

Abraham was: he was placed in other circumstances—he was going to be the deliverer of Israel from Egyptian bondage, and to lead them to that land which God had promised Abraham, and consequently he had to have direct communication with the Lord—revelation to guide him in the course that he should pursue in the work that he had to perform. The result was that after many revelations he took Israel out of Egypt, he brought them into the wilderness, he passed them through the Red Sea, and he went upon the mountain, conversed with God and received from him tables of stone written by his own hand for the guidance of the people, and was under the direction of the Almighty in all his moves. He built an ark, not according to his own judgment or wisdom, not according to anything that he read of in the Bible; nor according to any previous revelation or communication; but the Lord told him to see "that he made all things according to the pattern that he had shown him in the mount," and he did so. And the people traveled on through that wilderness, and were there for forty years, a pillar of fire leading them by night and a cloud by day; and when that pillar of fire or cloud rested they rested, when it lifted up they moved, and followed its guidance. And Aaron went and ministered in the Tabernacle and approached before the Holy of Holies and all these sayings, doings and events that then transpired were under the immediate revelation, dictation and guidance of the Almighty. The Lord at that time desired to make of Israel a great nation, a kingdom of priests. They had the gospel preached unto them in the wilderness, so Paul tells us; but they were rebellious, wayward and stiffnecked. It was the design of the Almighty to lead them into the presence of God, that they might see him, as Moses did and as the seventy elders of Israel did, that they might converse with him and obtain intelligence from him, and be under his special guidance and direction; but they could not endure the gospel and therefore, we are told, "the law was added because of transgression." What was it added to? Why to the gospel. What was the gospel? A principle of revelation, it always was. It was the same gospel that Jesus had that was revealed to them. The Scriptures tell us that it brings life and immortality to light; and whenever in any age of the world, men had a knowledge of life and immortality, of the purposes of God and his future designs, and of the future estate of mankind it came through the gospel, for it is the gospel that brings life and immortality to light; and wherever the gospel exists there exists a knowledge of life and immortality; and wherever a knowledge of life and immortality does not exist the gospel does not exist. The children of Israel, then, were placed under the law—a schoolmaster, we are told, "a yoke that neither they nor their fathers were able to bear." This Peter tells us.

Then there were other prophets after Moses, appeared on the stage, such as Job, Elijah, Elisha, Isaiah, Jeremiah and many others, who had communication with God and received a knowledge of his will, and purposes, and prophesied under the inspiration of the Almighty and testified of events that should afterwards transpire. To these men we are indebted for the Bible, that is, for the Old and New Testament; to them and their revelations, to the communications that they had, the ministering of angels and the opening visions, and the unfolding of the purposes of God, and the various histories and dealings of God with the people; to them are we indebted for the Bible that we Christians of the present day talk so much about. To these men who made this Bible we are indebted for any knowledge that they had about God; and that gospel, we are told, brings life and immortality to light.

We are now sometimes told by people here, at this present day, that we have the Bible to go by. Indeed? We have the Bible, have we? Yes. Who made that Bible? Did the Christians? No, they did not. The early Christians had something to do with making the New Testament Scriptures, but not the Old Testament; and then, as I have told you heretofore, these men always had revelation given them, adapted to the peculiar circumstances in which they were placed. But you read the Bible through and you will find that the Scriptures that are given to us are simply an account of revelations, communications, prophecies and the ministering of angels and the power of God made manifest to the ancient people of God who had the gospel. What! Do you mean to say then, that all these men had the gospel? I most assuredly do, for without that they could not have had a knowledge of life and immortality. Did Abraham have it? Yes, if Paul told the truth he did. What does he mean when he says: "God, foreseeing that he would justify the heathen through faith, preached before the gospel unto Abraham?" What does he mean when he tells us about Moses and the children of Israel? Says he: We have the gospel preached unto us as well as they; but the word preached unto them did not profit them, not being mixed with faith in those who heard it; wherefore the law was added because of transgression." What was it added to? Why to the gospel, for they had the gospel before, and the law was added, not as a peculiar kind of a blessing, that some people speak of, but as a peculiar kind of a curse—the law of carnal commandments—"a yoke that we nor our fathers were able to bear."

