

# THE DESERET NEWS.

Truth and Liberty.

VOL. V.

GREAT SALT LAKE CITY, WEDNESDAY, JULY 11, 1855.

NO. 18.

## DESERET NEWS.

Printed every Wednesday,  
DELIVERED ON THURSDAY.

Six Dollars per Annum, in Advance:

OFFICE—POST OFFICE BUILDING.

### ADVERTISING.

One Square (ten lines or less) one insertion	\$1.50
Two insertions	2.00
Three "	2.50
Two Squares, three insertions	5.00

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### HISTORY OF JOSEPH SMITH.

DECEMBER, 1841.

#### "BAPTISM FOR THE DEAD,

*An Epistle of the Twelve Apostles to the Saints of the last days.*

The building of the Temple of the Lord in the city of Nauvoo, is occupying the first place in the exertions and prayers of many of the Saints: at the present time, knowing as they do, that if this building is not completed speedily, *we shall be rejected as a Church with our dead;* for the Lord our God hath spoken it.

But while many are thus engaged in laboring and watching and praying for this all important object, there are many, very many more, who do not thus come up to their privilege and their duty in this thing, and in many instances we are confident that their neglect arises from a want of proper understanding of the principles upon which this building is founded, and by which it must be completed.

The children of Israel were commanded to build a house in the land of promise; and so are the Saints of the last days, as you will see in the Revelation given to Joseph the Seer January 19, 1841, wherein those ordinances may be revealed which have been hid for ages, even their anointings and washings, and baptisms for the dead; wherein they may meet in solemn assemblies for their memorials, sacrifices, and oracles in their most holy places; and wherein they may receive conversations, and statutes, and judgments, for the beginning of the revelations and foundations of Zion, and the glory, and honor, and adornment of all her municipalities, through the medium which God hath ordained.

In the same revelation, the command is, to "all the Saints from afar," as well as those already gathered to this place; to arise with one consent and build the Temple; to prepare a place where the Most High may manifest himself to his people. No one is excepted who hath ought in his possession, for what have ye, that ye have not received? And I will require mine own with usury, saith the Lord; so that those who live thousands of miles from this place, come under the same law, and are entitled to the same blessings and privileges as those who have already gathered.

But some may say, how can this be, I am not there, therefore I cannot meet in the Temple, cannot be baptized in the font? The command of heaven is to you, to all, gather; and when you arrive here, if it is found that you have previously sent up of your gold or your silver, or your substance, the tithings and consecrations which are required of you for this building, you will find your names, tithings and consecrations written in the Book of the Law of the Lord, to be kept in the Temple, as a witness in your favor, showing that you are a proprietor in that building, and are entitled to your share of the privileges thereunto belonging.

One of those privileges which is particularly attracting the notice of the Saints at the present moment, is, baptism for the dead, &c., in the font, which is so far completed as to be dedicated, and several have already attended to this ordinance by which the sick have been made whole, and the prisoner set free; but while we have been called to administer this ordinance, we have been led to inquire into the propriety of baptizing those who have not been obedient, and assisted to build the place for baptism; and it seems to us unreasonable to expect that the great Jehovah will approve such an administration; for if the Church must be brought under condemnation, and rejected with her dead, if she fail to build the house and its appurtenances, why should not individuals of the Church, who thus neglect, come under the same condemnation? For if they are to be rejected, they may as well be rejected without baptism, as with, for their baptism can be of no avail before God, and the time to baptize them may be appropriated to building the walls of the house, and this is according to the understanding which we have received from him who is our spokesman.

Let it not be supposed that the sick and the destitute are to be denied the blessings of the Lord's House: God forbid; his eye is ever over them for good. He that hath not, and cannot obtain, but saith in his heart, if I had, I would give freely, is accepted as freely as he that gives of his abundance. The Temple is to be built by tithing and consecration, and every one is at liberty to consecrate all they find in their hearts

so to do; but the tithings required, is one tenth of all any possessed at the commencement of the building, and one tenth part of all his increase from that time till the completion of the same, whether it be money or whatever he may be blessed with.

