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GOOD HEART AND WILLING HAND.

BY CHARLES MACKAY.

In storms or shine, two friends of mine
Go forth to work or play,
And when they visit poor men's homes,
They bless them by the way.
'Tis willing hand! 'tis cheerful heart!
The two best friends I know,
Around the hearth come joy and mirth
Where'er their faces glow.
Come shine—'tis bright! come dark—'tis light!
Come cold—'tis warm ere long!
So heavily fall the hammer strokes!
Merrily sound the song!

Who falls may stand, if good right hand
Is first, not second best;
Who weeps may sing, if kindly heart
Has lodging in his breast.
The humblest board has dainties poured,
When they sit down to dine;
The crust they eat is honey sweet,
The water good as wine.
They fill the purse with honest gold;
They lead no creatures wrong;
So heavily fall the hammer strokes!
Merrily sound the song!

Without these twain, the poor complain
Of evils hard to bear,
But with them poverty grows rich,
And finds a loaf to spare!
Their looks are fire—their words inspire—
Their deeds give courage high;
About their knees the children run,
Or climb, they know not why.
Who falls, or rides, or walks with them,
Ne'er finds the journey long;—
So heavily fall the hammer strokes!
Merrily sound the song!

HISTORY

ORSON HYDE.

(Continued.)

In the spring of 1833, I in company with Hyrum Smith, went on a mission to Elk creek township, Erie co., Pa., where we labored several weeks, and baptized a number of persons into a branch of the church, previously raised up there by the ministry of John F. Boynton and others. We also preached considerably in North East Township, Ohio, and in other places while passing to and fro, baptizing some few by the way. Returned to Kirtland in the summer.

During this same summer I was appointed to go up to Jackson county, Missouri, in company with Elder John Gould, with special instructions to the Saints there, from the Prophet Joseph, in Kirtland. We started on foot with our valises on our backs, a distance of about one thousand miles. We traveled about forty miles per day through a sickly fever and ague country, swimming rivers, and pushing our clothes over on a log or raft before us. We arrived in Jackson county about the beginning of the Saints' troubles there. We delivered our letters and documents, and were sometimes surrounded by the mob who threatened to wring our heads off from our shoulders. Several little skirmishes took place while there, and some few were killed and wounded.

Times began to be warm, and expulsion seemed inevitable. The Saints began to flee over the river to Clay county, and we, having done all we could, took a steamer for St. Louis on our return home. We arrived home in Kirtland in the month of Nov., 1833.

In the winter and spring of 1834 I took another mission to Pennsylvania, Elk Creek, in company with Elder Orson Pratt to preach the gospel and to call a company to go up that summer to Missouri. We went as far east as Genessee, N. Y.

In the month of May, the company started from Kirtland for Missouri. I went round by Florence to collect some money due me there, for the benefit of the camp. I obtained between one and two hundred dollars, met the camp near Dayton, and turned in myself and my money to strengthen the camp.

On our way up on the north side of the Missouri river, when nearly opposite Jefferson city, the place of residence of Gov. Daniel Dunklin, Governor of the State, I, with br. Parley P.

Pratt, was deputed to go and see him, and ascertain if he could not do something towards re-instating our people upon their lands and take some steps to punish our persecutors. But he referred us to the courts of the respective counties in which our grievances originated; and said that he entertained no doubt but that these courts, that had full jurisdiction, would do us ample justice in the case. He knew better. He knew that both magistrates, constables, judges and sheriffs were engaged in the mob, and were sworn to destroy us. He well knew that to refer us to these courts for justice, was like referring us to a band of thieves to sue for the recovery of stolen property. The courts would do nothing—the Governor would not if he could; and the President of the United States, at the head of all political power, could not correct one error in any branch below him, neither redress us in any way. Heaven blot out such a government from the records and family of nations. We were compelled to return with the same knowledge and comfort that we had before: God with us and everybody else against us.

Returned from Missouri the same summer.

On the 4th day of September following, I was married, in Kirtland, to Miss Mariada N. Johnson, daughter of John and Elsa Johnson, by Elder Sidney Rigdon.

