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HISTORY OF JOSEPH SMITH.

JUNE, 1843.

Sunday, 11.—Ten a.m., meeting at the stand. The following report is from the journals of Elders Willard Richards and Wilford Woodruff:—

"A large assembly of the Saints met at the Temple stand. Hymn by the choir. Prayer by Elder P. P. Pratt; and singing.

President Joseph Smith remarked:—"I am a rough stone, the sound of the hammer and chisel was never heard on me until the Lord took me in hand. I desire the learning and wisdom of heaven alone. I have not the least idea, if Christ should come to the earth, and preach such rough things as he preached to the Jews, but that this generation would reject him for being so rough.

He then took for his text 37th verse of 23rd chapter of Matthew, 'O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.'

This subject was presented to me since I came to the stand, What was the object of gathering the Jews, or the people of God, in any age of the world? I can never find much to say in expounding a text. A man never has half as much fuss to unlock a door, if he has a key, as though he had not, and had to cut it open with his jack knife.

The main object was to build unto the Lord a house whereby he could reveal unto his people the ordinances of his house and the glories of his kingdom, and teach the people the way of salvation; for there are certain ordinances and principles that when they are taught and practised must be done in a place or house built for that purpose.

It was the design of the councils of heaven before the world was, that the principles and laws of the priesthood were predicated upon the gathering of the people in every age of the world. Jesus did everything possible to gather the people, and they would not be gathered, and he therefore poured out curses upon them. Ordinances instituted in the heavens before the foundation of the world, in the priesthood for the salvation of men, are not to be altered or changed; all must be saved on the same principles.

It is for the same purpose that God gathers together his people in the last days to build unto the Lord a house to prepare them for the ordinances and endowments, washings and anointings, &c. One of the ordinances of the house of the Lord is baptism for the dead. God decreed before the foundation of the world that that ordinance should be administered in a font prepared for that purpose in the House of the Lord. 'That is only your opinion, sir,' say the sectarians. When a man will go to hell with his eyes open, it is more than my meat and drink to help him to do as he wants to.

If a man gets a fulness of the priesthood of God, he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord.

Where there is no change of priesthood, there is no change of ordinances, says Paul, if God has not changed the ordinances and the priesthood. How, ye sectarians. If he has, when and where has he revealed it? Have ye turned revelators? Then, why deny revelation?

Many men will say, 'I will never forsake you, but will stand by you at all times,' but the moment you teach them some of the mysteries of the kingdom of God that are retained in the heavens, and are to be revealed to the children of men, when they are prepared for them, they will be the first to stone you and put you to death. It was this same principle that crucified the Lord Jesus Christ, and will cause the people to kill the prophets in this generation.

Many things are insoluble to the children of men in the last days; for instance, that God should raise the dead, and forgetting that things have been hid from before the founda-

tion of the world, which are to be revealed to babes in the last days.

There are a great many wise men, and women too, in our midst, who are too wise to be taught; therefore they must die in their ignorance, and in the resurrection they will find their mistake. Many seal up the door of heaven by saying, so far God may reveal and I will believe.

All men who become heirs of God and joint-heirs with Jesus Christ will have to receive the fulness of the ordinances of his kingdom, and those who will not receive all the ordinances will come short of the fulness of that glory, if they do not lose the whole.

I will say something about the spirits in prison: there has been much said by modern divines about the sayings of Jesus (when on the cross) to the thief, saying, 'this day shalt thou be with me in paradise.' King James' translators make it out to say paradise; but what is paradise? It is a modern word; it does not answer at all to the original word that Jesus made use of. Find the original of the word paradise. You may as easily find a needle in a hay mow; here is a chance for battle, ye learned men. There is nothing in the original word in Greek from which this was taken that signifies paradise, but it was. This day thou shalt be with me in the world of spirits, then I will teach you all about it and answer your inquiries; and Peter says he went and preached to the world of spirits (spirits in prison, 1st Peter, 3rd chap. 19 verse) so that they who would receive it could have it answered by proxy by those who live on the earth, &c.

The doctrine of baptism for the dead is clearly shown in the New Testament, and if the doctrine is not good, then throw the new Testament away; but if it is the word of God, then let the doctrine be acknowledged, and it was the reason why Jesus said unto the Jews, 'How oft would I have gathered thy children together even as a hen gathereth her chickens under her wings, but ye would not,' that they might attend to the ordinances of baptism for the dead, as well as other ordinances of the priesthood, and receive revelations from heaven, and be perfected in the things of the kingdom of God, but they would not. This was the case on the day of pentecost, those blessings were poured out on the disciples on that occasion. God ordained that he would save the dead, and would do it by gathering his people together.

It always has been when a man was sent of God with the priesthood, and he began to preach the fulness of the gospel, that he was thrust out by his friends, who are ready to butcher him if he teach things which they imagine to be wrong, and Jesus was crucified upon this principle.

I will now turn linguist: there are many things in the Bible which do not, as they now stand, accord with the revelations of the Holy Ghost to me.

