

## A FAREWELL.

Go, sun, since you must,  
The dusky evening lowers above our sky,  
Our sky which was so blue and sweetly fair;  
Night is not terrible that we should sigh,  
A little darkness we can surely bear;  
Will there not be more sunshine—by and by?

Go, rose, since you must,  
Flowerless and chill the Winter draweth nigh;  
Closed are the blithe and fragrant lips  
Which made  
All summer long perpetual melody,  
Cheerless we take our way, but not afraid;  
Will there not be more roses—by and by?

Go, love, since you must,  
Out of our pain we bid you as you fly;  
The momentary heaven the rainbow lit  
Was worth whole days of black and stormy sky;  
Shall we not see when the waves we sit,  
Your bright sail winning shoreward—by and by?

Go, life, since you must,  
Uncertain guest and whimsical ally!  
All questionless you came, unquestioned go;  
What does it mean to live, or what to die?  
Smiling, we watch you vanish, for we know  
Somewhere is nobler living—by and by.

## DISCOURSE

DELIVERED BY

PREST. JOHN TAYLOR,

IN 1877

Fourteenth Ward Assembly Rooms,  
on Sunday Afternoon, November 14, 1877.

REPORTED BY GEO. F. GIBBS.

There is something novel as well as interesting in the contemplation of the subject that has been referred to by Brother Folsom. The ideas entertained by the Latter-day Saints are different from those believed in by any other people upon the face of the earth; and there is a feeling and spirit resting upon the saints that is not known nor experienced among any other people. The way we have been led is very peculiar, and differs entirely from anything else that exists anywhere in the world. Our gathering together, the kind of Gospel that is preached, the disposition and feeling to build Temples, a strong impression that seems to rest upon all the people, is something in itself very remarkable.

Now in relation to our gathering, who is there anywhere else in the world that feel as the Latter-day Saints do? You do not find it anywhere, and nothing but the Spirit of God operating upon the minds of the people could have induced them to gather together as they have done. This spirit was imparted, as the Holy Ghost is, by the laying on of hands, though the medium of the priesthood. And this peculiarity seemed all the more striking at first, for as soon as the principle of the gathering was first preached, the people needed no convincing argument, for the Spirit of the Lord had revealed it to them, and they knew it was true. And it mattered not where people heard it, or in what language it was preached, they immediately had a strong, fervent desire to gather to Zion, to assemble with the Saints and worship with them. And however foolish many of us have acted since that time, yet these were the feelings that welled up in our bosoms; and they came because of certain principles having been developed through Joseph Smith. You that are acquainted with the history of Joseph Smith well know that in the Temple in Kirtland, among other visions, manifestations and administrations he received was one in which the prophet Moses appeared to him, who committed to him the keys of the gathering dispensation. It was he who led the exodus of Israel in former times, and like all other men who have held the holy Priesthood and have been faithful in the discharge of their duties, he not only administered in time but continues to minister in eternity. And holding the keys of this priesthood, he was the proper person to confer them upon the prophet Joseph; and on doing so, he told Joseph, that he had bestowed upon him "the keys of the gathering of Israel from the four parts of the earth and the lead-

ing of the Ten Tribes from the land of the north." And this was in fulfillment of a significant scripture which says "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him."

Hence, after men had been baptized for remission of sins, and had hands laid upon their heads for the reception of the Holy Ghost by those holding this priesthood and authority, of which this was one of the principles, they began immediately to have the feeling to gather to Zion. This has been spoken of by ancient men of God as one of the events of the latter days. One of the prophets referring to it says, "I will take you one of a city, and two of a family, and I will bring you to Zion. And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." It was through this principle and this ordination, with the spirit attending it, first conferred upon Joseph Smith and afterwards upon the believers of the gospel by obedience thereunto, through the administration of baptism and of the laying on of hands by the Elders, that brought the people together as they are today. Wherever this gospel has been preached, believed and obeyed, this desire to leave the lands of their nativity, to gather with the Saints, has been strongly manifested; and so strong has it been, that I have had men offer to bind themselves to my service for quite a length of time, or willing to do anything required of them, provided they could be assisted to the gathering place of the Saints. And it was to meet this universal want that the Perpetual Emigrating Fund was gotten up, which has been the means of bringing out to this country thousands of people, the majority of whom, perhaps, by their own exertions never could have accumulated the necessary amount of means to have brought themselves here; and as each one was required, after being assisted, to refund the amount received for this purpose, others could realize its benefits in like manner, and thus the fund became perpetual.

