

LIFE.

We build our puny works on beds of sand,
Gilding the roughness with a film of gold,
The winds loosed from the hollow of His
hand,
Sweep o'er the temple, and the tale is
told.
We climb the rugged steps of earthly
fame,
Leaving sweet blossoms in the vale be-
low,
And learn too late that on the upper height
Is the cold glitter of eternal snow.
We watch and wait, we strive and hope in
vain,
For full fruition of our happy dream;
The mirage springs afresh, still further on,
The golden apples are not what they
seem.
We bear our crosses with too loud com-
plaint,
As if He could not bear who bore them
first,
And with the paths wherein our footing
treads,
With stubborn blindness, oft we choose
the worst.
Yet from His human heart, He dropped the
seed
That springs eternal in the deathless soul,
And the dim reachings of our feeble hands
Are blossoms of the fruit that waits the
goal.
And in the tender, erring heart He made
With all its faults and burthen of regret,
The imprint of a perfect life is traced,
The kingly seal upon its tab et set.

J. H. WARD.

Salt Lake City, April, 1878.

DISCOURSE

DELIVERED BY

ELDER ERASMIUS SNOW,

At the Fourteenth Ward Assembly
Rooms, on Sunday after-
noon, Jan. 20, 1878.

REPORTED BY GEO. F. GIBBS.

"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.

"And God blessed them, and God
said unto them, be fruitful and
multiply, and replenish the earth,
and subdue it; and have dominion
over the fish of the sea, and over
the fowl of the air, and over every
living thing that moveth upon the
earth."—Genesis, 1st chapter, 26th,
27th, 28th verses.

"This is the book of the genera-
tions of Adam. In the day that God
created man, in the likeness of God
made he him."—Genesis, 5th chap-
ter, 1st verse.

"Whoso sheddeth man's blood,
by man shall his blood be shed: for
in the image of God made he man."
—Genesis, 9th chapter, 6th verse.

Those who believe in the Chris-
tian religion, and in the divinity of
the mission of our Lord and Savior
Jesus Christ, believe also the words
of the Apostle Paul, speaking of
him in this wise: That he was in
the likeness of his Father, and the
express image of his person. And
the accounts we have of Jesus rep-
resent him as being physically and
in all essential parts, in the likeness
of man. That he ate and drank,
and partook of the elements that
enter into the composition of our
earthly tabernacle, that he was sub-
jected to pain and to the infirmities
of our flesh, and that he suffered all
things that we are subject to in the
flesh; that this mortality was sub-
ject to pains and penalties of death
in him, as well as in mankind gen-
erally. In this particular his divine
origin did not exempt his mortal
tabernacle from the laws that gov-
ern our flesh, only in that, the Spirit
from on High was given him with-
out measure, and he had strength
to withstand every form of tempta-
tion, and was able to obey the law
pertaining to his existence here
without committing sin. Otherwise
there was, so far as his person and
outward appearance was concerned,
no essential difference between him
and Adam's race generally.

There are a great variety of ideas
and notions prevalent in the world
at the present time, pertaining to
the origin of man, and attributes of
the Deity. There seems to be an
instinct in man every where among
all nations and peoples to worship
a superior being. In this particular

Christian nations are not an excep-
tion. True, in heathen countries, a
variety of images, representations of
Deity are set up for the people to
worship, or to pay some deference
unto them, as unto Deity. But the
thinking portion of all these nations
who encourage these various repre-
sentations of Deity, do not for a
moment admit that these gods, as
they are sometimes called, made by
man's hand, of wood and stone, or
other material, are really gods, or
that they are worshipped as gods;
but only the embodiment of the
idea of a Deity, a representation of
a superior being. And the fact of
this prevailing sentiment of man-
kind and the universal necessity of
doing homage to a superior, how-
ever crude and indefinite this idea
is, and however varied in the minds
of men in the different nations of
the earth, yet, taken as a whole, it
is the impress of Deity upon all
that bear his form in the earth,
recognizing him as Deity, as a Su-
perior Being. With many Chris-
tian sects of our time, and for gen-
erations past, the idea of Deity has
seemed to be very undefined. Many
philosophers and divines have
attempted to describe Deity. We
have it set forth in many Chris-
tian catechisms and articles of faith.
God was a being without body, parts
or passions. This, for many gen-
erations has been taught by the
established Church of England,
and by most of the Protestant sects,
both in Europe and America; Deity
is described by them as "a spiritual
immaterial substance." This word
substance is used in connection with
the word "immaterial." A spirit
immaterial, and yet a substance! I
have never yet found a philosopher
that was able to describe a substance
that was not material. The idea of
a Deity that cannot be located any-
where, that has no form or substance,
or materiality, and described as a
spirit! It is the best definition, to
my mind, of nothing at all, like
the quaint familiar phrase, "a foot-
less stocking without a leg."

