

# THE DESERET NEWS.

TRUTH AND LIBERTY.

NUMBER 5.

GREAT SALT LAKE CITY, WEDNESDAY, APRIL 9, 1856.

VOLUME VI.

## TABLE OF CONTENTS.

PAGE 33.—History of Joseph Smith—The Late Storm—Kansas—More Trouble in Kansas—The Speakership—Modern Baptism.  
PAGE 34.—Message of the President of United States.  
PAGE 35.—Message, continued.  
PAGE 36.—Message concluded—The War.  
PAGE 37.—The War, continued—Editorial: Sacrifices—Constitution, &c.—President's Message—California Mail—Public Documents—Sacramento Union—Cuttings—Arrived from Fort Limb—The Past Winter—Gardening and Farming—A Welcome Rain—Information Wanted—Fire Items.  
PAGE 38.—Discourse by Prest. H. C. Kimball, Tab., June 10, 1855—Gibraltar and its Fortifications—Violins and Fiddles—Extraordinary Horse Fight—Warm Quick-silver—Fish in the Artesian Creeks.  
PAGE 39.—Poetry: The Standard of Zion?—Taking care of Number One—The Capitol Dome—Items.  
PAGE 40.—General Conference Minutes—Practical Thoughts on Education—Meteorological Observations for March—Political Division—New Advertisements.

[Copyright Secured.]

## HISTORY OF JOSEPH SMITH.

JANUARY, 1843.

Jan.—Friday, 20.—Visited at brother Marks' this morning, returned at 10 a.m., and gave Dr. Richards and W. W. Phelps some instructions about the history, when I received the following communication:—

“VADE MECUM—[translated]—GO WITH ME.

From W. W. Phelps to Joseph Smith the Prophet.  
Go with me; will you go to the saints that have died, To the next better world where the righteous reside, Where the angels and spirits in harmony be In the joys of a vast paradise? Go with me.

Go with me where the truth and the virtues prevail; Where the union is one and the years never fail; Not a heart can conceive nor a natural eye see What the Lord has prepared for the just. Go with me.

Go with me where there is no destruction or war, Neither tyrants or slanders, or nations ajar; Where the system is perfect and happiness free, And the life is eternal with God. Go with me.

Go with me. Will you go to the mansions above Where the bliss and the knowledge, the light, and the love, And the glory of God do eternally be? Death, the wages of sin, is not there. Go with me.”

In the afternoon I attended a council of the Twelve at President Young's. There were present: Brigham Young, Heber C. Kimball, Orson Hyde, Orson Pratt, John Taylor, Wilford Woodruff, George A. Smith, Willard Richards, and brother Hyrum Smith. We had conversation on a great variety of subjects. I related my dream: “I dreamed this morning that I was in the lobby of the Representatives' Hall, at Springfield, when some of the members who did not like my being there, began to mar, and cut, and pound my shins with pieces of iron. I bore it as long as I could, then jumped over the rail into the hall, caught a rod of iron and went at them, cursing and swearing at them in the most awful manner, and drove them all out of the house. I went to the door and told them to send me a clerk and I would make some laws that would do good. There was quite a collection around the State House trying to raise an army to take me, and there were many horses tied round the square. I thought they would not have the privilege of getting me, so I took a rod of iron and mowed my way through their ranks, looking after their best race horse, thinking they might catch me where they could find me; when I awoke.” To dream of flying signifies prosperity and deliverance from enemies; to dream of swimming in deep water signifies success among many people, and that the word will be accompanied with power.

I told Elder Hyde that when he spoke in the name of the Lord it should prove true, but he must not curse the people, rather bless them.

I prophecy in the name of the Lord God, as soon as we get the Temple built, so that we shall not be obliged to exhaust our means there in, we will have means to gather the saints by thousands and tens of thousands.

This council was called to reconsider the case of Orson Pratt, who had previously been cut off from the quorum of the Twelve for neglect of duty, and Amasa Lyman had been ordained an apostle in his place. I told the council that as there was not a quorum present when Orson Pratt's case came up before them, that he was still a member, that he had not been cut off legally, and I would find some other place for Amasa Lyman; to which the council agreed. President Young said there were but three present when Amasa was ordained. I told them that was legal when no more could be had.

I told the council that from the 6th day of April next, I go in for preparing with all present for a mission through the United States, and when we arrive at Maine, we will take ship for England, and so on to all countries where we shall have a mind to go. We must send for John E. Page to come home, and have all the quorum to start from this place.

