

THE

Walter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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Good and Evil.

The unchangeableness of God is often asserted in the Scriptures, and in Malachi He most emphatically says, "For I am the LORD, *I change not.*" We are also assured in Doctrine and Covenants, sec. 30, that "the works, and the designs, and the purposes of God cannot be frustrated, neither can they come to naught, for God doth not walk in *crooked paths*, neither doth he turn to the right hand nor to the left, neither doth he vary from that which he hath said, *therefore his paths are straight, and his course is one eternal round.*" The Almighty is a God of Truth, or a being who acts on eternal, unchangeable principles or laws. Therefore the method of creating, peopling, redeeming, and sanctifying this earth must be in the similitude of the plan which has been pursued with other worlds in the eternities which have past. It is evident that truth, and its opposite, or the principles of good and evil, must be co-existent with each other, and that the presence of one has ever been necessary to develop the nature and powers of the other. From this it would appear that all organizations and intelligencies must experience the effects of evil, in order to understand its opposite, be redeemed by a sacrifice similar to the one made for this earth, and receive purification, sanctification, and final redemption through faith, good works, and obedience

to similar laws and ordinances. Co-existent with the Gods of Eternity, there must have always been personal representatives of evil, or devils for them to subdue, in order that there might be an opposite in all things. Without opposition there can be no progression; without hate, no love; without darkness, no light; without sorrow, no joy; without a hell, no heaven; without devils, no Gods. All things must necessarily work out the designs of the Almighty, and increase His glory, exaltation, and power.

We will not attempt here to dwell on the infinitude of the past, or to fathom the mysteries of a continuation of great centres of influence succeeding each other in the rounds of eternal progress, but content ourselves with what appears evident from revelation, reason, and experience. These are sufficient to guide man in the way of eternal life.

Not only do the Old and New Testament, and other ancient and modern revelations through the Holy Priesthood assert the fact, but mankind of every grade, condition, and religion, whether Christian, Jew, Mahomedan, or Pagan, all believe in leading personages or influences which are the sources of good and evil. One of these is God the Father, Michael or Adam, from whose loins the earth is peopled, and who is now labouring for the redemption of his

children. The great captain of evil is Satan, formerly Lucifer, but now a fallen "Son of the Morning," who with his followers are diligently labouring to destroy the works of God by reducing them to a like condition with themselves.

We will now notice some of the leading characteristics of these two personages, and the fundamental principles which govern their operations. The number of the human family who do not believe in a God, or Supreme controlling intelligence of some sort, is small. Of the two great divisions of men, Christian and Pagan, the latter have the most rational idea of the form and appearance of the Deity, and the one which most nearly conforms to what is said of Him in the Bible. While the various Christian sects of the day believe Him to be the most perfect nonentity, without body, parts, or passions, or without any of the characteristics of other intelligent organizations, the Pagans believe that He has form, limbs, and features, and hence they worship images, or natural objects, instead of some imaginary nonentity. The Bible most positively asserts that God made man in His own image and likeness; consequently they must resemble each other in form, limbs, features, the general configuration and appearance of an organized body. We learn further from the same book that the Lord loved Jacob and hated Esau, that His anger was kindled against Israel, that He talked with Adam, Noah, and Moses, and eat meat with Abraham.

God is not only the fountain of life, light, and knowledge, and the embodiment of every quality which makes up greatness, goodness, power, and majesty, but He has the most thorough and complete practical knowledge of everything pertaining to this earth, from the foundation through all its grand superstructure, including every individual organization which exists upon it, and the laws which govern them all in their numerous spheres. He understands the relative positions, bearings, and influences which exist between the earth and the planetary worlds, and systems which surround them. He understands the number, and nature, the beginning, object, and end of all things; for He belonged to the council in which the plans of creation were devised, and has practically assisted to carry them out in their details. He knew the spirits of men before they came here, and the great

object to be accomplished in their union with mortal bodies. He comprehends the origin and effects of all the imperfections, trials, and afflictions, and the full extent and power of all the evil, with which man has to combat in his low estate. He has learned all these things by thorough practical experience, by handling, suffering, and realizing them, even as His creatures now do, therefore He has had hands to labour, a body to suffer, a spirit to be chastened, and a soul to appreciate. He has had evil in every form to contend with, temptations to resist, desires, passions, and propensities to subdue and overcome. He has had death to suffer and to conquer, a resurrection to rejoice in, and has been added upon with celestial power and glory. This is the God with whom we have to do, and who stands at our head to do battle with the powers of darkness, and assist us, His children, to overcome, that we may receive a like glory with Himself, and live in His presence.

