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THE CHIEFTAIN'S REPLY.

Pale stranger, not on battle field,
I never turned, or fled;
And if this arm must wear thy chain,
Thou'lt place it on the dead.
The sun sinks low—his crimson beams
O'er vale and forest shine;
The spoils, thy greedy hand hath clutched,
Pale chieftain, they were mine!
And on this spot, when the spring flowers
Looked up to bless the sky,
We listened to the white man's oath—
My brother braves and I.
How was it kept?—the early flowers
Sleep in their autumn graves;
The leaves are red beneath my tread—
Pale foe, where are my braves?
The smoke-wreath curled above our heads,
When the peace vow was spoke;
The vapor faded from our sight;—
The white man's word was broke;
And now the bloody ax I hold,
Thou'lt bid me cast away;
Go ask it of my murdered braves!
I wait—what do they say?
Not chieftain, revel in the spoils
Thine arm hath torn away;
Go lord it o'er thy cringing slaves—
They tremble and obey;
But tho' the flowers thy foot hath crushed
Again may bud and blow,
Thou canst not wake my buried trust—
I am the white man's foe.

S. E. CARMICHAEL.

G. S. L. CITY, Oct., 1859.

REMARKS

By President BRIGHAM YOUNG, Tabernacle,
Oct. 9, 1859.

REPORTED BY G. D. WATT.

I shall address you this morning upon a subject that is more interesting to me than any other pertaining to the life of man. It is a subject of deep study and research, and has been from age to age among the reflecting and philosophical portions of the human family. The intelligence given to the children of men is the subject to which I allude, and upon which has been expended more intellectual labor and profound thought than upon any other that has ever attracted the attention of man.

The Psalmist has written, "What is man that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor." This passage is but one of many which refer to the organization of man as though it were a great mystery, something that could not be fully comprehended by the greatest minds while dwelling in earthly tabernacles. It is a matter of vital interest to each of us; and yet, it is often farthest from the thoughts of the greater portion of mankind. Instead of reflecting upon and searching for hidden things of the greatest value to them, they rather wish to learn how to secure their way through this world as easily and as comfortably as possible. The reflections what they are here for, who produced them, and where they are from, far too seldom enter their minds.

Many have written upon this great subject, and there exists a great variety of reflections, views and opinions which I have not time to dwell upon in detail. I will merely give you a few texts, or what you may term a text book. Nor shall I now take time to minutely elaborate any particular point, but will present such views as shall come into my mind, trusting that I shall have your faith and prayers to be able to edify both Saint and sinner, believer and unbeliever.

If the inhabitants of the earth thoroughly understood their own being, their views, feelings, faith, and affections would be very different from what they now are. Many believe in predestination, while others of the Christian world oppose that doctrine and exclusively advocate free grace, free will, free offering, etc.; and each party of Christians has its pet theory, or doctrine, upon which it builds its hopes of eternal salvation. Such a course is like five or six hundred men each selecting and running off with a piece of the machinery of a cotton mill, and declaring that he had the cotton mill entire. This comparison may be truly applied to the Christian world as it now is with regard to the holy and divine principles which have been revealed pertaining to eternal life and salvation.

Many of you, no doubt, have concluded that the doctrine of election and reprobation is true, and you do so with propriety, for it is true—it is a scriptural doctrine. Others do not believe this doctrine, affirming with all their faith, might, and skill that free grace and free will are or ought to be the foundation of man's faith in his Creator. Very well, I can also say to them that free grace and free will are scripturally true. The first named doctrine is as true as the second, and the second as the first. Others again declare that mankind have no will, neither free nor restrained, in their actions, for instance the Rationalists, or Free Thinkers, who deny the existence and divinity of the Gods that we believe in. But so far from their believing their

own theory, Mr. Neil of Boston, while in prison for having no religion, wrote an essay in which he declared that "All is God." I might enumerate many more instances, and say that they are all right so far as they go in truth. The doctrine of free will and conditional salvation, the doctrine of free grace and unconditional salvation, the doctrine of foreordination and reprobation, and many more that I have not time to enumerate, can all be fully and satisfactorily proved by the scriptures, and are true.

