

# THE DESERET NEWS.

Truth and Liberty.

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## DESERET NEWS:

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### HOME, SWEET, SWEET HOME.

AS SUNG BY WM. C. DUNBAR.

The faithless may dream of a far distant land,  
Where the gold sparkles bright, on a fair sunny strand;  
But the spirit of wealth, like a phantom will roam  
Till they're lured far away, from the Saints' lovely home!

Home, home, sweet, sweet home—  
There's no place on earth, like our own mountain home!

Ah, their friends they will think of in hopeless despair,  
When the shade of their day-dream's dissolved in air,  
And the spirit is fled, but in days past said "come,"  
Will leave them in sorrow, far, far from their home.

Home, home, sweet, sweet home—  
Ah, who would give gold-bartered wealth for their home?

We've wealth in our cornfields, the gold mines can't give;  
And health in the water, and air breeze to live;  
Then who would exchange for a king's palaced dome,  
With his minions and power, our own peaceful home?

Home, home, sweet, sweet home—  
With friends, wives, and children, our own mountain home!

Then let us still live, where the fountain of love  
Flows with life-giving Truth, from the mansions above;  
In Ephraim's fat valleys, where fear will ne'er gloom!  
The day-star of hope, of her glory to come!

Home, home, sweet, sweet home—  
Ah, who would exchange for this world, their home?  
G. S. L. City, Theatre, 1854. LYON.

LITERARY LABOR.—Sir Edward Bulwer Lytton, in a Lecture, lately, in England, gave the following history of his literary habits:

"Many persons seeing me so much engaged in active life, and as much about the world as if I had never been a student, have said to me:

"When do you get the time to write all your books? How on earth do you contrive to do so much work?"

"I shall perhaps surprise you by the answer I make. The answer is this: 'I contrive to do so much by never doing too much at a time.' A man to get through work well, must not overwork himself—or, if he do too much to-day, the reaction of fatigue will come, and he will be obliged to do too little to-morrow. Now, since I began really and earnestly to study, which was not till I left college and was actually in the world, I may, perhaps say, that I have gone through as large a course of general reading as most men of my time. I have traveled much—I have mixed much in politics, and in the various business of life, and, in addition to all this I have published somewhere above sixty volumes, some upon subjects requiring much special research. And what time do you think, as a general rule I have devoted to study—to reading and writing? Not more than three hours a day; and when Parliament is sitting, not always that. But then during those hours I have given my whole attention to what I was about."—[Ex.]

THE TRIBUNE'S PRESS ROOM.—The foreman of the New York Tribune gives a statement of what was done in the press room of that establishment on Thursday and part of Friday, the 26th and 27th ult. They commenced at 4 o'clock a.m., on Thursday, and in thirty hours had printed and mailed one hundred and eighty-two thousand four hundred copies of the Tribune, or three hundred and sixty-four thousand eight hundred impressions. By far the larger portion of the blank paper was received during Thursday forenoon, and of course had to be wet and turned. Had this paper been all in one pile it would have reached the height of seventy feet; its weight, when mailed, would be about twenty-two thousand eight hundred pounds—in cubical measurement, about seven hundred and five feet and a half—its superficial measurement, if all spread out, would be about forty-two and a quarter acres—the lineal measurement would reach about one hundred and twenty-six and two-third miles.

TO FIX CARPETS ON FLOORS.—A correspondent, in writing from Florence, says—"Here iron rings are fastened in the floors, when the carpets are laid, and they have large hooks in the binding, for which these rings are eyes; so that there is no taking out and nailing in of tacks, and carpets are raised and laid as noiselessly and easily as bed covers."—[Family Herald.]

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## HISTORY OF JOSEPH SMITH.

APRIL, 1841.

[From the "Millennial Star" of April, 1841.]

