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HISTORY OF JOSEPH SMITH.

JULY, 1843.

About 4 p.m., Elders Brigham Young, W. Woodruff, Geo. A. Smith and Eli P. Maginn started on the steamer Rapids on their eastern mission.

Saturday, 8.—Municipal court sat, and approved of the copies of the evidence heard on the habeas corpus, and revised it for the press. In the afternoon, Shadrack Roundy started with the affidavits of Hyrum Smith, P. P. Pratt, B. Young, L. Wight, and G. W. Pitkin to carry to the Governor.

Bishop Miller arrived from the Pinery, with 157,000 feet of lumber, and 70,000 shingles for the Temple.

Elders Young, Woodruff and Smith arrived at Saint Louis, and reshipped on board the Lancet for Cincinnati.

Sunday, 9.—Meeting at the Grove in the morning; I addressed the Saints; the following is a brief synopsis, as reported by Dr. Willard Richards:—

"Joseph remarked that all was well between him and the heavens—that he had no enmity against any one; and as the prayer of Jesus, or his pattern, so prayed Joseph, 'Father, forgive me my trespasses as I forgive those who trespass against me.' for I freely forgive all men. If we would secure and cultivate the love of others, we must love others, even our enemies, as well as friends.

Sectarian priests cry out concerning me, and ask 'why is it this babbler gains so many followers, and retains them?' I answer, it is because I possess the principle of love; all I can offer the world is a good heart and a good hand.

The Saints can testify whether I am willing to lay down my life for my brethren. If it has been demonstrated that I have been willing to die for a Mormon, I am bold to declare before heaven that I am just as ready to die in defending the rights of a Presbyterian, a Baptist, or a good man of any other denomination; for the same principle which would trample upon the rights of the Latter Day Saints would trample upon the rights of the Roman Catholics, or of any other denomination who may be unpopular, and too weak to defend themselves.

It is a love of liberty which inspires my soul, civil and religious liberty to the whole of the human race; love of liberty was diffused into my soul by my grandfathers, while they dandled me on their knees; and shall I want friends? No.

The inquiry is frequently made of me, 'Wherein do you differ from others in your religious views?' In reality and essence we do not differ so far in our religious views, but that we could all drink into one principle of love. One of the grand fundamental principles of Mormonism is to receive truth, let it come from whence it may.

We believe in the great Eloheim, who sits enthroned in yonder heavens; so do the Presbyterians. If a skillful mechanic, in taking a welding heat, uses borax, alum, &c., and succeeds in welding together iron or steel more perfectly than any other mechanic, is he not deserving of praise? And if by the principles of truth I succeed in uniting all denominations in the bonds of love, shall I not have attained a good object?

If I esteem mankind to be in error, shall I bear them down? No; I will lift them up, and in their own way too, if I cannot persuade them my way is better; and I will not seek to compel any man to believe as I do, only by the force of reasoning; for truth will cut its own way. Do you believe in Jesus Christ and the gospel of salvation which he revealed? So do I. Christians should cease wrangling and contention with each other, and cultivate the principles of union and friendship in their midst; and they will do it before the millennium can be ushered in, and Christ takes possession of his kingdom.

'Do you believe in the baptism of infants?' asks the Presbyterian. No. 'Why?' Because it is nowhere written in the Bible: circumcision is not baptism. Neither was baptism instituted in the place of circumcision. Baptism is for remission of sins. Children have no sins: Jesus blessed them and said, 'Do what you have seen me do.' Children are all made alive in Christ, and those of riper years through faith and repentance.

So far we are agreed with other Christian denominations; they all preach faith and repentance. The gospel requires baptism by immersion for the remission of sins, which is the meaning of the word in the original language, viz., to bury or immerse.

We ask the sects, Do you believe this? They answer, no. I believe in being converted. I believe in this tenaciously; so did the Apostle Peter, and the disciples of Jesus; but I further believe in the gift of the Holy Ghost by the laying on of hands. Evidence by Peter's preaching on the day of Pentecost, Acts 2, 38; might as well baptize a bag of sand, as a man, if not done in view of the remission of sins, and getting of the Holy Ghost. Baptism by water is but half a baptism, and is good for nothing without the other half, that is, the baptism of the Holy Ghost.

I am free to-day; messengers have returned with offers of peace from the Governor. The Savior says, 'Except a man be born again of water and of the Spirit, he can in no wise enter into the kingdom of heaven.' 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed,' according to Galatians, 1 ch. 8 v. 12.

