

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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*"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—JEREMIAH.*

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## ORIGIN OF MAN.

The origin of the human race is a subject that has of late been warmly discussed by the leading ethnologists and zoologists of the day. With what results remains to be seen.

Ethnology, or the science of races, is in itself a useful and interesting branch of study, as by it we learn to trace with greater certitude the physical relationship which the various peoples of the earth bear to each other.

Various opinions are maintained as to how many distinct races of human-kind there are in the world—some upholding the doctrine of unity of origin with orthodox zeal, some contending with equal tenacity for three distinct primordial races, others for five, and others again for as many as eleven.

At the meetings of the British Association for the Advancement of Science, held last year at Oxford, and this year at Manchester, spirited discussions took place upon the Antiquity of the Human Race and the Origin of Species, some of the prominent zoologists avowing considerable modifications of their opinions upon the latter topic—the new doctrine being that the different species of life-forms, instead of being independently created, have gradually descended as modifications and varieties from each other.

In order to give our readers a better general idea of the peculiar views now

gaining ground in the foremost ranks of naturalists, we will cite a few instances for illustration.

An elaborate work, which is somewhat agitating the scientific circles of France and England, has lately been published by M. Pouchet, a French naturalist, purporting to establish the principle of "spontaneous generation." Crosse had professed to produce insects by electricity; Fray, to develop slugs by fermentation; and Needham, to form animalculæ by infusorial means: but as objections had been raised by their opponents against their hypotheses and experiments on the supposition of the presence of ova or seed-germs, M. Pouchet proposes to produce insects in infusions under circumstances which would preclude the possibility of the presence of any organic germ, such as employing artificial water, artificial air, or even pure oxygen, passing the air through concentrated sulphuric acid, and subjecting the infusion (of hay) to a high boiling temperature. By this means he proposes to destroy any germ that might possibly be supposed to exist therein; and under these extreme circumstances he professes to be able by a simple natural process to generate organic life from inorganic matter.

Then, again, there is the remarkable anonymous volume, entitled "Vestiges of Creation," which has startled all

classes of natural philosophers from their propriety, and has lately run through nearly a score of editions in double quick time. In this book the "progressive development" theory is proclaimed and advocated in all its bearings,—the hypothesis being that from the original simple forms of life the higher and more complex have been eliminated by degrees, one above another, without any special creative fiat, until at length the ape was produced, from which the lowest type of man was ultimately developed, in a wild or savage state; that thus all the changes have been brought about which characterize both vegetable and animal life, the elements of which all are composed being the same, the difference consisting merely in the modes of their arrangement and transition,—galvanic action being the chief agent in effecting the results.

Last, but not least, comes the Darwinian theory of "natural selection." In his recent work upon the "Origin of Species," Darwin proceeds upon the hypothesis that there have been no special creations of separate species of either vegetable or animal forms of life, but that external conditions, such as variations of climate and food, domestication or cultivation, natural habit, volition, and co-adaptation, &c., will account for all the changes and varieties observable in the different classes of vegetables and animals existing on the globe, whether on the land, in the sea, or in the air. Also that in the struggle for life, which, under peculiar circumstances, ensues among different vegetable and animal forms, any variety which may have the superiority as regards existing circumstances, will predominate, and, by diverging in a new direction, become modified and changed by surrounding natural causes. Thus from unity is said to be evolved every kind of diversity, the upward progress of the animal race ending in the human.

Since the descriptions recently published by Du Chaillu and others of the size, shape, and peculiar characteristics of the *gorilla*, discovered in Equatorial Africa, opinions have obtained among the Darwin school of naturalists that that remarkable species of animal, so resembling man, must be either an ape developing into manhood, or a man degenerating into an ape. The former

hypothesis, however, appears to gain the greater amount of credence among that class of theorists.