If we believe there is any truth
in the writings of Moses, the patri-
archs, prophets and apostles, and
the teachings of Jesus, if we would
indeed be consistent Christians and
receive the writings of the fathers,
and believe what was said unto them,
we must believe that man is made
in the image of God, and consequently
that we are of the same species as
the gods. However child-like and
feeble we are in this condition of
mortality, we are nevertheless de-
scended from the gods, made in their
image and after their likeness.

And when Luke, in giving us
the genealogy of Jesus Christ, traces
his lineage back through his
mother to David, who was the son
of Jesse, and so on, he traces his
descent until he reaches Abraham,
who was the son of Terah, and so
on to Noah, who was the son of La-
mech; and when he reaches Adam,
the first of our race, he says of him,
"which was the son of God." Oh,
says one, we are told that Adam
was created, not born. This is
something I am not disposed to
dwell upon much at this time. You
can think of this as you please,
whether he was created or born, or
whether a man, because he is born,
is not created. I do not understand
the term *creation* as meaning some-
thing suddenly made out of no-
thing. I believe man that is born is
as much created as the thing which
is made in a mould and turned out to
dry, which we call an adobe. It
matters not whether it takes a few
minutes to make it, or a longer pe-
riod, it is created or made. And
the term *create* I understand to be
synonymous with the verb to
make, and what is made is created,
and what is organized is formed.
And when it is written that God
formed man in his own image and
likeness, it does not describe the
time or manner, but simply the fact
of having made or created man in
his own image.

It has been oftentimes expressed
by the religious teachers of the Chris-
tian world, that God created all
things in six days, and on the sev-
enth day he rested. We read in
this first chapter of Genesis, that in
six days the Lord created the heav-
ens and the earth. Now modern
scientists attempt to confute this his-
tory given by Moses, by demonstrat-
ing that the earth has been formed
through the operation of a long pro-
cess of natural laws, and that it
never could be brought into its pre-
sent condition in six days. Of course,
those who reason thus assume that
the days here spoken of were peri-
ods of the same duration as the
days counted out to us by the revo-

lution of the earth on its axis, every
time it turns upon its axis and
marks the day and night. But I
must be allowed to call attention to
this one fact, that in the beginning
of this history Moses tells us that
when God first organized or created
the elements of this earth, that it
was without form and void; that is
to say it was without its present
form, and that darkness was upon
the face of the abyss. Then how
were the days reckoned? Until our
earth assumed its position among
the planets, and began to perform
its revolutions, and the earth was
so far completed as to assume its
position among the heavenly orbs,
and perform its revolutions as now,
that our mode of reckoning time
could be appointed to man—either
our days or months or our years, all
of which are determined by the
revolutions of the earth upon its
axis, and the moon around the
earth, and the earth in its orbit
around the sun. But what is the
rule or measure of time by which
God reckons his labor and work?
Is it the time measured to the in-
habitants of Mars or the little plan-
et Mercury that describes its revo-
lution around our sun in less than
three months, and counts out four
of its years while we upon the earth
are counting one? Or is it after the
time appointed for a more distant
orb of our system, that is 160 or
more of our years, in performing
their revolutions around the sun,
thus counting out its single year?
Or were the days reckoned after the
great cycle of the multitudes of sys-
tems moving in space around the
common center.

