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For the Deseret News.

THE GATHERING.

Sung at a meeting of the 37th Quorum.

TUNE—“The good old days of Adam and Eve.”

Joseph Smith, the Lord's anointed,
Who was chosen and appointed
To commence a reformation
In the present dispensation,
Said that God, our Heavenly Father,
Wished that all the Saints should gather,
For he truly is delighted
When his people are united.

CHORUS.

Then, oh ye Saints, your means donate,
And help the meek to congregate.

Brigham Young, surnamed the Lion
Of the Lord, now chief in Zion,
Tells us that our God requireth
Every person who desireth
Life eternal and celestial,
To help on his works terrestrial,
Giving due consideration
To the Mormon emigration.

Then, oh! &c.

When we read the Bible's pages,
We find that in former ages,
To protect men from destruction,
Prophets gave the same instruction;
And whenever the Lord would bless them,
Thro' straight places he would press them;
But when he designed to curse them,
He would scatter and disperse them.

Then, oh! &c.

And the Book of Mormon teaches,
Not alone by prophets' speeches,
But examples are recorded,
Which true history afforded,
That no people, tribe, or nation,
Without union, gain salvation;
Therefore, like "birds of a feather,"
Saints should always flock together.

Then, oh! &c.

Even philosophers, who sought not
Help from God, and his ways taught not,
Have declared as their opinion,
Unity ensures dominion:
One named Aep, in his fables,
Shows that unity enables
Men to overcome all dangers,
Which may threaten them from strangers.

Then, oh! &c.

Every thing bears testimony,
Down to bees which gather honey,
To the principle before us,
Seeming thus to say in chorus—
Unity of faith and action
Brings forth joy and satisfaction;
If as truth, then, we receive it,
Let us show that we believe it.

Then, oh! &c.

If you wish for other reasons,
Only note the times and seasons,
Wars and strifes amongst the nations,
Pestilential devastations,
Drought, and fearful conflagrations,
Famines dire and tribulations:
After this, I'll ask you whether
'Tis not time for Saints to gather?

Then, oh! &c.

HENRY MAIBEN.

G. S. L. CITY, April 1, 1855.

SAM HOUSTON ON DUELLING.—There have been rumors afloat to the effect that Houston would fight a duel as soon as he reached Washington but Madame Rumor mistook the man. Houston is not a "duel fighter." When he fights he fights for his country. In a speech in the Senate on the 15th of July, 1854, he said:

"I would not fight a duel. One of the gentlemen referred to did send me a verbal challenge. I do not know whether my honorable colleague was in Austin at the time or not; but if he was, he will remember it. It was a verbal challenge, sent on a Saturday night, to meet the challenger next morning. I objected to it, first on the ground that we were to have but one second, and that was the man who brought the challenge. Another objection was that we were to meet on Sunday morning, and that I did not think anything was to be made by fighting on that day. The third objection was that he was a good Christian, and had a child baptized the Sunday before. The fourth was, that I never fought down hill, and never would. [Laughter.] I must, at least, make character, if I did not lose my life; and therefore I notified him in that way. He seemed to be satisfied with this good humored answer, and it is the only challenge I have ever received in Texas."

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HISTORY OF JOSEPH SMITH.

JUNE, 1841.

Tuesday, 15.—Letter from Elder O. Hyde.

London, June 15, 1841.

President Smith:—Sir: With pleasure I take my pen to write you at this time, and through you to the Times and Seasons, and through it to the Saints at large, and to all whom it may concern. May grace, mercy, and peace from God our Father, and from the Lord Jesus Christ, rest upon you abundantly, and enable you to serve him acceptably, secure to yourself that honor which cometh from above, guide the counsels of the Saints in wisdom, that peace and good will may reign predominant in Zion, and joy and gladness swell every grateful heart. Most gladly would I embrace an opportunity of a personal interview with you, did one offer, but such a favor is beyond my reach at this time. I have just seen the 12th number of the Times and Seasons, containing the minutes of your conference, the report of the Presidency, the celebration of the anniversary of the Church, and the laying of the foundation of the Temple. This, to me, was a precious gem; it brought tidings from my own country, and from the place rendered doubly endearing from the fact that there is the home of my wife and children.

