

FAITH.

What thing is faith? Ask thou the gleesome boy
 Who for the first time breathes the buoyant wave;
 Tis faith that leads him with adventurous joy
 To follow where the plunge, his comrades brave.
 Ask thou the boor who eats and drinks and sleeps,
 And loves and hates, and hopes and prays.
 Fishes and fowls, work-day and Sabbath keeps,
 And, where life's sign-post points his path, obeys.
 Or ask the sage, with subtle-searching looks,
 Well trained all things in heaven and earth to scan;
 Or ask the scholar primed with Greekish books:
 All live by faith of what is best in man.
 Or him, sharp-eyed, with fine atomic science,
 The loves and hates of lively dust pursuing;
 Who tortures Nature with all strange appliances
 To drag to light the secret of her doing.
 Ask thou the captain who with guess subline
 Mapped forth new worlds on his night-watching pillow,
 And saw in vision a fresh start of time,
 Big with grand hopes beyond the Atlantic billow.
 Ask thou the soldier who on bristling lances
 Rushes undaunted, breathing valorous breath,
 And, where the leader cheers him on, advances
 To glorious victory, o'er heaps of death.
 Or ask the patriot, who, when foes were strong,
 And faithless friends had sold their rights for pelf,
 Waits till harsh need and shame rouse the base throng
 Into the high-souled echo of himself.
 Ask thou the statesman, when the infuriate mob
 Brays senseless vetoes on his wisest plans;
 Unmoved he stands, his bosom knows no throb;
 His eye the calm evolving future scans.
 Or ask the martyr, who, when tyrants tear
 His quivering flesh, with calm assurance dies;
 Sweet life he loves, but scorns to breathe an air
 Drugged with the taint of soul-destroying lies.
 In such know faith, faith, or in man or God,
 In thine own heart, or tried tradition's stream;
 'Tis one same sun that paints the flowery soil,
 And shoots from pole to pole the quickening beam.
 God is the Power which shapes this pictured scene,
 Soul of all creatures, substance of all creeds.
 Faith intuition quick and instinct keen
 To know His voice and follow where He leads.
 —John Stuart Blackie, in *Cassell's Family Magazine* for June.

DISCOURSE

BY

APOSTLE ERASTUS SNOW.

DELIVERED

In the Tabernacle, Provo, on Sunday Morning, May 31st (Quarterly Conference) 1885.

REPORTED BY JOHN IRVINE.

THE speaker commenced by reading from the 1st chapter of Genesis—from the 25th verse to the end of the chapter.
 Proceeding, he said: In the writings of Moses we have an account of the creation of this earth and the inhabitants thereof, both man and beast and every living thing, as also vegetation. In the first verse we read, "In the beginning God created the heavens and the earth."
 In attempting to communicate intelligence upon any theme, if we attempt to do it by using words and phrases, we are obliged to use such language as the hearers or readers are able to comprehend, and if the language be imperfect the ideas conveyed may be somewhat imperfect or defective, and if the understanding of the persons to whom this language is addressed is limited, and their use and understanding of language is limited, the information sought to be communicated to them will be correspondingly limited and defective. It is only by the inspiration of the Holy Ghost that we are able to see clearly the things of God; but the language employed by the writer of the Book of Genesis and by the translators of that work is perhaps sufficiently clear for our purpose at this time,