I will criticize a little further; there has been much said about the word hell, and the sectarian world have preached much about it, describing it as a burning lake of fire and brimstone, but who ever revealed it? God never did. But what is hell? It is another modern term, and is taken from hades. I'll hunt after hades as Pat did for the woodchuck.

Hades, the Greek, or Shaole, the Hebrew. These two significations mean a world of spirits. Hades, Shaole, paradise, spirits in prison, are all one, it is a world of spirits.

The righteous and the wicked all go to the same world of spirits until the resurrection. I do not think so, says one. If you will go to my house anytime I will take my Lexicon, and prove it to you.

The great misery of departed spirits in the world of spirits, where they go after death, is to know that they come short of the glory that others enjoy, and that they might have enjoyed themselves, and they are their own accusers. But, says one, I believe in one universal heaven and hell, where all go and are all alike and equally miserable or equally happy.

What, where all are huddled together, the honorable, virtuous, and murderers and whore-mongers, when it is written that they shall be judged according to the deeds done in the body? But St. Paul informs us of three glories and three heavens; he knew a man that was caught up to the third heavens: now, if the doctrine of the sectarian world, that there is but one heaven, is true, Paul, what do you tell that lie for, and say there are three? Jesus said unto his disciples, there are many mansions in my Father's kingdom, (house) if it were not so, I would have told you. I go to prepare a place for you, and I will come and receive you to myself, that where I am, ye may be also.

Any man may believe that Jesus Christ is the Son of God, and be happy in that belief, and yet not obey his commandments, and at last be cut down for disobedience to his righteous requirements.

A man of God should be endowed with wisdom, knowledge, and understanding, in order to teach and lead the people of God.

The sectarian priests are blind, and they lead the blind, and they will all fall into the ditch together.

They build with hay, wood and stubble, on the old revelations, without the true priesthood or spirit of revelation. If I had time I

would dig into hell, hades, shaole, and tell what exists there.

There is much said about God and the God-head. The scriptures say, there are gods many and lords many, but to us there is but one living and true God, and the heaven of heavens could not contain him, for he took the liberty to go into other heavens. The teachers of the day say that the Father is God, the Son is God, and the Holy Ghost is God, and they are all in one body and one God. Jesus prays that those that the Father had given him out of the world, might be made one in us as we are one, but if they were to be stuffed into one person it would make a great big God. If I were to testify that the Christian world were wrong on this point, my testimony would be true.

Peter and Stephen testify that they saw the Son of Man standing on the right hand of God: any person that has seen the heavens opened, knows that there are three personagss in the heavens, who hold the keys of power, and one presides over all.

If any man attempts to refute what I am about to say, after I have made it plain, let him be accursed.

As the Father hath power in himself, so hath the Son power in himself, to lay down his life and take it again, so he has a body of his own. The Son doeth what he hath seen the Father do: then the Father hath some day laid down his life and taken it again; so he has a body of his own, each one will be in his own body, and yet the sectarian world believe the body of the Son is stuffed into his Father's.

Gods have an ascendancy over the angels who are ministering servants; in the resurrection some are raised to be angels, others are raised to become Gods.

These things are revealed in the most holy place in a temple prepared for that purpose. Many of the sects cry out, O, I have the testimony of Jesus. I have the Spirit of God, but away with Joe Smith, he says he is a prophet, but there are to be no prophets or revelators in the last days. Stop, sir! The Revelator says that the testimony of Jesus is the spirit of prophecy, so by your own mouth you are condemned. But to the text. Why gather the people together in this place? For the same purpose that Jesus wanted to gather the Jews, to receive the ordinances, the blessings and glories that God has in store for his Saints.

I will now ask this assembly and all the Saints, If you will now build this house, and receive the ordinances and blessings which God has in store for you, or will you not build unto the Lord this house, and let him pass by and bestow these blessings upon another people. I pause for a reply."

At 2 1/2 p.m., I introduced to the congregation Mr. De Wolf, a clergyman of the Episcopal Church, and requested the attention of the congregation in his behalf. He read the 6th chap. of Hebrews, and then kneeled and prayed, dressed in his black clerical gown, which excited some curiosity among some of the Saints. After the choir sung a hymn, he preached from Hebrews, 6th chap. 1st and 2nd verses, touching on such principles only that are acknowledged and received by the church. In his closing remarks he observed, "I may never meet you all again this side of the eternal world, but I will appoint a meeting, i.e., when the Lord Jesus shall descend with his angels to call the dead from their graves, and sit in judgment on all the world."

A conference was held at Lima, and the branch reorganized under the direction of Elder H. C. Kimball; Isaac Morley, president; Walter Cox and Edwin Whiting, counselors; Gardiner Snow, bishop; Clark Hallet and Henry Dean, counselors; William Woodland, Solomon Hancock, James C. Snow, James Israel, Edmond Durfee, Daniel Stanton, Moses Clawson, Joseph S. Allen, Phillip Garner, Henry Ettelman, Reuben Daniels and Horace Rawson, high council; James C. Snow, clerk of the branch.

