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## HISTORY OF JOSEPH SMITH.

JUNE, 1842.

Wednesday, 15.—Visited at different places in the city, and my farm on the Prairie, accompanied by my clerk and Orrin Porter Rockwell, and supped at Hiram Kimball's.

Issued an editorial on the gift of the Holy Ghost, as follows:—

"Various and conflicting are the opinions of men in regard to the gift of the Holy Ghost. Some people have been in the habit of calling every supernatural manifestation, the effects of the Spirit of God, whilst there are others that think there is no manifestation connected with it at all; and that it is nothing but a mere impulse of the mind, or an inward feeling, impression, or secret testimony or evidence, which men possess, and that there is no such thing as an outward manifestation.

It is not to be wondered at that men should be ignorant, in a great measure, of the principles of salvation, and more especially of the nature, office, power, influence, gifts, and blessings of the gift of the Holy Ghost; when we consider that the human family have been enveloped in gross darkness and ignorance for many centuries past, without revelation, or any just criterion to arrive at a knowledge of the things of God, which can only be known by the Spirit of God. Hence it not unfrequently occurs, that when the elders of this church preach to the inhabitants of the world, that if they obey the gospel they shall receive the gift of the Holy Ghost, that the people expect to see some wonderful manifestation, some great display of power, or some extraordinary miracle performed; and it is often the case that young members in this church for want of better information, carry along with them their old notions of things, and sometimes fall into egregious errors. We have lately had some information concerning a few members that are in this dilemma, and for their information make a few remarks upon the subject.

We believe in the gift of the Holy Ghost being enjoyed now, as much as it was in the apostles' days; we believe that it is necessary to make and to organize the priesthood, that no man can be called to fill any office in the ministry without it; we also believe in prophecy, in tongues, in visions, and in revelations, in gifts, and in healings; and that these things cannot be enjoyed without the gift of the Holy Ghost; we believe that holy men of old spake as they were moved by the Holy Ghost, and that holy men in these days speak by the same principle; we believe in its being a comforter and a witness bearer, "that it brings things past to our remembrance, leads us into all truth, and shews us of things to come;" we believe that "no man can know that Jesus is the Christ, but by the Holy Ghost." We believe in it in all its fulness, and power, and greatness, and glory; but whilst we do this, we believe in it rationally, reasonably, consistently, and scripturally, and not according to the wild vagaries, foolish notions and traditions of men.

The human family are very apt to run to extremes, especially in religious matters, and hence people in general, either want some miraculous display, or they will not believe in the gift of the Holy Ghost at all. If an elder lays his hands upon a person, it is thought by many that the person must immediately rise and speak in tongues and prophesy; this idea is gathered from the circumstance of Paul laying his hands upon certain individuals who had been previously (as they stated) baptized unto John's baptism; which when he had done, they "spoke with tongues and prophesied." Philip also, when he had preached the gospel to the inhabitants of the City of Samaria, sent for Peter and John, who when they came laid their hands upon them for the gift of the Holy Ghost, for as yet he was fallen upon none of them; and when Simon Magus saw that through the laying on of the apostle's hands the Holy Ghost was given, he offered them money that he might possess the same power, Acts viii. These passages are considered by many as affording sufficient evidence for some miraculous, visible manifestation, whenever hands are laid on for the gift of the Holy Ghost.

We believe that the Holy Ghost is imparted by the laying on of hands of those in authority, and that the gift of tongues, and also the gift of prophecy are the gifts of the Spirit, and are obtained through that medium; but then to say that men always prophesied and spoke in tongues when they had the imposition of hands, would be to state that which is untrue, contrary to the practice of the apostles, and at variance with holy writ; for Paul says, "to one is given the gift of tongues, to another the gift of prophecy, and to another the gift of healing;" and again, "do all prophecy? do all speak with tongues? do all interpret?" evidently showing that all did not possess these several gifts; but that one received one gift, and another received another gift—all did not prophecy, all did not speak in tongues, all did not work miracles; but all did receive the gift of the Holy Ghost; sometimes they spake in tongues and prophesied in the apostles' days, and sometimes they did not. The same is the case with us also in our administrations, while more frequently there is no manifestation at all, that is

visible to the surrounding multitude; this will appear plain when we consult the writings of the apostles, and notice their proceedings in relation to this matter. Paul, in 1st Cor. xii. says, "Now concerning spiritual gifts, brethren, I would not have you ignorant;" it is evident from this, that some of them were ignorant in relation to these matters, or they would not need instruction.

