression, they assembled in a body politic, where 41 of them entered into a compact for humanity's sake. But alas! in 1635, puffed up with bigotry, and led

by superstition, they soon clothed the infant Protestant colony in blood: and all done by Orthodox Christians too. Having laid this subject before them in a plain and simple manner showing the effect of violating a sacred compact.

I then called their attention to the murders and robberies committed on our people, in this once happy land, merely on account of the religion. I warned them against tolerating such cruel deeds; and laid in short, General Smith's claims before them. The Lord blessed us abundantly at this meeting. We baptized six, and ordained one elder. From this conference I came home on business, but have learned, that several have since been added to the same branch by baptism.

Yours,
A. YOUNG.

November, 1844.

NEW AND INTERESTING DISCOVERIES IN SOUTH AMERICA.

The National Intelligencer contains a long letter from Mr. Prickett, at Lima, commenting upon the discoveries of extraordinary ruins said to have been found by Judge Neito in the province of Chichapoyas, while on an exploring expedition. In making a survey of the country, he found, at Cenlap, a building of the most extraordinary character, which he describes a wall of hewn stone 560 feet in width, 3,600 feet in length, and 150 feet high:

"This edifice being solid in the interior for the whole space contained within 5,376,000 feet circumference, which, it has to the before mentioned height of 150 feet, is solid and levelled; and upon it there is another wall of 300,000 feet in circumference in this form, 600 feet in length, and 500, in breadth, with the same elevation (150 feet) of the lower wall, and, like it, solid and levelled to the summit. In this elevation, and also in that of the lower wall are a great many habitations or rooms of the same hewn stone, 18 feet long, and fifteen wide and in these rooms, as well as between the dividing walls of the great wall, are found neatly constructed niches, a yard broad or deep, in which are found bones of the ancient dead, some naked and some in cotton shrouds or blankets of a firm texture, though coarse, and all worked with borders of different colors. If this description is authentic—and we have no reason to doubt it—this must be the greatest building in the world in point of size. We know of nothing in Egypt or Persia to equal it. From the description it must have been a vast tomb, but whether erected by the Indians before the Spanish discovery, or by remoter generations, cannot be decided; yet the Judge says that the ingenious and highly wrought spec-

mens of workmanship, the elegance of the cutting of some of the hardest stone, the ingenuity and solidity of the gigantic work, all in stone; the elegant articles of gold and silver, and the curiously wrought stones found in the mounds, all satisfy him that that territory was occupied by an enlightened nation, which declined in the same manner as others more modern, as Babylon, Balbec, and the cities of Syria; and this, he says, is evidently the work of people from the old world, as the Indians have no instruments of iron to work with."

DISINTERMENT OF NINEVEH.

Our exchanges contain notices of letters received in Paris from Constantinople, dated July. The letters contain interesting information relative to M. Botta's recent discoveries at Khorsahad, near Nineveh; Eugene Flandin, an artist, has been sent out by the French government for the purpose of making drawings of the excavations which are actively going on. Botta has discovered two doors uniformly adorned with bas relief; on one side is represented a colossal bull, with a human head, and on the other a human figure with an eagle's head and wings. These doors are fifteen feet in height, and they open into a hall 120 feet long. The only wall which is yet cleared from rubbish, that on the South side, is covered with a series of bas reliefs, representing battles, explained by inscriptions. The hill on which this building stands is surrounded by a stone wall, with bastions. Botta is actively exploring these ruins; he has fifty laborers at work, and it is hoped that in the space of ten months he will lay open the whole. He has ascertained that there is, on the direct road from Nineveh to Khorsahad, a chain of hills covered with brick and marble bearing inscriptions. He infers that these hills were formerly the bases of palaces, and that Khorsahad was a fortress situated at one end of the city. The quadrangular space, which is surrounded by the wall, and which contains the hill of Jonah, has hitherto been supposed to include the whole extent of the city of Nineveh. But M. Botta considers it more probable that this space was only the great court of the place, whilst the city extended as far as the hill of Khorsahad, a distance of five caravan stages. This conjecture accords with the possibility of the prophet Jonah having wandered for three days about the city, which would be incomprehensible if the limited space of the quadrangle on the Tigris be supposed to have been the whole extent of the city.—*Bulletin.*

Nauvoo, Nov. 23, 1844.

Resolved, by the High Council that Amos B. Tomlinson, Ebenezer Robinson and wife, be cut off from the church of Jesus Christ of Latter-day Saints, for apostacy; and notice of the same published in the Times and Seasons.

C. C. PENDLETON, Clerk.

Nauvoo, Nov. 3, 1844.

The hand of christian fellowship was this day withdrawn from Dr. Josiah Ells, until he shall reform in principles of faith; and notice thereof to be given in the Times and Seasons. Done by action of the High Council.

C. C. PENDLETON, Clerk.

APOSTROPHE TO GOLD.

God of the craven heart! Idol of millions, how splendid are thy temples, how zealous are thy worshippers! They gather around thy smile in the morning, they leave not thy devotions at midnight! Thou smilest upon them and they grow mad in the midst of their palaces. They make themselves monarchs in fancy and conquerors in dreams. Who can withstand thee? Thou leadest the feet of beauty, thou directest the arm of the brave! thy pathway is the pathway of triumphs, thy presence the solace of power! Thou silenced the voice of eloquence when the Macedonian held thee up glittering before the eye of the orator; and the mistress of the world rose before thee in the balance! Disposer of empires! thou spreadest over the world. Thy spell nerved the assassin, and urged on the betrayer. Thy yellow visage incited the spoiler when he sought thee on the crimson field, and made himself red in the carnage. In all ages thou hast triumphed. Whether in the thirty pieces rewarding a Judas, or the sparkling crown on the brow of a tyrant; always alike invincible. The man of business bows obsequiously to thee. The man of fashion falls before thee, and the miser clutches thy garment as though it were the curtains of heaven! Thou hast a retinue of coaches, and an army of slaves! Thou hast a goal of a splendid misery, where the guilt makes her alliance with death! The virgin at the sanctuary fears not thy footsteps, and the shorn priest flies not the power of thy magic.—*Ossian.*

A miser who heaps treasure which he never means to spend, is as idly employed as one who lays his purse before a looking glass, and sits all day contemplating the useless duplicate of his wealth.