Many in this place are laboring every tenth day for the house, and this is the tithing of their income, for they have nothing else; others would labor the same but they are sick, therefore excusable; when they get well, let them begin; while there are others who appear to think their own business of more importance than the Lord's. To such we would ask, who gave you your time, health, strength, and put you into business? And will you not begin quickly to return with usury that which you have received? Our God will not wait always.

We would remind some two or three hundred elders, who offered to go out on missions, some six months, others one year, and some two years, and had their missions assigned them at the General Conference to labor on the Temple, that most of their names are still with us, and we wish them to call and take their names away, and give them up to the building committee.

Brethren, you have as great an interest at stake in this thing as we have, but as our Master, even the Master-builder of the Temple, whose throne is on high, has seen fit to constitute us stewards in some parts of his household: we feel it important for us to see to it that our Master is not defrauded, and especially by those who have pledged their word, their time, their talents, to his services; and we hope this gentle hint will suffice, that we may not be compelled to publish the names of those referred to.

Probably some may think they could have gone on a mission, but cannot labor, as they have no means of boarding themselves, but let such remember that several score of brethren and sisters in this city, offered to the General Conference, to board one or more laborers on the Temple till the same should be completed, and but few of these, as yet, have had the opportunity of boarding. To all such we would say, you are not forgotten, we have your names also, and we expect soon to send some one to your table, therefore put your houses in order and never be ready to refuse the first offer of a guest.

Large stores of provisions will be required to complete the work, and now is the time for securing it, while meat is plenty and can be had for one half the value that it can at other seasons of the year, and the weather is cool and suitable for packing. Let the brethren for two hundred miles around drive their fat cattle and hogs to this place, where they may be preserved, and there will be a supply till another favorable season rolls round, or till the end of the labor.

Now is the time to secure food. Now is the time that the Trustee is ready to receive your droves. Not the maimed, the lean, the halt, and the blind, and such that you cannot use; it is for the Lord, and he wants no such offering; but if you want his blessing give him the best, give him as good as he has given you. Beds and bedding, socks, mittens, shoes, clothing of every description, and store goods are needed for the comfort of the laborers this winter; journeymen stone cutters, quarrymen, teams and teamsters for drawing stone, and all kinds of provision for men and beast, are needed in abundance.

There are individuals who have given nothing as yet, either as tithings or consecration, thinking that they shall be able to do a great deal some time hence, if they continue their present income to their own use; but this is a mistaken idea. Suppose that all should act upon this principle, no one would do aught at present, consequently the building must cease, and this generation remain without a house, and the Church be rejected; then suppose the next generation labor upon the same principle, and the same in all succeeding generations, the Son of God would never have a place on earth to lay his head.

Let every individual remember that their tithings and consecrations are required from what they have, and not what they expect to have some time hence, and are wanted for immediate use. All money and other property designed for tithings and consecrations to the building of the Temple, must hereafter be presented to the Trustee in Trust, President Joseph Smith, and entered at the Recorder's Office in the book before referred to; and all receipts now held by individuals, which they have received of the building committee for property delivered to them, must also be forwarded to the Recorder's Office for entry, to secure the appropriation of said property according to the original design.

The elders every where will instruct the brethren both in public and in private, in the principles and doctrine set forth in this Epistle, so that every individual of the Church may have a perfect understanding of his duty and privilege.

BRIGHAM YOUNG,  
HEBER C. KIMBALL,  
ORSON PRATT,  
WILLIAM SMITH,  
LYMAN WIGHT,  
WILFORD WOODRUFF,  
JOHN TAYLOR,  
GEO. A. SMITH,  
WILLARD RICHARDS.

"Nauvoo, Illinois, December 13, 1841."

Tuesday, 14.—I commenced opening, unpacking and assorting a lot of dry goods in the second story of my new store, situate on the north west corner of Block 155. The joiners and masons are yet at work in the lower part of the building.