Let the Twelve be called on, on the 6th of April, and a notice be given for a special conference on the platform of the House of the Lord. If I live, I will yet take these brethren through the United States and through the world, and will make just as big a wake as God Almighty will let me; we must send kings and governors to Nauvoo, and we will do it.

At 3 o'clock, council adjourned to my house, and at 4 I baptized Orson Pratt and his wife Sarah Mariada and Lydia Granger in the Mississippi river, and confirmed them in the church, ordaining Orson Pratt to his former office and standing in the quorum of the Twelve.

Saturday, 21.—At home, except going out in the city with Elder Orson Hyde to look at some lots.

Sunday, 22.—I preached at the Temple on the setting up of the kingdom of God. The subject arose from two questions proposed at a lyceum.

1st, Did John baptize for remission of sins?  
2d, Whether the kingdom of God was set up before the day of Pentecost, or not till then?

The following is a synopsis of this sermon, as reported by Elder Wilford Woodruff:—

“Some say the kingdom of God was not set up until the day of Pentecost, and that John did not preach the baptism of repentance for the remission of sins, but I say, in the name of the Lord, that the kingdom of God was set up on the earth from the days of Adam to the present time.

“Whenever there has been a righteous man on earth unto whom God revealed his word, and gave power and authority to administer in his name, and where there is a priest of God, a minister who has power and authority from God to administer in the ordinances of the gospel and officiate in the priesthood of God, there is the kingdom of God; and in consequence of rejecting the gospel of Jesus Christ and the prophets whom God hath sent, the judgments of God have rested upon people, cities and nations, in various ages of the world, which was the case with the cities of Sodom and Gomorrah, which were destroyed for rejecting the prophets.

“Now I will give my testimony. I care not for man; I speak boldly and faithfully, and with authority. How is it with the kingdom of God? Where did the kingdom of God begin? Where there is no kingdom of God there is no salvation. What constitutes the kingdom of God? Where there is a prophet, a priest, or a righteous man unto whom God gives his oracles, there is the kingdom of God; and where the oracles of God are not, there the kingdom of God is not.

“In these remarks I have no allusion to the kingdoms of the earth. We will keep the laws of the land; we do not speak against them, we never have, and we can hardly make mention of the State of Missouri, of our persecutions there, &c., but what the *cow* goes forth that we are guilty of larceny, burglary, arson, treason, murder, &c., &c., which is false. We speak of the kingdom of God on the earth, not the kingdoms of men.

“The plea of many in this day is, that we have no right to receive revelations; but if we do not get revelations we do not have the oracles of God, and if they have not the oracles of God, they are not the people of God. But say you, what will become of the world, or of the various professors of religion who do not believe in revelation and the oracles of God as continued to his church in all ages of the world, when he has a people on earth? I tell you, in the name of Jesus Christ, they will be damned, and when you get into the eternal world you will find it will be so; they cannot escape the damnation of hell.

“As touching the gospel and baptism that John preached, I would say that John came preaching the gospel for the remission of sins; he had his authority from God, and the oracles of God were with him, and the kingdom of God for a season seemed to rest with John alone. The Lord promised Zacharias that he should have a son, which was a descendant of Aaron, and the Lord promised that the priesthood should continue with Aaron and his seed throughout their generations. ‘Let no man take this honor upon himself, except he be called of God—as was Aaron,’ and Aaron received his call by revelation. An angel of God also appeared unto Zacharias while in the Temple that he should have a son whose name should be John, and he should be filled with the Holy Ghost. Zacharias was a priest of God, and officiating in the Temple, and John was a priest after his father, and held the keys of the Aaronic priesthood, and was called of God to preach the gospel of the kingdom of God; the Jews, as a nation, having departed from the law of God, and the gospel of the Lord, prepared the way for transferring it to the Gentiles.

“But, says one, the kingdom of God could not be set up in the days of John for John said the kingdom was at hand. But I would ask, if it could be any nearer to them than to be in the hands of John. The people need not wait for the days of Pentecost to find the kingdom of God, for John had it with him, and he came forth from the wilderness crying out, ‘Repent ye, for the kingdom of heaven is nigh at hand;’ as much as to say, ‘Out here, I have got the kingdom of God and I am coming after you; I have got the kingdom of God and you can get it, and I am coming after you, and if you don't receive it, you will be damned;’ and the Scriptures represent that all Jerusalem went out unto John's baptism. There was a legal administrator, and those that were baptized were subjects for a king; and also the laws and oracles of God were there, therefore the kingdom of God was there, for no man could have better authority to administer than John, and our Savior submitted to that authority himself by being baptized by John, therefore the kingdom of God was set up on the earth, even in days of John.