This winter the Twelve Apostles were chosen, and I, being one of that number, was appointed, with the entire quorum, to take a mission through the States and hold conferences in all the churches. In the spring of 1835, the Twelve started, and went through to the States of Vermont and New Hampshire, preaching and baptizing, holding conferences and strengthening the churches—regulating and putting them in order. Returned to Kirtland in September of the same year.

In the spring of 1836 I took a mission to the State of New York in company with several others of the Apostles. I labored in the vicinity of Rochester. Fell in with Joseph and Hyrum at Buffalo on their way to Canada, and took dinner with them at a hotel. I next proceeded to Canada to join Elder Parley P. Pratt who had previously gone there, and had called for help. Elder Pratt and myself labored in company for a season.

At one meeting a learned Presbyterian priest came in just at the close and bade us a challenge for debate. We, at first, declined, saying that we had all the labor we could attend to without debate. But nothing would answer the priest but debate. We then said, debate it should be. Accordingly, time and place were agreed upon; and also the terms and conditions. Before the debate came off, Elder Pratt was called home as a witness in a case at law, and left me to meet the champion alone. The time arrived and about one acre of people assembled in a grove, wagons arranged for pulpits opposite each other; and presently the priest came with some less than a mule load of books, pamphlets and newspapers, containing all the slang of an unbelieving world. The meeting was duly opened by prayer. All things being ready, the battle began by a volley of grape and canister from my battery, which was returned with vigor and determined zeal. Alternate cannonading, half hour each, continued until dinner was announced. An armistice was proclaimed and the parties enjoyed a good dinner with their respective friends.

After two hours, the forces were again drawn up in battle array. The enemy's fire soon became less and less spirited, until, at length, under a well directed and murderous fire from the long "eighteens" with which Zion's fortress is ever mounted, to wit: the Spirit of God, the enemy raised his hand to heaven and exclaimed, with affected contempt, "Abominable! I have heard enough of such stuff." I immediately rejoined: "Gentlemen and ladies, I should consider it highly dishonorable to continue to beat my antagonist after he had cried enough,"—so I waived the subject. The priest did not appear to think half so much of his scurrilous books, pamph-

lets, and news papers when he was gathering them up to take away as when he brought them upon the stand. Their virtue fled like chaff before the wind. About forty persons were baptized into the church in that place (Scarborough) immediately after the debate. Jenkins was the name of the priest. It is highly probable that he has never since challenged a Mormon preacher for debate.

When Elder Pratt returned to Canada, my wife came with him and joined me in that country. We continued to labor in Markham, Scarborough and Toronto during the season, and returned to Kirtland in the fall after raising up several branches of the church. Engaged this winter in reading Hebrew.

Spring of 1837 went on a mission to England in company with Elders Heber C. Kimball, Willard Richards, John Goodson, Isaac Russel, John Snider and Joseph Fielding. Labored in Lancashire and Yorkshire, and baptized about fifteen hundred souls by our united labors, and returned again to Kirtland, May 21st, 1838. This summer, I removed with my family to Far West, in Missouri, where I was taken sick soon after my arrival with bilious fever, and did not fully recover until the spring of 1839.

Few men pass through life without leaving some traces which they would gladly obliterate. Happy is he whose life is free from stain and blemish.

In the month of October, 1833, with me it was a day of affliction and darkness. I sinned against God and my brethren; I acted foolishly. I will not allude to any causes for so doing save one, which was, that I did not possess the light of the Holy Ghost. I lost not my standing in the church, however; yet not because I was worthy to retain it, but because God and his servants were merciful. Everlasting thanks to God, and may his servants ever find mercy. Brs. Hyrum Smith and H. C. Kimball, men of noted kindness of heart, spake to me words of encouragement and comfort in the hour of my greatest sorrow. But Hyrum is gone! Peace to his ashes and blessings upon his posterity. Heber lives, and may he and his posterity live to tread upon the necks of the enemies of God. I ask pardon of all whom I have offended, and also of my God, in the name of Jesus Christ: Amen.

I located with the Saints in Commerce, since Nauvoo. Here I took the ague which lasted me for months, and which came well nigh killing me and also my family. At the April conference in 1840, reduced to a mere skeleton, I was appointed, in company with Elder John E. Page, to go on a mission to Jerusalem, and started—gone nearly three years. Performed the mission; but Elder Page did not. Returned to Nauvoo latter part of December, 1842, the particulars of which, and my subsequent history, are contained in the general records of the church.

