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ALLIE'S PRAYER.

We listened—'twas a little foot,
Placed lightly on the stair;
"What is it darling?" "I forgot—
Forgot to say my prayers."
The mother took the little hand
And kissed the meek, low brow,
And watched the tiny, white-robed form
Close down beside her bow;
Ah, pride-chilled hearts were beating near,
World-darkened eyes were there;
But every head was bowed to hear
Sweet Allie's baby prayer.
And I have knelt where holy words
By earnest lips were spoke;
Have felt the burning gush of thought
Their eloquence awoke;
Have listened when the pleader's voice
Sank quivering to a sigh,
And I have bowed my head and thought
"Were beautiful to die;
But never have I seen the awe,
Whose robes were folded there—
Whose stainless fingers wove the threads
Of Allie's baby prayer.
It went away, that little foot,
As lightly as it came;
The sweet lips spoke a low "good night,"
And syllabled a name.
And then a gleam of sunny hair
Flashed thro' the open door;
We caught a glimpse of the white robe,
The angel pleader wore;
Then eye met eye, and souls bowed down
In deep contrition there;
Stern hearts were melted by the breath
Of Allie's baby prayer.

S. E. CARMICHAEL.

G. S. L. CITY, Jan., 1860.

DISCOURSE

By Elder JOHN TAYLOR, Tabernacle, Jan. 15, 1860.

[REPORTED BY G. D. WATT.]

I came here this morning anticipating the pleasure of listening to some of my brethren. But it seems to have fallen to my lot again to address you, and I do so with pleasure at this time, as upon all such occasions, and willingly communicate anything that may be imparted unto me, which may be a benefit or blessing to those who may listen.

The great principles of truth are so varied and comprehensive that it is difficult to know where to commence our illustrations of a portion of them, and where to leave off. They reach back into the past, exist in the present, and stretch forward into the future. In the gospel of Jesus Christ is embodied all truth, so far as the salvation of the human family is concerned, and hence it is spoken of in the scriptures as being the everlasting gospel.

To those who have not reflected seriously upon the dealings of God and his laws, the Lord appears to be changeable in his way of saving the human family. In the different dispensations from Adam until Christ they suppose that he has adopted as many different ways of salvation.

We are told by Christian divines of the dispensation that existed before the flood. We are informed of the patriarchal dispensation, the Mosaic dispensation, and finally of the Christian dispensation, and it is a prevailing idea among the uninformed that each of these dispensations presented a different system of salvation adopted by the Almighty in teaching the human family—in enlightening their minds, and in giving unto them correct information in regard to God and eternity. Hence I have often heard eminent divines refer to the dispensation before the flood as a day of almost utter darkness, then to the patriarchal dispensation as one in which a faint glimmer of light began to be made manifest; of the Mosaic dispensation as a time in which the sun began to rise a little above the horizon, and of the Christian dispensation as it now exists in the world, as being the fullness of light and intelligence, or the full blaze of gospel day. These views of the different dispensations generally obtain among professors of Christianity.

I entertain a very different opinion of the Almighty. God, like his Son Jesus Christ, is "the same yesterday, to-day, and for ever." The same in intelligence, the same in purity, the same in his projects, plans and designs; he is in short, unchangeable. And I apprehend if the Saints who had communication with him in ancient days were to appear on this earth at the present time, they would find the same medium of communication, the same way of imparting intelligence, and the same unchangeable being that existed 1,800, 4,000, or 6,000 years ago.

It is true mankind have not at all times been susceptible of receiving and appreciating the same degree of light, truth, and intelligence that they have at other times. God has in certain instances withdrawn the light of his countenance—his Holy Spirit—the light and intelligence that proceeds from him—in a certain degree from the human family; but his laws are immutable and he is the same eternal, unchangeable being.

The truth does not change. What was true 1800, 4000, or 6000 years ago is true to-day, and what was false in any age of the world is false to-day. Truth, like the great Eloheim,

is eternal and unchangeable, and it is for us to learn its principles, to know how to appreciate it, and govern ourselves accordingly.

As the gospel is a principle that emanates from God, like its author it is "the same yesterday, to-day and for ever,"—eternal and unchangeable. God ordained it before the morning stars sung together for joy, or ere this world rolled into existence, for the salvation of the human race. It has been in the mind of God, and as often as developed it has been manifested as an eternal, unchangeable, undeviating plan by which to save, bless, exalt and dignify man, and to accomplish this end by one certain, unalterable method of salvation, according to its degree or manifestation.

I speak of the gospel of Jesus Christ in its fullness and of the blessings associated therewith. It is perfect folly to entertain the idea that the gospel has only existed about 1800 years, and yet this foolish idea is strongly entertained and almost universally believed throughout Christendom. This mistake is for want of calm reflection and correct information upon that subject.

