

# THE DESERET NEWS.

TRUTH AND LIBERTY.

NUMBER 45.

GREAT SALT LAKE CITY, WEDNESDAY, JANUARY 13, 1858.

VOLUME VII.

## TABLE OF CONTENTS.

PAGE 353.—Poetry: Welcome to Zion's Warriors.—History of Joseph Smith.  
PAGE 354.—Army Correspondence.  
PAGE 355.—Army Correspondence, continued.  
PAGE 356.—Army Correspondence, concluded—Memorial.  
PAGE 357.—Memorial, concluded—Resolutions by Mass Meetings—Editorial: The Correspondence, Memorial and Resolutions—Theatre.  
PAGE 358.—Poetry: This World would be a Paradise—Sermon by Elder O. Hyde.  
PAGE 359.—Elder Hyde's Sermon concluded.  
PAGE 360.—Remarks by Elder Geo. A. Smith, Jan. 5—Des. Ag. and Manuf. Society—Des. Typ. and Press Association—Married—Died—New Advertisements.

## WELCOME

To the Returned Warriors of Zion. Dedicated to Lieut. Gen. D. H. Wells and his co-champions in arms.

BY W. G. MILLS.

Welcome! defenders of the truth,  
Ye faithful servants of the Lord;  
From hourly age to ardent youth  
Obedient to the Prophet's word:  
Welcome into our midst again  
From snowy cell and icy creek,  
From kanyons rude and mountain bleak,  
Where Winter now asserts his reign.  
Welcome! ye sons of light and truth,  
Heroes alike in age and youth.

When those who should our interests feel—  
If patriots' noble blood they own—  
Were traitors to our common weal  
And marched their hordes to tread us down;  
No home-endearing tie ye know,  
No love of comfort, ease or joy,  
No dread of death could you decoy,  
Ye nobly marched to meet the foe.  
Then welcome! sons of light and truth,  
Heroes alike in age and youth.

Strong in the power of Brigham's God,  
Your name's a terror to our foes;  
Ye were a barrier strong and broad  
As our high mountains crowned with snows:  
Fear filled the myrmidons of war,  
Their courage fell in wordy boast;  
The faith and prayers of Israel's host  
Repelled the tyrants' gory car.  
Then welcome! sons of light and truth,  
Heroes alike in age and youth.

Sing! fellow soldiers in our cause,  
For God will show his mighty hand:  
Zion shall triumph, and her laws  
The standard be to every land:  
No blood we seek, nor wealth's increase,  
No sin to revel in desire;  
But we will fan the patriot fire  
To gain the bliss of truth and peace.  
Then welcome! sons of light and truth,  
Heroes alike in age and youth.  
G. S. L. City, Dec. 31, 1857.

[Copyright Secured.]

## HISTORY OF JOSEPH SMITH.

JULY, 1844.

Wednesday, 31.—Elder Amasa Lyman arrived in Nauvoo.  
The following from the Governor appeared in the Neighbor:—

"TO THE PEOPLE OF WARSAW, IN HANCOCK COUNTY.

I am continually informed of your preparations and threats to renew the war and exterminate the Mormons. One would suppose that you ought to rest satisfied with what you have already done.

The Mormon leaders, if they ever resisted the law, have submitted to its authority. They have surrendered the public arms; and appeared to be ready to do anything required, to make atonement for whatever wrong may have been done.

Since the assassination of their two principal leaders, under circumstances well calculated to inflame their passions, and drive them to excesses for the purposes of revenge, they have been entirely peaceful and submissive; and have patiently awaited the slow operation of the laws to redress the wrongs of which they complained. There has been no retaliation, no revenge, and, for anything I can ascertain, there will be none.

Those of your people who are charged with being the most hostile to them, have lived, if they knew it, in perfect security from illegal violence.

I am anxious for a pacification of your difficulties. You cannot drive out, or exterminate the Mormons. Such an effort would be madness, and would not be permitted by the people of the State. You cannot be sustained in it either by force or law. You are binding yourselves to your weakness, and keeping up an agitation which must fail of the purpose intended, and recoil with terrible energy upon your own heads.

