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THE BEES OF DESERET.

BY JOHN S. DAVIS.

TUNE—"The Slavey" or, "The Soldier's Regret."

The busy bees of Deseret
Are still around their hive,
Though honey-hunters in the world
Don't wish these bees to thrive.

CHORUS.

Hum, hum, ye bees; build up the hive;
The sweetest honey get;
The world will yet be proud to see
The bees of Deseret.

More bees are homeward gathering fast—
They come from all the earth;
But more come from the spirit world,
Which are of greater worth.

The nations wonder at their work,
And envy all they can;
When earth and hell divide and rage,
These bees are always one.

The hive is on the mountain tops;
The valleys swarm with bees:
They gather honey all around,
And drones shall have no ease.

The 'king'-bees live within the hive,
To keep the union strong;
May they, with all the busy bees,
Enjoy their honey long.

When famine, wars, and earthquakes rage,
This hive will firmly stand;
Then hum and work, ye busy bees,—
Your resting day's at hand.

G. S. L. CITY, April 5, 1857.

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HISTORY OF JOSEPH SMITH.

MARCH, 1844.

Now was this merely confined to the living, to settle difficulties with families on earth? By no means, it was a far greater work. Elijah! what would you do if you were here? Would you confine your work to the living alone? No, I would refer you to the scriptures, where the subject is manifest, that is, without us they could not be made perfect, nor we without them; the fathers without the children, nor the children without the fathers.

I wish you to understand this subject, for it is important; and if you will receive it, this is the spirit of Elijah, that we redeem our dead, and connect ourselves with our fathers which are in heaven, and seal up our dead to come forth in the first resurrection; and here we want the power of Elijah to seal those who dwell on earth to those who dwell in heaven. This is the power of Elijah and the keys of the kingdom of Jehovah.

Let us suppose a case; suppose the Great God who dwells in heaven, should reveal himself to Father Cutler here, by the opening heavens, and tell him, 'I offer up a decree, that whatsoever you seal on earth with your decree, I will seal it in heaven; you have power then, can it be taken off? No, then what you seal on earth by the keys of Elijah, is sealed in heaven, and this is the power of Elijah, and this is the difference between the spirit and power of Elias and Elijah. For while the spirit of Elias is a forerunner, the power of Elijah is sufficient to make our calling and election sure, and the same doctrine where we are exhorted to go on to perfection, not laying again the foundation of repentance from dead works, but of laying on of hands, resurrection of the dead, &c.

We cannot be perfect without the fathers, &c. We must have revelations from them, and we can see that the doctrine of REVELATION as far transcends the doctrine of NO REVELATION, as knowledge is above ignorance; for one truth revealed from heaven is worth all the sectarian notions in existence.

This spirit of Elijah was manifest in the days of the apostles, in delivering certain ones to the buffetings of Satan, that they might be saved in the day of the Lord Jesus; they were sealed by the spirit of Elijah unto the damnation of hell until the day of the Lord, or revelation of Jesus Christ.

Here is the doctrine of election that the world has quarreled so much about; but they do not know anything about it.

The doctrine that the Presbyterians and Methodists have quarreled so much about, once in grace always in grace, or falling away from grace, I will say a word about, they are both wrong, truth takes a road between them

both; for while the Presbyterian says, 'once in grace you cannot fall,' the Methodist says, 'you can have grace to day, fall from it tomorrow, next day have grace again, and so follow on changing continually;' but the doctrine of the scriptures, and the spirit of Elijah would show them both false, and take a road between them both, for according to the scriptures, if men have received the good word of God, and tasted of the powers of the world to come, if they shall fall away, it is impossible to renew them again, seeing they have crucified the Son of God afresh, and put him to an open shame, so there is a possibility of falling away, you could not be renewed again, and the power of Elijah cannot seal against this sin, for this is a reserve made in the seals and power of the priesthood.