It may here be necessary to inquire what the gospel is. Commentators tell us it means good tidings of great joy. This language had particular reference to the announcement of the birth of the Savior, to the shepherds of Galilee, by the angel of God. "And lo, the angel of the Lord came upon them (the shepherds) and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, 'Fear not; for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord.'" This was simply the announcement of the birth of Christ. As to its referring to the gospel it might certainly admit of an argument. The birth of our Savior and the message he came to deliver are two different things.

I do not think the message Jesus came to communicate was at all joyful to the Pharisees and hypocrites of his day, for he told them they could not escape the damnation of hell; nor to those individuals whom he proclaimed to be "like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." They looked upon him as an impostor, who said to them, "He that believeth and is baptized shall be saved and he that believeth not shall be damned." It is not to be supposed for a moment that those men would receive such an announcement as good tidings of great joy, which was to be to all people.

Again, we are told the gospel is the New Testament. I do not find any such declaration even in the New Testament itself. There are certain records in the New Testament giving an account of the birth, life, suffering and death of our Lord and Savior Jesus Christ. It contains also an account of the doctrines he taught, the discourses he delivered and the moral sentiments he inculcated. It gives us an account of the organization of his church, and of the teachings of his apostles, and the manner of their administration, etc., but this is not the gospel.

The gospel is a certain living, abiding, eternal principle. That which is written in the New Testament is like a chart of a country, if you please, but the gospel is the country itself. A man having the map of the United States in his possession would be considered foolish if he supposed he possessed the United States, and because a man may have the Old and New Testament in his possession, it does not argue that he has the gospel. But is it not written in some of our good Bibles, "The Gospel according to St. John," "The Gospel according to St. Matthew," etc.? Certainly, but what has that to do with it? The gospels according to Matthew, Mark, Luke and John describe certain teachings and instructions which Jesus gave, and among the rest the officers constituting his church are named: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues," etc. These are the living substance of which they write an account.

Well, but the gospel is contained in the Old and New Testament. It is not, nor in the Book of Mormon, nor in the revelations we have received. These are simply records, histories, commandments, &c. The gospel is a living, abiding, eternal, and unchangeable principle that has existed coequal with God, and always will exist while time and eternity endure, wherever it is developed and made manifest.

We will quote from the gospel according to St. Paul, and see what he has to say in relation to this matter. "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, the just shall live by faith."

Now I presume Paul knew a little more about the gospel than some of our learned commentators, and was better acquainted with its operations, organization, spirit and power. In addition to what Paul has said, I will here assert that the gospel of Jesus Christ always

was, from the very commencement of this earth, "the power of God unto salvation to every one that believeth," and the righteousness of God was always revealed through the gospel as specified by this apostle. Whenever and wherever the gospel of Jesus Christ existed, there the power of God and the knowledge of God existed, and therein, at all times, and in every age, the righteousness of God was revealed through it from faith to faith. That is an assertion of my own for the time being, and I do not know but I have as much right to assert that as Paul had the other.

But, as it is proper that men should give a reason at all times for their statements, this I am willing and ready to do. Before, however, we enter into the investigation of this subject, we will look at another for a short time, which seems to be intimately associated with it.

Paul in his time reasoned about a certain Melchizedec priesthood, and about a certain Melchizedec, whom he says was greater than Abraham, who he said was without father or mother, without beginning of days or end of years, and abideth a priest continually, and that Christ was "a priest for ever after the order of Melchizedec." I speak of this because it will be necessary to refer to it in the argument we may be lead to adduce in relation to this subject.

Who was this man Melchizedec? He was simply a man which the Bible gives an account of, and he positively had a father and a mother. It is not really said he had not. I say he had and can prove it, if the Bible be true. We might differ so far as words are concerned, but not in ideas and facts. Paul was talking about a priesthood; Melchizedec had this priesthood. It was the priesthood of which he was speaking and not the man. It was this priesthood of Melchizedec that was without beginning of days or end of years. "And he abideth a priest continually, and ever liveth to make intercession for us;" that is, the priesthood continues in the eternal world as well as in the world of time.

We will now go back to the gospel and endeavor to show that wherever the gospel existed, there existed also the power of God and the revelations of God, and therein men had a knowledge of God, and "therein was revealed the righteousness of God from faith to faith." But let me make another remark here concerning the priesthood. We are told it holds the mysteries of the revelations of God. These are sayings we have a right to look into and investigate, to find out upon what principle they are based.

How did Adam get his information of the things of God? He got it through the gospel of Jesus Christ, and through this same priesthood of which we have been speaking. God came to him in the garden and talked with him. We are told that no man can see the face of God and live. How was it that he obtained his knowledge of God? Through the gospel, and he was the first man upon this earth that had the gospel and the holy priesthood, and if he had it not, he could not have known anything about God or his revelations, but God revealed himself to him, and told him what he might do and what he might not do; what course he was to pursue and what course not to pursue; and when he transgressed the laws which the Lord gave to him he was driven from the face of God, and left in a measure to grope in the dark.