HISTORY

WILLIAM E. McLELLIN.

WILLIAM E. McLELLIN was born in the state of Tennessee, supposed in the year 1806. He heard the gospel preached by Elders Samuel H. Smith and Reynolds Cahoon, while they were on their mission to Jackson Co., Missouri, in the summer of 1831; he wound up his business and followed them to Jackson Co.; while on the way, he was baptized, and ordained an elder. He visited Kirtland, Ohio, in the fall.

At his request, Joseph Smith inquired of the Lord concerning him, and received a revelation (dated Oct., 1831. Doctrine and Covenants, 3rd European edition, page 233, sec. 75).

The History of Joseph Smith says that William E. McLellan, as the wisest man in his own estimation, having more learning than sense, endeavored to write a commandment like unto one of the least of the Lord's, but failed; it was an awful responsibility to write in the name of the Lord. The elders and all present that witnessed this vain attempt of a

man to imitate the language of Jesus Christ, renewed their faith in the fulness of the gospel, and in the truth of the commandments and revelations which the Lord had given to the church through my instrumentality; and the elders signified a willingness to bear testimony of their truth to all the world."

In the winter of 1832-3, he performed a mission, in company with Elder P. P. Pratt, through Missouri and into Green Co., Illinois, where they preached with much success.

In a Revelation given March 8, 1833, the Lord said, "I am not well pleased with my servant William E. McLellan."

He was one of the corresponding committee in behalf of the Saints, to confer with the Jackson and Clay County Committee, in trying to settle the Missouri difficulties.

July 3rd, 1834, he was chosen one of the High Council in Clay Co., Mo., and on the 9th started in company with the Prophet Joseph from Missouri to Kirtland, Ohio.

He was an assistant teacher in the school of the elders in Kirtland, during the winter of 1834-5.

He was chosen one of the Twelve Apostles, at the organization of that quorum, and appointed one of their clerks.

On the 27th and 28th of March, 1835, he held a public discussion on the divinity of the Book of Mormon, at Huntsburgh, Geauga Co., Ohio, with J. M. Tracy, a Campbellite preacher; on the 29th, Joseph Smith preached at the same place, after which six were baptized.

With the quorum of the Twelve, in the spring of 1835, he went on a mission to the east, and baptized five: while upon this mission, he wrote a letter to Kirtland, casting censure upon the Presidency, for which he was suspended from fellowship.

Sept. 25, he arrived in Kirtland, and on the same day met with the council of the First Presidency, when he confessed, was forgiven, and restored to fellowship.

He attended the Hebrew school in Kirtland during the winter of 1835-6, and officiated as clerk of the Twelve.

He came before a bishop's court on Friday, May 11, 1838, where he said he had no confidence in the Presidency of the church; consequently, he had quit praying and keeping the commandments of the Lord, and indulged himself in his sinful lusts. It was from what he had heard, that he believed the Presidency had got out of the way, and not from any thing that he had seen himself.

He was cut off from the church for unbelief and apostasy.

Since he has been cut off from the church of Jesus Christ, he has tried to establish a church of his own, that he might be the head thereof, but without success.

He took an active part with the mob in Missouri, in robbing and driving the Saints. At the time Joseph Smith was in prison, he and others robbed Joseph's house and stable of the following property:—one roll of linen cloth, a quantity of valuable buttons, one piece of cassimere, a quantity of valuable books, a horse and g'g, harness, saddle, bridle, &c.

While Joseph was in prison at Richmond, Mo., McLellan, who was a large and active man, went to the sheriff and asked for the privilege of flogging the Prophet; permission was granted, on condition that Joseph would fight. The sheriff made known to Joseph, McLellan's earnest request, to which Joseph consented, if his irons were taken off: McLellan then refused to fight, unless he could have a club, to which Joseph was perfectly willing; but the sheriff would not allow them to fight on such unequal terms.

McLellan was a man of a superficial education, though he had a good flow of language.

He adopted the profession of medicine.

WHAT IS AN ECLIPSE?—"An eclipse," said a jack tar profoundly, "happens in this way: it's only the moon that breaks adrift and gets athwart the sun. It's all right by and by, for the old boy puts his helm hard over, and then it's all plain sailing."