

procuring it is worthy of man's highest powers, the task of inducing the people generally to observe and honor the laws of God therein contained is still more worthy and desirable.

It is probably true, however, that never since the Bible was compiled and accepted by Christian nations as the word of God, has there been greater need for revision and re-translation. Not because of its many errors, or because of its insufficiency to teach men the way of life and peace; but because of the increasing corruption and wickedness of all classes, and the venality prevalent, even in the pulpit. A revision that would please universally, must be one that would expunge or materially modify the Decalogue, and be less scathing in its denunciation of the adulterer, thief, murderer, perjurer and every other class of evil doers. Such a revision of the Bible there is no doubt would be acceptable to the generality of both people and priests, evil being so prevalent, and clergy being so delicate about denouncing it!

The Latter-day Saints are beginning to be felt and acknowledged as a power in the Christian world. They go forth to every nation, and their watchword is "To the law and to the testimony, if they speak not according to them it is because there is no light in them!" They preach the simple principles of Christ's ancient gospel; they also sustain, by precept and practice, the doctrine of plural marriage, to all of which apostate Christendom and its hireling priests are arrayed in deadly opposition. And a revision of the scriptures which should expunge, or modify these several principles, would be sure to meet great favor from priests and people, and unless those engaged in the work of revision and retranslation furnish a version, containing these changes and modifications, they need scarcely hope that it will be more honored practically, than that of King James. Is not the anxiety to change the scriptures to suit popular creed and modern ideas the moving cause of this proposed revision of the scriptures? We certainly think it is. Men have shown a determination to bend the scriptures to suit their notions, and whenever they were plain and pointed upon any particular subject, they have endeavored to attach another meaning to them. We have had a recent illustration of this disposition in the case of Dr. Newman, who visited here. A prominent man in his sect, he was determined that the Bible should be interpreted to suit his views, and he expected everybody to accept his *ipse dixit* as the words of an oracle.

FRENCH REVERSES CONTINUE.

The war dispatches to-day are numerous and, as usual, contradictory, and it is difficult to ascertain from them the true position of affairs at the seat of war: those from Berlin, and Prussian sources claim overwhelming defeat and slaughter of the French, while some from French sources are of a more hopeful character, and represent that the French position is not nearly so desperate as represented. There is little doubt, however, that reverses of the most serious character still follow up the French army. We are informed that, after a hard fight, Bazaine had been defeated, driven back to Metz, and was surrounded by the Prussians and that he must capitulate. This, if true, is alarming tidings for France! McMahon's force, at the commencement of the campaign, was all but annihilated, and Bazaine and his forces now compelled to surrender, it looks as though the war must soon be brought to a close, with disgrace and defeat the most ignoble to France. Never, perhaps, have the forces of any nation met with such a continued succession of reverses and disasters as the French, since the declaration of war with Prussia. No wonder Napoleon cries "treason" and declares that he has been betrayed; if it were possible to believe in collusion between his generals and the Prussians the constant victories of the latter would confirm such an impression.

"Paris" is now the watchword of the Prussians; and there is every probability of the French capital being invested at an early period by the victorious German. Reports to-day speak of fighting at Chalons, and at that place, where preparations have been making for a grand stand against the advance of the Prussian, there is no force adequate to cope with him. If victory decide in his favor there, then there will be nothing to prevent his march on Paris. But what then? It is said that no adequate resistance can be made there; but this is most probably a Prussian report.

The telegraphic dispatches, for some time, have said that the work of placing the city in a state of defence was being conducted in the most vigorous manner; and that a thousand guns would soon be in position; and to-day we are informed that the forces to man the defences number 80,000. The fortified line of the French capital is twenty-six leagues in circumference; its forts are divided in such a manner as to prevent any approach to the city, and it is estimated that 1,200,000 men would be required to besiege the place; and though victory, thus far during the war, has been so uniformly in favor of the Prussians, it is not to be supposed that they will ever gain possession of Paris without a protracted and bloody struggle.

In the meantime there are various rumors about the Emperor. Some say that he is very ill, others that apoplexy has terminated his mortal career; others that his name is no longer heard in Paris, and that he is civilly and imperially dead, whether physically so or so or not. If he be not already dead, it would probably be better for him if he were so. Death is preferable to disgrace, dishonor and the loss of imperial power. The French people are extremely jealous of their martial fame and glory, and their forces having been led to a most ignominious series of defeats while he has been in supreme command it is not very likely that the nation will ever tolerate him as a ruler again; and it is declared that the perpetuation of his dynasty is now an impossibility. We believe this is true if defeat continues. He risked all on the hazard of a war which he forced needlessly upon Prussia. The termination of his rule would by no means imply the defeat of the people of France; and if, during the progress of the present struggle the expulsion of Napoleon and his dynasty from the throne and country of France should take place, the result will be regretted by few, beyond his immediate personal friends.