As God is the fountain of life, light, increase, and intelligence, Satan is directly the opposite, and therefore the origin of death, darkness, ignorance, and disorganization. God organizes or creates, and Satan labours to destroy His works. God is a being of tabernacle, while Satan and his followers have forfeited their right to any. While the Lord has seen fit to reveal much concerning Himself that is glorious and exalting, He has made known to man but comparatively little of the real position, power, and designs of Satan, the extent of his authority, or the definite results of his operations in the great economy of creation. Without Satan, the creations of God would be incomplete. It is evident from the little which has been revealed, and the course which they pursue, that mankind in general have but a very limited conception of his position or power. In the first place he must have had great influence in heaven in order to draw a third part of them into rebellion. We may form some conception of this immense army of spirits who formed one-third part of the hosts of heaven, and who do Satan's bidding, when we take into consideration the myriads which make up the other two-thirds who have already taken tabernacles on the earth, and who are in all probability destined to do so in future.

Surely Satan is not wanting in an abundance of agents to work evil, to mar

the beautiful creations of God, to surround men with temptations, and watch them by night and by day. When we take into consideration that there are so many devoted to his service that they need but little attention, innumerable indeed must be the hosts that can be brought to bear upon the few who are determined to oppose his power and serve the God of heaven.

These fallen spirits, having forfeited their right to have tabernacles of their own, have power to enter into and operate through other tabernacles, not only of men, but of beasts, birds, and creeping things.

There are some passages of Scripture which will give us some idea of the high position and influence held and exercised by Lucifer. We read in Jude 9, "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, *durst not bring* against him a railing accusation, but said, *The Lord rebuke thee.*"

Before leaving this part of our subject, we will add, that in reviewing it, it is evident that the mission of Satan on the earth is a necessary one, that he has been especially raised up to fill the place which he now occupies, that the great plan for the redemption and exaltation of man could not have existed according to the order of creation without him, and that he is one of those dignitaries against whom men should not bring a railing accusation, lest they partake of his spirit.

The whole life of man is a continual struggle against the powers of death. It is this warfare, this effort of the spirit and body to cling together in opposition to the principles of dissolution, which causes the pain and affliction which men are heirs to. The organization of man is the battle ground where the powers of life and death contend for the mastery. Death will be overcome in proportion as man obtains a knowledge of, and practises, the principles of life. In these days of ignorance, no considerable knowledge of these principles can be obtained, except by revelation through the Priesthood.

As soon as the matured spirit is ushered into its new sphere of action in its infant tabernacle, the spirits of darkness are on hand to commence their operations, in order to prevent if possible its attaining the object of its creation. They go to work under the evil impulses within them to

introduce into the system artificial and injurious desires and habits, and through life they are continually drawing men into evil, by leading their minds into false conceptions of right and wrong, by prompting them to indulge in delusive hopes, until they are caught in a snare, or by surrounding them with a chain of circumstances which will induce them if possible to break the laws of life.

Satan tempted Eve to partake of the forbidden fruit, by assuring her that she should not surely die, and that she should receive an increase of knowledge. This proved in part to be true, for on eating she discovered that she had done that which would give her a practical knowledge of the elements of death, which from that time operated in her against those of life. Adam, in order to fulfil the first great commandment to "*increase and multiply,*" which he could not do if separated from Eve, partook also of the fruit, and went with her from the garden. This enables men to exercise their free agency in choosing which they will serve, for they must obey the influences of one or the other. Man cannot remain neutral. If that were possible he would become a mere cypher, cease to progress, and never attain the object of his creation. He must choose between good and evil, and his free agency consists in the privilege of choosing either, or, in the language of the Prophet Brigham, "Life and death are set before us, and we are at liberty to choose which we will."

Much has been said upon this subject of free agency, and volumes have been written by learned commentators and pious divines; but it simply resolves itself into this, that good and evil are placed before men, and they are left free to choose between them. Every intelligent organization in the universe must have its opposite, by which its adaptation to the object of its creation may be compared, and by which its progress towards that object, or departure therefrom, may be noted, on the same principle that anything in motion is only known to be so from a change in its relative position with other objects. Without this principle of free agency, the powers and capacities of men would remain inactive, and there would be nothing to stimulate to progress and improvement. It was the blessings arising from these three principles—good, evil, and free agency, which

caused Adam and Eve to rejoice, as stated in the revelation given to Moses, Pearl of Great Price, page 15—"And in that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth: *Blessed be the name of God for my transgression, for in this life I shall have joy, and again in my flesh I shall see God.* And Eve, his wife, heard all these things and was glad, saying, *Were it not for our transgression we should never have had seed, and should never have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient.*"

The sectarian world, in their ignorance and pious enthusiasm, are continually mourning and complaining about the course pursued by our First Parents, and condemning them for an act without which men could not have existed, and received the joys of salvation and redemption through the death and resurrection of Christ. On the contrary, they should rejoice with Father Adam and Mother Eve, that they partook of the tree of knowledge of good and evil, and thus opened the way for their children to obtain exaltation and eternal lives. Mankind, in keeping the commandment "*Honour thy father and mother,*" should begin with their first progenitors, to whom *more abundant honour* is due for taking the first great step through which their children may realize the glories of a celestial kingdom, and receive an inheritance among the Gods of eternity.