It is not our intention to discuss here the merits or demerits, in particular, of the foregoing theories as to the origin of the various species of vegetable and animal forms of life, nor to dwell upon the various points of similarity or dissimilarity between man and the higher grades of animals, such as the gorilla and the mbouvé. Suffice it here to say that, notwithstanding the evident *general* resemblance as to physical conformation, there are many essentially-distinctive differences of a special character in the various particulars which make up that general structure; and one thing is certain—namely, that since "the beginning" of the existence (however far back the palæontologist may trace it) of either man or monkey upon the earth, the annals of time give us no record, either ancient or modern, of the one ever merging into the other. Manhood and monkeyhood are as distinct now as ever they were; and surely, if there were any natural tendency or possibility of either the development or degeneracy of the one into the other, some indubitable instance of the fact would have shown itself ere this.

But the chief, wide distinction that exists between man and all the different classes of animals, from the lowest to the highest, lies in his mental and moral capacities. In his spiritual endowments man stands pre-eminent and alone. The animals of each and every order have their peculiar instincts and faculties, but in these respects man rises immeasurably far above them; for while they are stationary, man progresses. Age after age finds them as bygone centuries left them, unaltered, unimproved; but as one generation succeeds another, man advances in mental power, in moral capacity, and intellectual greatness. There is no boundary line even to this his marked superiority over the brute creation. His capacity for moral growth and intellectual power increases and strengthens as it is exercised, and knows no limit. But moral advancement, progressive knowledge, increasing wisdom, and cumulative mental power, are terms altogether inapplicable and strangely out of place, if applied to animals. They

are predicable only of man. This argument alone is of itself sufficient to meet the case of the gorilla's supposed approximation to manhood.

But what saith HE whose wisdom is far above man's, even as the heavens are exalted above the earth? While men are weaving theories of their own, and in their halls of learning are disputing with each other on the origin of man, the Saints of God are guided, like those of old, in their councils and their judgments, by the light of revelation—the dictates of Heaven—the voice of God. While in the scientific land of Egypt, so to speak, the direst confusion reigns, and darkness on all vital subjects fills the land, (a "darkness" so "thick" that it may be "felt" by the humblest searcher after truth,) the Israel of God have "light in their dwellings," even the light of heaven's sun—the light of Divine revelation.

The "Wise Man" has said, in reference to the period of death, that "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it, (Eccles. xii. 7,) thus showing that while the body is of the earth, earthy, the spirit is of celestial origin, and will ultimately "return" or be received back again into the Divine presence of Him who is, as the Apostle declares, "the Father of spirits."

Many other texts of Scripture might be cited which plainly and unmistakably declare man's origin to be *Divine*.

Having a Divine parentage, and being of celestial origin, as to his spiritual nature, his instincts and high physical characteristics must from the first have placed him at the head of the entire animal creation, holding supreme "dominion over every living thing."

In the New Translation of the Bible, by the Prophet Joseph Smith, we find the following sentence in the 1st chapter of Genesis, in reference to the formation of the vegetables and animals of the earth, and lastly man:—

"Nevertheless, all things were *before* created and made according to my word."

Thus showing that although man's body or tabernacle is formed from the dust of the ground, or, in other words, is of earthly origin, and that the latter has to be animated with the breath of physical life, in order to render it a suitable abode for the former; thus

showing that his first estate was not in the garden of Eden, as is commonly supposed, but in a pre-existing spiritual world or sphere.

In the Book of Abraham, also, translated from the Egyptian papyrus by Joseph Smith, the following passage occurs:—

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and the 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. And he said unto me, Abraham, thou art one of them; thou wast chosen before thou wast born. And there stood one among them that was like unto God, and he said unto those who were with him, We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever."