REMARKS,

By President BRIGHAM YOUNG,
delivered in the Tabernacle, Ogden
City, July 10th, 1870.

REPORTED BY DAVID W. EVANS.

I am disposed to ask a few questions of this congregation, though not expecting them to give audible answers. Judging from what I know and understand of the Latter-day Saints, I can answer these questions satisfactorily to myself and, probably, to the satisfaction of most of the people.

Do we believe in the scriptures of Divine truth?—those which are contained in the Old and New Testaments, in the Book of Mormon, the Book of Doctrine and Covenants and other revelations that have been given to this people? I can answer this in the affirmative, by saying that we certainly do. This leads my mind to the reflection that if we believe the scriptures and the revelations I have referred to, we also believe that Jesus is the Christ; and believing the scriptures and that Jesus is the Christ, we must believe other things also. If the scriptures are true, it proves that sin is in the world, and the question arises, Is it necessary that sin should be here? What will the Latter-day Saints say? Is it necessary that we should know good from evil? I can answer this to suit myself by saying it is absolutely necessary, for the simple reason that if we had never realized darkness we never could have comprehended the light; if we never tasted anything bitter, but were to eat sweets,—the honey and the honeycomb, from the time we come into this world until we go out of it, what knowledge could we have of the bitter? This leads me to the decision that every fact that exists, in this world, is demonstrated by its opposite. If this is the fact,—and all true philosophy proves it, it leads me to the conclusion that the transgression of our first parents was absolutely necessary, that we might be brought in contact with sin and have the opportunity of knowing good and evil. It may be deemed strange and singular by the Christian world that we should believe such a thing; but the scriptures inform us, in Genesis iii, 22, that the Lord God said, "Behold, the man has become as one of us, to know good and evil." Are we the sons and daughters of that God whom we serve? We answer we are. Do we expect to be exalted with our Father in heaven? We do. How are we to be exalted? We have sinned, and transgressed the law of God. The Christian world and the world of mankind have not only trans-

gressed the laws of God, but they have changed the ordinances and broken every covenant that God has given them. Then I ask, Is there a debt contracted between the Father and His children? There is. Our first parents transgressed the law that was given them in the garden; their eyes were opened. This created the debt. What is the nature of this debt? It is a divine debt. What will pay it? I ask, Is there anything short of a divine sacrifice that can pay this debt? No; there is not.

I say this to gratify myself, and to gratify my brethren and sisters. A divine debt has been contracted by the children, and the Father demands recompense. He says to His children on this earth, who are in sin and transgression, it is impossible for you to pay this debt; I have prepared a sacrifice; I will send my Only Begotten Son to pay this divine debt. Was it necessary then that Jesus should die? Do we understand why He should sacrifice His life? The idea, that the Son of God, who never committed sin, should sacrifice His life, is unquestionably preposterous to the minds of many in the Christian world. But the fact exists that the Father, the Divine Father, whom we serve, the God of the Universe, the God and Father of our Lord Jesus Christ, and the Father of our spirits, provided this sacrifice and sent His Son to die for us; and it is also a great fact that the Son came to do the will of the Father, and that He has paid the debt, in fulfilment of the scripture which says: "He was the Lamb slain from the foundation of the world." Is it so on any other earth? On every earth. How many earths are there? I observed this morning that you may take the particles of matter composing this earth, and if they could be enumerated they would only be a beginning to the number of the creations of God; and they are continually coming into existence, and undergoing changes and passing through the same experience that we are passing through. Sin is upon every earth that ever was created, and if it was not so, I would like some philosophers to let us know how people can be exalted to become sons of God, and enjoy a fulness of glory with the Redeemer. Consequently every earth has its redeemer, and every earth has its tempter; and every earth, and the people thereof, in their turn and time, receive all that we receive, and pass through all the ordeals that we are passing through.

Is this easy to understand? It is perfectly easy to me; and my advice to those who have queries and doubts on this subject is, when they reason and philosophize upon it, not to plant their position in falsehood or argue hypothetically, but upon the facts as they exist, and they will come to the conclusion that unless God provides a Savior to pay this debt it can never be paid. Can all the wisdom of the world devise means by which we can be redeemed, and return to the presence of our Father and elder brother, and dwell with holy angels and celestial beings? No; it is beyond the power and wisdom of the inhabitants of the earth that now live, or that ever did or ever will live to prepare or create a sacrifice that will pay this divine debt. But God provided it, and His Son has paid it, and we, each and every one, can now receive the truth and be saved in the Kingdom of God. Is it clear and plain? It is to me, and if you have the Spirit of God, it is as plain to you as anything else in the world. Why are you baptized for the remission of sins? Is there virtue in the sick? Is there virtue in doing so? There is, and the wicked world as well as the Saints prove this. Since Joseph Smith received revelations from God, Spiritualism has taken its rise, and has spread with unprecedented rapidity; and they will lay hands on each other,—one system proving another,—spiritualism demonstrating the reality of animal magnetism. Is there virtue in one person more than another? Power in one more than another? Spirit in one more than another? Yes, there is. I will tell you how much I have: You may assemble together every spiritualist on the face of the earth, and I will defy them to make a table move or get a communication from hell or any other place while I am present. Yes, there is more spirit in some than in others; and this power,—called by the world animal magnetism,—enables those possessing it to put others into the mesmeric sleep. When I lay hands on the sick, I expect the healing power and influence of God to pass through me to the patient, and the disease to give way. I do not say that I heal everybody I lay hands on; but many have been healed under my

