

THE DESERET NEWS.

TRUTH AND LIBERTY.

NUMBER 30.

GREAT SALT LAKE CITY, WEDNESDAY, OCTOBER 1, 1856.

VOLUME VI.

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HISTORY OF JOSEPH SMITH.

MAY, 1843.

Sunday, 21.—At 10½ a.m., I arrived at the Temple, and had to press my way through the crowd in the aisles to get to the stand, when I remarked that there were some people, who thought it a terrible thing that any body should exercise a little power; I thought it a pity that any body should give occasion to have power exercised; and requested the people to keep out of the aisles, for if they did not I might some time run up and down, and hit some of them; and called on two constables to keep the aisles clear.

After singing and prayer, I read 1st ch. of 2nd epistle of Peter, and preached thereon. The following synopsis was written by Dr. Richards:—

"I do not know when I shall have the privilege of speaking in a house large enough to convene the people. I find my lungs are failing with continual preaching in the open air to large assemblies.

I do not think there have been many good men on the earth since the days of Adam, but there was one good man, and his name was Jesus. Many persons think a prophet must be a great deal better than any body else. Suppose I would condescend, yes, I will call it condescend, to be a great deal better than any of you, I would be raised up to the highest heaven, and who should I have to accompany me?

I love that man better who swears a stream as long as my arm, yet deals justice to his neighbors, and mercifully deals his substance to the poor, than the long smooth faced hypocrite.

I don't want you to think I am very righteous, for I am not.

God judges men according to the use they make of the light which he gives them.

We have a more sure word of prophecy whereunto you do well to take heed, as unto a light that shineth in a dark place. We were eye witnesses of his Majesty, and heard the voice of his excellent Glory, and what could be more sure? When he was transfigured on the mount, what could be more sure to them?

Divines have been quarreling for ages about the meaning of this.

I am like a huge, rough stone rolling down from a high mountain, and the only polishing I get, is when some corner gets rubbed off by coming in contact with something else, striking with accelerated force against religious bigotry, priestcraft, lawyer-craft, doctor-craft, lying editors, suborned judges and jurors, and the authority of perjured executives, backed by mobs, blasphemers, licentious, and corrupt men and women; all hell knocking off a corner here, and a corner there; thus I will become a smooth and polished shaft in the quiver of the Almighty, who will give me dominion over all and every one of them, when their refuge of lies shall fail, and their hiding place shall be destroyed, while these smooth polished stones with which I come in contact become marred.

There are three grand secrets lying in this chapter, which no man can dig out, unless by the light of revelation, and which unlocks the whole chapter, as the things that are written, are only hints of things which existed in the prophet's mind, which are not written, concerning eternal glory.

I am going to take up this subject by virtue of the knowledge of God in me, which I have received from heaven; the opinions of men, so far as I am concerned, are to me as the crackling of thorns under the pot, or the whistling of the wind.

I break the ground, I lead the way, like Columbus when he was invited to a banquet, where he was assigned the most honorable place at table, and served with the ceremonials which were observed towards sovereigns. A shallow courtier present, who was meanly jealous of him, abruptly asked him whether he thought that in case he had not discovered the Indies, there were not other men in Spain, who would have been capable of the enterprise? Columbus made no reply, but took an egg and invited the company to make it stand on end. They all attempted it, but in vain, whereupon

he struck it upon the table so as to break one end, and left it standing on the broken part; illustrating that when he had once shown the way to the New World, nothing was easier than to follow it.

Paul ascended into the third heavens, and he could understand the three principal rounds of Jacob's ladder, the celestial, the terrestrial and the celestial glories or kingdoms, where Paul saw and heard things which were not lawful for him to utter. I could explain a hundred fold more than I ever have, of the glories of the kingdoms manifested to me in the vision, were I permitted, and were the people prepared to receive it.