### "DIFFERENCE BETWEEN THE BAPTISTS AND LATTER-DAY SAINTS, FROM THE 'NORTH STAFFORDSHIRE MERCURY.'"

"SIR,—In a late publication, you reported the case of some persons who were taken before T. B. Rose, Esq., for disturbing a congregation of 'Latter-day Saints,' or believers in the 'Book of Mormon.' A teacher of that sect, on being asked by the magistrate wherein they differed from the Baptists, replied, 'In the laying on of hands;' but declined making an honest confession of those peculiarities which separate them as widely from the Baptists, as from every other denomination of the Christian church. This was certainly prudent; but as the Baptists feel themselves dishonored by such an alliance, they would be unjust to themselves were they to leave unanswered such a libel upon their denomination. The following very prominent marks of difference will enable your readers to judge for themselves.

"1.—The Saints admit all persons indiscriminately to baptism, encouraging them to pass through that rite, with the promise that great spiritual improvement will follow. They baptize for remission of sins, without waiting for credible evidence of repentance for sin. But the Baptists admit none to that ordinance who do not exhibit this qualification in the most satisfactory manner; and if they found a candidate looking to the water of baptism as having virtue to cleanse him from sin, he would be put back until better instructed.

"2.—After baptism the Saints kneel down, and their priest, laying on his hands, professes to give them the Holy Ghost. If effects similar to those produced by the laying on of the Apostles' hands were seen to follow, scepticism must yield to the force of such evidence; but in their case no such effects are produced; the baptized sinner is a sinner still, though flattered and deluded with the epithet 'Latter-day Saint.' The Baptists regard such mummery with as much disgust as all Christians do.

"3.—Having, as they suppose, the extraordinary gifts of the Spirit, the Saints consistently pretend to have the power of working wonders, and profess to heal the sick with holy oil; also to the power of prophecy. As most moral evils bring with them their own remedy, these lofty pretensions will ruin them in due time, by opening the eyes of the most deluded, as in the case of the countless sects of impostors who have appeared upon the stage before them. It need not be added, that the Baptists stand far removed from such conceits, and have no part in them.

"4.—Not satisfied with the Bible as a complete revelation from God, the 'Latter-day Saints' have adopted a romance written in America, as a fresh revelation, and have added a trashy volume of 600 pages to that Book, which we are forbidden to add to, or take from, under the most awful penalties! But even this is not enough for their impious presumption. They have published a monthly magazine, in which 'new revelations' are served up fresh as they arrive, for the use of all who can swallow them. The disgust with which the Baptists regard such a melancholy exhibition of human folly and wickedness, separates them to an impassable distance from such people.

"5.—In order to carry on this order of things, the Latter-day Saints have appointed two Priesthoods. 'The lesser, or Aaronic Priesthood, is to hold the keys of the ministering of angels, and to administer in outward ordinances. The power and authority of the higher, or Melchisedec Priesthood, is to hold the keys of all the spiritual blessings of the Church—to have the privilege of receiving the mysteries of the Kingdom of Heaven—to have the heavens opened to them—to commune with the general assembly and Church of the First-born; and to enjoy the communion and presence of God the Father, and of Jesus the Mediator of the new covenant' (see page 13). So that in this wonderful priesthood, they have provided for an ample supply of new things in endless variety, and without end, from the hands of wretched men, who blasphemously aspire to a dignity which belongs alone to Him who is the only 'Priest for ever after the order of Melchisedec.'"

"The fear of trespassing upon your valuable columns, Mr. Editor, prevents my enlarging upon these and very many other points of difference; but enough has been done to shew your readers, that no two sects can differ more widely from each other, than the Baptists and Latter-day Saints; and that to confound them in any way together is not only unjust to the former, but involves them in the disgrace of being partakers in a bold imposition, or a pitiable delusion, which they regard with equal abhorrence and disgust.

"A BAPTIST."

"Hanley, Feb. 16, 1841."

The foregoing article attempts to show the difference between the Baptists and Latter-day Saints. We will now attempt to show the difference between the Baptists and Former-day

1st.—The Former-day Saints baptized for remission of sins, Acts ii, 38. The Baptists baptize those only who are supposed to have their sins forgiven before they are baptized.

2nd.—The Former-day Saints admitted all persons indiscriminately to baptism, as soon as they professed faith and repentance, encouraging them to pass through that rite with the promise that great spiritual improvement would follow, Acts ii, 38–41 inclusive. But if the Baptists found the penitent believer looking for remission of sins through that rite, they would be put back to "get religion" where they could find it.