administration. Jesus said, on one occasion, "Who has touched me?" A woman had crept up behind Him, in the crowd, and touched the hem of His garment, and He knew it, because virtue had gone from Him. Do you see the reason and propriety of laying hands on each other? When we are prepared, when we are holy vessels before the Lord, a stream of power from the Almighty can pass through the tabernacle of the administrator to the system of the patient, and the sick are made whole; the headache, fever or other disease has to give way. My brethren and sisters, there is virtue in us if we will do right; if we live our religion we are the temples of God where in He will dwell; if we defile ourselves, these temples God will destroy.

We shall now sing and dismiss the meeting. We do hope and pray you Latter-day Saints to live according to your best knowledge; and we pray God, our Heavenly Father, in the name of Jesus, to give you faith, grace and fortitude to do so; and His Spirit that you may be able to see the glory of His Kingdom, and then compare it with the kingdoms of this world. What is the glory of this world? Just gather it all together, and it is nothing but a shadow! All the kings and potentates on the earth with all their power, pomp, greatness and grandeur, will pass into oblivion;—they will pass completely from the remembrance of the children of men; they were, but are not. This is the glory of the world; but the glory of the Kingdom of God was, is and for ever will be!

The Lord bless you: Amen.

REMARKS

By President BRIGHAM YOUNG,
delivered in the Tabernacle, Salt
Lake City, Aug. 7, 1870.

REPORTED BY DAVID W. EVANS.

It may appear strange to Jew and Gentile, to saint and sinner, to high and low, to bond and free, but with all our weaknesses and imperfections we, the Latter-day Saints, are the hope of the whole world. Our brother who has just spoken says there is something to be done, and I say that God has commenced to do it, upon this continent. The Lord has revealed His will from the Heavens; He has bestowed His priesthood on the children of men; He has sent forth His holy angels with the gospel to proclaim, and this gospel has been proclaimed to the children of men, and a few have received it; and strange as it may sound to the ears, and inconsistent as it may be to the hearts, sympathies, judgments or feelings of the christian or of the heathen world, without us they cannot be saved; with all our weaknesses and imperfections, and as far short as we may come of the perfection that we understand and which is necessary to possess before we can enjoy the celestial kingdom of God, this is verily true.

The few observations that we have heard this morning are rich, and many of them full of divine matter, and especially with regard to the christian world. This book, that we call the Bible, the christian world profess to believe in. Let me tell them that they must either acknowledge, openly and frankly, that the Latter-day Saints have the gospel, taught by Christ and His apostles, or they will go to the wall as infidels; it cannot be otherwise. There are but two parties on the earth, one for God and the other for the world or the evil one. No matter how many names the christian or heathen world bear, or how many sects and creeds may exist, there are but two parties, one for heaven and God, and the other will go to some other kingdom than the celestial kingdom of God.

Our brethren go forth in weakness; and our elders have traversed the earth, and have offered the gospel unto every nation that would open its doors to receive it. A few from various nations have obeyed it and have gathered themselves together; but of this number few live strictly according to the words revealed for the guidance of the Saints. The gospel of the Son of God is the only thing that will do the people good. It is all happiness, submission, kindness and love; it is glory to God in the highest, and good will to man on the earth. But even if we had not the Holy Ghost within us, look at the morals that are taught in this book, say nothing about the divinity of the doctrine of the Son of God; take it morally, is it not the best code for people to live by ever portrayed or placed on paper? We say it is; and we may look at it in any light we please.

When the elders of Israel go forth to preach the gospel to the inhabitants of the earth, though it may be done in weakness and with a stammering tongue, the spirit of the Lord attends the preached word and bears witness to the honest in heart, and teaches them that this is the truth. No matter how many priests, or who contend against the gospel and say "we do not acknowledge that Jesus is the Son of God, we believe He was a philanthropist, or a divine man in human shape, so far as nature can make Him so, but to acknowledge that He was the Son of God we cannot;" it