The Lord deals with this people as a tender parent with a child, communicating light and intelligence, and the knowledge of his ways as they can bear it. The inhabitants of the earth are asleep, they know not the day of their visitation. The Lord hath set the bow in the cloud for a sign that while it shall be seen, seed time and harvest, summer and winter shall not fail; but when it shall disappear, woe to that generation, for behold the end cometh quickly.

Contend earnestly for the like precious faith with the Apostle Peter, and add to your faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity, for if these things be in you and abound, ye shall neither be barren or unfruitful in the knowledge of our Lord Jesus Christ; another point, after having all these qualifications, he lays this injunction upon the people, but rather make your calling and election sure. He is emphatic upon the subject, after adding all this virtue, knowledge, &c., make your calling and election sure. What is the secret, the starting point? According to his divine power, which hath given unto us all things that pertain to life and godliness. How did he obtain all things? Through the knowledge of him who hath called him; there could not anything be given, pertaining to life and godliness, without knowledge. Woel woel woel to Christendom, especially the divines and priests, if this be true.

Salvation is for a man to be saved from all his enemies, for until a man can triumph over death, he is not saved; a knowledge of the priesthood alone will do this.

The spirits in the eternal world are like the spirits in this world, when those spirits have come into this world and received tabernacles, then died, and again have risen and received glorified bodies; they will have an ascendancy over the spirits who have no bodies, or kept not their first estate, like the devil. The punishment of the devil was, that he should not have a habitation like men. The devil's retaliation is, he comes into this world, binds up men's bodies and occupies them himself; when the authorities come along they eject him from a stolen habitation.

The design of the great God in sending us into this world, and organizing us to prepare us for the eternal worlds, I shall keep in my own bosom at present.

We have no claim in our eternal compact, in relation to eternal things, unless our actions and contracts, and all things tend to this end. But after all this, you have got to make your calling and election sure. If this injunction would lay largely on those to whom it was spoken, how much more those of the present generation.

1st Key: Knowledge is the power of salvation.

2nd Key: Make your calling and election sure.

3rd Key: It is one thing to be on the mount and hear the excellent voice, &c., &c.; and another, to hear the voice declare to you, you have a part and lot in that kingdom."

Judge Adams arrived at my house, from Springfield.

Monday, 22.—Called at the office at 9 a.m., having received letters from sisters Armstrong and Nicholson of Philadelphia, complaining of the slanderous conduct of Benjamin Winchester, and I directed the Twelve Apostles to act upon the matter.

This morning received a large hickory walking stick, having a silver head, with the motto B. E. W. A. R. E.

Rode out to my farm, dined at Cornelius P. Lett's; then rode to the Lima road, and returned home at 7½ p.m.

Wrote Editor of Times and Seasons:—

"Dear Brother:—In answer to yours of May 4th, concerning the Latter Day Saints forming a Temperance Society, we would say as Paul said:—Be not unequally yoked with unbelievers, but contend for the faith once delivered to the Saints," and as Peter advises, so say we, add to your knowledge, temperance. As Paul said he had to become all things to all men, that he might thereby save some, so must the elders of the last days do, and, being sent out to preach the gospel, and warn the world of the judgments to come; we are sure, when they teach as directed by the Spirit, according to the revelations of Jesus Christ, that they will preach the truth and prosper, without complaint. Thus we have no new commandment to give, but admonish elders and members to live by every word that proceedeth forth from the mouth of God, lest they come short of the glory that is reserved for the faithful.

W. RICHARDS, Clerk."

Tuesday, 23.—In conversation with Judge Adams and others.

At 8 a.m., rode out to visit the sick.

Two p.m., B. Young, H. C. Kimball, P. P. Pratt, O. Pratt, O. Hyde, W. Woodruff, J. Taylor, Geo. A. Smith, W. Richards and others met in the office.