“There is a difference between the kingdom of God and the fruits and blessings that flow from

that kingdom, because there were more miracles, gifts, visions, healings, tongues, &c., in the days of Jesus Christ and his apostles, and on the day of Pentecost, than under John's administration. It does not prove by any means that John had not the kingdom of God, any more than it would that a woman had not a milk pan because she had not a pan of milk, for while the pan might be compared to the kingdom, the milk might be compared to the blessings of the kingdom.

“John was a priest after the order of Aaron, and had the keys of that priesthood, and came forth preaching repentance and baptism for the remission of sins, but at the same time cries out, ‘there cometh one after me more mighty than I, the latchet of whose shoes I am not worthy to unloose,’ and Christ came according to the words of John, and he was greater than John, because he held the keys of the Melchisedec priesthood and kingdom of God, and had before revealed the priesthood to Moses; yet Christ was baptized by John to fulfil all righteousness, and Jesus in his teachings says, ‘Upon this rock I will build my church, and the gates of hell shall not prevail against it.’ What rock? Revelation.

“Again, he says, ‘Except ye are born of the water and of the Spirit ye cannot enter into the kingdom of God,’ and ‘though the heavens and earth should pass away, my words should not pass away,’ ‘If a man is born of water and of the Spirit he can get into the kingdom of God.’ It is evident the kingdom of God was on the earth, and John prepared subjects for the kingdom by preaching the gospel to them and baptizing them, and he prepared the way before the Savior, or came as a forerunner and prepared subjects for the preaching of Christ, and Christ preached through Jerusalem on the same ground where John had preached, and when the apostles were raised up, they worked in Jerusalem, and Jesus commanded them to tarry there until they were endowed with power from on high. Had they not work to do in Jerusalem? They did work and prepared a people for the Pentecost. The kingdom of God was with them before the day of Pentecost, as well as afterwards, and it was also with John, and he preached the same gospel and baptism that Jesus and the apostles preached after him. The endowment was to prepare the disciples for their missions unto the world.

“Whenever men can find out the will of God, and find an administrator legally authorized from God, there is the kingdom of God, but where these are not, the kingdom of God is not. All the ordinances, systems and administrations on the earth are of no use to the children of men unless they are ordained and authorized of God, for nothing will save a man but a legal administrator, for none others will be acknowledged either by God or angels.

“I know what I say; I understand my mission and business. God Almighty is my shield, and what can man do if God is my friend. I shall not be sacrificed until my time comes, then I shall be offered freely. All flesh is as grass, and a governor is no better than other men; when he dies he is but a bag of dust. I thank God for preserving me from my enemies: I have no enemies but for the truth's sake. I have no desire but to do all men good. I feel to pray for all men. We don't ask any people to throw away any good they have got, we only ask them to come and get more. What if all the world should embrace this gospel? They would then see eye to eye, and the blessings of God would be poured out upon the people, which is the desire of my whole soul. Amen.”

Monday, 23.—Was at home, and wrote the editor of the Wasp, as follows:

“Dear Sir:—I have of late had repeated solicitations to have something to do in relation to the political farce about dividing the county, but as my ideas revolt at the idea of having anything to do with politics, I have declined in every instance in having anything to do on the subject. I think it would be well for politicians to regulate their own affairs. I wish to be let alone, that I may attend strictly to the spiritual welfare of the church.

“Please insert the above, and oblige,  
JOSEPH SMITH.”

“Nauvoo, Jan. 23, 1843.”  
In the evening rode with Emma to see Dr. Richards, who was sick, at the old post office building up the river.

Elder John Snider returned from his mission to England.

Tuesday, 24.—Was at home till noon, when I rode out with Emma. Evening, attended the masonic lodge.

Wednesday, 25.—Was about home.

Thursday, 26.—In the afternoon rode to the Temple, and afterwards to William Clayton's.

Friday, 27.—Rode on the prairie with William Clayton. Dined at Dr. Cornelius P. Lott's.

Saturday, 28.—Played ball with the brethren a short time. Rode round the city with Mr. Taylor, a land agent from New York.

Some snow fell; the ice began to give way in the river, and a steamer that had wintered at Montrose went over the rapids.