Again, in the xiv. chapter, he says, "Follow after charity and desire spiritual gifts, but rather that ye may prophecy." It is very evident from these scriptures that many of them had not spiritual gifts, for if they had spiritual gifts where was the necessity of Paul telling them to follow after them, and it is as evident that they did not all receive those gifts by the imposition of hands, for they as a church had been baptized and confirmed by the laying on of hands—and yet to a church of this kind, under the immediate inspection and superintendence of the apostles, it was necessary for Paul to say, "follow after charity and desire spiritual gifts, but rather that ye may prophecy," evidently showing that those gifts were in the church, but not enjoyed by all in their outward manifestations.

But supposing the gifts of the Spirit were immediately, upon the imposition of hands, enjoyed by all, in all their fulness and power; the sceptic would still be as far from receiving any testimony except upon a mere casualty as before, for all the gifts of the spirit are not visible to the natural vision, or understanding of man; indeed very few of them are. We read that "Christ ascended into heaven and gave gifts unto men; and he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers;" Eph. iv.

The church is a compact body composed of different members, and is strictly analogous to the human system, and Paul after speaking of the different gifts says, "Now ye are the body of Christ and each one members in particular; and God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret? It is evident that they do not; yet are they all members of the one body, all members of the natural body, are not the eye, the ear, the head or the hand—yet the eye cannot say to the ear I have no need of thee, nor the head to the foot, I have no need of thee; they are all so many component parts in the perfect machine—the one body; and if one member suffer, the whole of the members suffer with it; and if one member rejoice all the rest are honored with it.

These then are all gifts; they come from God; they are of God; they are all the gifts of the Holy Ghost; they are what Christ ascended into heaven to impart; and yet how few of them could be known by the generality of men. Peter and John were apostles, yet the Jewish court scourged them as impostors. Paul was both an apostle and prophet, yet they stoned him and put him into prison. The people knew nothing about it, although he had in possession the gift of the Holy Ghost. Our Savior was "anointed with the oil of gladness above his fellows," yet so far from the people knowing him, they said he was Beelzebub, and crucified him as an impostor. Who could point out a pastor, a teacher, or an evangelist by their appearance, yet had they the gift of the Holy Ghost.

But to come to the other members of the church, and examine the gifts as spoken of by Paul, and we shall find that the world can in general know nothing about them, and that there is but one or two that could be immediately known, if they were all poured out immediately upon the imposition of hands. 1 Cor. xii. Paul says, "There are diversities of gifts yet the same spirit, and there are differences of administrations but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all. But the manifestations of the Spirit is given unto every man to profit withal. For to one is given, by the Spirit, the word of wisdom, to another the word of knowledge, by the same Spirit; to another faith, by the same spirit; to another the gifts of healing, by the same spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self same spirit, dividing to each man severally as he will."

There are several gifts mentioned here, yet which of them all could be known by an observer at the imposition of hands? The word of wisdom, and the word of knowledge, are as much gifts as any other, yet if a person possessed both of these gifts, or received them by the imposition of hands, who would know it? Another might receive the gift of faith, and they would be as ignorant of it. Or suppose a man had the gift of healing, or power to work miracles, that would not then be known; it would require time and circumstances to call these gifts into operation. Suppose a man had the discerning of spirits, who would be the wiser for it? Or if he had the interpretation of tongues, unless some one spoke in an unknown tongue, he of course would have to be silent; there are only two gifts that could be made visible—the gift of tongues and the gift of prophecy. These are things that are the most

talked about, and yet if a person spoke in an unknown tongue, according to Paul's testimony, he would be a barbarian to those present. They would say that it was gibberish; and if he prophesied they would call it nonsense. The gift of tongues is the smallest gift perhaps of the whole, and yet it is one that is the most sought after.