Elder Addison Pratt was ordained into the Seventies, and blessed and set apart to go to the Society Isles by President Young, assisted by H. C. Kimball, O. Hyde, P. P. Pratt,—that he should be a swift messenger to the nations of the earth, have power over the elements, and not fear when tempests arise. "Do not be hasty and passionate, but acknowledge goodness in all, where you find it, hearken ye, they will say one to another, to this man, and they will carry you and give you presents, &c.,—shall have power over the ship's course, and shall return again to this land and rejoice with your family, if you are faithful."

Elder Noah Rogers, of the Seventies, was blessed by the same. Elder Kimball being mouthy,—that he might have power to discern between good and evil, be filled with the power of God, have faith to heal the sick, cast out devils, cause the lame to walk and have the heavens opened, and have an appointment from on high, even from God, if thou art faithful; except thou art willing to be led, thou shalt never lead; thou shalt return to this place,—and set apart to accompany bro. Pratt to the Sandwich Islands.

Elder Benjamin F. Grouard was ordained into the Seventies, by the same brethren, O. Hyde mouth; prayed that the angel of God might watch over him, and deliver him from his enemies, and the tempest and troubles of the sea; that he might perform the mission with honor to himself, and be returned in safety.

Elder Knowlton F. Hanks was also set apart to the Islands.

Reuben Hedlock, high priest, was blessed and set apart to go to England.

Elder John Cairns was ordained high priest, and set apart to accompany brother Hedlock.

President Young said to brother Addison Pratt and his associates: We commit the keys of opening the gospel to the Society Isles to you, when all the Twelve said Aye.

Elder Rogers was appointed president of the mission.

Reuben Hedlock's mission was to preside over the churches in England, over the emigration, and over business in general, by vote of the quorum.

Elder Young said he wanted the funds in Liverpool to pay the passage of those who were expected to be sent for by brother John Benbow and his wife, on account of moneys lent by him to commence the printing of the Book of Mormon, Millennial Star, Hymn Book, &c., and to send the worthy poor Saints to this country, and let brother Hedlock use what is necessary for his own convenience, and voted unanimously that the foregoing be carried into execution.

Let the Books of Mormon be sold as fast as they can in England, and the avails be retained by Elder Hedlock till further orders.

Voted that sister Ann Dawson and her family, sister Ann Braddock and her family, William Bradbury with his family, brother Leech, of Preston, and family, brother Anderson, of Stoke-upon-Trent; and all the poor Saints be brought over to this country.

Voted, on reading Elder Ward's letters of March 1st and 16th, to the First Presidency and Twelve, that the printing in England be stopped, according to previous instructions, and Elders Ward and Fielding come to this place, and the funds referred to in Ward's letters be expended by Elder Hedlock, as before stated.

LEAP YEAR.—When Julius Caesar, that old Roman filibuster, of whom you may have heard, undertook to reform the computation of time, he ordained the year should consist of 365 days, except every fourth year, which should consist of 366 days—the additional day to be reckoned by twice counting the 24th of February, which was the sixth calend of March. Hence the name from the Latin words bis, twice, and sextilis, sixth.

The calends (whence our word calendar), or first day of the month, were reckoned backward to the ides, thus: the first day of March was the first calend; the 28th of February was the second calend of March, February 27th the third, and so on. The Julian year, which by this rule was reckoned at 365 days and 6 hours, was found not to be accurate, but to exceed the length of the solar year by 11 minutes, which error would in 131 years amount to an entire day. It was therefore corrected by Pope Gregory, in 1582, who retrenched 11 days from the Julian computation—being its excess of gain over solar time.

Out of this correction has grown the distinction between old style and new style.

The Gregorian or new style was introduced into Germany in 1770, and by act of parliament into England 1752—just one hundred years ago—the 2d day of September, O. S., of that year being reckoned as the 14th N. S., under the Gregorian system.

Although the name bissextile is retained with its obsolete import, we intercalate the 29th of February every fourth year for leap year, and for still greater accuracy make only one leap year out of every four even centenary years,

that is, the year 1700 and 1800 were not leap years; nor will A. D. 1900 be reckoned as one; but the year 2000 will be bissextile. And that's the way leap year came to be an institution.—[Ex.]