3rd.—After baptism, the Former-day Saints prayed for and laid hands on the disciples in the name of Jesus, and professed to give them the Holy Ghost, Acts viii, 17, also Acts xix, 6. The Baptists say "they regard such mummery with as much disgust as all Christians do."

4th.—Having, as they supposed, the extraordinary gifts of the Spirit, the Former-day Saints consistently pretended to have the power of working wonders, and professed to heal the sick with holy oil. James v, 14, 15. Also to the power of prophecy. First Corinthians from 12th to 14th chapter. It need not be added that the Baptists stand far removed from "such conceits," and have no part in them; nor in any thing pertaining to the gifts and power of God: or to use the Apostle's own words, they have a form of godliness, denying the power.

5th.—Not satisfied with the Bible as a complete revelation from God, the Former-day Saints have added a volume of several hundred pages (the New Testament), to that book, which (according to Baptist logic) Moses forbid them to add to, or take from. Deut. iv, 2. But even this was not enough; but new revelations were served up almost daily, fresh as they arrived, for all those who could swallow them. "The disgust with which the Baptists regard such things, considering them but a melancholy exhibition of human folly and wickedness," separates them to an impassable distance from the Former-day Saints; and how, with all these differences, the Baptists should ever have been thought by themselves, or any body else, to be the Church of Christ, is difficult to imagine!

6th.—In order to carry on their strange work, or order of things, the Former-day Saints had two priesthoods. The Aaronic Priesthood administered in outward ordinances, as in the case of John the Baptist. The power and authority of the higher, or Melchisedec Priesthood was to hold the keys of all the spiritual blessings of the Church, as Jesus said, "I give unto thee the keys of the kingdom of heaven—whatsoever thou shalt bind on earth shall be bound in heaven," &c. They were to have the privilege of knowing the mysteries of the kingdom of heaven. "To you it is given to know the mysteries of the kingdom,"—to have the heavens opened unto them—to commune with the general assembly and church of the First-born; and to enjoy the communion and presence of God the Father, and of Jesus the Mediator of the new covenant. Heb. xii, 22, 23, 24. So that in this wonderful Priesthood, they have provided for an ample supply of new things in endless variety, and without end, from those who are and were counted the off-scouring of all things; and who, as the Baptists would insinuate, "did aspire to a dignity," which they say, "belongs alone to Him who is the only Priest for ever after the order of Melchisedec."

The fear of trespassing upon the time and patience of our readers, prevents our enlarging upon these and many other points of difference; but enough has been said to shew that no two sects can possibly differ more widely from each other than do the Baptists and Former-day Saints,—and to amalgamate the two systems in any way is not only an act of injustice—but would involve the Baptists, who by the by are an honorable body, in the disgrace of that sect which was "every where spoken against." See Acts.

Tuesday, 20.—Elders Brigham Young, Heber C. Kimball, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, and Willard Richards and family, went on board of the ship "Rochester" at Liverpool, Captain Woodhouse (who delayed his sailing two days to accommodate the elders), bound for New York with a company of 130 Saints.

Elder Parley P. Pratt tarried in England to preside over the Church, and continue the publication of the Millennial Star; and Elder Hyde to pursue his mission to Jerusalem.

Mr. James Robinson, assessor for the city of Nauvoo, died, aged 30. He had resided in this county many years, and from his business habits, and kind disposition he was highly respected.

Wednesday, 21.—The "Rochester" sailed.

Saturday, 24.—The High Council of Iowa selected David Pettigrew and Moses Nickerson counselors to President John Smith, in place of Reynolds Cahoon and Lyman Wight removed by appointment; James Emmett in place of David Pettigrew in the High Council, Joseph C. Kingsbury in place of George W. Pitkin removed to Nauvoo, and William Clayton in place of Erastus Snow, absent.

Monday, 26.—I attended the City Council. Several members being absent I moved that the marshal be ordered to enforce the attendance of aldermen and councilors at one o'clock on Saturday next, and Council adjourned.

