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"ALL THINGS MADE OF NOTHING."

BY THOMAS WILLIAMS, a Welsh Bard and Astronomer.—[TUNE—"Derry Down."] Hark! hark to a story that's very surprising,

A story beginning and ending in nothing—
Nothing all through and on nothing 'tis founded,
And nothing 'tis worth if it be confounded.

CHORUS.—Very strange! strange, very strange.

Old England and Wales with all their rich treasures,
Were made out of 'nothing'—their weights and their measures;

America, Africa, Europe and Asia
Were all made of 'nothing' in every minifia.

Very strange, &c.

The herbs and the flowrets with their variations
Were made out of 'nothing'—yea all vegetation;
Of 'nothing' the trees small and large were created
Ere a "mill or a church" or their plans designated.

Very strange, &c.

Of 'nothing' were made things too numerous to mention,
All reptiles that creep o'er the earth's vast extension;
The birds in the air, and the beasts in their regions;
The leopards,—the tigers,—the bears and the lions.

Very strange, &c.

The sun that illumines in beauty and splendor,
Of 'nothing' were made, and the moon over yonder,
And also the stars with their perihellions
And all their inhabitants,—millions of millions.

Very strange, &c.

The rivers of waters, the lakes and the oceans,
Of 'nothing' were made, in their various locations,
And all living things in these watery regions—
The fishes of all kinds in numerous legions.

Very strange, &c.

This is a material—Is it not a wonder?
Lo! 'nothing' has fill'd all space, over and under
The worlds that are visible above here and yonder,
And yet there is 'nothing' enough in remainder.

Very strange, &c.

Whoever has 'nothing' to his lot and portion,
The same has got everything in his possession;
For 'nothing' is great beyond comprehension
And small and invisible without extension.

Very strange, &c.

Translated by WM. LEWIS.

DISCOURSE

By Elder JOHN TAYLOR, Tabernacle, Nov. 13, 1859.

[REPORTED BY J. V. LONG.]

In rising before a congregation of Saints I generally feel as though I want to say something that will be for the benefit of my brethren and sisters; something that will be of some real practical use, is, in my opinion, what we want; but to talk about abstract theories, idealities and things that have not much substance or reality in them, I do not think is of much use to anybody. In regard to the gospel of Jesus Christ it is so great, so extensive, so comprehensive, so deep, so high and so various that it is almost impossible for a person to present anything that is wrong. A man can never speak upon anything that is wrong, so long as he confines himself to the limits of truth.

In relation to our present position, the things with which we are surrounded, the prospects that lie before us, and our hopes, cares and anxieties; these are things that operate upon our minds, or that ought to have some influence with us. For instance, I am an Elder in Israel, so are many of you, and we all profess to be Saints, nearly the whole of this congregation. Now the question is, what is it to be a Saint? And how far am I, and how far are you fulfilling the obligations that devolve upon us, as Saints of God, as Elders in Israel, as fathers of families and mothers of families? Let us ask ourselves these questions. Are we performing our various duties in building up the kingdom of God, in rolling forth his work upon the earth? And what are we doing to bring about the latter day glory? Which of our acts tends to this? Do any of them, or do all of them? And what is really our position? These are things that it is well for us to weigh, consider and find out the real responsibilities that are resting upon us.

Why did I become a Mormon? And why did we all become Mormons? We should say because we believed Mormonism to be true. What is truth? and what part of it did we believe? In this case we should say all of it. What did we embrace Mormonism for? It certainly was not to profess religion in order that we might have the honor of men, for there was nothing of that associated with it. We had to endure considerable reproach, and have our names cast out as evil, and to associate with a people that were universally despised; and so they are now, but we have got along with it so that we now care nothing about it. Now there is, or ought to be a reality about it. So far as I am personally concerned, if any one wants to know why I became a Mormon, I will answer, because I considered that I was an intelligent, rational being, that I had to do with eternity as well as

time, and having to do with both, I wanted to act in that way that I could secure the approbation of my Father in heaven, that I might be prepared to enter into a better, purer and more exalted state of being, in the eternal world. These were some of the first thoughts and sentiments that governed my mind.

In the next place I was called upon to be an Elder. What was my object then? It was to obey the truth and teach others that they might have the same blessings that I possessed. I presume you felt so too, and rejoiced that you knew something of the life to come, that your hope bloomed with immortality and eternal life; and when you were ordained you tried to magnify that calling and priesthood. You were mobbed, persecuted and afflicted, and passed through scenes of difficulty, privation and trial, which you endured patiently and joyfully, knowing it was from the Lord and intended for your good, and you were trying to obtain salvation in the eternal worlds.

Many of you have passed through affliction of various kinds. If it was an affliction to be robbed of your property—if it was a trial to be robbed of your good name, you have endured that, and passed through it. What did you do it for, and why did you endure it? Just for the same reason that the ancient Saints did. I never read in the Bible, nor any where else, of the Saints having any other kind of treatment than that which you have received.

