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THE RESURRECTION.

SALT LAKE CITY,
8th Sep., 1875.

Editor Woman's Exponent:

In your issue of Sept. 1st, I notice an article written by Miss E. R. Snow, entitled "Mortal and Immortal Elements of the Human Body," republished from No. 13, Vol. 2, of your journal. The cause assigned for its reproduction in your paper is, that "Saints and strangers were so interested" in its statements, and it had been so often called for that republication was decided upon.

I sincerely regret that this demand should have arisen; I had hoped that after its first publication it would have slept and never been awakened; but the fact of its having been so repeatedly called for places me under obligations to correct the minds of the Latter-day Saints in relation to the doctrine contained therein.

On some future occasion when I have time, I may possibly take up the article in detail, but at present shall simply say, as the Prophet Joseph Smith once told an Elder who asked his opinion of a so-called revelation he had written—"It has just one fault, and that one fault is, it is not true."

BRIGHAM YOUNG,

President of the Church of Jesus Christ of Latter-day Saints.

—Woman's Exponent.

Correspondence.

Remarks on the Resurrection.

SALT LAKE CITY,
Sept. 13, 1875.

PRESIDENT B. YOUNG.

My Dear Brother—In accordance with your wish, I beg leave to present the following views of an article in the *Woman's Exponent* of Sept. 1, 1875, and bearing the signature of Miss Eliza R. Snow, entitled, "Mortal and Immortal Elements of the Human Body."

Permit me here, Sir, to premise that I regret exceedingly being under the necessity of differing from my dear Sister Eliza Snow, whom I have always esteemed, and do now consider to be one of the most upright, intelligent, honorable and exemplary ladies in the world; but as it is principle that we are all after, and one of the great fundamental truths of heaven is involved, I am sure that she, in common with all lovers of truth, will excuse me for the freedom I have taken with her expressed and published views. We have always been taught that Jesus holds the keys of the resurrection, and, as there are principles involved that concern all the inhabitants of the world that have lived, or do live, it is important that we do not make mistakes on so grave a matter.

In the above named article we are told that "we are in possession of a very important and beautiful principle, which pours a flood of light into the mind," &c. And again, "But, thanks be to God for the key which solves the mystery." Every organized human body, independent of the spirit (which is a separate organization), is composed of two distinct grades or classes of matter, and in such mutual combination as to serve the purposes of this lower existence. I beg here, Sir, to refer you to the article, and will say, that if God had given a revelation, presented a key unfolding the mysteries of the resurrection, I would bow in humble submission; but I know of no such principle, nor key; nor do I believe that any such has been revealed, for which I have the most satisfactory reasons. In the first place, I ought to have known, in common with my brethren, if such a principle had been revealed; and again, it is in conflict with all the revelations and teachings we have had on this subject.

On reading the article the following thoughts occurred to me—what did the spirit obtain by taking a body? Was it not a body of flesh and bones and blood? Did man ever possess any other kind of body? Paul says, "The first man Adam

was made a living soul; the last Adam was made a quickening spirit." 1 Cor. xv. 45. "The first man is of the earth, earthly; the second man is the Lord from Heaven." Was the Lord's body different from ours? He was born of a virgin, and passed through all the phases of birth, childhood, and manhood; he ate and drank and slept; he lived and died as man, and as man was resurrected; he ate after his resurrection. "They gave him a piece of a broiled fish, and of an honey comb. And he took it, and did eat before them." Luke xxiv. 42-3. He also said to his disciples, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." Ver. 39, 40. "Then said he to Thomas, 'Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side.'" John xx. 27. Was not this the same body? Were there "two distinct grades or classes of matter" here, as stated in that article?

We are again told, "The graves were opened, and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the Holy City, and appeared unto many." Matt. xxvii. 52-3. These resurrected bodies also appeared to many and were known by them. There was no "precious germ of an immortal tabernacle," as stated in that article, but a tabernacle complete; seen, known, felt, moving, speaking and eating, at least with Jesus. What of Jesus' tabernacle? We are told that he was "anointed with the oil of gladness above his fellows." We are also told that "if the same spirit dwell in you that raised up Christ from the dead, it shall also quicken your mortal body." Did Jesus and will man have a glorified body? Yes; but that certainly did not rest in the grave. Is there, as stated, "a precious germ," or spiritual body, separate and distinct from the above? If so, does it die, and where is it? Does it partake of the elements of nature? Is there anything earthly that is not "gross, divisible and transferable?" If not, can any matter be eliminated from this gross material, which is not subject to nature's laws? If these "substances are borrowed," as stated, "for probationary use," where is the substance that is not borrowed? Of what is it composed, and where does it exist? We are, indeed, told that the pure substance, the germ of an immortal tabernacle, "sleeps in mother earth in accordance with celestial law." I again ask, where is that germ and where that law? It is a beautiful theory, pleasing and poetic. Is it true? If these questions cannot be answered satisfactorily, should it be published?

