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HISTORY OF JOSEPH SMITH.

APRIL, 1843.

Saturday, 8.—Conference again convened.

I addressed the Saints. The following synopsis was reported by W. Richards and W. Clayton:—

"President Joseph Smith called upon the choir to sing a hymn, and remarked that 'tenor charms the ear—bass the heart.' After singing he spoke as follows:—

I have three requests to make of the congregation; the first is, that all who have faith will exercise it, and pray the Lord to calm the wind; for as it blows now, I cannot speak long without seriously injuring my health. The next is, that I may have your prayers that the Lord will strengthen my lungs, so that I may be able to make you all hear; and thirdly, that you will pray for the Holy Ghost to rest upon me, so as to enable me to declare those things that are true.

The subject I intend to speak upon this morning is one that I have seldom touched upon since I commenced my ministry in the church. It is a subject of great speculation, as well amongst the elders of this church, as amongst the divines of the day: it is in relation to the beast spoken of by John the Revelator. I have seldom spoken from the Revelations; but as my subject is a constant source of speculation amongst the elders, causing a division of sentiment and opinion in relation to it, I now do it in order that division and difference of opinion may be done away with, and not that correct knowledge on the subject is so much needed at the present time.

It is not very essential for the elders to have knowledge in relation to the meaning of beasts, and heads, and horns, and other figures made use of in the Revelations; still it may be necessary to prevent contention and division, and to do away with suspense. If we get puffed up by thinking that we have much knowledge, we are apt to get a contentious spirit, and correct knowledge is necessary to cast out that spirit.

The evil of being puffed up with correct (though useless) knowledge, is not so great as the evil of contention. Knowledge does away with darkness, suspense and doubt; for these cannot exist where knowledge is.

There is no pain so awful as that of suspense: this is the punishment of the wicked; their doubt, anxiety, and suspense, cause weeping, wailing and gnashing of teeth.

In knowledge there is power. God has more power than all other beings, because he has greater knowledge; and hence he knows how to subject all other beings to him. He has power over all.

I will endeavor to instruct you in relation to the meaning of the beasts and figures spoken of. I should not have called up the subject, had it not been for this circumstance: Elder Pelatiah Brown, one of the wisest old heads we have among us, and whom I now see before me, has been preaching concerning the beast which was full of eyes before and behind; and for this he was hauled up for trial before the High Council.

I did not like the old man being called up for erring in doctrine; it looks too much like the Methodists, and not like the Latter Day Saints. Methodists have creeds which a man must believe, or be kicked out of their church. I want the liberty of thinking and believing as I please; it feels so good not to be trammelled. It does not prove that a man is not a good man, because he errs in doctrine.

The High Council undertook to censure and correct Elder Brown, because of his teachings in relation to the beasts; whether they actually corrected him or not, I am a little doubtful, but don't care. Father Brown came to me to know what he should do about it. The subject particularly referred to, was the four beasts and four and twenty elders mentioned in Rev. ch. 5, v. 8: 'And when he had taken the book, the four beasts, and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints.'

Father Brown has been to work and confounded all Christendom, by making out that the four beasts represented the different kingdoms of God on the earth. The wise men of

the day could not do anything with him; and why should we find fault? anything to whip sectarianism, put down priestcraft, and bring the human family to a knowledge of the truth. A club is better than no weapon for a poor man to fight with.

Father Brown did whip sectarianism, and so far so good; but I could not help laughing at the idea of God making use of the figure of a beast to represent his kingdom on the earth consisting of men, when he could as well have used a far more noble and consistent figure. What? The Lord make use of the figure of a creature of the brute creation to represent that which is much more noble, glorious and important—the glories and majesty of his kingdom? By taking a lesser figure to represent a greater, you missed it that time, old gentleman; but the sectarians did not know enough to detect you.

When God made use of the figure of a beast in visions to the prophets, he did it to represent those kingdoms which had degenerated and become corrupt—savage and beastlike in their dispositions, even the degenerate kingdoms of the wicked world; but he never made use of the figure of a beast, nor any of the brute kind, to represent his kingdom.

Daniel says (ch. 7, v. 16), when he saw the vision of the four beasts, 'I came near unto one of them that stood by, and asked him the truth of all this.' The angel interpreted the vision to Daniel; but we find by the interpretation, that the figures of beasts had no allusion to the kingdom of God. You there see that the beasts are spoken of to represent the kingdoms of the world, the inhabitants whereof were beastly and abominable characters; they were murderers, corrupt, carnivorous, and brutal in their dispositions. The lion, the bear, the leopard, and the ten horned beast represented the kingdoms of the world, says Daniel; for I refer to the prophets to qualify my observations which I make, so that the young elders who know so much may not rise up like a flock of hornets and sting me. I want to keep out of such a wasp nest.