though the inspired translation rendered by the Prophet Joseph Smith is somewhat clearer and more impressive than the present King James' translation. In the inspired translation by the Prophet Joseph Smith it is written that in the beginning the Gods created the heavens and the earth; that the earth was empty and desolate, and God said unto His Only Begotten, let us do so and so; let us divide the light from the darkness; let us separate the waters and cause the dry land to appear; let there be lights in the firmament in the midst of the heavens to give light to the earth; let us create animals to walk upon the earth, and creeping things, and fowls to fly in the air and fish to swim in the waters, &c.; and let us make man in our own image and after our likeness—that is the Father addressing the Son, taking counsel together. This rendering of this first chapter of Genesis is sustained by the writings of the Apostle Paul when he says: "For of Him"—speaking of the Only Begotten—"and through Him, and for Him, are all things." Again, it is written in the New Testament concerning the Savior that He is "the brightness of His glory, and the express image of His person." So that when the Father said unto His Son in the beginning, let us make man in our image and after our likeness, it conveys to us the idea that man was organized in the same form and general appearance of both the Father and the Son. This especially in relation to the man himself; for you will remark the wording of the text which we have read—"In the image of God created He him"—referring to Adam—"male and female created He them." You will perceive a difference in the language in regard to the creation of females.

Now, it is not said in so many words in the Scriptures that we have a Mother in heaven as well as a Father. It is left for us to infer this from what we see and know of all living things in the earth including man. The male and female principle is united and both necessary to the accomplishment of the object of their being, and if this be not the case with our Father in heaven after whose image we are created, then it is an anomaly in nature. But to our minds the idea of a Father suggests that of a Mother. As one of our poets says:

"In the heavens are parents single?
 No; the thought makes reason stare!
 Truth is reason; truth eternal
 Tells me, I've a Mother there."

Hence when it is said that God created our first parents in His likeness—"in the image of God created He him; male and female created He them"—it is intimated in language sufficiently plain to my understanding that the male and female principle was present with the Gods as it is with man. It needs only a common understanding of the organism of man and of all living creatures and the functions of this organism to show the primary object of the Creator, and that is the multiplication of the species, the fulfillment of the commandment given, to multiply and replenish the earth, given both to man and beast. We need only to study the anatomy and construction of the human system and to understand its powers and capabilities, to comprehend the object and purpose of the Creator even though the commandment had not been written to multiply and replenish the earth. The ancients who feared God and kept His commandments showed that they understood this principle and were willing to obey it. It is written of the first fourteen generations that each succeeding generation of them lived so many years and begat sons and daughters, and some of them lived well on to a thousand years. They multiplied and increased in the land until wickedness overran the land and it pleased God to check the growth of wickedness by the flood, which swept the wicked off the earth. But before thus destroying the inhabitants of the earth He caused the righteous to be gathered out from among the wicked by the preaching of the Gospel. Enoch, the seventh from Adam was a powerful instrument in the hands of God, of rebuking the wickedness of the times. He taught righteousness, gathered the people together, and established a Zion. He labored we are told some 365 years, in the which he communed with God and taught the people and sanctified his people so that they were translated to heaven. Many others who remained upon the earth, who had accepted the Gospel, but were not sanctified and prepared to be caught up with Enoch and his people, sought diligently to follow; they purified themselves so that angels ministered unto them, and they were caught up unto Zion before the flood; even all who remained and kept the faith, except Noah and his sons and their families, who were especially called and chosen and detailed to build the ark and enter therein with a selection of the beasts of the earth and the fowls of the air to preserve seed through the flood. Thus did the Lord gather a harvest of souls unto Himself of those who believed and obeyed the Gospel and worked righteousness, while the wicked perished in the flood. Then again, the commandment of God to multiply and replenish the earth was renewed to Noah and his posterity, and soon the desolate places became inhabited. But in the course of a few generations blindness and darkness and ignorance again began to prevail; wickedness began to raise its head among the children of Noah, and it became necessary that the Lord should select from among the children of Noah the better and nobler seed with whom He would establish His covenant and upon whom He would confer the keys