I will make every doctrine plain that I present, and it shall stand upon a firm basis, and I am at the defiance of the world, for I will take shelter under the broad cover of the wings of the work in which I am engaged. It matters not to me if all hell boils over; I regard it only as I would the crackling of the thorns under a pot.

A murderer, for instance, one that sheds innocent blood, cannot have forgiveness. David sought repentance at the hand of God carefully, with tears for the murder of Uriah, but he could only get it through hell; he got a promise that his soul should not be left in hell.

Although David was a king, he never did obtain the spirit and power of Elijah and the fulness of the priesthood; and the priesthood that he received, and the throne and kingdom of David is to be taken from him and given to another by the name of David in the last days, raised up out of his lineage.

Peter referred to the same subject on the day of Pentecost, but the multitude did not get the endowment that Peter had; but several days after, the people asked what shall we do. Peter says, 'I would ye had done it ignorantly,' speaking of crucifying the Lord, &c. He did not say to them, 'repent, and be baptized for the remission of your sins,' but he said, 'repent therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.' Acts 3, 19.

This is the case with murderers, they could not be baptized for the remission of sins, for they had shed innocent blood.

Again, the doctrine of sealing power of Elijah is as follows:—If you have power to seal on earth and in heaven, then we should be crafty, the first thing you do, go and seal on earth, your sons and daughters unto yourself; and yourself unto your fathers in eternal glory, and go ahead, and not go back, but use a little craftiness, and seal all you can; and when you get to heaven tell your father that what you seal on earth should be sealed in heaven, according to his promise.

I will walk through the gate of heaven and claim what I seal, and those that follow me and my counsel.

The Lord once told me that what I asked for, I should have; I have been afraid to ask God to kill my enemies, lest some of them should peradventure repent.

I asked a short time since for the Lord to deliver me out of the hands of the Governor of Missouri, and if it needs must be to accomplish it to take him away; and the next news that came pouring down from there was, that Governor Reynolds had shot himself; and I would now say, 'Beware, Oh earth, how you fight against the Saints of God, and shed innocent blood; for in the days of Elijah, his enemies came upon him, and fire was called down from heaven and destroyed them.'

The spirit of Elias is first, Elijah second, and Messiah last. Elias is a forerunner to prepare the way, and the spirit and power of Elijah is to come after, holding the keys of power, building the Temple to the cap stone, placing the seals of the Melchisedec priesthood upon the house of Israel, and making all things ready, then Messiah comes to his Temple, which is last of all.

Messiah is above the spirit and power of Elijah, for he made the world, and was that spiritual rock unto Moses in the wilderness. Elijah was to come and prepare the way, and build up the kingdom, before the coming of the great day of the Lord, although the spirit of Elias might begin it.

I have asked of the Lord concerning his coming; and while asking the Lord, he gave me a sign, and said, 'In the days of Noah I set a bow in the heavens, as a sign and token that in any year that the bow should be seen the Lord would not come, but there should be seed time and harvest during that year, but whenever you see the bow withdrawn, it shall be a token that there shall be famine, pestilence, and great distress among the nations, and that the coming of the Messiah is not far distant.'

But I will take the responsibility upon myself to prophecy in the name of the Lord, that Christ will not come this year, as Father Miller has prophesied, for we have seen the bow, and I also prophecy in the name of the Lord, that Christ WILL NOT COME IN FORTY YEARS, and if God ever spoke by my mouth, he will not come in that length of time. Brethren, when you go home, write this down that it may be remembered.

Jesus Christ never did reveal to any man the precise time that he would come; go and read the scriptures, and you cannot find any-

thing that specifies the exact hour he would come, and all that say so are false teachers.

There are some important things concerning the office of the Messiah in the organization of the world, which I will speak of hereafter. May God Almighty bless you, and pour out his Spirit upon you, is the prayer of your unworthy servant. Amen."

At 4½ p.m., I met with the Twelve, Bishop Miller and the Temple Committee in the Nauvoo Mansion.