There is a grand difference and distinction between the visions and figures spoken of by the ancient prophets, and those spoken of in the Revelations of John. The things which John saw had no allusion to the scenes of the days of Adam, Enoch, Abraham, or Jesus, only so far as is plainly represented to John, and clearly set forth by him. John saw that only which was lying in futurity, and which was shortly to come to pass. See Rev. ch. 1, v. 1—3; which is a key to the whole subject: 'The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John; who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.' Also Rev. ch. 4, v. 1: 'After this I looked and behold, a door was opened in heaven: and the first voice which I heard, was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter.'

The four beasts and twenty four elders were out of every nation; for 'they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.' (See Rev. ch. 5, v. 9.) It would be great stuffing to crowd all nations into four beasts and twenty four elders.

Now, I make this declaration, that those things which John saw in heaven, had no allusion to anything that had been on the earth previous to that time; because they were the representation of 'things which must shortly come to pass; and not of what had already transpired. John saw beasts that had to do with things on the earth, but not in past ages: the beasts which John saw had to devour the inhabitants of the earth in days to come. 'And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts, saying, Come and see, and I saw and behold a white horse, and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering and to conquer. And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.' Rev. ch. 6, 1, 2, 3 and 4 verses. The book of Revelations is one of the plainest books God ever caused to be written.

The revelations do not give us to understand anything of the past in relation to the kingdom of God. What John saw and speaks of were things which he saw in heaven; those which Daniel saw were on, and pertaining to the earth.

I am now going to take exceptions to the present translation of the Bible in relation to these matters; our latitude and longitude can be determined in the original Hebrew, with far greater accuracy than in the English version. There is a grand distinction between the actual meaning of the prophets and the present trans-

lation: the prophets do not declare that they saw a beast or beasts, but that they saw the image or figure of a beast. Daniel did not see an actual bear or a lion, but the images or figures of those beasts. The translation should have been rendered 'image,' instead of 'beast,' in every instance where beasts are mentioned by the prophets. But John saw the actual beast in heaven, shewing to John that beasts did actually exist there, and not to represent figures of things on the earth. When the prophets speak of seeing beasts in their visions, they mean that they saw the images; they being types to represent certain things. At the same time, they received the interpretation as to what those images or types were designed to represent.

I make this broad declaration, that whenever God gives a vision of an image, or beast, or figure of any kind, he always holds himself responsible to give a revelation or interpretation of the meaning thereof, otherwise we are not responsible or accountable for our belief in it. Don't be afraid of being damned for not knowing the meaning of a vision or figure, if God has not given a revelation or interpretation on the subject.

John saw curious looking beasts in heaven—he saw every creature that was in heaven,—all the beasts, fowls, and fish in heaven,—actually there giving glory to God. How do you prove it? See Rev. ch. 5, v. 13: 'And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.'

I suppose John saw beings there of a thousand forms that had been saved from ten thousand times ten thousand earths like this;—strange beasts of which we have no conception—all might be seen in heaven. The grand secret was to shew John what there was in heaven: John learned that God glorified himself by saving all that his hands had made, whether beasts, fowl, fishes, or men; and he will gratify himself with them.

Says one, 'I cannot believe in the salvation of beasts.' Any man who would tell you that this could not be, would tell you that the revelations are not true. John heard the words of the beasts giving glory to God, and understood them. God, who made the beasts, could understand every language spoken by them. The four beasts were four of the most noble animals that had filled the measure of their creation, and had been saved from other worlds, because they were perfect, they were like angels in their sphere; we are not told where they came from, and I do not know; but they were seen and heard by John praising and glorifying God.

The popular religionists of the day tell us, forsooth, that the beasts spoken of in the revelations represent kingdoms. Very well; on the same principle we can say that the twenty four elders spoken of represent beasts; for they are all spoken of at the same time, and represented as all uniting in the same acts of praise and devotion.

This learned interpretation is all as flat as a pancake! 'What do you use such vulgar expressions for, being a prophet?' Because the old women understand it—they make pancakes. Deacon Homespun said the earth was flat as a pancake, and ridiculed the science which proved to the contrary. The whole argument is flat, and I don't know of anything better to represent it. The world is full of technicalities and misrepresentation, which I calculate to overthrow, and speak of things as they actually exist.

Again, there is no revelation to prove that things do not exist in heaven as I have set forth, nor yet to show that the beasts meant anything but beasts; and we never can comprehend the things of God and of heaven but by revelation. We may spiritualize and express opinions to all eternity, but that is no authority.

O! ye elders of Israel, hearken to my voice; and when you are sent into the world to preach, tell those things you are sent to tell: preach and cry aloud, 'Repent ye, for the kingdom of heaven is at hand; repent and believe the gospel.' Declare the first principles, and let mysteries alone, lest you be overthrown. Never meddle with the visions of beasts, and subjects you do not understand. Elder Brown, when you go to Palmyra, say nothing about the four beasts, but preach those things the Lord has told you to preach about—repentance and baptism for the remission of sins.