I exhort you to reconsider your infatuated resolutions. Try your Mormon neighbors again, and if you cannot dwell together in amity, you may at least refrain from injuring each other.

From the moderation of the Mormons, under what they conceive to be the deepest injury, you might well hope that if they ever entertained designs inconsistent with your liberty

and happiness, that those designs have been abandoned. They are also interested in preserving the peace.

It is not natural to suppose that they, any more than yourselves, wish to live in continual alarm. They hope for quiet, and will be peaceful and submissive in order to enjoy it. But you are continually driving them to desperation by an insane course of threatening and hostility, and depriving yourselves of peace by the same means used to disquiet them.

If I have said anything severe in this address, I pray you, attribute it to my deep conviction that your course is improper and unwarrantable. Such is the opinion of the people at large in the State, and all over the country.

From being right in the first instance, you have put yourselves in the wrong, and there are none who sustain you. As men of sense you are bound to see, if you will open your eyes, that you cannot effect your purposes. Nevertheless, you are still training and drilling, and keeping together, and threatening a renewal of the war.

I have said to you often that you cannot succeed; by this time you ought to see it yourselves. What can your small force do against two thousand armed men, entrenched in a city, and defending themselves, their wives and their children?

Besides, if you are the aggressors, I am determined that all the power of the State shall be used to prevent your success. I can never agree that a set of infatuated and infuriated men shall barbarously attack a peaceful people who have submitted to all the demands of the law; and when they had full power to do so, refrained from inflicting vengeance upon their enemies. You may count on my most determined opposition—upon the opposition of the law, and upon that of every peaceful law-abiding citizen of the country.

This is not spoken in anger. God knows I would do you no injury unless compelled to do so to sustain the laws. But mob violence must be put down. It is threatening the whole country with anarchy and ruin. It is menacing our fair form of government, and destroying the confidence of the patriot in the institutions of his country.

I have been informed that the Mormons about Lima and Macedonia have been warned to leave the settlements. They have a right to remain and enjoy their property. As long as they are good citizens they shall not be molested, and the sooner those misguided persons withdraw their warning and retrace their steps, the better it will be for them.

July 25, 1844. THOMAS FORD.

Thursday, August 1.—The remains of the deceased Elder Samuel H. Smith were interred this morning at 10 a.m.

We extract the following from his obituary:—

"Samuel Harrison Smith, the fourth son of Joseph and Lucy, was born in the town of Tunbridge, Orange Co., Vermont, on the 13th day of March, 1808.

In his early life he assisted his father in farming. He possessed a religious turn of mind, and at an early age joined the Presbyterian Church, to which sect he belonged until he visited his brother Joseph in May, 1829, when Joseph informed him that the Lord was about to commence his latter day work.

He also showed him that part of the Book of Mormon which he had translated, and labored to persuade him concerning the gospel of Jesus Christ, which was about to be revealed in its fulness.

Samuel was not, however, very easily persuaded of these things, but after much inquiry and explanation he retired and prayed that he might obtain from the Lord wisdom to enable him to judge for himself; the result was, that he obtained revelation for himself sufficient to convince him of the truth of the testimony of his brother Joseph.

On the 15th day of May, 1829, having been commanded of the Lord, Joseph Smith and Oliver Cowdery were baptized, and as they were returning from the water to the house, they overheard Samuel engaged in secret prayer. Joseph said that he considered that a sufficient testimony of his being a fit subject for baptism; and as they had now received authority to baptize, they spoke to Samuel upon the subject, and he went straightway to the water with them, and was baptized by Oliver Cowdery, he being the third person baptised into the Church of Jesus Christ in the last dispensation.

He was one of the eight witnesses of the Book of Mormon.

He was present at the organization of the church, April 6, 1830, and was one of the six who at that time constituted the members of the church. He was ordained to the priesthood on the 6th of April, 1830.

On the 30th of June following the organization of the church, he took some Books of Mormon and started out on his mission, to which he had been set apart by his brother Joseph, and on traveling twenty-five miles, which was his first day's journey, he stopped at a number of places in order to sell his books, but was turned out of doors as soon as he declared his principles.

