

know about it? You talk to a blind man about colors, and ask him to tell the difference between red and white, black and blue, and he would tell you perhaps that one was long and the other short, that one was light and the other heavy. He could not describe, nor his sense comprehend it. Jesus said a man could not see the kingdom of God unless he was born of the spirit. Did He speak the truth? I think He did. And when you were born again of the water and of the spirit you saw and you entered into the kingdom of God, and things that you were ignorant of before, you then comprehended. Many of you felt a good deal like the blind man spoken of in the scriptures after he had been healed by our Savior. The scribes and pharisees, a learned and very holy body of men,—spoke to his father saying "give God the glory, for we know that this man is a sinner." They knew that Jesus was an imposter, a deceiver, a false prophet, a blasphemer, and that he cast out devils through Beelzebub, the prince of devils, and that He was one of the wickedest, meanest cursers in existence. "Give God the glory," said they, "for we know this man is a sinner." The father of him who had been healed of his blindness said, "whether he is a sinner I know not; but this I do know, that whereas this my son was once blind and now he sees." Now a great many of you here are very much deluded in the estimation of the philosophers, wise men and priests of the world; but if you do not comprehend the philosophy of the whole matter, one thing you all know,—that once you were blind but now you see. You understood that years ago and you understand it to-day, and no man can deprive you of that knowledge, or strip you of that information. No man can rob you of that light: it is the gift of God, it emanates from Jehovah, and no man can take it away, or reason or legislate it away; it is an eternal principle, emanating from God, and that is something the worldly-wise, and great, know nothing about. You who are here to-day, who have obeyed this gospel, are witnesses of the truth of which I speak; I am a witness and I bear witness to it.

We are told that Jesus said on a certain occasion to His disciples, "It is necessary that I go away, for if I go not away the Comforter will not come. If I go away I will send you a Comforter, which is the Holy Ghost." What will it do for you? It will lead you into all truth so that you will see eye to eye and comprehend the purposes of God; you will march in line; you will be under one instructor; you will have one Lord, one faith, one baptism; one God who is in all and through all, will inspire and guide and dictate you; you will not be split up and divided as the sectarians are,—every man taking his own course,—every man for himself and the devil for the whole; it will not be setting up human intellect above the intelligence and inspiration of the Almighty. Instead of this all will bow to the dictates of Jehovah; the aspiration of every heart will be "O, God, thou that rulest in the heavens; O thou Supreme Governor of the universe, that created all things and controls all things, impart to me a small moiety of Thy wisdom! Inspire me with a little of that intelligence that dwells in Thy bosom! Give me a little of Thy Holy Spirit that I may comprehend Thee and Thy laws and walk in obedience to Thy commands!" This will be the feeling of that individual. O God, teach me the paths of life and then give me power to walk in them!

Jesus told them they should have the Holy Ghost, the Comforter, the Spirit should bring things past to their remembrance, it should enable them to comprehend something about the world and why it was organized and by whom; why man was placed upon it; what the position of the human family is in relation to the present, past and future; find out what God's dealings had been with the human family in ages gone and past, and His designs in relation to the world. Then it should unfold things to come, it should draw back the curtain of futurity and by the inspiration and intelligence of that Spirit which proceeds from God, it should grasp the future. It should comprehend the destiny of the human family, and by the revelations which God should communicate, make known the life to come in the eternal worlds. This is the kind of thing that the everlasting gospel communicates and it is the revelation of God to man. But the world, as I said before, know not the things of God, and they cannot comprehend them.

I have had it asked me by philosophers, "Is this the only way you propose to ameliorate the condition of the human family,—faith in the Lord Jesus Christ, baptism for the remission of sins and the laying on of hands for the reception of the Holy Ghost?" Yes, that is God's way of doing it; that is the way He has pointed out. I remember, on one occasion, being in the city of Paris, and a gentleman came to me to enquire concerning the gospel. He was associated with a system of socialism, very common in France, called Jeareanism. A company of them went to Nauvoo after we left. This gentleman was a philosopher, and the society was trying to carry out its philosophy in France, and they aimed to bring about the Millennium. They never prayed to God they were going to do it by human intelligence. This gentleman, whose name was Krolkrosky, called upon me, when after a lengthy conversation on the principles of our faith, said he, referring to faith, repentance, baptism and the laying on of hands for the reception of the Holy Ghost, the first principles of our gospel: "Is