We learn from this, then, among other things, that man, as a spirit, or organized intelligence, existed in the spirit-world for ages long anterior to his incarnation in this lower sphere; that this temporary change was designed as a means of practically testing the power and integrity of the spirit thus removed to a new position and surrounded by varying circumstances of a lower order; and that so far as he availed himself of the opportunities afforded him of proving his integrity by grappling with surrounding evils and overcoming them, and thereby rising superior to their influence and power, he would thus gain an experience that would be invaluable, and ultimately win his way to far higher and still more and more exalted positions in the celestial state than he could otherwise have possibly reached.

We will now select a few passages from the discourses of President Young upon the subject, which, clear and explicit in themselves, stand out in bold relief from the theories of men uninspired by the spirit of revelation. He says—

"Our Father in heaven begat all the spirits that ever were or ever will be upon this earth, and they were born spirits in the eternal world. Then the Lord by his power and wisdom organized the mortal tabernacle of man. We were made first spiritual, and afterwards temporal. Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. . . . They came here, organized the raw material, and arranged in their order the herbs of the field, the trees, the apple, the peach, the plum, the pear, and every other fruit that is desirable and good for man: the seed was brought from another sphere, and planted in this earth. The thistle, the thorn, the briar, and the obnoxious weed did not appear until after the earth was cursed. When Adam and Eve had eaten of the forbidden fruit, their bodies became mortal from its effects, and therefore their offspring were mortal.

And who is the Father? He is the first of the human family; and when he took a tabernacle, it was begotten by his Father in heaven, after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve. From the fruits of the earth the first earthly tabernacles were originated by the Father, and so on in succession."

"After men have got their exaltations and their crowns—have become Gods, even the sons of God—are made Kings of kings and Lords of lords, they have the power then of propagating their species in spirit, and that is the first of their operations with regard to organizing a world. Power is then given to them to organize the elements, and then commence the organization of tabernacles. How can they do it? Have they to go to that earth? Yes, an Adam will have to go there, and he cannot do without Eve: he must have Eve to commence the work of generation, and they will go into the garden and continue to eat and drink of the fruits of the corporeal world, until this grosser matter is diffused sufficiently through their celestial bodies to enable them, according to the established laws, to produce mortal tabernacles for their spiritual children."

"Now understand, all spirits came from God, and they came pure from his presence, and were put into earthly tabernacles which were organized for that express purpose, and so the spirit and the body became a living soul."

President Young, in the foregoing passages, while substantiating the fact of the union of man's pre-existing spirit with a bodily product of the "dust of the ground," enters more particularly into the *modus operandi* of that union. He unmistakably declares man's origin to be altogether of a celestial character—that not only is his spirit of heavenly descent, but his bodily organization too,—that the latter is *not* taken from the lower animals, but from the originally *celestial* body of the great Father of humanity.

Taking the doctrine of man's origin as seen from this higher point of view, and comparing it with the low assumptive theories of uninspired men, such as those we have alluded to, how great the contrast appears! "Look on this picture"—Man, the offspring of an *ape*! "And on this"—Man, the image of *God*, his *Father*! How wide the contrast! and how different the feelings produced in the breast! In the one case, we instinctively shrink with dread at the bare insinuation; while in the other, the heart beats with higher and warmer and stronger emotions of love, of adoration, and praise; the soul is cheered and invigorated in its daily struggles to emancipate itself from the thralldom of surrounding evils and darkness pertaining to this lower sphere of existence, and is animated with a purer and nobler zeal in its onward and upward journey to that Divine Presence whence it originally came.

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## NECESSITY FOR REVELATION.

BY ELDER JOHN C. GRAHAM.

Although mankind have degenerated from the elevated condition they once occupied, and adopted systems that are not conducive to their spiritual welfare and happiness, the Almighty has not entirely forsaken us and left us to be completely engulfed in the vortex of iniquity and consequent ruin. On every hand we behold numerous evidences of

his mercy and fatherly care. Amidst what are called nature's glorious endowments and blessings, an Almighty Providence is working the welfare of the human race, and is continually bestowing, as from an unknown source, comfort and happiness upon his children here. The source from which these evidences are derived is apparent; yet even from