In order to understand better the real position in which man is placed in this world, we will take into consideration his position before he came here, and why it was necessary for him to come here. Sufficient has been revealed to show conclusively that men were free agents in their first estate, as well as in this, or that they had the privilege then, the same as now, of following either Lucifer or Michael. There is no principle on which the rebellion or obedience of the hosts of heaven can be accounted for, except on that of voluntary action. Without the privilege of choosing or refusing, there can be no sin. The consequences of this rebellion in heaven were, that those engaged in it were condemned to remain in their spiritual estate without the power of increase, while the obedient were progressing through their second estate. Their forlorn

condition is forcibly described in the sixth verse of the Epistle of Jude—"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." The fact that those reserved in everlasting chains under darkness kept not their first estate, shows that the privilege of coming here was founded on certain conditions, that they broke them, and that those who have the privilege of taking tabernacles fulfilled them. Therefore the very fact of spirits entering the second estate at all, is conclusive evidence that they leave the first free from sin or transgression.

It cannot be inferred from this that spirits come here prepared to occupy equal positions in this world. See Pearl of Great Price, page 25—"Now the Lord had shewn unto me, Abraham, the intelligencies that were organized before the world was; and among all these there were many of the noble and great ones; and God saw these souls that they were good, and he stood in the midst of them, and he said, These I will make my rulers; for he stood among those that were spirits, and he saw that they were good."

The Lord, in a revelation to the Prophet Joseph Smith and others, has plainly stated the reason why it was necessary for spirits to come here and take tabernacles. This reason may be found in Doctrine and Covenants, page 246—"The elements are eternal, *and spirit and element, inseparably connected, receiveth a fulness of joy; and when separated man cannot receive a fulness of joy.*" Mankind cannot be stationary, they must move forward, or retrograde, and either implies continual change, as says the Prophet Brigham—"You may explore all the eternities that have been, were it possible, then come to that which we now understand according to the principles of natural philosophy, and where is there an element, an individual living thing, an organized body, of whatever nature, that continues as it is? IT CANNOT BE FOUND."

After the intelligences in the bosom of the Father had fulfilled the law of their spiritual existence, they could progress no further without some change in their organization and sphere of action, and their Creator, in obedience to the eternal law of increase by which He increases His own

glory by adding to that of His children, had a habitation prepared for them of grosser material than spiritual element, and gave each a portion of it, fitted up to be a dwelling place for the spirit. This union of organizations, or of spiritual with mortal bodies, is placed under certain laws founded in truth and righteousness, which if it will faithfully keep, it will be for ever united under a still higher law, and in a more exalted sphere, after going through the changes of a dissolution of the mortal organization, and being quickened again, and filled with the element of eternal life. Birth, death, and the resurrection are very important eras in the progress of intelligences. The changes which may take place after the resurrection are not revealed, but reasoning from analogy there never can be an end of them in the eternal rounds of progress.

The body to man is the foundation or beginning of his kingdom, the first change

from a primitive state, the beginning of an organization in the image of, and like unto, the Gods, in which is the germ of eternal lives. How important then that it be strengthened and perfected in right principles, that the superstructure may be complete in all its parts. Just in proportion as man improves upon and perfects his body through the will of his spirit, which must be controlled by the dictates of revelation from God, will he prove himself worthy of having added unto him pure and virtuous women as wives, and through them other bodies in the image, and the offspring, of his own. In fact, spirit and body united is the only medium through which "a fulness of joy" can be received, or exaltation and eternal lives be realized. The measure of these blessings to every man will be the degree of perfection which he attains to in keeping the laws which were ordained to govern him in this temporal estate.

History of Joseph Smith.

(Continued from page 776.)

[May 1840.]

Tuesday, 26th, Elder J. Taylor, and 27th Elder Kimball arrived at Manchester. The committee on the Hymn Book commenced, and continued selecting hymns until the 30th, when Elders Young, Kimball, and Taylor went to Liverpool, and preached on Sunday the 31st.

Wednesday, 27th. Bishop Edward Partridge died at Nauvoo, aged 46 years. He lost his life in consequence of the Missouri persecutions, and he is one of that number whose blood will be required at their hands. His daughter Harriet Pamela died on the 16th of May, aged 19 years.

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Monday, June 1, 1840. The Saints have already erected about two hundred and fifty houses at Nauvoo, mostly block houses, a few framed, and many more in lively operation.

The Gospel is spreading through the States, Canada, England, Scotland, and other places, with great rapidity.

Elders Young and Kimball were engaged in blessing the brethren who were about to sail for America.

Wednesday, 3rd. Elders Young and Taylor visited the printers in Liverpool, and Elder Young preached on Sunday.

Saturday, 6th. Elder John Moon and a company of forty Saints, to wit, Hugh Moon, their mother, and seven others of her family, Henry Moon (uncle of John Moon), Henry Moon, Francis Moon, William Sutton, William Sitgraves, Richard Eaves, Thomas Moss, Henry Moore, Nancy Ashworth, Richard Ainscough, and families, sailed in the ship Britannia from Liverpool for New York, being the first Saints that have sailed from England for Zion.

Monday, 8th. Elders Young and Taylor visited Cheshire, and on Tuesday, Manchester, and continued to select hymns.

Elder Young dreamed of his family in health and want, also of the Church and