He then read Rev. ch. 13, v. 1—8. John says: 'And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.' Some spiritualizers say the beast that received the wound was Nebuchadnezzar, some Constantine, some Mohammed, and others the Roman Catholic Church; but we will look at what John saw in relation to this beast. Now for the wasp's nest. The translators have used the term 'dragon' for 'devil.' Now, it was a beast that John saw in heaven, and he was then speaking of 'things which must shortly come to pass; and consequently the beast that John saw could not be Nebuchadnezzar. The beast John saw was an actual beast, and an actual intelligent being gives him his power, and his seat and great authority.' It was not to represent a beast in heaven—it was an

angel in heaven who has power in the last days to do a work.

'All the world wondered after the beast;—Nebuchadnezzar and Constantine the Great not excepted: and if the beast was all the world, how could the world wonder after the beast? It must have been a wonderful beast to cause all human beings to wonder after it; and I will venture to say that when God allows the old Devil to give power to the beast to destroy the inhabitants of the earth, all will wonder. Verse 4 reads, 'And they worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?'

Some say it means the kingdom of the world: one thing is sure, it does not mean the kingdom of the saints. Suppose we admit that it means the kingdoms of the world, what propriety would there be in saying, who is able to make war with my great big self? If these spiritualized interpretations are true, the book contradicts itself in almost every verse; but they are not true.

There is a mistranslation of the word dragon in the second verse—the original Hebrew word signifies the devil, and not dragon as translated. In chap. 12, verse 9, it reads 'that old serpent called the devil', and it ought to be translated devil in this case, and not dragon. It is sometimes translated Apollyon. Everything that we have not a key word to, we will take it as it reads. The beasts which John saw and speaks of as being in heaven were actually living in heaven, and were actually to have power given to them over the inhabitants of the earth, precisely according to the plain reading of the revelations. I give this as a key to the Elders of Israel. The independent beast is a beast that dwells in heaven, abstract from the human family. The beast that rose up out of the sea should be translated the image of a beast, as I have referred to in Daniel's vision.

I have said more than I ever did before except once at Ramus, and then up starts the little fellow (Charles Thompson) and stuffed me like a cock turkey, with the prophecies of Daniel, and crammed it down my throat with his finger.

Panama Railroad Accident.

The Alta California has been furnished by Mr. Washington Wright with the following account of the collision:

The greatest of railroad calamities has been reserved for the thick wilds of Panama; and the terrible event transpired at about 5 o'clock p. m., Tuesday, May 6th, on the Panama railway, three and a half miles from Aspinwall.

On the 5th inst., the steamship George Law, with between 1100 and 1200 passengers, arrived, after a voyage of fifteen days. The passengers were landed for transit, and on the morning of the 6th, two trains, composed of nine cars, which were crowded with people, even to the outside platforms, were arranged for the trip. Previous to their departure, another was started, containing the mails, express matter and baggage. The other trains followed, and when they reached Matchin, 17½ miles from Panama, it was discovered that the locomotive of the first train was off the track at Obispo Bridge, with no immediate prospect of being replaced. The passenger trains were now united, and as there were no accommodations for remaining over night, started back for Aspinwall, with but one locomotive, the other being retained to assist in clearing the track.

The train, though run at an unusual rate of speed, proceeded safely until within a short distance of Monkey Hill Grave Yard Station, when the forward car separated from the engine and leapt from the rails. Eight of the other cars leaped upon it, and the whole nine were torn, splintered and heaped into a mass of fragments, beneath which were buried most of the persons belonging to that end of the train. The scene was appalling in the extreme. Instantaneously hundreds of those who that morning had expected before night to behold the Pacific, and tread the decks of the vessel that was in waiting to bear them to new homes, lay dead, and mangled beyond recognition; or were groaning from the pains of frightful wounds.

The accident occurred just over a culvert, at a point where the forest seems impenetrably dense—where the ground is low; wet and marshy—and where, on each side of the road, there is a deep ditch filled by recent rains.

Portions of the wreck were thrown into the ditches, carrying with them numbers of the dead and wounded, some of whom were found far in the mud and decomposing weeds and foliage. The nature of the locality rendered the wreck accessible only with difficulty, the surviving passengers being compelled to stand in water to the knees while endeavoring to assist the sufferers. Several, however, succeeded in extending relief; yet, though they toiled all night before the ghastly spectacle, it was not until late in the morning that the broken cars were sufficiently removed to induce the belief that all, or nearly so, of the unfortunates had been taken out.

The exact number losing their lives by this fearful calamity will never be known.

The fate of many now mouldering by the dreary roadside, can only be surmised by friends in failing, after a long while, to receive tidings promised at the last parting. So far as every circumstance would admit of a close and laborious inquiry, and from the most plausible basis, there appears to be little doubt that the number killed, including those who were too badly injured to long survive, is nearly one hundred.