And when Jesus came, what did he bring? Why, the gospel, and with that gospel light and revelation and communication with God, and ministering of angels and the gifts of tongues and healing and prophecy, and the power of God made manifest among the people as it was in former times. Life and immortality were again brought to light; the heavens were again unveiled, angels ministered to man, and they had a knowledge of things to come. The law was added because of transgression, and when the gospel came it came not to do away with the law or the prophets, but to fulfil them. It was not a law of carnal commandments and ordinances; but "the law of the spirit of life in Christ Jesus, which makes us free from the law of sin and death;" the law of the gospel whereby men were adopted into the family of God, and became "heirs of God and joint-heirs with Jesus Christ;" that "if we suffer with him," as he once said, "we shall also reign with him, that both may be glorified together." It was a thing that adopted them into the family of God and made them heirs of God and joint-heirs with Christ his son, and one of the principles of eternal life, and like all other revelations was adapted peculiarly to the position that they then occupied. It was called the gospel, and there was a priesthood connected with it, and what was that called? Why the Melchizedec priesthood. What did the Melchizedec priesthood do? It held the keys of the mysteries of the revelations of God. And who was Christ? He was a priest for ever after the order of Melchizedec. And what did he introduce? The gospel. And who was Melchizedec? A man that blessed Abraham we are told, and to whom Abraham paid tithes of all that he possessed; and Paul tells us that, "Verily the less is blessed of the greater;" and this Melchizedec was greater than Abraham was, although Abraham was the father of the faithful. What kind of a thing did Jesus introduce when he came? He introduced the gospel; he had the priesthood after the order of Melchizedec. What did Melchizedec have? Why the priesthood after the order of the Son of God, if you please. If Christ's priesthood was after his order, the Melchizedec priesthood must be after the order of the son of God. And if Christ introduced the gospel Melchizedec had the gospel, and Melchizedec blessed Abraham, and he had the gospel preached to him, so says the Bible that the Christians profess to believe in.

Well then, if this has been the way of God's dealing with the human family in all ages, it would seem that he would continue to deal with men on the same principle now.

John the Revelator speaks of a time when "an angel should fly in the midst of heaven, having the everlasting gospel to preach to those who dwell on the face of the earth, and to every nation, kindred, tongue and people, crying with a loud voice: 'Fear God and give glory to him, for the hour of his judgment is come.' Who was it that saw this? Why John on the Isle of Patmos. But didn't he have the gospel? Yes. But he saw that a certain power would arise that would make war against the Saints and overcome them, that they should be given into the hands of this power to a certain time. Then he tells us afterwards that, after all these events should have transpired, and all the apostasy and the rising of "Mystery Babylon," the "Mother of Harlots," and the abominations that should exist on the face of the earth, says he: "I saw another angel flying in the midst of heaven having the everlasting gospel to preach to them that dwell on the face of the earth." What do you mean by the everlasting gospel? Why the same gospel that Jesus taught, the same gospel that Abraham, Moses, Enoch and Adam had—that everlasting, eternal, unchangeable principle that brings men into relationship with their God, unveils the heavens and the purposes of God to the human family and leads them in the paths of life. "I saw another angel flying through the midst of heaven having the everlasting gospel to preach unto those who dwell on earth, to every nation, kindred, tongue and people, crying with a loud voice, Fear God and give glory to him for the hour of his judgment is come, and worship him that made the heaven, the earth the seas and the fountains of water." This was the declaration of John.

Now then, an event like this was to transpire; the everlasting gospel was again to be introduced to man upon the earth. Joseph Smith came forward telling us that an angel had administered to him, and had revealed unto him the principles of the gospel as they existed in former days, and that God was going to set his hand to work, in these last days, to accomplish his purposes and build up his kingdom; to introduce correct principles; to overturn error, evil, and corruption, and to establish his church and kingdom upon the earth. I have heard him talk about these things myself. I have heard him tell over and over again, to myself and others, the circumstances pertaining to these visions and the various ministrations of angels, and the development of the purposes of God towards the human family. And what does he do? Bring us something different? Yes, in many respects, but not different in regard to our connection with God. Different as regards the age in which we live, and the circumstances with which he was surrounded; but not different as it regards bringing men to a knowledge of God. He taught

precisely the same principles and doctrine and ordinances that were taught by Jesus and his disciples in their day. He organized apostles, he had prophets in his church; he told them that inasmuch as they would do right and keep his commandments they should have the gift of the Holy Ghost. He led them forth and baptized them, just as John and the disciples of Jesus did. He baptized them in the name of Jesus for the remission of their sins, and told them they should receive the Holy Ghost. He organized his church precisely upon those principles; but it was a different dispensation—"the dispensation of the fulness of times, when God would gather together all things in one," prophesied of by Paul. When his people should be gathered, as the Scriptures say, from the east, the west, the north and the south; when he would take "one of a city and two of a family and bring them to Zion and give them pastors after his own heart, that could feed them with knowledge and understanding." It was a dispensation to prepare the people for the events that should transpire on the face of the earth, that they might "no longer be led astray by the cunning craftiness of men whereby they lie in wait to deceive;" but be led by the spirit of revelation and brought into communication with God. Hence the people that I see before me to-day—the major part of this congregation and the people that inhabit this Territory, have been brought together under these auspices, by the preaching of the everlasting gospel, by being baptized in the name of Jesus for the remission of sins, having hands laid on them for the reception of the Holy Ghost; "and they have received of that Spirit, and they know for themselves of the truth that they have received, and consequently they cannot be twisted about by every wind of doctrine. They know and appreciate the truths they have received, and they have faith in God; for the gospel they have obeyed leads them to a knowledge of God, whom to know is life everlasting.

