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HISTORY OF JOSEPH SMITH.

August, 1842.

Aug.—Tuesday, 30.—At home through the day.

Wednesday, 31.—At home in the forenoon; afternoon rode to the Grove with Emma, and attended the Female Relief Society's meeting.

The following minutes were reported by Miss E. R. Snow:—

"President Joseph Smith arose and said, 'I am happy and thankful for the privilege of being present on this occasion. Great exertions have been made on the part of our enemies to carry me to Missouri and destroy my life, but the Lord has hedged up their way, and they have not, as yet, accomplished their purpose. God has enabled me to keep out of their hands. I have warred a good warfare, inasmuch as I have outgeneraled or whipped out all Bennett's corrupt host.

My feelings at the present time are, that inasmuch as the Lord Almighty has preserved me until to-day, he will continue to preserve me by the united faith and prayers of the saints, until I have fully accomplished my mission in this life, and so firmly established the dispensation of the fulness of the Priesthood in the last day, that all the powers of earth and hell can never prevail against it.

My constant persecution reminds me of the words of the Savior, when he said to the Pharisees, 'Go ye, and tell that fox. Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected.' I expect that my Heavenly Father has decreed that the Missourians shall not get me into their power; if they do, it will be because I do not keep out of their way.

I shall triumph over my enemies; I have begun to triumph over them at home, and I shall do it abroad. All those that rise up against me will surely feel the weight of their iniquity upon their own heads. Those that speak evil of me and the saints are ignorant or abominable characters, and full of iniquity. All the fuss, and all the stir, and all the charges got up against me are like the jack-a-lantern, which cannot be found.

Although I do wrong, I do not the wrongs that I am charged with doing; the wrong that I do, is through the frailty of human nature, like other men. No man lives without fault. Do you think that even Jesus, if he were here, would be without fault in your eyes? His enemies said all manner of evil against him—they all watched for iniquity in him. How easy it was for Jesus to call out all the iniquity of the hearts of those whom he was among!

The servants of the Lord are required to guard against those things that are calculated to do the most evil—the little foxes spoil the vines—little evils do the most injury to the church. If you have evil feelings, and speak of them to one another, it has a tendency to do mischief. These things result in those evils which are calculated to cut the throats of the heads of the church.

When I do the best I can—when I am accomplishing the greatest good, then the most evils, and wicked surmisings are got up against me. I would to God that you would be wise. I now counsel you, that if you know anything calculated to disturb the peace or injure the feelings of your brother or sister, hold your tongues, and the least harm will be done.

The Female Relief Society have taken a most active part in my warfare against my enemies, in petitioning to the Governor in my behalf. These measures were all necessary. Do you not see that I foresaw what was coming, beforehand, by the spirit of prophecy? All these movements had an influence in my redemption from the hand of my enemies. If these measures had not been taken, more serious consequences would have resulted. I have come here to bless you. The Society have done well—their principles are to practice holiness. God loves you, and your prayers in my behalf shall avail much; let them not cease to ascend to God continually in my behalf. The enemies of this people will never get weary of their persecution against the church, until they are overcome. I expect they will array everything against me, that is in their power to control, and that we shall have a long and tremendous warfare. He that will war the true Christian warfare against the corruptions of these last days will have wicked men and angels of devils, and all the infernal powers of darkness continually arrayed against him. When wicked and corrupt men oppose, it is a criterion to judge if a man is warring the Christian warfare. When all men speak evil of you falsely, blessed are ye, &c. Shall a man be considered bad, when men speak evil of him? No; if a man stands and opposes the world of sin, he may expect all wicked and corrupt spirits arrayed against him. But it will be but a little season, and all these afflictions will be turned away from us, inasmuch as we are faithful, and are not overcome by these evils. By seeing the blessings of the endowment rolling on, and the kingdom increasing and spreading from sea to sea, we shall rejoice that we were not overcome by these foolish things.