On the other hand, many untrue doctrines are taught and believed, such as there being infants, not a span long, weltering in the flames of hell, there to remain throughout the countless ages of eternity, and the doctrine of total depravity. Some have gone so far as to say, that a man, or woman, who wishes to be saved in the kingdom of God, who wishes to be a servant, or handmaid, of the Almighty, must feel that deep contrition of heart, that sound repentance, and such a sense of his, or her, unworthiness and nothingness and of the supremacy, glory, and exaltation of that Deity they believe in, as to exclaim before God and their brethren and sisters that they are willing to be damned. To me that is one of the heights of nonsense, for if a person is willing to be damned he cares not to make the efforts necessary to secure salvation. All this confusion is in the world—party against party—communities against communities—individuals against individuals. One sets out with five truths and fifteen errors, making the articles of his faith twenty; another dissents from him, rejects those five truths, selects, perhaps, five more and adds as many errors as did the former one, and then he comes out a flaming reformer. Men, in dissenting from one another, have too often exercised no better judgment than to deny and dissent from many truths because their ancestors cherished and believed them, which has produced numerous parties, sects, and articles of faith, when in fact, taking them in mass, they have an immense amount of true principles.

It was the occupation of Jesus Christ and his Apostles to propagate the gospel of salvation and the principles of eternal life to the world, and it is our duty and calling, as ministers of the same salvation and gospel, to gather every item of truth and reject every error. Whether a truth be found with professed Infidels, or with the Universalists, or the Church of Rome, or the Methodists, the Church of England, the Presbyterians, the Baptists, the Quakers, the Shakers, or any other of the various and numerous different sects and parties, all of whom have more or less truth, it is the business of the Elders of this Church, Jesus their elder brother being at their head, to gather up all the truths in the world pertaining to life and salvation, to the gospel we preach, to mechanism of every kind, to the sciences, and to philosophy, wherever it may be found in every nation, kindred, tongue, and people, and bring it to Zion.

The people upon this earth have a great many errors, and they also have a great many truths. This statement is not only true of the nations termed civilized—those who profess to worship the true God—but is equally applicable to Pagans of all countries, for in their religious rights and ceremonies may be found a great many truths which we will also gather home to Zion. All truth is for the salvation of the children of men, for their benefit and learning, for their furtherance in the principles of divine knowledge, and divine knowledge is any matter of fact—truth—and all truth pertains to divinity.

When we view mankind collectively, or as nations, communities, neighborhoods, and families, we are led to inquire into the object of our being here and situated as we find ourselves to be. Did we produce ourselves, and endow ourselves with that knowledge and intelligence we now possess? All are ready to acknowledge that we had nothing to do with the origin of our being, that we were produced by a Superior power, without either the knowledge or the exercise of the agency we now possess. We know that we are here. We know that we live, breathe, and walk upon the earth. We know this naturally, as the brute creation knows. We know that our food and drink come from the elements around us; by them we are nourished, cherished, refreshed, and sustained, with the addition of sleep. We live and breathe, and breathe and live. Who can define and point out the particularities of the wonderful organization of man?

It enters into the minds of but few that the air we inhale is the greatest source of our life. We derive more real nourishment to our mortal tabernacles from this element than from the solid food we receive into our stomachs. Our lungs expand and contract to sustain the life which God has given us. Of the component parts of this great fountain of vitality I have not time to treat, but this interesting information you may gather in part from numerous works on natural philosophy. I will, however, say that the air is full of life and vitality and its volume fills immensity. The relative terms height, depth, length, and breadth do not apply to it. Could you pass with the velocity of the electric fluid over telegraphic wires, during the continuation of more years than you can comprehend, you would still be surrounded by it and in the bosom of eternity as much as you now are; and it is

filled with the spirit of life which emanates from God.