THE LATE STORM—DISASTERS AT SEA.—Within the memory of man, perhaps, there has never been a spell of weather so severe and calamitous in its effects as that which set in with the storm of the 5th of January. The oldest sailors with whom we have conversed do not recollect anything like it. Our pilots have

encountered terrible sufferings in the discharge of their arduous duties, and three of them, we regret to say, have perished. From fifty to a hundred persons must have been lost in the different vessels that were wrecked on the night of the 5th on the coasts in our immediate neighborhood. In the pilot boat E. K. Collins, which was run aground on Fire Island, six persons were frozen to death, and the pilot Mitchell was drowned in attempting to escape to the shore.—Of the crew of the Pacific, which went ashore at Little Egg Harbor, consisting of six persons, only one, the mate, was saved.

Of the bark and brig which were wrecked at Barnegat, all hands were lost. Besides these casualties, numbers of vessels went ashore at Beaufort, N. C., Borrituck beach, Cape Henlopen, Lynn Haven bay and other places, but most of them fortunately without loss of life.—Altogether, the last week has been signalized by more disasters than any period within our remembrance. One peculiarity of the weather that has prevailed is its universality. From North, South, East and West we have accounts of its unusually severe character—the novel diversion of sleighing being even enjoyed in Richmond and others of our Southern cities.—Nor is its severity confined to our own latitudes. In England and France there have been heavy falls of snow; and in mid latitudes, as may be seen by the log-book of the Canada, the weather has been fearful.—[N. Y. Herald of Jan. 7.]

[Extract from a late letter to the Southern States from ex-Senator Atchison]

KANSAS—Let your young men come forth to Missouri and Kansas. Let them come well armed, with money enough to support them for twelve months, and determined to see this thing out! One hundred true men will be an acquisition. The more, the better. I do not see how we are to avoid civil war. Come it will—Twelve months will not elapse before war, civil war of the fiercest kind, will be upon us. We are arming and preparing for it. Indeed, we of the border counties are prepared. We must have the support of the South. We are fighting the battles of the South. Our institutions are at stake. You far Southern men are now out of the way of the war, but if we fail it will reach your own doors, perhaps your hearths. We want men, armed men. We want money; not for ourselves, but to support our friends who may come from a distance. I have now in this house two gallant young men from Charleston, South Carolina. They are citizens of Kansas, and will remain so until her destiny is fixed.—Let your young men come on in squads as fast as they can be raised, well armed. We want none but true men.

Yours, truly, D. R. ATCHISON.

P. S.—I would not be astonished if this day laid the ground-work for a guerilla war in Kansas. I have heard rumors of strife and battle at Leavenworth, seven miles from this place, but the ice is running in the Mississippi river, and I have nothing definite. I was a peacemaker in the difficulty lately settled by Governor Shannon. I counseled the ‘ruffians’ to forbearance, but I will never again counsel peace.—[N. Y. Herald of Jan. 21.]

MORE TROUBLE IN KANSAS.—The Kickapoo (Kansas) Pioneer of Jan. 18th, says: “A battle took place last night at Easton, between a party of Abolitionists and some Pro-Slavery men—the former making the attack. One pro-Slavery man was killed and several wounded. Several Abolitionists were also killed and some wounded. A company from Lawrence, headed by Capt. Brown, commenced the fight with the Kickapoo Rangers. A large number of persons have left for Easton. The disturbance is supposed to have originated out of the Free Soil election of the 15th.

WASHINGTON, Jan. 19, 1856.

THE SPEAKERSHIP—LATEST.—Mr. Clingman, (dem.) of N. C., offered a resolution, that during the calling of the roll no debate or personal explanations be in order, and that this rule and the rule limiting members to ten minutes in debate shall not be suspended except by the unanimous consent of the House. He thought the House had degenerated into a mere debating society.—Voting was more likely to result in an election than discussion, because the latter only serves to inflame parties and factions, thus increasing the difficulty.

The resolution was adopted and the House proceeded to vote.

## One Hundred and Seventeenth Ballot.

Banks	-	-	94	Richardson	-	-	69
Fuller	-	-	31	Pennington	-	-	3
Campbell	-	-	3	Porter	-	-	1
Foster	-	-	1				

Necessary for a choice 102.—[N. Y. Herald.]

In the Lutheran established church of Sweden, every child must be baptized within eight days after it is born, whether the parents are drunkards or vagabonds, or no matter what they are. Should the parents refuse, as has been sometimes the case, the parents are sent for by the indignant pastor, with a civil commission, and by force of arms the little stranger is dragged into the church!—[Ex.]