This morning, Esquire Patrick and Col. Markham returned from Springfield. Markham stated that on the 4th they drove to Beardstown, hired fresh horses and got to Springfield, 124 miles, about 7 on the morning of the 5th in advance of the Carthage mail, carrying Reynolds and Wilson, about two hours, and ready to see the Governor with the documents. The affidavits were in the possession of Cyrus Walker, who refused to give them up, on account of a political squib in the State Register, charging Walker with making capital stock out of my arrest, to favor his election to Congress. Markham then demanded them as my agent, telling him that if he would not give them up, he would take them from him. Walker then turned and said, 'I will do my duty, if it takes my head, and then went with him and delivered the papers to the Governor. When they received the decision of the Governor, started on their return home. When they returned to Rushville, they learned that Gen. Moses Wilson had been staying there two or three weeks, with ten or twelve men, waiting for an opportunity of transporting me to Jackson county, and had only left there the morning previous, when they learned the decision of Governor Ford.

In the evening, Shadrack Roundy started for Springfield, to carry further affidavits and see Gov. Ford.

Monday, 10.—I rode out with Emma to the farm.

The following piece of poetry was composed by Miss Eliza R. Snow, on the occasion of my late arrest:—

Like bloodhounds fiercely prowling,
With pistols ready drawn—
With oaths like tempests howling,
Those kidnappers came on.

He bared his breast before them,
But as they hurried near,
A fearfulness came o'er them—
It was the coward's fear.

Well might their dark souls wither,
When he their courage dared—
Their pity fled, O whither,
When he his bosom bared?

"Death has to me no terrors,"
He said; "I hate a life
So subject to the horrors
Of your ungodly strife.

What means your savage conduct?
Have you a lawful writ?
To any LEGAL process
I cheerfully submit."

"Here," said these lawless ruffians,
"Is our authority,"
And drew their pistols nearer
In rude ferocity.

With more than savage wildness—
Like hungry beasts of prey,
They bore, in all his mildness,
The man of God away!

With brutish haste they tore him
From her he loves so well,
And far away they bore him,
With scarce the word "farewell!"

Their hearts are seats where blindness
O'er foul corruption reigns—
The milk of human kindness
Flows not within their veins.

Their conduct was unworthy
The meanest race of men;
'Twould better fit the tiger
Emerging from its den!

Missouri! O Missouri!
You thus prolong your shame,
By sending such as Reynolds
Abroad, to bear your name.

Could Jackson County furnish
No tamer shrub than he?
Must legal office burnish
Such wild barbarity?

Go, search the rudest forests,
The panther and the bear
As well would grace your suffrage—
As well deserve a share.

Then might the heartless Wilson,
Thy shame, O Illinois!
Become confederate with them,
And teach them to destroy.

So much ferocious nature
Should join the brutish clan,
And not disgrace the features
That claim to be a man.

But hear it, O Missouri!
Once more "the prophet's free"—
Your ill-directed fury
Brings forth a "jubilee."

Tuesday, 11.—I rode out with my family in the carriage.

Wednesday, 12.—I received the following revelation in the presence of my brother Hyrum and Elder William Clayton:—

"Verily thus saith the Lord, unto you my servant Joseph, that inasmuch as you have inquired of my hand, to know and understand wherein I the Lord justified my servants, Abraham, Isaac, and Jacob, as also Moses, David and Solomon my servants, as touching the principle and doctrine of their having many wives and concubines: Behold! and lo, I am the Lord thy God, and will answer thee as touching this matter: therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those, who have this law revealed unto them, must obey the same; for behold! I reveal unto you a new and an everlasting covenant, and if ye abide not that covenant, then are ye damned; for no one can reject this covenant, and be permitted to enter into my glory, for all who will have a blessing at my hands, shall abide the law which was appointed for that blessing, and the conditions thereof, as was instituted from before the foundation of the world: and as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof, must, and shall abide the law, or he shall be damned, saith the Lord God.

And verily I say unto you, that the conditions of this law are these: all covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made, and entered into, and sealed, by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment, through the medium of mine anointed, whom I have appointed on the earth to hold this power, (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time, on whom this power and the keys of this Priesthood are conferred) are of no efficacy, virtue or force, in and after the resurrection from the dead; for all contracts that are not made unto this end, have an end when men are dead.

Behold! mine house is a house of order, saith the Lord God, and not a house of confusion. Will I accept of an offering, saith the Lord, that is not made in my name! Or, will I receive at your hands, that which I have not appointed! And will I appoint unto you, saith the Lord, except it be by law, even as I and my father ordained unto you, before the world was! I am the Lord thy God, and I give unto you this commandment, that no man shall come unto the Father, but by me, or by my word, which is my law, saith the Lord; and everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me, or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God: for whatsoever things remaineth, are by me; and whatsoever things are not by me shall be shaken and destroyed.