So that according to the testimony of scripture and the manifestations of the spirit in ancient days, very little could be known about it by the surrounding multitude, except on some extraordinary occasion, as on the day of Pentecost.

The greatest, the best, and the most useful gifts would be known nothing about by an observer. It is true that a man might prophecy, which is a great gift, and one that Paul told the people—the church—to seek after and to covet, rather than to speak in tongues; but what does the world know about prophesying? Paul says that it "serveth only to those that believe." But does not the scriptures say that they spake in tongues and prophesied? Yes; but who is it that writes these scriptures? Not the men of the world or mere casual observers, but the apostles—men who knew one gift from another, and of course were capable of writing about it; if we had the testimony of the Scribes and Pharisees concerning the outpouring of the spirit on the day of Pentecost, they would have told us that it was no gift, but that the people were "drunken with new wine," and we shall finally have to come to the same conclusion that Paul did, that "no man knows the things of God but by the Spirit of God," for with the great revelations of Paul when he was caught up into the third heaven and saw things that were not lawful to utter, no man was apprised of it until he mentioned it himself fourteen years after; and when John had the curtains of heaven withdrawn, and by vision looked through the dark vista of future ages, and contemplated events that should transpire throughout every subsequent period of time until the final winding up scene—while he gazed upon the glories of the eternal world, saw an innumerable company of angels and heard the voice of God—it was in the spirit, on the Lord's day, unnoticed and unobserved by the world.

The manifestations of the gift of the Holy Ghost, the ministering of angels, or the development of the power, majesty or glory of God were very seldom manifested publicly, and that generally to the people of God, as to the Israelites; but most generally when angels have come, or God has revealed himself, it has been to individuals in private, in their chamber, in the wilderness or fields, and that generally without noise or tumult. The angel delivered Peter out of prison in the dead of night; came to Paul unobserved by the rest of the crew; appeared to Mary and Elizabeth without the knowledge of others; spoke to John the Baptist whilst the people around were ignorant of it.

When Elisha saw the chariots of Israel and the horsemen thereof, it was unknown to others. When the Lord appeared to Abraham it was at his tent door; when the angels went to Lot, no person knew them but himself, which was the case probably with Abraham and his wife; when the Lord appeared to Moses, it was in the burning bush, in the tabernacle, or on the mountain top; when Elijah was taken in a chariot of fire, it was unobserved by the world; and when he was in the cleft of a rock, there was loud thunder, but the Lord was not in the thunder; there was an earthquake, but the Lord was not in the earthquake; and there was a still small voice, which was the voice of the Lord, saying, "What doest thou here, Elijah?"

The Lord cannot always be known by the thunder of his voice, by the display of his glory, or by the manifestation of his power; and those that are the most anxious to see these things, are the least prepared to meet them, and were the Lord to manifest his power as he did to the children of Israel, such characters would be the first to say, "Let not the Lord speak any more, lest we his people die."

We would say to the brethren, seek to know God in your closets, call upon him in the fields. Follow the directions of the Book of Mormon, and pray over, and for your families, your cattle, your flocks, your herds, your corn, and all things that you possess; ask the blessing of God upon all your labors, and every thing that you engage in. Be virtuous and pure; be men of integrity and truth; keep the commandments of God, and then you will be able more perfectly to understand the difference between right and wrong—between the things of God and the things of men; and your path will be like that of the just, "which shineth brighter and brighter unto the perfect day."

Be not so curious about tongues; do not speak in tongues except there be an interpreter present; the ultimate design of tongues is to speak to foreigners, and if persons are very anxious to display their intelligence, let them speak to such in their own tongues. The gifts of God are all useful in their place, but when they are applied to that which God does not intend, they prove an injury, a snare and a curse instead of a blessing. We may at some future time enter more fully into this subject, but shall let this suffice for the present."