I was sorry that Elder Page had been so tardy in his movements that objections were made to him. Most gladly would I have hailed him as a companion to the oriental continent; but my hopes of that are fled. I shall go alone, or find some other person, in all probability, to go with me.

I have written a book to publish in the German language, setting forth our doctrine and principles in as clear and concise a manner as I possibly could. After giving a history of the rise of the Church, in something the manner that brother Orson Pratt did, I have written a snug little article upon every point of doctrine believed by the Saints; I begin with the Priesthood, and showed that the Saints were not under the necessity of tracing back the dark and bloody stream of papal superstition to find their authority; neither were they compelled to seek for it among the floating and transient notions of Protestant reformers; but God has sent his holy angel directly from heaven with this seal and authority, and conferred it upon men with his own hands; quoting the letter and testimony of O. Cowdery. Next was on the use and validity of the holy scriptures in the church. Next on faith, set forth from the scriptures and the book of covenants. Then on repentance. Then baptism. Then laying on of hands. Then the different offices of the church. Next the power and authority of each one; and in fine, the whole order, doctrine, and government of the Saints. I have not written it as a law binding on the German Saints; but have taken this course to illustrate and set forth the true principles of our doctrine to them, fully believing that it would meet with the cordial approbation of those whom I have the distinguished honor to represent, could they but see it. I have written a lengthy preface and introduction to it. I here copy an extract from the introduction.

"When in the course of divine Providence it becomes our duty to record one of those remarkable events which gives birth to a new era, and lays the foundation for the renovation of the moral world; it fills the mind with wonder, astonishment, and admiration. How welcome are the rays of the morning light, after the shades of darkness have clothed the earth in gloom! So after a long and tedious night of moral darkness under which the earth has rolled, and her inhabitants groaned for the last fourteen hundred years; an angel! an angel! commissioned from the Almighty, descended and rolled back the curtains of night from the minds of some, and caused the sun-beams of truth to enlighten, cheer, and warm the hearts of many. Welcome! welcome to our earth, thou messenger of the Most High! and thrice welcome the tidings which thou hast borne! O! Gracious Father! I ask thee, in the name of thy holy child Jesus, to bless with thy royal favor, the weak exertions of thy humble servant, and make this production a blessing to all people who may be favored with a perusal of its pages. Wherever it shall go, let it be a messenger of conviction to the wicked, and a harbinger of peace to the righteous. Let its contents be borne upon every breeze, and wafted to the remotest climes. Let the angel of the covenant go before it, and prepare its way. Let its heavenly influence be distilled upon the rich and fertile soil of humble and honest hearts. Go forth, therefore, little volume, to other nations and tongues, and may the Almighty speed your way, and like a sharp two-edged sword cut thy way through the prejudices of this generation; encamp with all thy virtues in the hearts of the people, and there let thy principles be enthroned."

One thing I was pleased with, which I noticed in the Times and Seasons, the remarks made on the use of intoxicating spirits. In my heart they found a corresponding echo. I should not be willing to indulge the thought for a moment that the Saints in Nauvoo would quietly stand still and see a brother gorge himself with that strong drink which makes a hell of his home, and rolls the fiery flood of ruin over the affections of his

once happy family. No! they will dash from his lips the cup of wretchedness, and sharply rebuke the homicide that sells to him the wine of wrath, and measures to him his wife's tears by the pint, quart, gallon, and jugful. May the lightnings of heaven for ever blast (I had almost said) those brewers of strong drink which send forth their corrupt and poisonous streams to sweep down in their filthy current men of sterling talents to an untimely grave. May the Saints of God stand as far from them as Lot stood from Sodom in its evil day. This dizzy flood has sometimes entered the house of worship, invaded the sacred desk, and hushed in death for ever the voice that could plead like an angel, the cause of God and man.