Therefore, if a man marry him a wife in the world, and he marry her not by me, nor by my word; and he covenant with her, so long as he is in the world, and she with him, their covenant and marriage is not of force when they are dead, and when they are out of the world, therefore, they are not bound by any law when they are out of the world, therefore, when they are out of the world they neither marry, nor are given in marriage, but are appointed angels in heaven, which angels are ministering servants, to minister for those, who are worthy of a far more, and an exceeding, and an eternal weight of glory; for these angels did not abide my law, therefore they cannot be enlarged, but remain separately, and singly, without exaltation, in their saved condition, to all eternity, and from henceforth are not Gods, but are angels of God forever and ever.

And again, verily I say unto you, if a man marry a wife, and make a covenant with her for time, and for all eternity, if that covenant is not by me or by my word, which is my law, and is not sealed by the Holy Spirit of promise, through him whom I have anointed and appointed unto this power, then it is not valid, neither of force, when they are out of the world, because they are not joined by me, saith the Lord, neither by my word; when they are out of the world, it cannot be received there, because the angels and the Gods are appointed there, by whom they cannot pass; they cannot, therefore, inherit my glory, for my house is a house of order, saith the Lord God.

And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power, and the keys of this priesthood, and it shall be said unto them, ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrec-

tion; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights, and depths, then shall it be written in the Lamb's book of life, that he shall commit no murder, whereby to shed innocent blood; and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be full of force when they are out of the world, and they shall pass by the angels, and the Gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds for ever and ever.

Then shall they be Gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be Gods, because they have all power, and the angels are subject unto them.

Verily, verily I say unto you, except ye abide my law, ye cannot attain to this glory; for strait is the gate, and narrow the way, that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world, neither do ye know me. But if ye receive me in the world, then shall ye know me, and shall receive your exaltation; that where I am, ye shall be also. This is eternal life, to know the only wise and true God, and Jesus Christ whom he hath sent. I am He. Receive ye, therefore, my law. Broad is the gate, and wide the way that leadeth to the death; and many there are that go in thereat; because they receive me not, neither do they abide in my law.

Verily, verily I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder, wherein they shed innocent blood,—yet they shall come forth in the first resurrection, and enter into their exaltation; but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan, unto the day of redemption, saith the Lord God.

The blasphemy against the Holy Ghost which shall not be forgiven in the world, nor out of the world, is in that ye commit murder, wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God; and he that abideth not this law, can in no wise enter into my glory, but shall be damned, saith the Lord.

I am the Lord thy God, and will give unto thee the law of my Holy Priesthood, as was ordained by me, and my Father, before the world was. Abraham received all things, whatsoever he received by revelation and commandment, by my word, saith the Lord, and hath entered into his exaltation, and sitteth upon his throne.

Abraham received promises concerning his seed, and of the fruit of his loins,—from whose loins ye are, viz., my servant Joseph,—which were to continue, so long as they were in the world; and as touching Abraham and his seed, out of the world, they should continue; both in the world and out of the world should they continue as innumerable as the stars, or if ye were to count the sand upon the sea shore, ye could not number them. This promise is yours, also, because ye are of Abraham, and the promise was made unto Abraham, and by this law are the continuation of the works of my Father, wherein he glorifieth himself. Go ye, therefore, and do the works of Abraham;—enter ye into my law, and ye shall be saved. But if ye enter not into my law, ye cannot receive the promises of my Father, which he made unto Abraham.

God commanded Abraham, and Sarah gave Hagar to Abraham, to wife. And why did she do it? Because this was the law, and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises. Was Abraham, therefore, under condemnation? Verily, I say unto you, Nay; for I the Lord commanded it. Abraham was commanded to offer his son Isaac; nevertheless, it was written, thou shalt not kill. Abraham, however, did not refuse, and it was accounted unto him for righteousness.

Abraham received concubines, and they bare him children, and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law; as Isaac also, and Jacob did none other things than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones; and are not angels, but are Gods.

David also received many wives and concubines, as also Solomon, and Moses my servant; as also many others of my servants, from the beginning of creation until this time; and in nothing did they sin, save in those things which they received not of me.

David's wives and concubines were given unto him, of me, by the hand of Nathan, my servant, and others of the prophets who had the keys of this power; and in none of these things did he sin against me, save in the case of Uriah and his wife; and, therefore, he hath fallen from his exaltation, and received his portion; and he shall not inherit them out of the world, for I gave them unto another, saith the Lord.

I am the Lord thy God, and I gave unto thee,