

Poetry.

[FOR THE DESERET NEWS.]
THE SPHERE OF BENEVOLENCE.

'Tis right to pity humankind
By foolish notions led,
When ignorance beclouds their sight,
And hides the paths they tread;
When zeal mistaken drives them down
Destruction's fatal steep,
Where many a soul has seen its hopes
Sink in oblivion deep.

'Tis right to aid the worthy poor
When pierced by hunger's thorn;
To cheer the heart with gracious words
When by affliction torn;
To speak in sympathizing tones
To spirits bowed to earth,
And bid them hope for brighter days
When grief will turn to mirth.

O, yes! 'tis right—all good and right,
To help in time of need;
To make the sum of sorrows less
Is generous indeed;
More,—'Tis a sacred duty, too,
To soothe misfortune's smart,
To hold a falling brother up,
And ease the aching heart.

Yet there's a higher, nobler field
For true benevolence,
Where its sublime results may reach
Through all duration hence;
'Tis teaching man to save himself,
His sacred rights defend,
To conquer poverty, and still
To joys untold ascend.

To make him feel himself a man
Of Godlike gifts possessed,
Which may be cultured until he
Is with all fullness blessed;
To teach him that to triumph still
His privilege remains,
Until at length with victory crowned
He lives eternal gains.

WILLIAM CLEGG.

REMARKS,

By President BRIGHAM YOUNG, Bowery,
G. S. L. City, June 18th, 1865.

[REPORTED BY G. D. WATT.]

I wish the strict attention of the congregation, which is so large and widely spread under this low bowery that I fear it will be with difficulty that I can make myself heard by all. To persons who wish to understand and improve upon what they hear, it must be very annoying to only hear the sound of the speaker's voice and not be able to comprehend its signification.

The gospel of life and salvation has again been committed to the children of men, and we are made the happy partakers of its blessings, and my sincere desire is that all may improve upon the words of life which have been revealed from the heavens in our day. It is written, "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." All nations, tribes and communities of men worship something, it may be a stump, a stock, a tree, a stone, a figure moulded in brass, iron, silver or gold, or some living creature, of the sun, the moon, the stars, or the god of the wind and other elements, and while worshipping gods which they can see and handle, there dwells within them a crude and undefined impression of a great supreme and universal ruler whom they seek to represent and worship in gods made with their own hands; but where he is located, what his shape and dimensions and what his qualifications are they know not. The Apostle Paul found the city of the Athenians wholly given to idolatry; and they called him a "babbling," because he preached unto them Jesus and the resurrection. He disputed in the synagogue with the Jews and with the devout persons, and in the market daily with them who met with him; and standing, in the midst of Mars-hill, he said, "Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you."

The Athenians knew not what to worship, and it seems they were willing to worship a god unknown to them, very likely under the impression that he might be the true God, whom they had tried to represent no doubt in various ways.

Wherever the human family dwells upon the face of the earth, whether they are savage or civilized, there is a desire implanted within them to worship a great, supreme ruler, and not knowing him, they suppose that through offering worship and sacrifice to their idols they can conciliate his anger,

which they think they see manifested in the thunder, in the lightning, in the storm, in the floods, in the reverses of war, in the hand of death, etc., etc.; thus they try to woo his protection and his blessing for victory over their enemies, and at the termination of this life for a place in the heaven their imaginations have created, or tradition has handed down to them. I have much charity for this portion of the human family called heathens or idolaters; they have made images to represent to their eyes a power which they cannot see, and desire to worship a Supreme Being through the figure which they have made.

There is a power that has organized all things from the crude matter that floats in the immensity of space. He has given form, motion and life to this material world; has made the great and small lights that bespangle the firmament above; has allotted to them their times and their seasons, and has marked out their spheres. He has caused the air and the waters to teem with life, and covered the hills and plains with creeping things, and has made man to be a ruler over His creations. All these wonders are the works of the Almighty ruler of the universe, in whom we believe, and whom we worship. "The earth rolls upon her wings, and the sun giveth his light by day, and the moon giveth her light by night, and the stars also giveth their light, as they roll upon their wings in their glory, in the midst of the power of God." "Behold all these are kingdoms, and any man who hath seen any or the least of these, hath seen God moving in his majesty and power."