I have just received a note from Dr. S. Hirschell, President Rabbi of the Hebrew community in this country, in reply to a very polite note which I sent to him, requesting the indulgence of a personal interview with him. But in consequence of a very severe accident which befel him, he is confined to his room, and unable at this time to grant the asked indulgence. (His leg is broken.)

I have addressed to him a communication upon the subject of my mission, a copy of which I transmit to you. It may not be altogether uninteresting to the Saints and friends in America.

"Rev. Sir:—I cannot but express my sorrow and regret at the misfortune under which you labor, in consequence of the severe accident which befel you, and by which you are confined to your room. Please accept, Sir, the sincere wishes of a stranger, that you may speedily recover from the injury you sustained in consequence of the accident, and resume the labors which your high and responsible station calls you to perform.

Feeling that I may not enjoy the privilege and happiness of a personal interview with you, I hope you will indulge the liberty which I now presume to take in addressing a written communication to you, embracing some of those things which I had fondly hoped would have been the foundation of a mutual interchange of thought between us. But as Providence has laid an embargo upon that distinguished privilege, I must forego, at this time, the pleasure of a verbal relation of those things pertaining to your nation, with which my mind is deeply affected.

Since I have arrived to years of more mature reflection, and become religiously inclined, the writings of the Jewish prophets have won my affections; and the scattered and oppressed condition of that people has enlisted the finest sympathies of my heart. Believing, therefore, that the words of Hosea the prophet 2, 23, connected with your magnanimity, will prohibit the indulgence of any prejudice in your feelings against the author of this production, in consequence of his not being able by any existing document or record, to identify himself with your nation.

About nine years ago, a young man with whom I had had a short acquaintance, and one too in whom dwelt much wisdom and knowledge—in whose bosom the Almighty had deposited many secrets, laid his hands upon my head, and pronounced these remarkable words:—"In due time thou shalt go to Jerusalem, the land of thy fathers, and be a watchman unto the house of Israel; and by thy hands, shall the Most High do a great work, which shall prepare the way and greatly facilitate the gathering together of that people." Many other particulars were told me by him at that time, which I do not write in this letter. But sufficient is written to show that divine appointment is claimed as the main spring that has sent me forth from the embraces of an affectionate family and kind friends, as well as from the land that gave me birth.

My labors since that period have been bestowed upon the Gentiles in various countries, and on both sides of the Atlantic, until, in the early part of March, 1840, I retired to my bed one night as usual; and, while meditating and contemplating the field of my future labors, the vision of the Lord, like clouds of light burst into my view (see Joel ii, 28). The cities of London, Amsterdam, Constantinople, and Jerusalem, all appeared in succession before me; and the spirit said unto me, "Here are many of the children of Abraham whom I will gather to the land that I gave to their fathers; and here also is the field of your labors. Take therefore proper credentials from my people, your brethren, and also from the Governor of your State, with the seal of authority thereon, and go ye forth to the cities which have been shown you, and declare these words unto Judah, and say, Blow ye the trumpet in the land; cry, gather together, and say, assemble yourselves, and let us go into the defended cities. Set up the standard towards Zion—retire, stay not, for I will bring evil from the north and a great destruction. The lion is come up from his thicket, and the destroyer of the gentiles is on his way—he is gone forth from his place to make thy land desolate, and thy cities shall be laid waste, without an inhabitant. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished—that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins. Let your warning voice be heard among the Gentiles as you pass; and call ye upon them in my name for aid and for assistance. With you, it mattereth not whether it be little or much; but to me it belongeth to show favor unto them who show favor unto you." The vision con-

tinued open about six hours, that I did not close my eyes in sleep. In this time many things were shewn unto me which I have never written; neither shall I write them until they are fulfilled in Jerusalem.

It appears from the prophets, that Jerusalem has none to guide—none to take her by the hand among all the sons whom she hath brought forth and reared: *But these two sons are come unto thee!* The sons of strangers shall build up thy walls.