Many have tried to penetrate to the first cause of all things, but it would be as easy for an ant to number the grains of sand on the earth. It is not for man, with his limited intelligence, to grasp eternity in his comprehension. There is an eternity of life from which we were composed by the wisdom and skill of Superior Beings. It would be as easy for a gnat to trace the history of man back to his origin, as for man to fathom the first cause of all things—lift the veil of eternity and reveal the mysteries that have been sought after by philosophers from the beginning. What then should be the calling and duty of the children of men? Instead of inquiring after the origin of the Gods, instead of trying to explore the depths of eternities that have been, that are, and that will be, instead of endeavoring to discover the boundaries of boundless space, let them seek to know the object of their present existence and how to apply, in the most profitable manner for their mutual good and salvation, the intelligence they possess. Let them seek to know and thoroughly understand things within their reach, and to make themselves well acquainted with the object of their being here by diligently seeking unto a Superior Power for information, and by the careful study of the best books.

The life that is within us is a part of an eternity of life, and is organized spirit which is clothed upon by tabernacles, thereby constituting our present being which is designed for the attainment of further intelligence. The matter composing our bodies and spirits has been organized from the eternity of matter that fills immensity. Were I to fully speak what I know and understand concerning myself and others, you might think me to be infringing. I shall, therefore, omit some things that I would otherwise say to you if the people were prepared to receive them.

Jesus Christ says, "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." We are not now in a capacity to know Him in his fullness of glory. We know a few things that He has revealed concerning himself, but there are a great many which we do not know. When people have secured to themselves eternal life they are where they can understand the true character of their Father and God, and the object of the creation, fall, and redemption of man after the creation of this world. These points have ever been subjects for speculation with all classes of believers, and are subjects of much interest to those who entertain a deep anxiety to know how to secure to themselves eternal life. Our bodies are organized from the eternity of matter, from such matter as we breathe, and from such matter as is found in the vegetable and mineral kingdoms. This matter is organized into a world, with all its appendages, by whom? By the Almighty, and we see it peopled by men and women who are made in the image of God.

All this vast creation was produced from element in its unorganized state; the mountains, rivers, seas, valleys, plains, and the animal, vegetable, and mineral kingdoms beneath and around us, all speaking forth the wonderful works of the Great God. Shall I say that the seeds of vegetables were planted here by the Characters that framed and built this world? That the seeds of every plant composing the vegetable kingdom were brought from another world? This would be news to many of you. Who brought them here? It matters little to us whether it was John, James, William, Adam, or Bartholomew who brought them, but it was some Being who had power to frame this earth with its seas, valleys, mountains, and rivers, and cause it to teem with vegetable and animal life.

Here let me state to all philosophers of every class upon the earth; when you tell me that father Adam was made as we make adobies from the earth, you tell me what I deem an idle tale. When you tell me that the beasts of the field were produced in that manner, you are speaking idle words devoid of meaning. There is no such thing in all the eternities where the Gods dwell. Mankind are here because they are the offspring of parents who were first brought here from another planet, and power was given them to propagate their species, and they were commanded to multiply and replenish the earth. The offspring of Adam and Eve are commanded to take the rude elements and, by the knowledge God has given, to convert them into every thing required for their life, health, adornment, wealth, comfort and consolation. Have we the knowledge to do this? We have. Who gave us this knowledge? Our Father who made us, for He is the only wise God, and to him we owe allegiance, to him we owe our lives. He has brought us forth and taught us all we know. We are not indebted to any other power or God for all our great blessings.