Now this is the position; it is just the same as they had in former days. The gospel that they had in any age of the world was to lead men to God; the gospel that we have, and that we have taught to you, is to lead you to God, to righteousness, to virtue, purity, integrity, to honor, to revelation, to a knowledge of the ways of God, and of his purposes pertaining to you and your families to your progenitors and your posterity; pertaining to this world and to that which is to come. It is a revelation adapted peculiarly to the position that we occupy in these last days. How very remarkable many scriptures are on these points, "I will take one of a city and two of a family." And what will you do with them? "I will bring them to Zion." And what will you do with them there? "I will give them pastors after my own heart that shall feed them with knowledge and understanding." Not with theories, ideas and uncertainties; not with the dogmas of men, but with the knowledge of God, with revelation, with an understanding of the principles of eternal truth." And this is why we are assembled here as we are on the present occasion. What shall we do then? We will live our religion and keep the commandments of God. Cultivate the spirit of revelation that you have, then, as the Scriptures said formerly, "As many as are called by the spirit of God are the sons of God." Another passage in speaking of certain individuals, tells them that they have received an unction from the Holy One and they know all things, being instructed and taught by the Spirit of eternal truth. This is what the Bible speaks of in former times, "And ye need not," says he, "that any man should teach you, save the Anointing that is within you, which is true and no lie." Let men feel the anointing of the Spirit of the Lord and that Spirit will lead them into all truth, will bring things past to their remembrance and it will show them things to come, as it did in former times.

I remember Joseph Smith speaking to me upward of thirty years ago. Says he: "Brother Taylor, you have received the Holy Ghost. Now follow his teachings and instructions. Sometimes it may lead you in a manner that may be contrary almost to your judgment. Never mind, follow his teachings, and if you do so, by and by it will become in you a principle of revelation, so that you will know all things as they transpire."

How does that agree with the other—"You have received an unction from the Holy One and I know all things, and need not that any man should teach you, save the Anointing which is within you, which is true and no lie?"

We have been taught and instructed in many principles that the world know nothing about and that we knew nothing about, and that Brother Young knew nothing about, nor Brother Joseph, nor the Twelve, that nobody knew anything about until God communicated it; and you, under the influence of that Spirit, know of a truth and rejoice in the truth, and the truth has made you free; and when you hear men talking about how bad they feel for you because of your fanaticism, what do you feel like? Say you: "Poor things, you do not know what you are doing. Preserve your pity or yourselves and your children; keep your high, exalted notions, if you have any, for we are satisfied with ourselves and our principles. We know in whom we have believed, and no power can overturn us. We have been baptized into one baptism, we have partaken of the same spirit; we are all built up together in the faith of the everlasting gospel, and our progress is onward, onward, onward, until the kingdoms of this world shall become the kingdoms of our God and his Christ, and he will reign with universal empire, until error and folly, and vanity, and corruption and wickedness of every kind will fall and dissolve before the rays of eternal truth which God has revealed, and which he will continue to reveal, until the Kingdom of God shall prevail and extend throughout the wide world. We are happy we live, and we rejoice in the blessings that we have received, and we pray our Heavenly Father to keep us faithful.

I will tell you the only thing I am afraid of about the Saints is that they will forget their God and that they will not live their religion; then again I have not that fear, because I know the generality of them will. I know this Kingdom will not be given into the hands of another people. I know that it will continue to progress and continue to increase in spite of all the powers of the adversary, in spite of every influence that exists now, or that ever

will exist on the face of this wide earth. God is our God, and he will bring off Israel triumphant.

May God help us to be faithful and to keep His commandments in the name of Jesus, Amen.

WM WILLES' NEW MORMON SONG BOOK, one hundred Songs, written to popular airs, besides recitations for Sunday Schools will be ready soon. Price 50 cents. d821w w61m

FOR SALE!

ITALIAN BEES! guaranteed in good condition.

Also, OHIO IMPROVED CHESTER WHITE, ENGLISH BARK HIRE and McGEE PIGS, at less than States prices. Send orders for bees as soon as possible to R. L. Campbell, Salt Lake City, or to the undersigned, as I contemplate going East in February. For particulars apply to WM. D. ROBERTS, Provo City, Utah Co. s81 w41 tf

NOTICE!