When I embraced the gospel I expected to have my name cast out as evil; I expected to be persecuted and to be mobbed, and if necessary to lay down my life, and I have come pretty near it a number of times. But this was nothing particularly new, for I had learned before I was a Mormon that there was an antagonism between truth and error, purity and iniquity, that the righteous always were persecuted, and that many of the ministers of Jesus had been called to lay their lives down for their religion, and I never expect to see anything different, and my feelings and ideas are precisely the same on this subject as they were twenty years ago. There is still that same spirit of antagonism existing between truth and error that there was then. Let a man join this Church, I don't care how honorable he is, the moment he does that man will be despised as sure as Jesus was. Has he injured anybody? No, he was probably a good man, and esteemed by his neighbors and continued so, but when he became a servant of God, the powers of darkness were let loose upon him, men began to persecute him and speak evil of him, and his name was cast out as evil. This is the lot of every man that receives the truth, I don't care where he comes from. In the United States, England, Ireland, Scotland, Wales, France, Switzerland, Germany or any part of the world, you will find the same spirit existing, and if you were to ask our persecutors they could not tell you the cause of their doing it. But although they cannot explain the cause yet it is "God damn the Mormons." Ask them, have they injured you? No, they have not. Have they taken anything from you or robbed you of your liberty? No, they have not; but still it is "God damn the Mormons," and the simple reason why they cannot tell the cause is because they do not know by what spirit they are governed and controlled. If they knew by what spirit they were governed they would know why they are constantly using their influence against the workers of righteousness. You may go back to the apostolic dispensation, take Peter, James and John, and inquire who interfered with them before they became Christians, while they were fishermen? and supposing they had a knock down about the separation and division of the fish, no matter they were all one, they were of the world, all pulling in the same net, one with the world. After a while they became Christians, and then they were persecuted from city to city, from state to state, and their names were cast out as evil. Take Jesus for example; what harm did he do? He healed the sick, opened the eyes of the blind and unstopped the ears of the deaf. He found some rascals in the Temple, it is true, and took a whip and drove them out, and said "It is written, my house shall be a house of prayer, and you have made it a den of thieves." This, of course, made a disturbance. Jesus amazed them by teaching them good principles, by telling them of their evils, exposing their iniquities and telling them that they were whited walls and painted sepulchres, but it was the truth, they did not wish to hear it, they loved darkness rather than light; that was the kind of feeling, and state of things then, and it is the same now; truth has precisely the same effect now that it had then, and I presume it always will have. And if they will have done these things in the green tree what will they do in the dry?

A good man is willing to have his deeds brought to light; he don't care how big a light it is, he is willing to say "if there is any wickedness in me, search me and let it be seen." But not so with many of the religious professors and hypocrites of the present day; like the ancient Pharisees, those modern se-

pulchres, the moment you open them, they are discovered to be filled with nothing but rottenness and dead men's bones. And these whited walls are the same; there is the same hypocrisy, and whenever you examine them there is nothing but rottenness and corruption. They might as well complain of the sun shining as to complain of the establishment and spread of truth. The workers of iniquity love darkness rather than light, because their deeds are evil; if the evil did not exist, the light could not make it manifest; all the harm we have ever done the world is to tell them the truth as God has revealed it, and seek to make them happy; for doing this we have been persecuted and expect it.

Peter in speaking of this subject said: Beloved, think it not strange, concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.—1 Peter, 4 chap. 12 and 13 verses. He might just as well have told them that it would be so, so long as there was a God in heaven, and a devil in hell; and it is absolutely necessary that it should be so. Concerning these matters I do not have any trouble. What if we have to suffer affliction! We came here for that purpose; we came in order that we might be purified; and this is intended to give us a knowledge of God, of our weakness and strength; of our corruptions, and to develop the evils that are within us, to give us a knowledge of eternal life, that we may be enabled to overcome all evil and be exalted to thrones of power and glory. Hence when people talk to me about being severely tried, I have to inform them that I do not know much about it; I feel however to sympathize with others. It is very natural for a man to say why am I placed in such a position? Why have I to grapple with these things, with these afflictions?

So far as I am personally concerned, I am here as a candidate for eternity, for heaven and for happiness. I want to secure by my acts a peace in another world that will impart that happiness and bliss for which I am seeking. If I am driven with my brethren, as I have been, I ask myself what is the meaning of it. If I have to pass through afflictions, I wish them to be sanctified to my good. If I had nothing to do, and you had nothing to do but to sit and sing ourselves away to everlasting bliss, as the Methodists and others do, it would be very easy. Why the Lord could easily remove these afflictions, but he has not a mind to do it.

We read about the patience of Job, but I do not think he was a very patient man; probably he was sometimes, in some things, and in some things he was not. He cursed the day he was born, and wished the light had never shone upon him. He was a good man, according to his own account. It was said by some that his afflictions came because of his iniquities, but nobody was found to say and show what they were. It appears that the Gods had a council or conference together, and the devil appeared amongst them. "And the Lord said unto satan, whence comest thou? Then satan answered the Lord, and said, 'from going to and fro in the earth, and walking up and down in it.'" and the Lord said unto satan, "hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil?"—[Job, chap. 1, verses 7 & 8.]