Brother Joseph Smith said in Nauvoo, referring to a tomb that he had built there, that when he "arose from his tomb he expected to strike hands with his father, mother and brothers, those who would be there and rise into life with him."

Ezekiel tells us that he saw bone come to his bone and sinew and flesh come upon them, and the skin cover them. Ezek. xxxvii. Paul says, "It is sown a natural body, it is raised a spiritual body; there is a natural body, and there is a spiritual body." What is the natural body? The body of flesh and bones and blood, that died and was buried. What is the spiritual body? The same body with flesh and bones and spirit, the spirit occupying the place of blood. I have heard President Joseph Smith say that spirit would occupy the place of blood. Hence, "The first man Adam was made a living soul, the last Adam was made a quickening spirit." 1 Cor. xv. 45. The same body arises with all its component parts; but spirit takes the part of blood. Blood was the life of the natural body, as Moses says, "But flesh with the life thereof, which is the blood thereof, shall ye not eat." Gen. ix. 4. "I will even set my face against that soul that eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood." Lev. xvii. 10.

There is also another principle mentioned by Paul, viz., the Holy Ghost. "If the same spirit dwell

in you that raised up Christ from the dead, it shall also quicken your mortal bodies." Your what? Your mortal bodies. These bodies that have been susceptible of all the infirmities and weakness of humanity. We are told that "flesh and blood cannot inherit the kingdom of God, nor corruption inherit incorruption." But we are not told that flesh and spirit cannot inherit the Kingdom of God. Paul says, "Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God." 1 Cor. vi. 19. Again, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. iii. 16. Now if that spirit dwells in our bodies and quickens them as it did the body of Jesus, here is a principle for us to reflect upon. But we must remember that it is our mortal body that is quickened by it, and not, as stated, "the precious germ of an immortal tabernacle." Brother Joseph Smith taught, "You can tell the difference between spirits and resurrected bodies by the touch. You cannot feel a spirit, you can a resurrected body." Again, "A spirit hath not flesh and bones, as ye see me have." Luke xxiv. 39.

But again, Paul says, "All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." 1 Cor. xv. 39.

Joseph Smith taught the same doctrine as that of Paul, and stated that "The flesh of man cannot enter into, be united with, or compose the component parts of the flesh of sheep, cattle, geese or any other kind of flesh; but that the elements of man's body remain distinct from that of every other body." I have heard you, Sir, state the same thing and say that "the component parts of man's body can never be destroyed; and that the body will always retain its identity." This is strictly in accordance with other laws of nature, in regard to many mineral substances, which retain their separate identity; such for instance as gold, silver, copper, iron and other minerals, all of which retain their separate parts and identity, and all of which can be separated, by a chemical process, from any one of the other. I am inclined to think that Sister Eliza has drawn her ideas from the above stated doctrine of Pres. Joseph Smith; which doctrine we can all acquiesce in, but not in that which is superadded.

The Holy Ghost, above alluded to, dwells in the body of man, and when the power of God is manifested by Jesus Christ, who is, "the resurrection and the life," the whole body is quickened, as by a magnetic fire, and bursts forth into newness of life, as stated in the Book of Mormon—"The paradise of God must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous; and the spirit and the body is restored to itself again, and all men become incorruptible and immortal, and they are living souls, having a perfect knowledge like unto us in the flesh." 2 Nephi, chap. vi, par. 5.

What have we to do with the theories of men in regard to the reorganization and resurrection of the body? If God has decreed it, and we have faith in it, will not that do? Yet some of Nature's laws exhibit a very striking analogy. A steam engine is a beautiful machine, and possesses great power, either stationary or as a locomotive; but its power depends upon the power or action of steam; the engine without the steam could accomplish nothing, nor could the steam without the engine. The body of man living is a magnificent piece of machinery, the most perfect of God's creation, and is made in His own image. His body, however, without the spirit, is dead and inanimate. The body dead possesses before its decay its form, members and organs, its bones, muscles, veins, arteries, nerves and all its component parts; but, like the engine without steam, so the body without the spirit is inert, powerless and dead. If when in action any part of the steam engine is disorganized, it loses its force and power; so does

the body when deranged or deceased; but the engine is still the same. Sometimes the body is more fleshy and robust than at other times; but it is still the same body, and does not lose its identity. The iron, brass, etc., of which the engine is composed may be decomposed, but not destroyed; those same properties could again be united by chemical action; not indeed the same form without manipulation, but the body, being under other and higher laws than we comprehend, laws associated with and governing the principles of life, can be reorganized. These laws, though strictly scientific, are beyond our comprehension and baffle our ideas, which are framed from a very imperfect knowledge of some of the first and most common principles of natural law. Hence it is said, "No man knows the things of God, but by the Spirit of God." "Great is the mystery of godliness, God manifested in the flesh." Who can explain the mystery of the formation of a shrub, a flower, or even a blade of grass? Yet these are natural things. What of man, the noblest work of God, in his organization, birth, growth, life, death and futurity; his body and spirit; their union, points of contact and separation; the resurrection of the body; its reunion with the spirit; his past, present and future? What human philosophy can solve this problem?