All people are conscious of the existence of a Supreme Being; they see Him or His power in the sun, in the moon and in the stars, in the storm, in the thunder and in the lightning, in the mighty cataract, in the bursting volcano, or in the powerful and disgusting reptile, etc. He is also described by some as having no form, attributes or power, or in other words, "without body, parts or passions," and, consequently, without power or principle, and there are persons who suppose that He consists entirely of attributes universally diffused. Not knowing God they worship His works that manifest His power and His majesty, or His attributes which manifest his goodness, justice, mercy and truth. According to all that the world has ever learned by the researches of philosophers and wise men, according to all the truths now revealed by science, philosophy and religion, qualities and attributes depend entirely upon their connection with organized matter for their development and visible manifestation.

Mr. Abner Kneeland, who was a citizen of Boston, and who was put into prison for his belief, in an essay which he wrote, made this broad assertion: "Instead of believing there is no God, I believe that all is God."

We believe in a Deity who is incorporated—who is a Being of tabernacle, through which the great attributes of His nature are made manifest. It is supposed by a certain celebrated philosopher that the most minute particles of matter which float in space, in the waters, or that exist in the solid earth, particles which defy the most powerful glasses to reveal them to the vision of finite man, possess a portion of divinity, a portion of infinite power, knowledge, goodness and truth, and that these qualities are God, and should be worshiped wherever found. I am an infidel to this doctrine. I know the God in whom I believe, and am willing to acknowledge Him before all men. We have persons in this church who have preached and published doctrines on the subject of the Deity which are not true. Elder Orson Pratt has written extensively on the doctrines of this church, and upon this particular doctrine. When he writes and speaks upon subjects with which he is acquainted and understands, he is a very sound reasoner; but when he has written upon matters of which he knows nothing—his own philosophy, which I call vain philosophy—he is wild, uncertain and contradictory. In all my public administration as a minister of truth, I have never yet been under the necessity of preaching, believing or practicing doctrines that are not fully and clearly set forth in the Old and New Testaments, Book of Doctrine and Covenants, and Book of Mormon.

The Book of Mormon, which we firmly believe to be the word of God to nations that flourished upon this continent many centuries ago, corroborates the testimonies of the writers of the Old and New Testaments, and proves these books to be true. They were given to us in weakness, darkness and ignorance; I will, however, give the translators of

King James' version of the Bible the credit of performing their labor according to the best of their ability, and I believe they understood the languages in which the Scriptures were originally found as well as any men who now live. I have in my life-time met with persons who would persist in giving different renderings, and make quotations from the dead languages to show their scholarship, and to confuse and darken still more the minds of the people. To all such I have always felt like saying, there is the Bible, if you are capable of giving us a more correct translation of it than we have, it is your duty to do so. The Old and New Testaments have always answered my purpose as books of reference. Many precious parts have no doubt been taken from them; but the translation which we have, has been translated according to the best knowledge the translators possessed of the languages in which the ancient manuscripts were written, yet as uninspired men they were not qualified to write the things of God.

I believe in one God to us; as it is written, "For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many;) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him," and, "They were called Gods unto whom the word of God came." I believe in a God who has power to exalt and glorify all who believe in Him, and are faithful in serving Him to the end of their lives, for this makes them Gods, even the sons of God, and in this sense also there are Gods many, but to us there is but one God, and one Lord Jesus Christ—one Savior who came in the meridian of time to redeem the earth and the children of men from the original sin that was committed by our first parents, and bring to pass the restoration of all things through His death and sufferings, open wide to all believers the gates of life and salvation and exaltation to the presence of the Father and the Son to dwell with them forever more. Numerous are the scriptures which I might bring to bear upon the subject of the personality of God; I shall not take time to quote them on this occasion; but will content myself by quoting two passages in the 1st chapter of Genesis, 26th and 27th verses. "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them."