this all you propose to ameliorate the condition of the world?" "Yes," He answered, "I hope you will succeed, but I am afraid you will not." "Permit me," I said, "to draw your attention to one or two things. I am a religionist." "Yes," I profess to have had revelation from God; you do not." "That is so," said he. "You have sent out to Nauvoo a number of your most intellectual men, well provided with means of every kind and with talent of the first order. Now what is the result? They have gone to a place that we have deserted; they found houses built, gardens and farms enclosed, nothing to do but to take possession of them?" "Yes. They found buildings of all kinds, public and private, in which they could live and congregate." "Yes. Was there ever a people better situated in regard to testing your natural philosophy? You could not have hit upon a better place. It is a fertile country, on the banks of the most magnificent stream in the United States,—the Mississippi. Houses built, gardens made, fields enclosed and cultivated. You have wise men among you,—the wisest, the *creme de la creme* of your society, yet with all this and the favorable circumstances under which your people commenced there, what have you done? Every time that I take up a paper of yours the cry from there is: 'Send us means; we want means; we are in difficulty; we want more money.' This is their eternal cry, is it not?" "Yes." "Now," said I, "on the other hand, we left our farms, houses, gardens, fields, orchards, and everything we had, except what we took along in the shape of food, seeds, farming utensils, wagons, carts, and we wandered for from ten to fifteen hundred miles, with hand-carts, ox teams and any way we could, and settled, finally, among the red savages of the forest. We had no fields to go to and no houses built; when we went there it was a desert,—a howling wilderness, and the natives with which we were surrounded were as savage as the country itself. Now then, what is the result? We have only been there a few years, but what are we doing? We are sending money to bring in our emigration; we are sending hundreds of thousands of dollars, and have expended half a million a year in teams to bring in our poor from the nations. But what of you wise men who know not God, and think you know better than He does, what are you doing,—you philosophers, intelligent men and philanthropists? Crying out eternally, 'Send us help.' Which is the best?" Said he, "Mr. Taylor, I have nothing to say."

We care nothing about the opinions of men, let them look upon us as they may. We can say as the old apostle said "we are living epistles, known and read of all men." Judge us by our works. Do thieves, renegades, blacklegs and corrupt men accomplish the work done here? Where are your gentle associations? Here we have a magnificent city called Corinne, instituted by you gentlemen gentiles here. What a magnificent place it is! It looks as if topet had been spewed out to people it with *Honorable American citizens!* Yet these men will prate to us about morality, the poor miserable curses! O, shame, if thou hadst any blood in thy body, thou wouldst blush for very shame at the transactions of this world in which we live.

But we believe in God, and you Latter-day Saints, your religion is as true as it was ten, twenty, thirty or eighteen hundred or six thousand years ago. It has not changed, and I do not think that it will. It is everlasting; it is eternal in its nature and its consequences, and whether other men know what they are doing or not we do. If others do not attend to eternity we do; if others know nothing about God we do, and we know where we are going and how we are going. God has pointed out to us the path, and we intend to walk in it in spite of all the powers of earth and hell.

God has taught us the relationship that should exist between us and the eternal worlds. That is a thing that is very much found fault with. He has unveiled the future to us and told us that man is not made for here alone, and then to die and rot and be forgotten, or to sing himself away somewhere beyond the bounds of time and space where nobody ever was nor ever will be. We have been taught something different from that. We are aiming at eternal exaltation, at thrones, principalities and powers in the eternal worlds. Being made in the image of God, male and female, and having had developed to us the laws of this life and the laws of the life to come, we take the privilege of walking according to these laws, despite the ideas and notions of men.

Who is there among the men of the world who know anything about the future? I know how it was with me, and how it was with you, Jew, gentile, Mormon, everybody. What was it? If you applied to the priesthood of the day to be married the priest told you he joined you in the holy bonds of matrimony until death. And what then? You had to find out the rest by your own ingenuity. No matter about the future. Is that all man was made for,—to live, marry and die,—and nothing pertaining to the future? Is man made in the image of God? Is God our Father? Is there a heaven above? Is there an eternity before us, and are we to prepare ourselves for it or not? We take the liberty of following the counsel of Jehovah, revealed to us in relation to it.

