

There are men, it is true, who profess from the little knowledge they have of earthly things, by a series of deductions, to be able to find out heavenly things, but there is a very material difference between the two. There is a philosophy of the earth and a philosophy of the heavens; the latter can unravel all mysteries pertaining to earth; but the philosophy of the earth can not enter into the mysteries of the king-

all the elements of nature possessed the same specific properties, affinities and capacity of combination that they do at present. Trees, shrubs, plants, flowers, birds, beasts, and men were all created as now. God's works are all perfect and governed by eternal laws. It reminds me of an infant; I can compare it to nothing else. The new-born child is perfectly oblivious to anything and everything about it, although marvellous in its organisation and in its structure. By and by it holds up its hands and discovers for the first time that it has a hand. It had it before, but a new light bursts upon the brain of the child, and it discovers it has a hand, and no doubt thinks it is wonderful wisdom in finding it out, just as some of our philosophers and men of science think it is in discovering the laws and properties of matter. But God made the child's hand, and it was in existence before the brain was capable of comprehending it. And so were all these things, about the discovery of which men boast so much. God made them and made them perfect. Yet men will boast that they know things that God never intended to reveal. They had been aided by the spirit of the Lord, and unless the principles had existed they never could have been found out, for no man could have originated them himself. All that man has ever done, with all his boasted intelligence, has been simply to comprehend or to feel a few of the principles of nature that always have existed, and that always will exist, for these things, and every principle of nature, is eternal. The gospel is also eternal. But where is there a man who understands anything? Who can unravel things? Who looks behind the scenes, and with the Gods? Who among the wise men, philosophers, divines, philanthropists, kings, rulers or authorities of the earth can comprehend God or His designs. If we can understand so imperfectly the laws of nature, which we are surrounded with, the privileges, the meaning, feeling, comparison and analyzing, what can we know beyond our vision, hearing or comprehension. We can read in the history of the past of the rise and fall of nations, of the downfall of thrones and of the de-

would lead us into all truth and show us
 things to come. **Jesus** in this message this vast crowd
 of people before me, to-day, went forth and
 bowed, in obedience, and they received that
 spirit, and they knew and do know that the
 gospel they had preached unto them came
 not in word only but in power and in the
 demonstration of the spirit, and that the
 Father had sent Him. You know
 and I know, that when you owned the
 gospel and had hands laid upon you for
 the reception of the Holy Ghost that you
 received it. Who else knows anything
 about it? Nobody. Do any of these strangers
 know? No. Jesus said to Nicodemus,
 "Except a man be born he can not see
 the kingdom of God." Then do you know
 about it? You talk to a blind man
 about colors, and ask him to tell the differ-
 ence 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 could not, what 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
 did not understand are now comprehended.
 Many of you felt good deep down
 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 man,—spoke to his father
 saying "give glory to thy glory for we know
 that Jesus is a sinner." They said that
 Jesus was an impostor, 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 wicked-
 est, meanest curses in existence. "Give God
 glory," they said. "We know that 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 how he sees." Now a
 great many of you here are very much de-
 fided in the estimation of the philosophers,
 the learned and pious men of the world,
 who do not comprehend the philosophy of

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. But now, after a few years, 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 are we doing? We are not doing, 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 are not talking about the opinions of men, we are looking upon us as they may be." 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 Cortes, instituted by the noblest of our monarchies here. What a magnificent place it is! It looks as if tophet has 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 you have any religion, and are not a laughing stock, 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 nothing about men and things, and 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

and that Melchizedec was the man to whom Abraham paid tithes, and that Melchizedec blessed him, and so on. I tell you, Verily the law was given by the Lord, and Abraham had the gospel and Melchizedec had the law, 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 preached the gospel, and consequently revelation came down from 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 the gospel has not existed, these manifestations have 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 Melchizedek, and he also mentions the law, and the gospel, and he also mentions the law, and 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, and he was a fanatic who believes in revelation, and he had the gospel. We come down to the

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