A few very important things have been manifested to me in my absence respecting the doctrine of baptism for the dead, which I shall com-

municate to the saints next Sabbath, if nothing should occur to prevent me.

President Smith then addressed the throne of grace in fervent prayer.

The prayers of the Society were requested in behalf of Mrs. Repshaw.

President Joseph Smith remarked that Mrs. Repshaw had long since been advised to return to her husband. It has been ascertained by good evidence that she left her husband without just cause—that he is a moral man and a gentleman. She has got into a way of having revelations, but not the revelations of God. If she will go home and do her duty we will pray for her, but if not, our prayers will do her no good.

President Smith said, 'I have one remark to make respecting the baptism for the dead. To suffice for the time being until I have opportunity to discuss the subject at greater length—all persons baptized for the dead must have a recorder present that he may be an eye witness to record and testify of the truth and validity of his record. It will be necessary in the Grand Council, that these things be testified to by competent witnesses. Therefore let the recording and witnessing of baptisms for the dead be carefully attended to from this time forth; if there is any lack, it may be at the expense of our friends; they not come forth.'

Closed with prayer by Elder Derby.

Some time this month, Elder Hyde published a pamphlet in the German language, in Germany, entitled 'A cry out of the Wilderness,' &c., of about 120 pages, setting forth the rise, progress, and doctrines of the Church of Jesus Christ of Latter Day Saints.

About this time while I was crossing from Montrose to Nauvoo in a boat, in company with brother Hyrum, we passed through an immense shoal of fish of considerable size, hundreds jumped in and over the boat, but we succeeded in securing about 16 which we brought to shore.

Thursday, September 1, 1842.—During the forenoon in the Assembly Room, and in the afternoon at home, attending to business. I wrote the following:—

'To all the Saints in Nauvoo—Fasmuch as the Lord has revealed unto me, that my enemies, both of Missouri and this State, were again in pursuit of me; and inasmuch as they pursue me without cause, and have not the least shadow, or coloring of justice, or right on their side, in the getting up of their prosecutions against me, and inasmuch as their pretensions are all founded in falsehood, of the blackest die, I have thought it expedient and wisdom in me to leave the place for a short season, for my own safety, and the safety of this people.

I would say to all those with whom I have business, that I have left my affairs with agents and clerks, who will transact all business in a prompt and proper manner; and will see that all my debts are cancelled in due time, by turning out property, or otherwise as the case may require, or as the circumstances may admit of. When I learn that the storm is fully blown over, then I will return to you again.

And as for the perils which I am called to pass through, they seem but a small thing to me, as the envy and wrath of man have been my common lot all the days of my life; and for what cause it seems mysterious, unless I was ordained from before the foundation of the world, for some good end, or bad as you may choose to call it. Judge ye for yourselves. God knoweth all these things, whether it be good or bad.

But nevertheless, deep water is what I am wout to swim in; it all has become a second nature to me. And I feel like Paul, to glory in tribulation, for to this day has the God of my fathers delivered me out of them all, and will deliver me from henceforth; for be old, and lo, I shall triumph over all my enemies, for the Lord God hath spoken it.

Let all the saints rejoice, therefore, and be exceeding glad, for Israel's God is their God; and he will mete out a just recompense of reward upon the heads of all your oppressors. And again, verily thus saith the Lord, let the work of my Temple, and all the works which I have appointed unto you, be continued on and not cease; and let your diligence, and your perseverance, and patience, and your works be redoubled; and you shall in no wise lose your reward, saith the Lord of Hosts, and if they persecute you, so persecuted they the prophets and righteous men that were before you. For all this there is a reward in heaven.

And again, I give unto you a word in relation to the baptism for your dead; verily thus saith the Lord unto you concerning your dead: When any of you are baptized for your dead, let there be a recorder; and let him be an eye witness of your baptisms; let him hear with his ears, that he may testify of a truth, saith the Lord; that in all your recordings, it may be recorded in heaven; that whatsoever you bind on earth, may be bound in heaven; whatsoever you loose on earth, may be loosed in heaven; for I am about to restore many things to the earth, pertaining to the priesthood, saith the Lord of Hosts.