What man has a claim upon his wife in eternity? It is true that some of the writ-

ers of the yellow-backed literature have a philosophy a little in advance of the priests of the day. Some of them do tell us about eternal unions. They expect to be married here and hereafter. They know nothing about it, still they are in advance of the clergy. They follow the instincts of nature, and nature unperturbed looks forward to a reunion. We are not governed by opinion in these matters. God has revealed the principle, and our wives are sealed to us for time and eternity. When we get through with this life we expect to be associated in the next, and therefore we pursue the course that we do, and no power this side of hell, nor there either, can stop it.

Our course is onward. The Lord has revealed to us the pearl of great price. We have sacrificed everything that the world calls good to purchase it; we are in possession and we will not part with it for worlds. We fear not men, who can kill the body," as Jesus said; and after that there is no more that they can do. We fear God who is able to cast both soul and body into hell. Yea, we fear him!

We make our covenants, then, for eternity, because the gospel is an everlasting gospel. Every truth that ever did exist is everlasting. Man is an eternal being; his body is eternal. It may die and slumber, but it will burst the barriers of the tomb and come forth in the resurrection of the just. I know that some of our wise men, even some among us, profess to think that these things are only folly. However I look at them different. I believe the Bible, I believe in the revelations of God and in the manifestations of the spirit of God. I would rather possess the feeling that Job had when he was afflicted, cast out, oppressed and despoiled, when he lay scraping himself with a potsherd, wallowing in ashes, than the proud and lofty folly that dwells in the heart of the unbeliever and scorner. Said Job, "I know that my Redeemer lives, and that He shall stand in the latter days upon the earth; and though after my skin worms destroy this body yet in my flesh shall I see God; whom I shall see for myself and mine eyes shall behold, not for another; and though worms destroy this body, yet in my flesh shall I see God." Those were his feelings. This transpired in the "dark ages," when men did not know so much about electricity, locomotives and a few other scientific discoveries, as they do in this enlightened age. I also read in the sayings of the prophets, given under the inspiration of the Almighty, that, "the dead, small and great, shall rise, and that bone shall be joined to its bone, sinew to sinew, and they became a living army before God." I knew a man, whom many of you knew, who built a tomb for himself in the city of Nauvoo. His name was Joseph Smith, and many of you heard him say what I shall now relate. Said he, "I expect when the time of the resurrection comes to rise up in my tomb there, and strike hands with my brethren with my father and with my mother, and hail the day when we shall burst from the barriers of the tomb and awake to immortal life." Have you never heard him talk thus? I have. Shall we reject from our belief the glorious principles of eternity,—the resurrection of the just! Says John, when wrapt in prophetic vision, and clothed upon with the spirit and power of God and the revelations of Jehovah, "I saw the dead, small and great, stand before God; and the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them, and all nations stood before God."

I want a part in the resurrection. The angel said, "Blessed and holy is he who has part in the first resurrection." I want to have part in the first resurrection. It is that which leads me to hope. It is that hope which buoy me up under difficulties and sustains me while passing through tribulation, for I know as well as Job knew that my "Redeemer lives, and that He shall stand in the latter day upon the earth," and I know that I shall stand upon it with him. I therefore bear this testimony.

Allow me to quote a little scripture. You know that there is a saying, by one of the apostles, that Jesus was a priest for ever after the order of Melchizedec; and speaking further of this Melchizedec, the apostle says he was "without father, without mother, without decent, having neither beginning of days nor end of years." A very singular sort of man was he not? Did you ever see a man like that? We are told that Jesus was a priest for ever after the order of Melchizedec. Now, there never was a man without father or mother but this refers to His priesthood that was without beginning of days or end of years, and Jesus had the same kind of priesthood that Melchizedec had.

Now we talk about the everlasting gospel, and we will go back to some of these dark ages referred to. The Melchizedec priesthood holds the mysteries of the revelations of God. Wherever that priesthood exists there also exists a knowledge of the laws of God, and wherever the gospel has existed there has always been revelation; and where there has been no revelation there never has been the true gospel. Let us go back to those times; we find that the gospel was preached unto Abraham, and that Melchizedec was the man to whom Abraham paid tithes, and that Melchizedec blessed him. Paul tells us "Verily the less is blessed of the better." Now Abraham had the gospel and Melchizedec had it, and the law was added because of transgression;

and by and by, when Jesus came, He was a priest for ever after the order of Melchizedec, and he restored the gospel, and consequently revelations, the opening of the heavens and the manifestation of the power of God; and whenever the gospel has existed, in any age of the world these same manifestations have existed with it; and whenever these have not been upon the earth there has been no gospel. The gospel is the power of God unto salvation to every one that believes, for there is no righteousness of God revealed from faith to faith.