The following letter from Lyman Wight and others was read:—

"Black River Falls, February 15, 1844.

To the First Presidency and the Quorum of the Twelve of the Church of Jesus Christ of Latter Day Saints:—

Dear Brethren:—Through the goodness and mercy of God, the Eternal Father, and grace of our Lord and Savior Jesus Christ, we are permitted to write and send by a special messenger, a concise account of our lumbering operations, together with the apparent prospects of the introduction and spread of the gospel among the Chippewa and Menominee Indians, and also the projects of our hearts in regard to future operations in spreading the gospel south in all the extent of America, and the consequences growing out of the same; all of which we beg leave to submit to your consideration, that we may have your concurrence or such views as shall be in accordance with the mind and will of the Lord, and govern ourselves in accordance thereto.

Since we have been here lumbering, we have had many difficulties to encounter, but the main hindrance to our successful operations was the feeding, clothing and transporting a great many lazy, idle men, who have not produced anything by their pretended labor, and thus eating up all that the diligent and honest could produce by their unceasing application to labor, and we have not yet got entirely clear of such persons.

But under all these mighty clogs and hindrances, we have been able to accomplish and have in progress, so that we can deliver in Nauvoo about one million feet of lumber by the last of July next, which will be a great deal more than what is necessary to build the Temple and Nauvoo House; besides all this, we have made valuable improvements here, all the result of much labor done under trying circumstances.

We have recently ascertained that the land from the falls of Black River to its sources, is the property of the Menominee Indians, and the general government having urged them to move off of the lands in the vicinity of Green Bay unto their own lands. The Indians say they will, provided the government will remove all strange Indians and trespassing white men off of their lands; consequently the agent and Superintendent of Indian Affairs are taking such steps as will stop all further trespassing on the Indian lands, on the Wisconsin, Black and Chippewa Rivers, under the penalties of the laws relative to the case.

We sent brothers Miller and Daniels, in company with the principal chief of the Menominee Indians, over land to the Wisconsin River, to ascertain more about the matter. They saw the agent, found him a gruff, austere man, determined to stop all trespassing on Indian land.

The Indians are willing to sell privileges to individuals for lumbering and cutting timber, as they have hitherto done; but the agent is opposed to it. Thus a difficulty arises between themselves.

Now, as regards the introduction of the gospel of Christ among the Indians here, it will require more exertion to all appearances, to check the enthusiastic ardor of these our red brethren until the full principles of faith in our Lord and Savior Jesus Christ shall be reasoned into their minds, than to urge them on to receive it. They have great confidence in us.

The country belonging to these northern Indians is a dreary cold region, and to a great extent cranberry marches, pine barrens, and swamps, with a small amount of good land, scarce of game, and only valuable in mill privileges and facilities for lumbering purposes.

As to mineral resources, they have not been fully developed. There is no doubt as to the abundance of iron ore, but uncertain as to quality.

Now, under all of these circumstances, a few of us here have arrived at this conclusion in our minds, (such as can undergo all things,) that as the gospel has not been fully opened in all the South and South Western States, as also Texas, Mexico, Brazil, &c., together with the West India Islands; having produced lumber enough to build the Temple and Nauvoo House; also having an influence over the Indians, so as to induce them to sell their lands to the United States, and go to a climate south west, more congenial (all according to the policy of the U. S. Government); and having also become convinced that the church at Nauvoo, or in the Eastern States, will not build the Nauvoo House according to the commandment, neither the Temple in a reasonable time; and that we have, so far as we have made trials, got means in the South; we have it in our minds to go to the table lands of Texas, to a point we may find to be the most eligible, there locate, and let it be a place of gathering for all the south (they being incumbered with that unfortunate race of beings, the negroes) and

for us to employ our time and talents in gathering together means to build according to the commandments of our God, and spread the gospel to the nations, according to the will of our Heavenly Father; we, therefore, our beloved brethren, send our worthy brother Young, with a few of our thoughts, on paper; that you may take the subject matter under consideration, and return us such instructions as may be according to the mind and will of the Lord our God.