When evening came on, he was faint and almost discouraged, but coming to an inn, which was surrounded with every appearance

of plenty, he called to see if the landlord would buy one of his books. On going in, Samuel inquired of him, if he did not wish to purchase a history of the origin of the Indians.

"I do not know," replied the host, "how did you get hold of it?"

"It was translated," rejoined Samuel, "by my brother from some gold plates that he found buried in the earth."

"You damned liar!" cried the landlord, "get out of my house—you shan't stay one minute with your books."

Samuel was sick at heart, for this was the fifth time he had been turned out of doors that day. He left the house, and traveled a short distance, and washed his feet in a small brook, as a testimony against the man.

He then proceeded five miles further on his journey, and seeing an apple tree a short distance from the road, he concluded to pass the night under it; and here he lay all night upon the cold, damp ground.

In the morning, he arose from his comfortable bed, and observing a small cottage at no great distance, he drew near, hoping to get a little refreshment. The only inmate was a widow, who seemed very poor. He asked her for food, relating the story of his former treatment. She prepared him some victuals, and, after eating, he explained to her the history of the Book of Mormon. She listened attentively, and believed all that he told her, but, in consequence of her poverty, she was unable to purchase one of the books. He presented her with one, and proceeded to Bloomington, which was eight miles further.

Here he stopped at the house of one John P. Greene, who was a Methodist preacher, and was at that time about starting on a preaching mission. He, like the others, did not wish to make a purchase of what he considered at that time to be a nonsensical fable; however, he said that he would take a subscription paper, and if he found any one on his route who was disposed to purchase, he would take his name, and in two weeks, Samuel might call again, and he would let him know what the prospect was of selling. After making this arrangement, Samuel left one of his books with him, and returned home.

At the time appointed, Samuel started again for the Rev. John P. Greene's, in order to learn the success which this gentleman had met with, in finding sale for the Book of Mormon. This time his father and mother accompanied him, and it was their intention to have passed near the tavern, where Samuel was so abusively treated a fortnight previous, but just before they came to the house, a sign of small pox intercepted them.

They turned aside, and meeting a citizen of the place, they inquired of him to what extent this disease prevailed. He answered, that the tavernkeeper and two of his family had died with it not long since, but he did not know that any one else had caught the distemper, and that it was brought into the neighborhood by a traveler who stopped at the tavern over night.

Samuel performed several short missions with the books, and gave the following account of his third mission to Livonia:—

"When I arrived at Mr. Greene's, Mrs. Greene informed me that her husband was absent from home, that there was no prospect of selling my books, and even the one which I had left with them, she expected I would have to take away, as Mr. Greene had no disposition to purchase it, although she had read it herself, and was much pleased with it.

I then talked with her a short time, and, binding my knapsack upon my shoulders, rose to depart; but, as I bade her farewell, it was impressed upon my mind to leave the book with her. I made her a present of it, and told her that the Spirit forbade my taking it away. She burst into tears, and requested me to pray with her. I did so, and afterwards explained to her the most profitable manner of reading the book which I had left with her; which was, to ask God, when she read it, for a testimony of the truth of what she had read, and she would receive the Spirit of God, which would enable her to discern the things of God. I then left her, and returned home."

In December, 1830, Samuel was sent to preach in Kirtland, Ohio, and the surrounding country; about that time Joseph the Prophet went to Kirtland to reside, accompanied by Hyrum and many of the Saints, and soon after Joseph Smith, sen.'s family, and the Saints who were located in Waterloo, also moved to Kirtland.

In June, 1831, he was called by revelation to go to Missouri on a mission, in company with Reynolds Cahoon. They immediately started, and while on their way called upon William E. McLellan, and preached the gospel to him and a large assembly, in a room which he procured; William being troubled about the things he heard, closed up his business and proceeded after the brethren to Missouri, where he was baptised before they arrived.

On their route to Missouri they preached the gospel, traveling without purse or scrip, and enduring much for the want of food and rest.

When they started for Missouri, about fifty brethren set out for the same place, and when they all arrived they met on the spot for the Temple, in Jackson County, and dedicated the ground unto God.