Philosophers and astronomers
have not lived long enough upon
this earth, or kept a record of the
heavenly bodies long enough to
make any calculation of the length
of this period. There is, however,
one saying of Apostle Peter which
reads—"Be not ignorant of this one
thing, that one day is with the
Lord as a thousand years, and a
thousand years as one day." But
whether that has any reference to
the days that Moses speaks of, in
which the Lord was engaged in the
formation of this earth, we are not
told. But be the periods longer or
shorter, which the Lord called six
periods, or days, in which he did
his work, is of very little impor-
tance to us. Nor is it worth our
time to question or contend with
geologists or modern scientists as to
the duration of the e periods. It is
a fact that the earth exists, and
that it has its sphere in which it
moves, and that it is appointed for
the abode of man, and that we are
here, and the fathers have told us
we have descended from the Gods.
And that when God said to his as-
sociates, let us make man in our
image, after our likeness, he was
not alone. And as Paul said,
"there be gods many and lords
many," but so far as we are con-
cerned, there is given unto us one
God, even the Father of our Lord
Jesus Christ. And it matters not
how many more, nor where they
are located, nor what might be the
extent of their power and dominion.
We cannot comprehend it, we are
mere infants, comparatively speak-
ing, our ideas just beginning to
learn how to shoot; we are striving
to grasp the little within our reach,
and we find we can but grasp a lit-
tle; and it is in vain to attempt to
look back to the beginning, if there
is any, or to look forward to the
end, if there is an end. But we
are taught that the works of God
are one eternal round, and there is
neither beginning nor end.

We may jokingly ask ourselves
the question, Which was first the
goose or the egg? And again, Does
the pumpkin produce the seed, or
does the seed produce the pumpkin?
You can answer the question just
as you please, either in the affirma-
tive or negative, and either or both
would be, in one sense, correct. But
say you, "That is not enough for us,
we want to know where and how
the first pumpkin was produced." That
is something we cannot tell, nor
any other mortal being; you
might just as well ask, when the
last pumpkin will be produced. It
is something that is absolutely in-
comprehensible, because their is
neither beginning nor end, it is be-
yond the reach of human ken. But
we accept the effect; we are here;
the creation is a reality. We see a
variety of solid rocks, and ask, How
are they formed? Geologists under-
take to tell us, and they refer us to
the Book of Nature. But they are
like other school-children; they
make a great many mistakes in
reading. What they read correct-
ly, is correct; what they read in-

correctly, is incorrect. "It is as it
is, and it can't be any tisser." And
it is folly for geologists, or any other
class of scientists, to assume
that they know it all, or that they
have read the Book of Nature from
beginning to end, and comprehend
it through and through.

Mr. Darwin, and a kindred school
of modern philosophers, would
fain try to impress upon us their
theory of evolutions, and would
have us believe we are descendants
from, and only a little in advance
of our ancestor, the monkey; and
that other inferior grades of ani-
mals are aspiring to become mon-
keys; they fail to demonstrate their
theories, simply because they are
not demonstrable.