What is meant by "the gross, volatile matter" of the body or earth? Is there any matter connected with man, beast, bird, fowl, fish, insect, tree, shrub or plant; with animal or vegetable life; or any matter of which the earth, air or water is composed, that is not indestructible and eternal? When "the elements shall melt with fervent heat," will there be any part destroyed? Not one particle. If this be true in relation to the earth, why not in relation to the body of man? Why should the decomposition and changes incident to mortality render impossible their rearrangement, reconstruction and reorganization? A man can take one of the finest metals—gold, and by chemical action reduce it to a very fine powder, and blow it away and cause it to be mixed and absorbed by other matter; he can, by another process, gather, separate, and restore that gold to its previous solidity and fineness. Cannot God do as much with matter as man, with his limited capacity? We are cited very correctly to a higher law, whereby Jesus turned water into wine, "through the agency of chemical laws of a higher order than those taught in the schools," by the concentration of elements, independent of the process of the growth of grapes and their manipulation into wine. Could not the same science and power gather the original elements of man's body and, by a chemical, cohesive, and attractive power, cause atom to cohere and unite with atom, part with part; bone unite with its bone, and sinews come upon them, and they be covered with flesh and skin, and stand up, as Ezekiel saw them, "a living army?" If one can be accomplished by a superior chemistry, why not the other? Or, in Scriptural terms, "I will open your graves, and cause you to come up out of your graves."

And ye shall know that I AM THE LORD. * * * And shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." Ezek. xxxii, 12-14. But why should we feel ourselves called upon to answer all the fancied objections of an assumed philosophy, in many instances false; to solve its incoherent problems, or unravel its incongruous enigmas? I do not feel myself called upon to admit that all the elements composing the human body pass through all the changes assumed by what is termed "a worldly-wise philosophy;" nor that the principal component, constituent parts of the human body "feed the cow, the sheep and the goose;" nor do I believe the statement that "we can trace the same identical matter, divided and sub-divided." Who can trace it? This is mere assertion. That the blood and cer-

tain gases emanate from the body and fertilize the earth would not be denied; but that the component parts of the body do this remains to be proven. If gold, silver and other metals can be eliminated from the earth, and other metals by chemical process, why not all the component parts of the body by the Spirit and power of God? Job evidently believed in the resurrection of his own body in its entirety. He said, "And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another." Job. xix. 26-7. Eaten by worms, he would still be resuscitated and see his Redeemer with his own eyes. Jesus says, "I am the resurrection, and the life." John xi. 25. "All that are in the graves shall hear his voice, and shall come forth." John v. 28-9. Paul says that "God giveth * * * to every seed his own body." 1 Cor. xv. 38. "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them." Rev. x x, 13. If the same body be not resurrected it cannot be a resurrection, but a new creation. The Prophet Amulek, in the Book of Mormon, is very plain on this subject; he says, "The spirit and the body shall be reunited again in its perfect form: both limb and joint shall be restored to its proper frame, even as we now are at this time."

There shall not so much as a hair of their heads be lost; but all things shall be restored to its perfect frame, as it is now, or in the body." Alma, chap. viii, par. 10. Alma says, "The soul shall be restored to the body, and the body to the soul; yea, and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost, but all things shall be restored to their proper and perfect frame." Alma, chap. xix, par. 7. Again we read—"Then shall the Jews look upon me and say, What are these wounds in thine hands and in thy feet? Then shall they know that I am the Lord; for I will say unto them, These wounds are the wounds with which I was wounded in the house of my friends." Doc. and Cov., sec. xv, par. 9. See also Zech. xii, 10, and Rev. 1, 7. There we see that Jesus will again shew his wounds, in his resurrected body, the same body and the same wounds that he received at his death; his wounded body. And again, "For notwithstanding they die, they also shall rise again a spiritual body; they who are of a celestial spirit shall receive the same body which was a natural body; even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened." Doc. and Cov., sec. vii, par. 6. And then at the final consummation we are told that, "All things shall become new, even the heaven and the earth, and all the fulness thereof, both men and beasts, the fowls of the air, and the fishes of the sea; and not one hair, neither mote, shall be lost, for it is the workmanship of mine hand." Doc. and Cov., sec. x, par. 6.

All revelation gives striking evidence of the same body, in its entirety, coming forth, not as a germ, but in its likeness, fulness, form, parts and personality.

The above, my dear sir, is respectfully submitted, in which I hope I have not done injustice to our esteemed Sister, Eliza Snow.

I remain your Brother,

Very respectfully,

JOHN TAYLOR.

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