TO WHOM IT MAY CONCERN. That cash entry No. 2527, for the Townsite of Washington, Washington County, Utah Territory, made February 10, 1872, embracing the West 1/2 of Sec. 14, the N W 1/4 of the N E 1/4 of Sec. 14, and the S W 1/4 of the S E 1/4 of Sec. 11, Township 42 South of Range 15 West, containing 40 acres, has been made in trust for the inhabitants thereof and is now ready to be disposed of in lots to any person or persons entitled thereto. All persons claiming to be owners or possessors of any portion of said entry will take due notice and make the application as provided in the statutes of Utah.

Salt Lake City, Feb. 10, 1872. w23m WM. SNOW, Probate Judge.

NOTICE!

TO WHOM IT MAY CONCERN. That cash entry No. 2526 for the Townsite of Harrisburg, Washington County, Utah Territory, made February 10, 1872, embracing the S W 1/4 of the N E 1/4 and S E 1/4 of the N W 1/4 and the N E 1/4 of the S W 1/4 of Sec. 23, Township 41, South of Range 14 West, containing 120 acres, has been made in trust for the inhabitants thereof and is now ready to be disposed of in lots to any person or persons entitled thereto. All persons claiming to be owners or possessors of any portion of said entry will take due notice and make the application as provided in the statutes of Utah.

Salt Lake City, Feb. 10, 1872. w32m WM. SNOW, Probate Judge.

SALT LAKE IRON WORKS!

ONE BLOCK SOUTH OF DEPOT.
E. T. MUMFORD, PROPRIETOR.
C. B. HAWLEY, Superint't
The Only Complete Works in Utah!
Iron and Brass Foundries, Machine and Fitting Shop, Blacksmith Shop, Pattern Shop.
Filling Orders for all kinds of Gearing, Machinery, or Repairs, with Accuracy and Dispatch. Cash Paid for Old Castings! w483m

J. M. JOELSON,
Dealer in
FURNITURE,
And Manufacturer of
Upholstery, Mattresses, &c.,
GROESBECK CORNER, Opposite the
WHITE HOUSE,
SALT LAKE CITY, UTAH.
w491tf

NOTICE

IS HEREBY GIVEN that I Daniel H. Wells, Mayor of Salt Lake City, U. T., did on the 21st day of November, 1871, enter in the Land Office at Salt Lake City, U. T., for the several use and benefit of the owners and inhabitants thereof the following described land, namely: Lots 1 and 2 and 3 1/2 of Sec. 30, all of Sec. 31, 8 1/2 of Sec. 32 T. 1, N. R. 1 E, also E 1/2 of Sec. 25, the E 1/2 of N E 1/4 S E 1/4, and Lots 3 and 4 in Sec. 35, all of Sec. 36, T. 1 N, R. 1 W, also Lots 1, 2, 3, 4 in Sec. 4, all of Sec. 5, all of Sec. 6, N 1/2 of Sec. 7, N 1/2 of N E 1/4, and N W 1/4 of Sec. 8 and Lot 5 in Sec. 9, T. 1 S R. 1 E, also all of Sec. 1 Lots 1 and 2 and the S E of N E 1/4 and E 1/2 of S E 1/4 of Sec. 2, the N E of N E 1/4 of Sec. 11 and N 1/2 of Sec. 12, T. 1 S R. 1 W, containing in all 5,730 acres and 45 hundredths.

Any person or persons having claims in the above survey of land will file the same with the Clerk of the County Court of Salt Lake County before the 21st day of May, 1872, as prescribed by law.

DANIEL H. WELLS, Mayor.
Salt Lake City, Nov. 24, 1871.

NOTICE,

TERRITORY OF UTAH, ss Ophir Precinct.
County of TOOELE, Demand \$70.
V. V. Hall against J. J. Laurian, T. Ollier, Jules Pierson.

To J. J. Laurian, T. Ollier, Jules Pierson Greeting:

You are hereby summoned to be and appear before me the undersigned at my Office in said precinct on the 10th day of April, 1872, at 10 o'clock, a. m., to answer a complaint filed against you by V. V. Hall, wherein he claims a judgment against you in the sum of seventy dollars for services performed by Peter Elmer and Louis Clarrissy and assigned to the plaintiff.

If you fail to appear judgment will be rendered against you by default, for the amount of the said demand with costs hereon.

Witness my hand this 27th day of February, 1872.

JOHN L. BLANC,
Justice of the Peace,
In and for Ophir Precinct, Tooele County.
w64w