Let us pass on to Enoch's day. The Bible only gives a very short account of Enoch. We are told that "he walked with God," and was not for God took him." Then he had the gospel, for it is through the gospel that "the righteousness of God is revealed from faith to faith." It is that which holds the keys of the mysteries of the revelations of God. It is that which imparts a knowledge of the priesthood, and it is by the gospel that mankind can commune with God; it is that which is the power of God unto salvation to every one that believeth. Enoch had this through the gospel. Being in possession of this he was enabled to communicate with God; had revelations from him. And further revelations which have been given in these last days go to show us that Enoch built a city, and that he taught the citizens of that city the great principles of eternal truth as they emanated from God; that God communed with them, taught them correct principles; and that by and by, when the people waxed full of iniquity, and the earth became ripe for destruction, Enoch and his city was caught up into heaven.

The Bible gives a very short account of this, saying, "Enoch walked with God, and he was not, for God took him." Jude also speaks of him, "And Enoch also, the seventh from Adam, prophesied of these, saying, 'Behold, the Lord cometh with ten thousand of his Saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.'"

Enoch, how did you happen to know about things that should transpire some thousands of years hence—you that lived so far back in the remote ages of the world, that were so dark and benighted, according to the ideas of modern theologians? "I had the gospel, and the gospel holds the keys of the mysteries of the revelations of God, and by the spirit of that gospel I was enabled to look through the dark

vista of the future, to draw back the curtain of eternity and contemplate the things of God, and his purposes concerning the nations of the earth, until I gazed upon the winding-up scene."

And Jude, how did you happen to know that Enoch prophesied of these things, for we have no account of it in the Bible? Where did you obtain your information? "I had the same gospel that Enoch had, and the same power of revelation, and the same spirit that he had, so that I was enabled to develop the same things, and to know precisely what Enoch prophesied about, and have given my testimony in relation to that matter."

But Joseph Smith, where did you get your information from? "I had just the same gospel that Enoch had, and the same that Jude had, and I also testified of the same things, and we all agree."

In tracing out this history we find it written that God was about to destroy the inhabitants of the earth with a flood. How did he make this known? "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." All flesh had corrupted its way before the Lord with the exception of a few. There was Noah, who was a man that feared God and worked righteousness, and had in his possession the gospel and the holy priesthood, and the Lord God communicated with him, and this he did by revelation; and told him to build an ark, to save himself and family from the flood. And he gave Noah the dimensions of the ark—how it was to be constructed and with what kind of materials. He also told him what kind of animals he was to bring into it; giving him instructions relating to the whole matter. How did you happen to know all this, Noah?

"I had the gospel, which is the power of God unto salvation, and it proved my salvation and the salvation of my family, and through it I was enabled to understand the designs and purposes of God and prepare for those great events about to take place on the earth."

We next come to old Abraham; and we find that the Lord talked with him. "And the Lord appeared unto him in the plains of Mamre; and he sat in the tent-door in the heat of the day." And the Lord talked with Abraham and with his wife Sarah, and told her she should have a child at a certain time. They had quite a long conversation. Sometimes the messenger that was sent to Abraham is called an angel and sometimes the Lord. Suffice it to say that the Lord did reveal himself and communicated his will unto him, and finally he tried and tested him in every variety of way.

"And it came to pass after these things that God did tempt Abraham; and said unto him, Abraham; and he said, behold, here I am. And he said, 'Take now thy son—thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.' In this manner the Lord tried Abraham."

The great principle I wish to keep before your minds is, that men in those different ages of the world did have a knowledge of God, and they obtained it through revelation and a knowledge of the gospel. Through this Abraham obtained a knowledge of God—of his purposes and designs; and there was no other way in which he could have a knowledge of God only in the way here specified; and hence the gospel to Abraham was a principle wherein the righteousness of God was revealed from faith to faith, and it was to him as much the power of God unto salvation as it was in the days of Jesus Christ and the Apostles, or any other day.

Jesus, in speaking of Abraham says, "Your father Abraham rejoiced to see my day; and he saw it and was glad."

Then, Abraham, you saw the day of the Son of God and was glad, some two thousand years before the dawn of that day burst upon the earth. How did you happen to see it? Was it not enough for you to know that God spoke to you and gave you certain great and glorious promises concerning your seed? No, you must actually penetrate events that should transpire in after ages. How did you know all this? "By the gospel." Do you mean to say that you, too, had the gospel?

"Yes, for life and immortality are brought to light by the gospel, and the gospel is the power of God unto salvation to every one that believeth, and therein is the righteousness of God revealed from faith to faith, and whoever knows anything about life and immortality, and the power of God must know something about the gospel of salvation."

"Well," say some, "We would really like a little more testimony from the Bible on this subject, for we have great confidence in the Bible." You shall have it. What does Paul say? "And the scriptures, foreseeing that God would justify the heathen through faith, preached the gospel before unto Abraham, saying, 'In thee shall all nations be blessed.' So then they which be of faith are blessed with faithful Abraham."

Then Abraham had the gospel preached to him and so had Melchizedec. "How do you prove that?" Paul says, speaking of this ancient king of Salem, that he was "made like