of the Priesthood, and from among them should be raised up Prophets and Seers and Revelators to teach the people of the nations of the earth, as the oracles of God. These chosen people were Abraham and his seed. Of Abraham it is written that God called him from his father's house when he dwelt in Ur of the Chaldees, and commanded him to go out from his father's house because his father was given to the ways of the heathen and to the idolatry of the surrounding peoples. He called him to go to another land where he should be separate from the traditions and teachings of his father, and where he would make of him a great nation, and raise up from his seed a holy people. God appeared unto him in Canaan whither He led him, and swore by Himself—because He could swear by no greater—that in blessing He would bless him, and in multiplying He would multiply him; that his seed should be as the stars of the heavens and as the sand which is upon the sea shore for multitude. He renewed this promise to his son Isaac, and his grandson Jacob, who was also named Israel, and from them sprang the house of Israel and also the children of Arabia, the sons of Ishmael, and the chief tribes of central Asia. It was the seed of Abraham that dwelt in Egypt who were brought into bondage to the Egyptians, and subsequently delivered by the hand of Moses, after wandering forty years in the wilderness, in the land of Canaan. It was from among this people that God raised up prophets from generation to generation to whom He revealed His mind and will. It was this people that was commanded to build first the tabernacle journeying in the wilderness—a sort of moveable temple—and subsequently a temple in the land of promise when they should become settled and located there. It was among this people the Savior was born, and labored and taught the Gospel, and was crucified, and rose again from the dead. It was from among this people that He (the Savior) selected and ordained His Apostles to preach the Gospel to all the world. The whole tenor of the Scriptures shows us that those who believed God and were counted His people multiplied and replenished the earth and became numerous as the stars in the heavens and as the sands upon the sea shore for multitude, while many of the other unbelieving nations and peoples comparatively dwindled away; and when the history of the generations of Adam shall be revealed and comprehended by the human race it will be found that in the providence of God He has greatly restricted the more corrupt, while He has enlarged and multiplied the seed of Abraham who did abide in the covenant; and although many of them have come short in many things and have wandered in darkness and unbelief, yet as a people they have maintained a degree of sexual purity unknown in the gentile world, and for this reason has God multiplied them in the land. They have great and special promises that in the latter days God would remember them.

Now, while God commanded His people to multiply and replenish the earth He gave strict laws against promiscuous sexual intercourse. He forbade adultery, fornication, whoredom in every form, and the same doctrine was taught by Paul, the Apostle, namely, "Marriage is honorable in all, and the bed undefiled; but whoremongers and adulterers God will judge." This law prevailed in all ages among the people of God, encouraging honorable wedlock and restraining illicit sexual intercourse, and there are many physical as well as theological reasons for this law. It is especially binding upon mankind because they are organized after the image of God and are His offspring. I refer now to the spirit; for we understand that man in the nobler sense and the true sense, is that immortal eternal being which has come forth from God, and that the earthly tabernacle is but an outer clothing of that immortal being; that the earthly tabernacle is in the image and likeness of the heavenly or eternal being; in other words the body is in the likeness and form of the soul or the spirit and that it is made conformable to any for the spirit to dwell in and to fill every portion and particle thereof and to direct its energies and powers, to develop its capabilities and to guide its actions. Hence that immortal man is held responsible for the deeds of the body, and it is written he shall be judged according to the deeds done in the body; because the body does not control the spirit, but the spirit controls the body. Still the Apostle Paul says that there is a law of the flesh—that wars against the spirit, and, says Paul "to be carnally minded is death; but to be spiritually minded is life and peace." He further says that this law of the flesh—that is, in our members and the lusts thereof—that wars against the law of the spirit brings our bodies into bondage, even the bondage of sin; but it is made the duty of the spirit to subdue the flesh and the lusts and the desires thereof and to bring it into subjection to the law of the spirit. This is the warfare and the struggle of our lives. This begins with the development of our physical power and the lusts and desires of the flesh. The spirit of man is capable of receiving from the spirit of our Father the Holy Spirit which is in connection with the Father and the Son and is a minister of God unto men; which lighteth up our minds and giveth us understanding; for "the spirit of man is the candle of the Lord," says one of old. This teaches us just as far as we will give heed to it how to walk in obedience to the law of God and how to re-