We see man upon the earth, and discern that he is endowed with great intelligence, which displays its scope and power in various ways to meet and provide for the exigencies and wants of the human race. Wise statesmen know how to devise and plan for a kingdom, and can closely calculate the results of the policies they adopt. They understand the course to be pursued to induce the people to submit to a wholesome government, or to a

despotic rule, as may please the will of the rulers. There are historians of various grades, philosophers wise and simple, and an exceedingly great variety of capacities and tastes. In our Republican government we see some who are acute politicians, but that seems to be the extent of their knowledge. You may find others who are good statesmen, but poor politicians. Some are excellent mathematicians, and understand and care for but little outside of that science. Still if a man is capable of learning the geography of the earth he is also capable of learning the laws of the nations that inhabit it, if you will give him time according to his capacity. One scholar in a school may far outstrip the rest, but give them sufficient time and they can learn what the quick, bright scholar has learned so easily and quickly. If we are capacitated to learn one thing to day we can learn another to-morrow. It is the height of folly to say that a man can only learn so much and no more. The further literary men advance in their studies, the more they discern there is to learn, and the more anxious they are to learn. This is made manifest before us day by day, and is observed upon the face of the whole earth.

The principle of intelligence is within us. Who planted it there? He who made us. That which you see developed in the children of men, you may call it disposition or whatever else you please, is the force of the mind, or the spirit, and the body is a tabernacle organized for its temporary habitation.

It is written of the Savior that he descended below all things. If he did, he descended in capacity. I will merely tell you what I believe on this point: I believe that there never was a child born on this earth with any less capacity than dwelt in the child that was born in a manger of his mother Mary. I believe, according to the natural ability which He received from his mother and from his supposed father Joseph, that there never was a child that descended lower in capacity, or that knew less. Yet, according to the history given of him, his power of mind developed with such wonderful rapidity that when he was but a few years old he propounded questions to the learned doctors of his day which they could not answer, and answered questions propounded to him which the querists could not answer. He increased in wisdom and knowledge, and came into communication with his Father. The Being whom we call Father was the Father of the spirit of the Lord Jesus Christ, and he was also his Father pertaining to the flesh. Infidels and Christians, make all you can of this statement. The Bible, which all Christians profess to believe, reveals that fact, and it reveals the truth upon that point, and I am a witness of its truth. The Apostles who were personally acquainted with Jesus Christ did know and understand what they wrote, and they wrote the truth.

He was endowed with capacity to receive intelligence; we, his brethren, are also endowed with capacity to receive intelligence. And what some would call the volition of the creature, the will of the creature, the disposition, the power of willing or determining, is bequeathed to us in like manner as it is to the Son of God, and it is as independent as it is inherited by the angels or Gods, that is the will to dispose of this intelligence at our pleasure in doing good or evil. It is held by the followers of Robert Owen that men are more or less influenced entirely in their actions by the force of circumstances; but is there a man or woman in this house that could not walk out if they wanted to, if your will was set in you to do it? or sit here until meeting is out, if you are disposed? The volition of the creature is made independent by the unalterable decree of the Almighty. I can rise up or sit still, speak or be silent. Were this not so I would at once request parents never to correct a child for another disobedient act.

We are organized to be so independent in this capacity as to determine and act for ourselves as to whether we will serve God and obey him in preference to serving ourselves.—If we serve ourselves and evil principles we do not subserve the object of our creation.—This element of which our tabernacles are organized is calculated to decompose and return to its mother earth, or to its native element. This intelligence, which might be called divine intelligence, is implanted in mortal or human beings, and if we take a course to promote the principles of life—seek unto our Father and God and obtain his will and perform it—the spirit will become purified, sanctified, cleansed, and made holy in the body, and the grave will cleanse the flesh.—When the spirit overcomes the evil consequences of the fall, which are in the mortal tabernacle, it will reign predominant in the flesh and is then prepared to be exalted and will, in the resurrection, be reunited with those particles that formed the mortal body, which will be called together as with the sound of a trumpet and become immortal.—Why? Because the particles composing these bodies have been made subject and obedient, by the law of the Everlasting Priesthood, and the will and commandment of the Supreme Ruler of the universe, who holds the keys of life and death. Every principle, act, and portion of the lives of the children of men that does not tend to this will lead to an eternal dissolution of the identity of the person.