During the appointing of the high council, Elder Kimball made some general remarks upon the word of wisdom. He commenced by saying that he always despised a penurious principle in any man, and that God despised it also, for he was liberal, and did not look at every little thing as we do; he looked at the integrity of the heart of man; he said some would strain, nip and tuck at the Word of Wisdom, and at the same time they would turn away a poor brother from their door, when he would ask for a little meal for his breakfast. He compared it to the man that was stretched upon the iron bedstead; if he was too long they would cut him off, if he was too short they would stretch him out; and again he said it made him think of the old Indian's tree, which stood so straight that it leaned a little the other way, and the best way was to stand erect.

In the after part of the day he renewed the subject by saying that he did not wish to have any one take any advantage of what he had said, for he spoke on general terms, but said that he had always obeyed the Word of Wisdom, and wanted every Saint to observe the same. He said when he was in England he only taught it once or twice in public, and the Saints saw his example and followed it; so likewise, when the elders go to preach, if they will observe the Word of Wisdom, all of those

will, whom they bring into the kingdom; but if they do not, they cannot expect their children will, but they will be just like themselves, for every spirit begets its own; neither will such elders be able to do much good, for the Holy Ghost will not dwell in them, neither will the Father, nor the Son, for they will not dwell where the Holy Ghost will not, and neither of them will dwell in unholy temples. He said that he wanted wise and honorable men to fill responsible offices, who are worthy. He then closed this subject by recommending the Saints to observe the counsel of President Morley. He made some very appropriate remarks with regard to the Temple and Nauvoo House.

Elder William Curtis was appointed to go with Elder Aaron M. York to the State of Maine.

THE POLITICAL PRIESTS.—Every city and almost every large town in New England has its political priests. They are men who love distinction, and who cannot obtain it by preaching the Gospel. So they join hands with infidels and spiritualists, and feed their flocks with denunciations of democracy, and abuse of the government, to which they are indebted, more than to their own good behavior, for protection.

With remarkable unanimity they are fighting men. They want to see civil war, and are therefore loud in their praises of Sharpe's rifles and bowie-knives. We will give specimens of the religion of this class of them.

In the Pittsburg convention, a few months ago, the Rev. Mr. Brewster said:

'He, for one, was in favor of using fire-arms and fighting for freedom in Kansas.'

The Rev. Mr. Chandler said:

'He believed that Sharpe's rifles were the best peacemakers; there was no danger too many of them would be introduced into Kansas.'

The Rev. Mr. Lovejoy said:

'He was willing to go either as a captain or private. He would use Sharpe's rifles, and fire with good aim.'

In the North Church, soon after, the Rev. Henry Ward Beecher said:

'I hold it to be an everlasting disgrace to shoot at a man and not hit him!'

The Rev. Theodore Parker said lately in his own church:

'He thought the people should rise at once in their might, and, by such a revolution as was never before heard of, sweep the myrmidons of a corrupt oligarchy from power by the strong arm of physical violence.'

At a Kansas meeting recently held in Boston, the Rev. H. James, of Worcester, said:

'There had been plenty of meetings and resolutions in favor of freedom. The best way would be to ram the resolution down with powder and ball upon the top of it. For his part, he was ready to suffer, to go into the jaws of martyrdom, to save Kansas and his country. He knew not but that before this question was settled the country might roll in blood; but he was ready to enter the breach.'

Much more of the same treasonable sort we might quote, and perhaps may quote as we find room for it hereafter. This, however, will show the religious mood of these political preachers.—[Providence (R. I.) Post.

A THOUGHT.—I remember that Adam Smith and Gibbon had told us that there would never again be a destruction of civilization by barbarians. The flood, they said, would no more return to cover the earth; and they seemed to reason justly, for they compared the immense strength of the civilized part of the world with the weakness of that part which remained savage, and asked from whence were to come those Huns, and from whence were to come those Vandals, who were to again destroy civilization?

Alas! it did not occur to them that, in the very heart of great capitals, in the very neighborhood of splendid palaces, and churches, and theatres, and libraries, and museums, vice, and ignorance, and misery might produce a race of Huns fiercer than those who marched under Attila, and Vandals more bent on destruction than those who followed Genseric.—[Macaulay.

RELIGION IN SWEDEN.—The Swedish Diet has adopted a law increasing the penalty against Separatists, or Independents. The law declares that every individual who shall administer the sacraments without being a legal pastor, or priest of the Established Church, shall be condemned to a heavy fine, or to 23 days' imprisonment on bread and water; and whoever shall have received the Holy Supper from this person, or shall continue to do so after being warned that he is not qualified, shall also pay a fine. This alleged crime is called mocking at the sacrament. The King of Sweden delayed for several months to sanction these new acts of the Legislature, but finally yielded to the urgency of the Lutheran clergy.—[Ex.

TROUBLE IN CANADA.—Serious riots have taken place in the parishes of St. Agnes, Malbaie, St. Irene, and St. Fidele, Lower Canada, the inhabitants having risen in crowds and attacked the municipal councils, beating them and turning them out of their rooms, upsetting the tables, and seizing and carrying off all the archives and papers. The cause is the imposing of direct taxes for roads.—[Ex.

The liberal soul shall be made fat.