In addition to Melchizedec, the Bible also mentions a man called Moses, and he had the gospel, for Paul tells us "That he preached it to the children of Israel in the wilderness, but that it profited them nothing, not being mixed with faith." There was another man called Elijah, that we read of in the Bible. He was one of those fanatics who believe in revelation, and he had the gospel. We come down to the time that Jesus was here on the earth; and on one occasion we read that he was on the mount with three of his disciples, Peter, James and John, and Jesus was transfigured before them. And Peter said "Master it is good for us to be here, let us make three tabernacles, one for thee, one for Moses and one for Elias." What? Was Moses, that old fellow who led the children of Israel from Egypt, there? That shows that he had the everlasting gospel and priesthood; and having got rid of the affairs of this world he returned to minister to Jesus when he was on the earth. Was Elias there too? So Peter said. What was he doing there? He died long before, but having held the everlasting priesthood he lived again, and lives for ever more. We will go to another man. There are curious things in the Bible, if the people only believed them; but they do not and that is the trouble. I refer to John the beloved disciple. We are told that he was banished because he was a fanatic, I was going to say a Mormon, as John did not agree with the enlightenment, philosophy and intelligence that existed then. What did they do with him? They banished him and sent him to the Isle of Patmos; and compelled him to labor among the slaves in the lead mines; he was not fit for civilized society, but they could not deprive him of fellowship. While there with the Almighty he was carried away in the spirit, and that spirit manifested to him things past, for generations gone; things present—the condition of the churches that then existed; and also things to come—the world with all its myriads of inhabitants down to the winding up scene. He saw the dead—small and great, stand before God, and the books were opened; and another book was opened, called the Book of life; and he saw a hundred and forty-four thousand, and a number that no man can number, who sang a new song, and the glories of eternity, and the past present and future were unveiled before his vision. He saw the New Jerusalem descend from above, and the Zion from above meeting the Zion from below, and they were married and became one. He saw the end of the nations, and of the world. "Cloud-capped towers and gorgeous palaces were dissolved," and everything passed away. He gazed upon the whole; and a mighty angel stood before him, and he was about to bow down before him and to worship him. But the angel said: "Stop, do not worship me!" Why? Who are you? You are a glorious personage; you are filled with greatness, and surrounded by majesty, glory and power, and the visions of eternity seem to be at your command, for you have unfolded them to me. Will you not let me worship you?" "No." "Who are you?" "I am one of thy fellow-servants, the prophets, who kept the testimony of Jesus, and the word of God, while here upon the earth, and feared God and kept His commandments. Do not worship me, worship God." Said he: "I am one of those old fellows who was buffeted, persecuted and misrepresented just as you are; despised as you are by fools who knew nothing about God or eternity."

Well, now, we believe these things. We believe in a religion that will reach into eternity, that will bring us into connection with God. We believe that God has set up His kingdom on the earth; we believe and know that it will roll forth and spread and extend, that Zion will be built up, that the glory of God will rest upon it; that the arm of Jehovah will be made bare in its defence; that the power of God will be exerted in behalf of His people; that Zion will rise and shine, and that the glory of God will be manifested among His Saints. We know that this kingdom will grow and increase until the kingdoms of this world will become the kingdoms of our God and His Christ, and that He shall rule and reign for ever and ever. And we expect to join in the universal anthem, "Hosanna, Hosanna, for the Lord God omnipotent reigneth," and will reign until all enemies are under His feet.

God bless Israel. God bless all His Saints, and let the wrath of God be upon the enemies of Zion from this time henceforth and for ever, in the name of Jesus. Amen.

Died.

In this city, Aug. 25, 1870, William Burton, aged 72 years. He embraced the gospel in England in 1845; emigrated to Salt Lake city in 1852, and was respected by all who knew him.

Mill Star please copy.