sist and overcome evil with good, and as far as the written word of God is given to us, its object and influence upon us is to restrain the flesh and bring it into subjection to the spirit. The lusts and desires of the flesh are not of themselves unmitigated evils. On the contrary they are implanted in us as a stimulus to noble needs rather than low and beastly deeds. These affections and loves that are planted in us are the nobler qualities that emanate from God. They stimulate us to the performance of our duties; to multiplying and replenishing the earth; to assume the responsibilities of families and rear them up for God. They encourage and stimulate the woman to bear her burden and perform the duties of life because of the hope of a glorious future, while it stimulates the husband and father in like manner. Every instinct in us is for a wise purpose in God when properly regulated and restrained and guided by the Holy Spirit and kept within its proper legitimate bounds. But all these instincts and desires of the flesh are susceptible of perversion, and when perverted result in sin. Whenever the Gospel has been preached on earth, and Prophets and holy men have been sent among the people, the burden of their lives has been to encourage them to the proper exercise of their powers and functions and to regulate them and restrain them within proper limits such as are prescribed in the written law, and in the law of our being. Excesses of all kinds tend to death and to sickness and misery, physically and spiritually; while temperance and moderation and the proper use of all our functions tends to the glory of God and the welfare of His children. The chief study of man is to comprehend these principles and to apply them in their lives.

I said there was a time after the flood that the seed of Noah began to corrupt their ways, and God chose out from among them the seed of Abraham with whom He established His covenant that He might preserve unto himself the Priesthood and its ordinances, and a people who would receive His law, and among whom He would raise up Prophets, and through whom He would send His Son in the meridian of time to become the Savior and Redeemer of the world. Thus Abraham was blessed of the Lord to multiply and increase in the earth greatly. When the Lord determined to bless and multiply Abraham and his seed, He commanded that they should take of the daughters of Eve for wives and multiply and increase in the land. I do not say that plural marriage was not practiced prior to this time, but I say from and after Abraham it was enjoined upon Israel, the seed of Abraham, for a wise and glorious purpose in Him, namely, that of increasing them and giving them the ascendancy among the nations of the earth, as I once heard the Prophet Joseph remark. In speaking of these things, and inquiring wherefore God had enjoined plural marriage upon Abraham and his seed, his answer was, because He had purposed to multiply and increase them in the land and make of them a great people and give them the ascendancy over other peoples of the earth, and that because, as he said of Abraham, He knew that he would serve Him and command his seed after him.

We are aware that in modern Christendom there are some people who forbid to marry. In one of the Epistles of Paul [1 Timothy iv. 3] he states that in the latter times there would be those who would forbid to marry. We know there are some professing Christians who regard the union of the sexes as an evil, as a sin, as the result of our fallen natures, and as a form of the gratification of fleshly lusts which is offensive before God. Hence we have the Shakers who, acting upon this doctrine, abstain from marriage. If all were to embrace their faith and carried it out in their lives the human race would soon be extinct, and the great purpose of Jehovah in their creation would seem to have failed. But fortunately those who embrace this faith, and exemplify it in their lives, are few. Yet there are many who are willing to gratify the lusts of the flesh but strive to avoid its consequences and responsibilities. But those who have received in good faith the commandment of God to multiply and replenish the earth and assume the proper responsibilities of the household, and regulate their lives and households by the law of the Lord, have always been blessed and favored of God, and the great difference between the Latter-day Saints at the present time and modern Christendom is this more extensive comprehension of this first law of God to man. We understand there is a purpose in all these things; that the Supreme Being is working with an object in view and for the accomplishment of an end, and that object and end is worthy of the God who has created us; that in infinite space He may cause to be organized innumerable worlds and glorious orbs to be filled with intelligent beings capable of enlargement, of an expansion of glory and of happiness; for in their enlargement and increase He is glorified, while they in turn are glorified in and through Him in the performance of their labors and duties and the multiplying and increasing of their species, inasmuch as they do it unto the Lord and keep His law so that they can be sanctified before Him and be endowed with the power of endless lives.