And again, let all the records be had in order that they may be put in the archives of my Holy Temple, to be held in remembrance from generation to generation, saith the Lord of Hosts.

I will say to all the saints, that I desired with

exceeding great desire, to have addressed them from the stand, on the subject of baptism for the dead, on the following Sabbath. But inasmuch as it is out of my power to do so. I will write the word of the Lord from time to time, on that subject, and send it you by mail, as well as many other things.

I now close my letter for the present, for the want of more time; for the enemy is on the alert, and as the Savior said, the prince of this world cometh but he hath nothing in me.

Behold my prayer to God is, that you all may be saved, and I subscribe myself your servant in the Lord, Prophet and Seer of the Church of Jesus Christ of Latter Day Saints,

JOSEPH SMITH.

DISCOURSE

BY AMASA LYMAN, TABERNACLE, DEC. 2, 1855.

[REPORTED BY GEO. D. WATT.]

My brethren and sisters—by the changes which mark the history of our journey through life, I again have the privilege of meeting with you.

With many of you, no doubt, I have had the same privilege before, and, for aught I know, this may be the first time I have met with others who are present to-day; whether I have met with you before or not, it is a source of gratification to me that we are here.

I am not here because I have fulfilled my mission, or because I have laid down the labor of my mission as having completed it; but I am simply here this afternoon because I have a mission, one that has engaged my time, filled up my time, and engaged all my powers; it is only in the discharge of the duties of that mission that I am here.

Though some may have thought that because I have been laboring in California for a few years, the labors of my mission are confined to California, but I do not so understand it: these are not the feelings that I cherish within me in relation to it. I never have felt, because I was appointed to labor for a time for the accomplishment of certain purposes in the State of California, that I was released from the obligations that rested upon me as a minister of righteousness every day, in every place and under all circumstances.

I received a mission over twenty years ago to preach the gospel, and have been engaged in it ever since; it has filled up the hours, days, weeks, months, and years of my life since I received it. It has enlisted my whole affections for that length of time, and I have only just commenced—I say I have just commenced because I have not completed it, and the extent of time that may be occupied in its completion I do not comprehend.

The only fact I fully comprehend in relation to it, that I have begun it—I have received it—entered upon the duties of it—and in the prosecution of it so far, I have done all I have done; I have traveled where I have traveled; I have labored as I have labored. It is in the discharge of the duties of this mission I leave Salt Lake, and in the discharge of the duties of it that I return. It is in the discharge of these duties that I do all that I do so far as I am able to act, as I would wish to act, and as I design to act.

I may this evening address people with whom I have held conversation in relation to principles of the gospel long years ago; and others as I have remarked, perhaps see me for the first time, yet to both of these classes of persons I have but one thing to say, namely, that it is still my business to preach the gospel. I have nothing else to preach, I know nothing else to preach. It is the subject that has engaged my attention, and still does engage it.

With the years of experience that have added the contributions to the store of knowledge I have been able to gain in the short time I have lived in the world, the subject seems to increase in its dimensions, and in its extent. That which I thought I knew when I was but a boy—that I thought I understood—that I supposed in the vanity and ignorance of childhood I comprehended—I find in the mature years of manhood that I knew nothing about it, so far as the comprehension of the great truths of the gospel in their extent are concerned.

I learned that there was a gospel, and became satisfied of its truth; and I commenced to labor in the gospel as did those who taught me its principles, and from whose lips I first heard the testimony thereof; the first man I ever heard preach it is here with me to-day, br. Orson Pratt.

The gospel is connected with every thing I can think about. It is expanded to such an extent that I cannot see beyond it; I cannot rise above it, nor descend beneath it. There are no depths it does not reach; no heights it does not surmount; no extent which is not filled by it. So let me talk to you what I will that is true, and calculated to do good to mankind, it must of necessity form a part of the gospel.