Wednesday, 15.—In reply to inquiries concerning Almon W. Babbitt, the printing press, Kirtland, &c., contained in a letter written at Kirtland, November 16, 1841, by Lester Brooks and Zebedee Coltrin, acting presidents, and Thomas Bardick, bishop and council, to President Joseph Smith and Brigham Young, &c., it was decided as follows:

"It remains for Almon W. Babbitt to offer satisfaction, if he wishes so to do, according to the minutes of the Conference. You are doubtless all well aware that all the States, except those in Hancock county, Illinois, and Lee county, Iowa, were discontinued some time since by the First Presidency, as published in the Times and Seasons; but as it appears that there are many in Kirtland who desire to remain there, and build up that place, and as you have made great exertions according to your letter, to establish a printing press, and take care of the poor, &c., since that period, you may as well continue operations according to your designs, and go on with your printing, and do what you can in righteousness to build up Kirtland, but do not suffer yourselves to harbor the idea that Kirtland will rise on the ruins of Nauvoo. It is the privilege of brethren emigrating from any quarter to come to this place, and it is not right to attempt to persuade those who desire it, to stop short." (The foregoing is an extract from my letter in reply.)

The Twelve Apostles were in council at Elder Kimball's.

Thursday, 16.—William Wightman of Ramus, delivered to President Joseph Smith, sole Trustee in Trust, the deed for the unsold and bonded lots of land in the town of Ramus, bearing date December 8, 1841; also the plot of the "first addition to Ramus," and the notes which have been received of individuals who have purchased lots, and the bonds of William Miller, September 21, 1840, and of Ute Perkins, November 26, 1840, and of William J. Perkins, November 7, 1840, and of John F. Charles, November 16, 1841, for lots of land adjoining Ramus, and which may hereafter be added to the town plats (a part of the land included in William Miller's bond is included in the first addition to Ramus, and the notes were transferred to the sole Trustee in Trust, for the benefit of the whole church by a vote of the Ramus Conference, December 4 and 5, 1841) after applying sufficient of said property to liquidate the claims of those from whom the town was purchased, and also paying two notes given by William Wightman for money borrowed to pay for the above property, viz: to Lyman Prentice \$11.45, and James Cummins \$50.00, and some other small demands against said Wightman, which have been contracted for the benefit of the Church in Ramus.

Saturday, 18.—I attended the city council, and stated circumstances which I had heard concerning mobocracy, from a person late from Macomb, and requested an ordinance passed, so that persons ordering any person to leave their peaceable homes could be dealt with rigorously; also presented the following—"Resolved by the city council of the city of Nauvoo, that the high-minded and honorable editor of the New York Weekly Herald, James Gordon Bennett, Esq., is deserving of the lasting gratitude of this community, for his very liberal and unprejudiced course towards us as a people, in giving us a fair hearing in his paper, thus enabling us to reach the ears of a portion of the community, who, otherwise would ever have remained ignorant of our principles and practices.

Resolved that we recommend our fellow citizens to subscribe for the New York Weekly Herald, and thus be found patronizing true merit, industry, and enterprise."

Sunday, 19.—The Twelve were in council at Elder B. Young's, morning.

Meeting at my house in the evening. The subjoined minutes are from Elder W. Woodruff's journal:—

"Elder H. C. Kimball preached at the house of President Joseph Smith, on the parable in the 18th chapter of Jeremiah, of the clay in the hands of the potter, that when it marred in the hands of the potter it was cut off the wheel and then thrown back again into the mill, to go into the next batch, and was a vessel of dishonor; but all clay that formed well in the hands of the potter, and was pliable, was a vessel of honor; and thus it was with the human family, and ever will be: all that are pliable in the hands of God and are obedient to his commands, are vessels of honor, and God will receive them.

President Joseph arose and said: "Brother Kimball has given you a true explanation of the parable, and then read the parable of the vine and its branches, and explained it, and said, if we kept the commandments of God, we should bring forth fruit and be the friends of God, and know what our Lord did.

Some people say I am a fallen prophet, because I do not bring forth more of the word of the Lord. Why do I not do it? Are we able to receive it? No; not one in this room. He then chastened the congregation for their wickedness

and unbelief, 'for whom the Lord loveth he chasteneth, and scourgeth every son and daughter whom he receiveth,' and if we do not receive chastisements then we are bastards and not sons."