AUSTRALIA WALKING LEAVES.—Almost everybody has heard of the wonderful walking leaves of Australia. For a long time after the discovery of that island, many people really believed that the leaves of a certain tree, which flourished there, could walk about the ground. The story arose in this way:

Some English sailors landed upon the coast one day, and after roaming about until they were tired, they sat down under a tree to rest themselves. A puff of wind came along and blew off a shower of leaves, which after turning over and over in the air, as leaves generally do, finally rested upon the ground. As it was midsummer and everything quite green, the circumstance puzzled the sailors considerably.

But their surprise was much greater, as you may well suppose, when, after a short time, they saw the leaves crawling along the ground, towards the trunk of the tree. They ran at once for their vessel, without stopping to examine into the matter at all, and set sail from the land where everything seemed to be bewitched. One of the men said that he 'expected every moment to see the trees set to and dance a jig.'

Subsequent explorations of Australia have taught us that these leaves are insects.

They live upon the trees. Their bodies are very thin and flat, their wings forming large leaf-like organs. When they are disturbed, their legs are folded away under their bodies, leaving the shape exactly like a leaf, with its stem and all complete. They are of a bright green color in the summer, but they gradually change in the fall, with the leaves, to the brown of a frost-bitten vegetation.

When shaken from the tree, they lie for a few minutes upon the ground, as though they were dead, but presently they begin to crawl along towards the tree, which they ascend again. They rarely use their wings, although they are pretty well supplied in this respect.—[Ex.]

THE HEART'S MECHANISM.—The human heart is a wonderful piece of mechanism; a steamengine is a clumsy contrivance compared with it. Man has two hearts, and each of these is double; so that he may be said to have four hearts. Two of these are for bright red blood, and two are for purple or dark blood. It is usual in books to call red blood arterial, and the purple blood venous; but each of these two double hearts has its own set of arteries and veins; and the arteries of the one are always filled with red, and the arteries of the other with purple blood.

The veins, in like manner, of each are in inverse order—the veins of the red heart being purple, and the veins of the purple being red; for if the blood goes out red it comes back purple, and if it goes out purple it comes back red. It always goes out red from the heart on the left side, and comes in purple to the heart on the right side; and it always goes out purple from the heart on the right side, and comes in red to the heart on the left side.—And thus it makes its everlasting round, being converted from purple to red by passing through the lungs.

Each heart has its going and returning series of vessels, infinitely numerous and ramified; and the blood is forced through them in such a way that it must go forward, and cannot return, except by going round the circle; for these vessels are all supplied with valves that open only one way and shut the other; and therefore, were the blood to make an effort to return, the valves would close immediately and stop it.

The elastic nature of the blood-vessels, also is such that they squeeze the blood in undulations or pulsations along, closing upon it, and then opening to let more forward; and all this they do spontaneously and regularly, the will of man having nothing to do with it, and no power over their movement.—[Ex.]

CASUALTIES OF JULY.—The following table exhibits the number of killed and wounded by railroad and steamboat accidents during the month of July, the number of lives lost by fires, and the amount of property destroyed by conflagrations. The fires which have not destroyed property to the value of \$20,000 are not enumerated, and, of course, a very considerable number are excluded:

	Killed,	Wounded,
Railroad accidents;	78	137
Steamboat accidents,	63	10
By fires,	12	6
Total,	153	153
Property destroyed by fire,		\$1,721,000

[N. Y. Times, Aug. 5.]

Several destructive fires are now raging in the country, and especially between Buffalo and Rochester. The Buffalo Express learns from gentlemen who came over the Central Road on Wednesday, that fires are burning in several places, and that between this city and Batavia, are some places where the heat and smoke were intolerable. Houses are endangered, standing crops destroyed, and valuable timber reduced to ashes.—[N. Y. Times August 5.]

Let the desolations of the Almighty continue until the wicked shall have no refuge.