It appears from this that he was a man such as we ought to be, one that feared God and acted for eternity, and that he eschewed all evil. We are told still further that the devil complained that the Lord had set a hedge round about him so that it was next to impossible to touch him, but promised that if he would take that away and let him have a rap at him that his faith in God would be shaken. From this same chapter we learn that the Lord said he could have a chance, that he might try Job and see how he would act. I have no doubt but the devil chuckled over Job, and determined to destroy him and his family, and he went to work, and gathered together the lightning, knocked down the house where the children of Job were assembled and killed them all. Then he stirred up the Sabaeans who stole his oxen and asses; and the Chaldeans who stole his camels and slew his servants, and the servants of Job came in one after another and told him the news, and each messenger said, "And I only escaped alone to tell thee."

What was the reason? The hedge was taken away, and satan was allowed to do with him just what he saw proper, only to spare his life. What did Job say? He is reported to have said a great deal, but he was probably more patient than many of us would have been, for he said, after the report of all his misfortunes, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." He did not say it was the damned Gentiles and Sabaeans or Philistines that had done these things.

If I had cattle, houses and possessions the

Lord gave them to me, and he has the right to take them away. If I have any of the blessings of this life I received them from the Lord; it was the Almighty that gave them to me, and if they are taken away I ought to say with Job, "The Lord gave, and the Lord taketh away; blessed be the name of the Lord." Was not that a good feeling that Job possessed? and do you not think we should have similar feelings? I don't think that these damned gentiles, as some of you term them, have so much to do with it as you suppose; they are servants to whom they yield themselves servants to obey, and therefore I do not think you ought to blame so much as you do, for they are under an influence that they cannot resist, and are merely doing the will of their father. They calumniate you, and they lie, as you say, like the devil. But bless you they cannot help it, and the Lord permits it to be so; they cannot do any more than they are permitted to do. It is just as the scriptures say, "The wrath of man shall praise me, and the remainder of wrath I will restrain, and I will put in order and accomplish my purpose upon the earth." Now if it was not the Sabaeans, the Philistines and the lightning that did all this to Job, I do not think it is the Missourians, but it is their father who is—where? [Laughter.] We ought not to complain of our position I think; I do not want to complain; I never have felt a spirit of ault-finding or complaining.

From what I have quoted from the Book of Mormon you discover that the devil was accustomed in those days to appear before the Lord, as he has done in these last days, and I can assure you that he has been above once. In regard to Job he said, "I have tried him, and only let me touch his body; skin for skin, all that a man hath will he give for his life." "Well," says the Lord, "he is in your hands, only you shall spare his life." The devil then smote him with boils, and Job began to curse things around him, and it appears that the devil was pretty near right about it.

But Job would not deny his God. He was firm in his integrity, and he possessed the spirit of revelation, had a right kind of belief in God, in futurity, and was submissive to the will of the Almighty. It is said that he got mad, and who would not be? I do not know that the Lord would be displeased with a man for getting mad when the devil was let loose upon him; at any rate, we are informed that "In all this Job sinned not."

I remember hearing a woman say in Missouri, "I'll be damned if I will stand it any longer, for this is the fifth house the mob have burned down for me in less than two years." Job did not feel so; he was indeed severely tried, but when he came down to sober reflection, he said in his heart, "The Sabaeans may take my asses, and the Chaldeans may fall upon my servants and kill them, and steal my sheep, and my house be thrown down with the storm, and I may lie in the ashes, and men that I would not associate with the dogs of my flocks, may wear away my life, and my body may go to dust, yet though worms prey upon it, yet in my flesh shall I see God; naked I came into the world and naked I shall go out; blessed be the name of the Lord." Was not this a good feeling to manifest? Let us try to imitate it, and acknowledge the chastening rod of the Almighty.

Now I will consider the character of Jesus for a short time. I will take him for an example and ask why he was persecuted and afflicted? Why was he put to death? We are told by the apostle that it was necessary for him, of whom are all things, to make the captain of their salvation perfect through suffering. It was absolutely necessary that he should pass through this state, and be subject to all the weaknesses of the flesh, that he should also be subjected to the buffetings of satan the same as we are, and pass through all the trials incident to humanity, and thereby comprehend the weakness and the true character of human nature, with all its faults and foibles, that we might have a faithful High Priest that would know how to deliver those that are tempted, and hence one of the apostles, in speaking of him, says, "For we have not a High Priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4th chap., 15th verse.

Here then we find the reason why he was tempted and afflicted. He stood at the head of that dispensation, and came to atone for the transgressions of men, to stand at the head as the Savior of men.

It was necessary that he should have a body like ours, and be made subject to all the weaknesses of the flesh, that the devil should be let loose upon him, and that he should be tried like other men. Then again, in Gethsemane, he was left alone, and so great was the struggle that, we are told, he sweat, as it were, great drops of blood. In the great day when he was about to sacrifice his life, he said,—"My God, my God, why hast thou forsaken me?" He has passed through all this, and when he sees you passing through these trials and afflictions, he knows how to feel towards