I believe that the declaration made in these two scriptures is literally true. God has made His children like Himself to stand erect, and has endowed them with intelligence and power and dominion over all His works, and given them the same attributes which He, Himself, possesses. He created man, as we create our children; for there is no other process of creation in heaven, on the earth, in the earth, or under the earth, or in all the eternities, that is, that were, or that ever will be. As the Apostle Paul has expressed it "For in Him we live, and move, and have our being." "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." There exist fixed laws and regulations by which the elements are fashioned to fulfill their destiny in all the varied kingdoms and orders of creation, and this process of creation is from everlasting to everlasting. *Jesus Christ is known in the scriptures as the only begotten of the Father, full of grace and truth, and it is written of him as being the brightness of His Father's glory and the express image of His person. The word image we understand in the same sense as we do the word in the 3d verse of the 5th chapter of Genesis, "And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image." I am quite satisfied to be made aware by the scriptures, and by the Spirit of God, that He is not only the God and Father of Jesus Christ, but is also the Father of our spirits and the Creator of our bodies which bear His image as Seth bore the image of his father Adam. Adam begat many children who bore his image, but Seth is no doubt more particularly mentioned, because he was more like his father than the rest of the family. ✕

We bear the image of our earthly parents in their fallen state, but by obedience to the gospel of salvation, and the renovating influences of the Holy Ghost, and the holy resurrection,

we shall put on the image of the heavenly, in beauty, glory, power and goodness. Jesus Christ was so like His Father that on one occasion in answer to a request, "Show us the Father?" He said, "He that hath seen me hath seen the Father." The strongest testimony that can be borne to the minds of men is the testimony of the Father concerning the Son, and the testimony of the Son concerning the Father, by the power of the revelations of the Spirit, which every man who is born of woman possesses more or less, and which, if mankind would listen to it, would lead them to the knowledge of God, and ultimately, assisted by the ordinances of the gospel, into His presence.

If there is anything that is great and good and wise among men, it cometh from God. If there are men who possess great ability as statesmen or as philosophers, or who possess remarkable scientific knowledge and skill, the credit thereof belongs to God, for He dispenses it to His children whether they believe in Him or not, or whether they sin against Him or not; it makes no difference; but all will have to account to Him for the way and manner in which they have used the talents committed unto them. If we believe the plain, broad statements of the Bible, we must believe that Jesus Christ is the light that lighteth every man that cometh into the world; none are exempt. This applies to all who possess the least degree of light and intelligence, no matter how small; wherever intelligence can be found, God is the author of it. This light is inherent according to a law of eternity—according to the law of the Gods, according to the law of Him whom we serve as the only wise, true and living God to us. He is the author of this light to us. Yet our knowledge is very limited; who can tell the future, and know it as the past is known to us? It is a small thing, if we were acquainted with the principle. Were we acquainted with this principle, we could just as well read the future as the past.

The Latter-day Saints believe in Jesus Christ, the only begotten Son of the Father, who came in the meridian of time, performed his work, suffered the penalty and paid the debt of man's original sin by offering up himself, was resurrected from the dead, and ascended to his Father; and as Jesus descended below all things, so he will ascend above all things. We believe that Jesus Christ will come again, as it is written of him: "And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken from you unto heaven, shall so come in like manner as ye have seen him go unto heaven."

Strange as it may appear to many we believe that Jesus Christ will descend from heaven to earth again even as he ascended into heaven. "Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." He will come to receive his own, and rule and reign king of nations as he does king of Saints; "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." He will banish sin from the earth and its dreadful consequences, tears shall be wiped from every eye and there shall be nothing to hurt or destroy in all God's holy mountain.

In view of the establishment of the kingdom of God upon the earth by Jesus Christ, John the Baptist proclaimed, that the kingdom of heaven is at hand. "Prepare ye the way of the Lord, make his paths straight;" and, "John did baptize in the wilderness, and preach the baptism of repentance, for the remission of sins." Jesus Christ sent his disciples to preach the gospel to every creature, to the king and the peasant, to the great and the small, to the rich and the poor, to the bond and the free, to the black and the white; they were sent to preach the gospel of repentance and remission of sins to all the world, and "He that believeth and is baptized shall be saved, but he that believeth not shall be damned; and these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them, they shall lay hands on the sick and they shall recover."

The Latter-day Saints, this strange people as they are called, believe and practice this gospel; they believe that the acts of the creatures, in the performance of the ordinances, prove to the heavens, to God, to angels and to