I used to think twenty years ago that I had preached it over and over again; so I confess one thing to you, not as a sin—not as a wrong, that when I was a child I thought as a child,

I believed the gospel as a child, I speculated about it as a child, and I talked about it as a child would; but since I became a man I have learned different things; I have learned that there is a vast difference between receiving and endorsing a belief in the existence of a fact, and the full and perfect comprehension of it.

This was the relation in which I stood to the gospel in the days of my childhood, it is the relation in which I stand to it, in a great extent, to-day. It is no more a fact to-day than it was a score of years ago, that I comprehend the gospel only in part; that I comprehend it fully now, I would not be so understood. I comprehend something of it; all the truth that I am able to comprehend is so much of it.

Now, is this the case with any body besides myself? I have reason to think that if I have the gospel to learn, others have it to learn, and that if a comprehension of the truth is requisite to my salvation, it is to theirs. Then the important thing in relation to the gospel is, that we should receive it in its true spirit, that we should duly appreciate the object of its institution, the reasons why it is revealed to us, and the necessity that called for its revelation. This will enlighten us as to the principle upon which we will be really saved, when we are saved.

If, after all, we do not comprehend the gospel in its fulness, and in its widest extent, we may perhaps fall as far short of what may be called (according to our way of understanding) a perfect salvation as we may lack understanding to comprehend the gospel in its fulness.

The gospel as I receive it, believe it, learned to be true, to be a system of truth, that circumscribes all things; that embraces all the good that exists, is a something that is designed to produce for the children of men such things as are requisite to their happiness; to their deliverance from the bondage of sin; from the bondage of error, ignorance, and darkness; or from ignorance by whatever name it may be called, or whatever may be the particular agency by which it may exert its influence over the freedom of the soul.

This review of the matter has led me to conclude that it is not the heathen nations alone (as we denominate them in contradistinction to the christian world) that are groveling in darkness, that are worshiping they know not what, and that are seeing they know not what, but that it is actually the case with thousands who have subscribed to the doctrine God has revealed in the last days, even the gospel as a system of truth and salvation. Yet in looking forward to that emancipation from darkness, from error, and from all the concomitant train of consequences resulting from an ignorance of truth, they have failed to recognize, in examining the subject, that the comprehension of truth was actually necessary to constitute the salvation they sought for.

We have looked for heaven, or happiness, in a deliverance from every thing that is in reality a cause of annoyance to us; of sorrow, misery, and wretchedness. From this we expect to be saved, from it we expect the gospel will redeem us.

Well now, how do we expect to arrive at so desirable a consummation of our wishes? How do we expect to gain the point where we shall realize a full and perfect deliverance from the evils that afflict us—with which we are surrounded in life—and from which we expect to be saved, when the gospel has wrought out for us all we anticipate, shall have brought to us the realization of our highest hopes, and loftiest expectations? What then shall have been done with us? Where shall we be? What kind of men and women will we be? What country or locality of the great universe shall we occupy?—Where can the bread of life be found, and the water of the fountain of life, from which we may quench our thirst?

One might calculate that all the good we expect to realize when we are saved, will be obtained, by doing, in all things, as we are told to do, by fulfilling every requisition that is imposed upon us, and thereby securing the fullness of this salvation.

What does this obedience lead people to?—It leads them to go where they are required to go, and to stay where they may be required to stay; in fine, it leads them to perform every labor that is required at their hands in the building up of the kingdom of God, and the establishing of Zion, or the cause of truth on the earth. In the pursuance of this, what do we find? We find men crossing the desert, and the ocean, of their own free will; passing through all the contingencies of a journey of that kind; passing through privations, hardships, dangers, and evils that may hang around their path, because they have been commanded to do so. We see some fall off, who have spent a score of years in traveling, preaching, laboring, toiling, and striving to gain salvation by being obedient to the requisitions that were laid upon them; they have gone, when, and where they were sent, and have come back when called for; they have made it their business to respond to the calls that were made, regardless of what they might be.

[Concluded in next number.]