Temple building is another characteristic associated with this gospel that is in itself peculiar. We are here, as Jesus was, not to do our own will, but the will of Him who sent us; and, as he was, so we are expected to do and perform such things as may be required of us by the Almighty. This is really the position we occupy as Latter-day Saints, if we could fully comprehend the situation. There are certain powers and privileges, rights, immunities and blessings connected with this gospel that do not exist anywhere else, and this is one of them. We are told that the gospel brings life and immortality to light, and without it there is no correct knowledge of life and immortality. We did not understand either our own position, nor the position of the world; we could not comprehend anything of God, or the laws of God, or the laws of life, until we became acquainted with the gospel. Every good and every perfect gift proceeds from God, in whom there is no variableness or shadow of turning. And the world generally are ignorant of God. Why? Because we are told that no man knows the things of God but by the Spirit of God. And if they cannot obtain a knowledge of God only by the Spirit of God, unless they receive that Spirit they must remain ignorant of these principles. And it matters not what the learning, what the intelligence, what the research, the philosophy, or religion of man may be, the things of God cannot be comprehended, except through and by the Spirit and revelations of God. And this can only be obtained through obedience to the principles which God has and shall ordain, sanction and acknowledge. And hence, in these last times, he first communicated a knowledge of himself to Joseph Smith long ago, when he was quite young. Who in that day knew anything about God? Who had had any revelations from Him, or who knew anything in relation to the principles of life and salvation? If there were any persons I never heard of them, nor read of them, nor never met them. But when the Lord manifested himself to Joseph Smith, presenting to him his Son who was there also, saying, "This is my beloved Son, hear ye him;" he then knew that God lived; and he was not dependent upon anybody else for that knowledge. He

saw him and heard his voice, and he knew for himself that there was a God, and of this he testified, sealing his testimony with his blood. The evidence of the existence of God that he received, none but God could impart. Well, what was the result? He told him how others might obtain the same knowledge of him and of his laws; and he made him acquainted with a medium through which he could obtain a knowledge of these things. And how did he do it? By communicating unto him a knowledge of the everlasting priesthood, and sending that priesthood to reveal unto him the laws and the ordinances thereof. Hence, as early as September 21st, 1823, an angel said to Joseph Smith, "Behold, I will reveal unto you the priesthood." He was informed there had to be a certain ordinance attended to, viz, baptism. And as John the Baptist had held the keys of that priesthood, in generations gone and past, he was sent to confer upon him and upon Oliver Cowdery what is known as the Aaronic Priesthood, which authorized them to baptize each other for the remission of sins. And this heavenly messenger did come and did so ordain them, on May 15th, 1829, saying—"Upon you, my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism for the remission of sins; and this shall never again be taken from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." (D. C., p. 100.) And what next? It was necessary then that other institutions should be introduced and other principles developed; and consequently the Apostles Peter, James and John appeared, bringing, and conferring on their heads the Melchisedek priesthood, which holds the keys of the mysteries and revelations of God, and by which they could lay their hands upon men for the reception of the Holy Ghost. And when they received this gift, it "brought things past to their remembrance, led them into all truth and showed them things to come;" it opened up communication between the heavens and the earth, whereby others, as well as Joseph Smith, could know that God lived, and obtain for themselves through the administration of the ordinances, a knowledge of their acceptance with him, and of their relationship to him, and also obtain a knowledge of heavenly as well as earthly things. So that first, Joseph Smith having received this knowledge that God lived, and others through the medium that God ordained were accorded the same privilege. Thus there was opened up a communication with the heavens; not only with Joseph Smith and Oliver Cowdery and those immediately associated with them, but with all those also who received the gospel; and as the Scriptures say, "But as many as received him, to them gave he power to become the sons of God, even to them that believe in his name: which were born, not of blood, nor of the will of flesh, nor of the will of man, but of God." And they received that Spirit whereby they were able to comprehend the principles of truth; and as the Apostle John says, "But ye have an unction from the Holy One, and ye know all things. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth and is no lie, and even as it hath taught you, ye shall abide in him." How did they receive this anointing? By repenting of their sins, by being baptized by one having the authority of God for the remission of sins, and by having hands laid upon their heads for the reception of the Holy Ghost. They received this spirit precisely in this manner, and hence they had this knowledge for themselves; which knowledge all Latter-day Saints have who are living their religion, walking humbly and obediently before God. Hence, this is a part of what we term the gospel; it is part of what we call the principles of life, or the laws of life, for it leads to life, it leads to God, it leads to a knowledge of the laws of God, and a knowledge of the principles of truth, and to an acquaintance with those principles which are calculated to exalt and ennoble mankind both in time and through all eternity. There is nothing new in it, and yet there is. It is called the