I know it is supposed by some that the power of increase is inherent in us and in all living things, and in all plants, but I do not view it in that light. I view the temporal organism

as the instrument and not the creature itself; it is only the instrument which it is worked out and accomplished; that the principle of life eternal increase pertains not to the flesh nor to the grosser elements of this earth, but it is the spiritual principle that has emanated from a nobler source that has come out from God, or had its existence previously in an estate. Our Savior himself is an example of this. We are told He was born of the Virgin Mary in the month of time. Yet we learn He was with the Father from the beginning, and was with Him in the morning of creation. While he was here on the earth 1800 years ago He said to the Jews, "You speak of Abraham as father. Verily I say unto you Abraham was, I am." And John's revelations it is written He was as a lamb slain from the foundation of the world. He is the Lamb of God typically speaking, cause the offering of a lamb in sacrifice upon the altar was a type of crucifixion of the Savior, and the commandment of God given to the children of men in the beginning to an altar and offer sacrifice withal upon it was typical of the sacrifice of the world, Hence came the term He was the Lamb of God who takes away the sin of the world. He was offering for sin. So also is written in the Scriptures—speaking of that He is the Father of our Lord and, says Paul, it is necessary of subjection to the Father of our Lord.

In modern Christendom, in the United States especially, and in New England more than perhaps other portion of this American continent—is this commandment to multiply and replenish the earth. The Latter-day Saints are upon with envy, with jealous approach because they do not have the same view as they do, and their families stand out in bold contrast with the New England families you will find as you go through land one two or at most three in a family and many families none. In some instances this sterility may have resulted from various abuses, but in most cases result of devices of wicked men to women to counteract and prevent fulfillment of the great commandment of God to multiply and replenish the earth, and in many instances, infanticide and child-murder, result of this very general and avoid the responsibility of the child. It has become a crying evil in some writers deeply deplore of evil and represent it in time light; while many other writers speakers are either silent upon the subject or give their voice and home in its favor. A few years ago, I had been to have read a discourse, Brooklyn's great orator—H. W. Beecher—in which he took the place that any considerable increase of human species would be a terrible evil, something to be deplored, and elaborately attempted to prove evils that would result from the whole tendency of the earth was to discourage the multiplication of the human species. Others followed in the same train of working. They seem to have forgotten commandment given to our fathers and never to have comprehended the purposes of Jehovah in the who adopt these views. They seemed to imagine that their greater happiness in the gratification of fleshly lusts, and in pandering to and worldly pleasures, and the delegation of wealth, than to obey the commandment of God. They have avoided raising large families. I took through New England (which is my native country) twelve years ago, I was much impressed with this state of things. I had ever been before. I was a boy, in Vermont, I knew not much of the world, and I comprehended what was going on, in our fathers and more popular parts of the country. I was born of honest parents and I revered the principles of heaven, salvation, and I understood the was going on around me, not long those evils existed there to the extent that they now do. But more marked, when I made my home through New England I was forcibly impressed with this which society than ever before. I referred to my aged aunt in Rhode Island said to her: "Aunt, when I was young and when my mother was rearing large families, it was a source of joy and pleasure to rear a family. Now as I go through the land, I see efforts of the people are in another direction." "Oh, yes," said my aunt, "unpopular now for people to rear large families; it is considered a disgrace for men and women now to rear these responsibilities." This is a known fact. The tendency of the is to animalism, to the gratification of fleshly lusts and worldly pleasures.

Well, the Latter-day Saints have experienced in their own lives something nobler, and have learned to think, recognize the wisdom of Jehovah in the order of things which He enjoined upon our first parents. This is the great difference between the Latter-day Saints and the Latter-day Saints. They say the unbelieving world because regard this doctrine which I have referred to as a doctrine of devils. (To not the doctrine of Christ; the tendency of it leads, as I before marked, to footicidal, infanticide, murder, and to the gratification of fleshly lusts and worldly pleasures out fulfilling the great object and purpose of our Father, and the end of the end would be the wasting of the