We have thought it best to sell the mills here, if you may think it expedient. We feel greatly encouraged to spend and be spent in the cause of Christ, according to the will of our Heavenly Father.

You will, therefore, after due deliberation, send us by the hands of brother Young, such instructions as may be the result of your deliberations.

Holding ourselves ready under all circumstances in life to try to do all things whatsoever commanded or instructed to do by those ordained to direct the officers of the Church of Jesus Christ.

Subscribing ourselves,

Yours truly, while life shall endure,

LYMAN WIGHT.

GEORGE MILLER.

PHINEHAS R. BIRD.

PIERCE HAWLEY.

JOHN YOUNG.

Select Committee to write expressive of of the views of the branch of the Church at Black River Falls.

JOSEPH SMITH, P.C.,

BRIGHAM YOUNG, P.T.,

WILLARD RICHARDS, Clerk." }

Also a letter to myself from Lyman Wight and others:—

"Black River Falls, Wisconsin Territory, }

Feb. 15th, 1844. }

To Joseph Smith, President of the Church of Jesus Christ of Latter Day Saints; and to the Twelve Apostles,—greeting:—

Believing a concert of action in all things in this church to be highly important, we deem it necessary, under existing circumstances, to make you acquainted with our views and feelings, temporal and spiritual prospects, as they now exist.

We wrote you last fall a full and complete description of this country as high as the falls on Black River, without exaggeration, giving a slight description of the Pinery.

With the exception of several renegades and false brethren, things passed smoothly on until some time in the month of January, when we were visited by three different tribes of Lamanites upon the most friendly terms, receiving us as their counselors, both temporal and spiritual.

The names of those tribes, Menomanees, Chippewa and Winnebagoes, they informed us that all the land above the falls belongs to the Menominee tribe, and that the agents and the Governor, the general agent in the north west of all the Indian affairs, had agreed with them to remove all the lumbermen from Black River, Chippewa and Lemanware rivers, by their request; but after a lengthy conversation with them, they felt to treat us as their friends, and not their enemies.

We dispatched two messengers, (namely) George Miller and Cyrus Daniels, to go immediately to Wisconsin, where they met with the agent, who gave them to understand we could get the timber, which is already cut at a reasonable rate; and for any future prospect, we will be under the necessity of entering into a contract.

We calculate the present prospect for lumber betwixt this and the last of July next, will be from 8 to 12 hundred thousand feet, which we deem will be all sufficient to finish the two houses, which will accomplish the mission on which we started to this country.

We therefore, as a branch and a member of the body of the Church of Jesus Christ of Latter Day Saints, chose the following committee (namely,) Lyman Wight, George Miller, Pierce Hawley, Phinehas R. Bird and John Young, to correspond with your reverend counsel, giving you our views concerning matters and things, and requesting your counsel on the same.

This committee views it inexpedient to purchase standing timber on so rapid and unavailing a stream for the purpose of making lumber to gain wealth.

The Lamanites owning this land, notwithstanding their great anxiety to receive the gospel and the Book of Mormon, have a strong desire, if counseled by us so to do, to go south west, where game is more plenty, as their only resources here for a living is the pitiful annuities and proceeds from their pine timber, which timber is the only inducement to the government to purchase their lands.

This committee is therefore led to take a brief view of the south and western part of North America, together with the Floridas, Texas, West India Islands, and the adjacent islands to the Gulf of Mexico, together with the Lamanites bordering on the United Territories from Green Bay to the Mexican Gulf, all crying with one voice through the medium of their chiefs, Give us an understanding of your doctrine and principles, for we perceive that your ways are equal, and your righteousness far exceeds the righteousness of all the missionaries, that we have yet become acquainted with, that your conduct with one another is like that of ours, and that all your feasts and attendant ceremonies are precisely like ours.