On the subject of revelation, he said, "a man would command his son to dig potatoes and saddle his horse, but before he had done either he would tell him to do something else. This is all considered right; but as soon as the Lord gives a commandment and revokes that decree and commands something else, then the prophet is considered fallen, &c. Because we will not receive chastisement at the hand of the prophet and apostles, the Lord chastiseth us with sickness and death. Let not any man publish his own righteousness, for others can see that for him; sooner let him confess his sins, and then he will be forgiven, and he will bring forth more fruit. When a corrupt man is chastised he gets angry and will not endure it. The reason we do not have the secrets of the Lord revealed unto us, is because we do not keep them, but reveal them; we do not keep our own secrets, but reveal our difficulties to the world, even to our enemies, then how would we keep the secrets of the Lord? I can keep a secret till Doomsday. What greater love hath any man than that he lay down his life for his friend; then why not fight for our friend until we die?"

Elder Brigham Young said: "One thing lay with weight on his mind; that is that we should be prepared to keep each commandment as it came from the Lord by the mouth of the prophet, and as the Lord had commanded us to build a temple we should do it speedily."

WHY THERE IS NO RAIN IN PERU.—In Peru, South America, rain is unknown. The coast of Peru is within the region of perpetual southeast trade winds. Though the Peruvian shores are on the verge of the great South Sea boiler, yet it never rains there. The reason is plain. The southeast trade winds in the Atlantic Ocean first strike the water on the east coast of Africa. Traveling to the northwest, they blow obliquely across the ocean until they reach the coast of Brazil. By this time they are heavily laden with vapor, which they continue to bear along across the continent, depositing it as they go, and supplying with it the sources of the Rio de la Plata and the southern tributaries of the Amazon. Finally they reach the snow-capped Andes, and here is wrung from them the last particle of moisture that that very low temperature can extract. Reaching the summit of that range, they now tumble down as cool and dry winds on the Pacific slopes beyond. Meeting with no evaporating surface, and with no temperature colder than that to which they were subjected on the mountain tops, they reach the ocean before they become charged with fresh vapor, and before, therefore, they have any which the Peruvian climate can extract. Thus we see how the top of the Andes becomes the reservoir from which are supplied the rivers of Chili and Peru.—[Lieutenant Maury.

LITTLE CHILDREN AT SCHOOL.—As public schools are now conducted, attendance under 8 years of age is an unmitigated curse. However, three hours attendance will hardly be enough seriously to harm them, perhaps not at all, as the restraint being of short duration will not injure the body, and will hardly be sufficient to inspire everlasting hate of the school-room as a prison. In fact, the school-room is but a prison to one shut up in it, doing nothing, or with nothing to do; and that is almost absolutely the condition of those less than eight years of age now in the public schools, especially under the modern and "model" (?) system of "Classification." Indeed, under the present system of teaching words from a book—instead of telling them facts, things, and ideas, and putting them to the wise-awake work of self-instruction—whether ostensibly busy or idle, the school-room, to those under eight, is a prison and only a prison. Would to God a child under eight might never again be seen in a public school-room, till the work and the ideas which now prevail there are totally revolutionized! The Creator never designed the little innocents should study books—to do that which they neither comprehend nor enjoy—as we know from the fact that He did not give them the ability or the disposition.—[W. L. Crandall.

STORM IN CALLAWAY COUNTY.—A storm passed over Callaway county on the night of the 17th, which did a vast deal of damage. Near Fulton, a great deal of fencing was blown down. The State Lunatic Asylum suffered a good deal by having a large number of slates blown from the roof, and the West gable end of Westminster College was blown down. The farmers in the country sustained great damage in the prostration of their fruit trees, &c.—[Missouri Republican, May 25.

A countryman attended one of the President's levees, at which the ladies appeared in full ball costume, that is to say, with dresses cut very low in the neck, and leaving not so much to the imagination as poetry would require, as to the charms half concealed and half disclosed. When the unsophisticated citizen was about to take his leave, the President asked him (speaking of the levee, of course) if he had ever seen such a sight before. "No," said he emphatically, "not since I was weaned!"