Thursday, 16.—The following notice was published by the Nauvoo Lodge:—  
"Notice to all whom it may concern, greeting:

—Whereas, John Cook Bennett, in the organization of the Nauvoo Lodge, under dispensation, palmed himself upon the fraternity as a regular mason, in good standing; and satisfactory testimony having been produced before said lodge, that he, said Bennett was an expelled mason, we therefore publish to all the masonic world the above facts, that he, the said Bennett, may not impose himself again upon the fraternity of masons. All editors who are friendly to the fraternity of free and accepted ancient York masons will please insert the above.

GEORGE MILLER,

Master of Nauvoo Lodge under dispensation." The British forces captured the Chinese fortifications on the Yang-tse-Kiang river with 364 pieces of artillery.

Friday, 17.—"What have the Mormons done in Illinois?—is a question which I have frequently asked of those who are busy with the tongue of slander in calumniating the Latter Day Saints, but as yet I have found none who are willing to answer me honestly or correctly. Perhaps many judge from rumor, not having investigated the matter for themselves. I have, therefore, thought it might be well to lay before the public some facts in relation to the case, believing that there is a respectable portion of community, who, after having received correct information, will frown with indignation upon the conduct of those who are endeavoring to raise a persecution against our people.

In the first place, we would say, that where a crime is committed, there is a law broken, for if no law has been violated, there cannot have been a crime committed; if then, our people have broken the law, is there not power in those laws to vindicate themselves, or to redress the wrongs of those who are injured? We say there is; neither would we cast any aspersion upon the characters of the administrators of the laws, as though they were not vigilant in the discharge of their duty; we believe they have been (with very few exceptions.)

With these facts before us, there is then no difficulty in obtaining correct information as to the amount of crime committed by the Mormons throughout the State. You have only to refer to the various dockets kept by the administrators of law, from the highest court to the lowest, throughout the length and breadth of the land, and there you will find recorded the crimes of the Mormons, if it so be that they have committed any.

We say their faults are few compared to the population. Where is there a record of murder committed by any of our people; none in the State. Where is there a record against any of our people for a penitentiary crime?—not in the State. Where is there a record of fine or county imprisonment (for any breach of law) against any of the Latter Day Saints?—I know of none in the State. If then, they have broken no law, they, consequently, have taken away no man's rights—they have infringed upon no man's liberties.

We have been three years in this State, and have not asked for any county or state officer. Laws have been administered by those not of our persuasion; administered rigorously, even against the appearance of crime, and yet there has been no conviction of which I have heard. Where is there another community of thirty thousand, in any State, against none of whom there is a record of conviction for crime in any court during the space of three years? And yet there are those who cry out "Treason! murder!! bigamy!!! burglary!!! arson!!! and every thing that is evil, without being able to refer to a single case that has ever been proved against the Mormons.

This, then, must be the "head and front of our offending," that by industry in both spiritual and temporal things, we are becoming a great and numerous people; we convert our thousands and tens of thousands yearly to the light of truth—to the glorious liberty of the gospel of Christ; we bring thousands from foreign lands, from under the yoke of oppression and the iron hand of poverty, and we place them in a situation where they can sustain themselves, which is the highest act of charity towards the poor. We dry the widow's tear, we fill the orphan's hand with bread, and clothe the naked; we teach them principles of morality and righteousness, and they rejoice in the God of Abraham and in the Holy One of Israel, and are happy.

Thus it is with the honest in heart; but when the wicked creep in amongst us for evil, to trample upon the most holy and virtuous precepts, and find our moral and religious laws too strict for them, they cry out "Delusion, false prophets, speculation, oppression, illegal ordinances, usurpation of power, treason against the government, &c. You must have your charters taken away; you have dared to pass an ordinance against fornicators and adulterers; you have forbid the vending of spirituous liquors within your city; you have passed an ordinance against vagrants and disorderly persons; with many other high handed acts. You even threaten to vote at the next election, and may be (at least we fear) you will send a member to the legislature; none of which doings we, the good mobocrats and anti-Mormon politicians (and some priests as well) are willing to bear."

This is the cry of the base and vile, the priest and the speculator, but the noble, the high-minded, the patriotic, and the virtuous breathe no