Wednesday, 28.—The ship "Rochester" en-

countered a tempest, shipped a heavy sea; W. Woodruff got thoroughly drenched, W. Richards escaped under the bulwarks.

Saturday, May 1.—Elder Robert B. Thompson became associated with the Times and Seasons as one of its editors.

The first regiment, first cohort of the Nauvoo Legion was organized, and Captain George Miller was elected colonel; Captain Stephen Markman, lieutenant-colonel, and Captain William Wightman, major of the same, consisting of four companies.

The first regiment, second cohort was also organized, and Captain Charles C. Rich was elected colonel, Captain Titus Billings, lieutenant-colonel, and Captain John Scott, major, consisting of four companies.

Also the second regiment, second cohort was organized, and Captain Francis M. Higbee was elected colonel; Captain Nelson Higgins, lieutenant-colonel, and Aaron H. Golden, major, consisting of four companies.

I attended the City Council, and moved that the sympathies of the Council be tendered to the relatives of James Robinson, deceased, late assessor and collector for the city, which was carried.

I also moved that a new burying ground be procured outside the city limits, and purchased at the expense of the corporation; which was carried; and Alderman Daniel H. Wells, and Councilors Wilson Law and John T. Barnett were appointed a committee for the same, and ten acres were ordered to be purchased.

I spoke at length on the rights and privileges of the owners of the Ferry, showing that the City Council has no right to take away Ferry privileges once granted, without damages being paid to the proprietor; and also moved that an ordinance be passed to protect citizens killing dogs running at large, which were set upon cattle or hogs; or molest individuals; and on other subjects before the Council.

Sunday, 2.—The Teacher's Quorum was organized in Nauvoo, Elisha Averett, president, James Hendricks, James W. Huntsman, councilors.

### SERMON,

By WILFORD WOODRUFF, Tabernacle, Feb. 25, 1855.

[REPORTED BY G. D. WATT.]

I will endeavor to occupy a little time this morning, and while I address my friends, I hope I may have their attention and prayers; for I realize that while any person stands before an assembly of this kind to teach, he needs the Spirit of the Lord to dictate and direct his mind, that he may speak unto the edification of the people.

I am aware that Mormonism, as it is called, presents a wide field for reflection and contemplation; it presents an extensive surface upon which the mind may roam; it affords a variety of objects for us to converse upon; but, at the same time, we want our minds led in that channel which is according to the mind and will of the Lord.

We have had some very interesting teaching presented to us from this stand, during the last two Sabbaths especially, though I may say that we have good teaching every Sabbath that we assemble together in this house. In fact, the day and age in which we live—those things connected with the past and present history of this people, and the signs of the times, are matters so diverse from the affairs of the nations of the earth, and from the views of the children of men generally, that they cause them to marvel and wonder exceedingly.

I felt to rejoice last Sabbath while sitting in this stand, listening to our President. I will tell you why I felt to rejoice—there was one main reason for my joy; I have been acquainted long enough with this work to know its truth; I have had sufficient experience in it to see, and to know that the hand of God is in it, and that it is controlled and guided by the Spirit of the Almighty, and the revelations of heaven, to know, that from the commencement of it, it has been the design of the God of heaven to establish his kingdom upon the earth, to be thrown down no more for ever.

I rejoice that this kingdom is blessed with a leader, or leaders, who are not ashamed or afraid to watch over the interests of Zion—at all times to seek diligently the welfare of the children of Israel; who will point out the path for this people to walk in, whether that path may be popular or unpopular; leaders who will not hesitate to rebuke sin and wickedness, whether emanating from high or low places.

Those who have been acquainted with the Prophet Joseph, who laid the foundation of this church and kingdom, who was an instrument in the hand of God in bringing to light the gospel in this last dispensation, know well that every feeling of his soul, every sentiment of his mind, and every act of his life, proved that he was determined to maintain the principle of truth, even to the sacrificing of his life. His soul swelled wide as eternity for the welfare of the human family. He began entirely alone, as far as the influences of the children of men were concerned upon the earth, to endeavor to establish a religion and order of things diverse from anything then existing among men, a religion that was unpopular and contrary to the feelings, and views, and traditions of the whole human family.

Every man that is acquainted with the history