We see an endless variety in the
creations before us, variety in every species
of animal life, and in every species of the vege-
table kingdom, and the same may be said
of the heavenly bodies. And so far as
man is concerned, though evidently of a
common origin, yet the variety is almost
as great as the number of individuals;
and though the general features of the
face are substantially the same, yet that
variety is so great that no two can be found
exactly in every respect alike. No mother
that has produced from her womb twins,
however near they may approach each
other, was ever at a loss to discern some
difference, by which one could be dis-
tinguished from the other. Nor even in
the vegetable kingdom can we find this
law of endless variety violated, nor yet in
the animal kingdom. Where do you find
any species except man endowed with the
capacity of subduing the earth, and con-
trolling the elements upon it? Moses tells
us that God said unto man, have thou
dominion over the earth and subdue it,
and exercise dominion over all the lesser
species of animal life, and over the fruits
and herbs which shall be given to you for
meat." Has any other branch of the
animal kingdom done this? When man
is first ushered into being, he seems more
helpless than the calf or the goat, but in
his progress and development he exhibits
the power of the gods; he seizes the ele-
ments, and commands them into form and
shape to suit his convenience, and to serve
his purposes; not only does his superior
intelligence cause the king of beasts, and
all branches of the animal kingdom, to
crouch beneath him, but every element
found to exist is at his service; by reason
of this divinity in him, in its exercise
and development, he chains the lightning,
and makes it its servant to flash his thoughts
or mandates over the earth; he touches
the steam and makes it a motive power to
waft him over land and sea. He makes
all the elements within his reach subserve
his purposes, and he invents the means
by which he controls and handles them. I
use the word "invent" because it suits the
pride and vanity of man a little better;
but the more appropriate term, I should
say is, *inspiration*, for no great truth
was ever revealed to man that was not an
inspiration. And when Watt's, watching
the trembling of the tea kettle lid, caused
by the power of steam, conceived the idea
of utilizing that power, was it *invention*
or *inspiration*? When Newton, on seeing
the apple fall from the tree, by question-
ing in his mind why it should fall down-
wards, why not fly upwards, or to the
left or right, his mind being led on from
this simple observation to the comprehen-
sion of one truth after another until he
was able to give to the world the laws of
gravitation; and from that to searching
out the laws governing the planets, so
that astronomers to-day can make mathe-
matical calculations of the future move-
ments of the heavenly bodies, with much
greater accuracy than the superintendent
of the Utah Southern Railroad can calcu-
late the speed of his train. Was this *in-
spiration* or was it *invention*?

When the fathers that labored to bring
forth and develop truth, whether scien-
tific or religious—for I hold all truth to be
both scientific and religious; in other
words, true religion embraces all truth, for
it emanates from God, who is the foun-
tainer of all truth, or in other words, who
is in possession of all truth that is possible
for us to reach at least. And for me to
say that he has got to the end, I would
no more attempt to say it, than to say
that you or I have got to the end. It is
not for me, in my imagination and folly,
to place any bounds to or drive a pin to
limit the gods to.

But we see that this being called man,
said to have been formed in the image of
God, that he possesses the power of im-
provement, of advancement ad libitum,
and who shall set the bounds to the ad-
vancement and improvement of man any
more than the gods of eternity? The
Apostle Paul, in his letter to the Philip-
pians, says, "Let this mind be in you,
which was also in Christ Jesus: Who,
being in the form of God, thought it not
robbery to be equal with God." "Oh
blasphemy!" The narrow-contracted
bigot will cry, "blasphemy! Paul, you
naughty fellow, you had better take that
back. What, to exhort your brethren to
cultivate the same mind and feeling,
and desire and ambition as were in Christ
Jesus, who, when he found himself in the
form of God, thought it not robbery to
be equal with God!" What an ideal! Does
not every father expect his son to grow up
and become his equal? and does not every
son born aspire to become like his father?
And the child looks in the face of the
mother, as the dearest creature it knows
anything about, regarding her perhaps as
perfect; her word is law, it knows no
other. "Let this mind be in you, which
was also in Christ Jesus." And as he
thought it not robbery to be equal with
God, when he found himself in the form
of God, don't you think differently. Why?
Shall we not rob him? Oh no, we could