Permit me now, Rev. Sir, to trouble you with the reflections of a mind that feels completely untrammelled from every party interest, and from every sectarian influence.

When I look at the condition of your fathers in the days of David and Solomon, and contrast that with the present condition of their descendants, I am led to exclaim, "How are the mighty fallen." Then they possessed a kingdom—a land flowing with milk and honey—then the strong arm of Jehovah taught the surrounding nations to pay tribute and homage to them—then their standard was raised high, their banner floated on every breeze; and under its shade the sons and daughters of Israel reposed in perfect safety; and the golden letters of light and knowledge were inscribed on its folds. But now, no kingdom—no country—no tribute of gain or honor—no standard—no security: Their sceptre has departed! And instead of that light and knowledge which once gave them a transcendent elevation above other nations, the height of their ambition is now (with some honorable exceptions), the accumulation of sordid gain, by buying and selling the stale refuse with which their fathers would never have defiled their hands.

Why this wonderful change? Is the God of Abraham, Isaac, and Jacob a just God? Most certainly he is. If then he is a just God, of course he will mete out and apportion the chastisement or penalty to the magnitude of the offence or crime committed. Allowing then the law of Moses to be the standard by which actions are weighed: were not idolatry and the shedding of innocent blood the greatest sins which your fathers committed? And was not the penalty inflicted upon them for that transgression, captivity in Babylon seventy years? Have they ever been guilty of idolatry at all since their return from Babylon? No! Have they been guilty of shedding innocent blood, to that extent, since their return, that they were before they were taken captives by Nebuchadnezzar? The Jew says, no! Very well: there will none deny, with any claim upon our credulity, but that the disaster and overthrow that befel the Jewish nation in the days of Vespasian, very far exceeded in severity, in almost every particular, the disaster and overthrow that befel them in the days of Nebuchadnezzar.

Now then, if God be just, and mete out and apportion the chastisement or penalty to the magnitude of the offence or crime committed, it follows, of course, that your fathers committed some far greater crime subsequent to their return from Babylon, than ever they before committed. Be that crime whatever it may; know ye, that for it, or because of it, the Roman armies were permitted to crowd their conquests to the heart of your city—burn your temple—kill your men, women, and children, and disperse your remnant to the four quarters of the earth. The fiery storm that burst upon your nation at that time, and the traces of blood which they have ever since left behind them in their flight and dispersion, together with the recent cursed cruelties inflicted upon them in Damascus and Rhodes, but too plainly declare that the strong imprecation which they uttered on a certain occasion, has been fulfilled upon them to the letter. "Let his blood be on us, and on our children." If condemning and crucifying Jesus of Nazareth was not the cause of this great evil, what was the cause of it?

Aware that I have written very plainly upon those points that have come within my notice, yet believe me, Sir, when I assure you, that my pen is pointed with friendship, and dipped in the fountain of love and good will towards your nation. The thoughts which it records have proceeded from a heart grateful to the Almighty that the time has arrived when the day star of your freedom already begins to dispel the dark and gloomy clouds which have separated you from the favor of your God. Ere long it will be said to you, "Arise, shine, for thy light has come, and the glory of the Lord has risen upon thee."

The morning breaks, the shadows flee,
Lo! Zion's standard is unfurled;
The dawning of a brighter day
Majestic rises on the world.

The Gentile fulness now comes in,
And Israel's blessings are at hand:
Lo! Judah's remnant, cleansed from sin,
Shall in their promised Canaan stand.

Now, therefore, O ye children of the covenant! repent of all your backslidings, and begin, as in days of old, to turn to the Lord your God. Arise! arise! and go out from the Gentiles; for destruction is coming from the north to lay their cities waste. Jerusalem is thy home. There the God of Abraham will deliver thee. (Joel ii, 32.) There the bending heavens shall reveal thy long looked-for Messiah in fleecy clouds of light and glory, to execute vengeance upon thine enemies; and lead thee and thy brethren of the ten tribes to sure conquest and certain victory. Then shall