Bros. Smith and Cahoon spent several days in Jackson County, attended several conferences, and were with Joseph when he received several revelations. While in Missouri they were required to remain together on their return mission until they reached home, which was in September following.

Soon after their arrival in Kirtland, they took a mission into the southern townships and counties of Ohio. Bro. Cahoon returned after laboring about six weeks, but Samuel continued preaching through the winter, strengthening the churches and comforting the Saints.

In a revelation given January, 1832, Orson Hyde and Samuel H. Smith were called to go on a mission to the Eastern Country; accordingly they started in March, and traveled and preached the gospel through the States of Ohio, New York, Pennsylvania, Connecticut, Rhode Island, Massachusetts and Maine; they baptized several in Spafford, N.Y., in Boston and Lyne, Mass., in Providence, R. I., and in Saco, Maine, preaching much from house to house, as well as in public congregations, and returning to Kirtland in November or December.

During the year 1833, Samuel preached among the churches as he had opportunity, and spent a good portion of his time laboring with his hands.

On the 17th of February, 1834, he was ordained and set apart as one of the High Council in Kirtland, in which office he officiated until he went to Missouri in 1838.

August 13, 1834, he married Mary Bailey, who was born in Bedford, Hillsborough County, New Hampshire, Dec. 20, 1808.

Sept. 16, 1835, he was appointed in company with David Whitmer as a committee and general agent to act in the name of, and for the Literary firm. In the winter of 1835-6 he chopped cord wood for Lorenzo D. Young.

In 1838 he traveled in company with his brother Joseph from Kirtland to Missouri. He passed through the mobbing of that year, in Far West and Adam-on-di-ahman in Missouri, and his family suffered nigh unto death from exposure, as they were driven about by the mob.

He was in the Crooked River Battle, and immediately after, by the counsel of Prest. Brigham Young, with Bros. C. C. Rich, B. L. Clapp, L. D. Young, and about twenty others, they fled for Illinois by the wilderness through the north part of Missouri, and the southern part of Iowa.

Messengers overtook them and informed them that Gen. Clark had sent a company of fifty well armed men to follow them, with strict orders not to return until they had brought back the company either dead or alive.

When this word came a halt was called, and Samuel asked what they should do in case the enemy overtook them; after a few moments' consultation the whole company covenanted with uplifted hands to heaven, that if they were overtaken they would fight till they died, and not a man would fall into the hands of the enemy alive.

They then traveled on ten miles and camped on the edge of some timber on the north side of a four mile prairie, and they afterwards learned that their enemies camped on the south edge of the same prairie, and would have overtaken them next day, had not the Lord sent a heavy snow storm during the night; and when the brethren arose in the morning, Phineas H. Young remarked, that that snow storm was their salvation. The air was so full of snow they could hardly find their horses to saddle them, but they soon mounted their horses and continued their journey as fast as they could. The storm was from the north, and in their faces; it filled their tracks in a few moments, so that Clark's men could not follow.

It was reported that this company of men on their return informed the General that they could not overtake the damned Mormons, for they were stopped by a damned snow-storm.

After they had got some distance on their journey, the company divided into three parts, the three brethren named fell in company with Samuel; their provisions gave out, and after spending several days without food, except eating lyme buds and slippery elm bark.

They camped upon a small stream, and the company, numbering eight, held a council, and appointed Samuel president, that they might receive the word of the Lord in relation to the situation of Joseph the Prophet and those that were with him, also in relation to their families, and what they were to do to obtain food; they all knelt down in a circle, and each one prayed, then the Spirit of the Lord came upon Samuel, and being filled with the Holy Ghost, he arose and said:—

"Thus saith the Lord, my servant Joseph is not injured, nor any of his brethren that are with him, but they will all be delivered out of the hands of their enemies; your families are all well, but anxious about you. Let your hearts be comforted, for I the Lord will provide food for you on the morrow."

They went to bed with glad hearts, and arose in the morning and prayed again, and went out two by two to hunt for food. Bro. Clapp saw several squirrels and shot at them, but could not hit them; they were only to stay one hour: at the end of the time they all returned, except C. C. Rich and Samuel.