not do it. Giving does not impoverish him,
withholding does not enrich him. He is
able to impart that which he possesses, if we
are capable of receiving, and as fast as we
are ready to receive, he is abundantly able
to impart; he is not impoverished, while
we are enriched; while we have waxed
greatly, he has grown no less. And this
he has ordained for those whom he has
formed in his image and likeness. But,
says the world, "These are things we can-
not comprehend." Very true, we cannot
see the end of it; but we can see a little of
it, if we cannot comprehend the whole. We
may stand and look upon the chain, re-
volving and endless, and as it turns we
may count the links, but we cannot find
the end of it, neither can we tell the be-
ginning. But we see the links, and it is a
matter of very little importance to us
whether we know or not how many links
compose the chain, as long as we see that
the course is one eternal round. We need
not try to find the end, we cannot do it,
nobody ever did, and nobody ever will,
simply because there is no end. And if
you want to know which pumpkin pro-
duced the first seed, and which seed pro-
duced the first pumpkin, we say that nei-
ther you nor anybody else can tell, they
cannot point to the time when there was
not either one or the other. But there was
a time when we began to exist, was there
not? Yes. Our spirit? Yes. Our earth-
ly form? Yes. Will there be a time when
our bodies will cease? O, yes; that is
something of daily occurrence, mankind
coming and going. And so with all the
creations of our own hands. This house,
in which we meet, when was this created?
O, about 15 or 20 years ago. Still the
philosopher will tell you that the trees
from which the lumber was sawn, must
have been hundreds of years old. O, to
tell me that this house was made only 15
or 20 years ago, I know better; my knowl-
edge of timber teaches me that the very
trees from which the lumber was made,
were several hundred years old. And the
geologist will take you to the hills or along
the beach and point out to you the evi-
dences in nature of the long periods that
must have elapsed since the formation of
the sedimentary rocks, to say nothing
about the primary rocks. And they will
tell you that the period alluded to in
Moses' history of Adam, and to the crea-
tion is scarcely a cypher compared with
the period in which these elements of the
earth have been coming into shape. What
is all that to do with the great grand prin-
ciple. We will say that the component parts
of every implement formed by the inge-
nuity and labor of man are far older than
the implement itself. A lady who makes
a pound-cake, does it perhaps in a few
hours; but the man that has not seen it
made, and who knows not the source from
whence it came, sees a raisin in the cake.
O, (says he) madam, how old is this cake?
"I made it yesterday," is the reply. "O,
but madam, this raisin grew on some vine
surely, and my knowledge and experience
teaches me that vines do not grow in a
day." But the lady insists that she made
the cake yesterday, saying "If you wish
to know how I compounded it, step into
my kitchen and you will readily learn all
about it." By and by we may be permitted
to step into the Lord's kitchen, or labora-
tory, there perhaps commence to take les-
sons in these matters, as we now may by
stepping into the Iron-masters shop, there
to learn how he takes the different classes
of ore, and by putting them through a
certain process they are formed into pig or
railroad iron. He speaks, he directs, and
out comes the material at his command.
We go into his shop and learn how this is
done; we have not got far enough yet to
know how these materials were brought
together, how they were compounded.
But it is enough for us to know that it has
been done, and that somebody has done
it; and we might as well say the railroad
iron had no creator, nobody to design it,
or command the elements to come to-
gether, as to say there is no God, because
we have not the privilege of going right
straight into his laboratory to find out
how he commanded the elements together.
We go down to the sea coast of old Salem
or Boston; we see ships start out to sea
properly officered and manned, under sail
or steam, or both. In the course of a
month, the same vessels return to port;
and by-and-by they make another voyage,
in about the same time. We see other
ships start out, and it is a much longer or
shorter time before they return. We
know not where they have been, or the
several orbits in which they have been
moving, but we know that they return.
And although we may not know whither
they have been, or whence they came, the
time they have made, etc., the crew that
manned them, and the captain that
steered them, and the power behind them,
all that commands them, know all about
it. And yet our own observations should
teach us that there was somebody that
directed them, their movements were not
the work of chance, but of design; that
others perform their work, and somebody
has purposed it. And although we may
not be able to measure the distance of the
heavenly bodies, nor comprehend the
extent of their revolutions, we see and
know enough to convince us that they are
all regulated by and subject to law; and
that their laws are so well understood by
frail mortal man, that even the number of
them can be counted, and their movements
understood, and their times and periods
calculated.

Now, would not a man be as senseless to
say, there is no God, as to say, there is
no shipmaster that guides the course of
the vessel, and no ship-owner that con-
trols them. Their periods are appointed
by him who lists to direct them.
So with man. As the Apostle Paul
has said: "He giveth to all life, and
breath, and all things."

And hath made of one blood all nations
of men for to dwell on all the face of the
earth, and hath determined the times be-