new and everlasting gospel. Singular, that an everlasting thing should be new. But it is a principle that has existed with God, or with the Gods, if you please, in the eternities, and it has been communicated from time to time to the children of men. And although we have a great amount of intelligence, learning and science and everything else considered worthy among men, yet we have nothing in all of this that gives a knowledge of the laws of life. It needs a development from God to unravel these things and make us acquainted with our true position. Hence although it is new to us, it is nevertheless an everlasting principle. We are mortal and immortal beings, we have to do with time and also with eternity. And as the things of the future are hidden from men and can only be known through the medium of the Gospel, this means was made use of by the Almighty for the introduction of the principles of truth and the placing of mankind in the position to acquire a knowledge of him and his laws. Having been put in this position, we, every one of us, men and women who are living our religion, preserving ourselves in the purity of the Gospel and acting honorably and honestly before God and man, have a right to know and understand for ourselves the principles of truth which we have embraced. I will remember a remark that Joseph Smith made to me upwards of forty years ago. Said he, "Elder Taylor, you have been baptized, you have had hands laid upon your head for the reception of the Holy Ghost, and you have been ordained to the holy priesthood. Now, if you will continue to follow the leadings of that spirit, it will always lead you right. Sometimes it might be contrary to your judgment; never mind that, follow its dictates; and if you be true to its whisperings it will in time become in you a principle of revelation so that you will know all things." That agrees precisely with some of the remarks of John in the passage I have quoted to you. "Yes have an unction from the Holy One, and ye know all things, and need not that any man teach you; but the same anointing teacheth you all things." Now, that which John taught was the everlasting gospel, and that which Joseph Smith taught was the everlasting gospel. That which John taught has been forgotten long ago by the people; they are not in possession of it and consequently they cannot comprehend it. And hence when Joseph Smith revealed it, he preached the new and everlasting gospel; new to the generation that lives, and everlasting because it has existed in all ages and times when God has revealed himself to the human family.

But to return to this singular thing of Temple building, which I will refer to again. Why do we want to build Temples? Some of us hardly know; but we do want to do it. What a most singular thing! Just consider the amount of labor that has already been performed throughout this Territory. Surely the people have some motive in view. The mechanic or the laborer does not go to work unless he gets a recompense of some kind. When men devote themselves to any kind of labor, whether mental, physical, mechanical or scientific, they have some particular object in view. So it is also in relation to these matters. I have already referred to it; but many of us can hardly realize why it is that we are engaged in these things.

I will go back again and refer to another manifestation. We find, among others that appeared to Joseph Smith was Elijah the Prophet; and what did he come for? His special mission was to "turn the hearts of the fathers to the children, and the hearts of the children to the fathers." And the same scripture informs us of his coming "before that great and terrible day of the Lord." What is meant by this, say the world? It means that we are the offspring of God; it means, as the scriptures say, that God is the Father of the spirits of all flesh; it means that we have to do with eternity as well as time; it means that we have to do with things past, with things present and with things to come; it means that being the children of our Heavenly Father, we are or ought to be under his government, yielding obedience to him, and that we ought to operate with him in extending mercy and love and salvation to the living and the dead, according to certain laws unknown

to men generally; but known unto God and now revealed again by him for the salvation of our race. It means that God is the Father of the human family and is interested in the whole of his progeny, these that now exist and those who have passed away. It means that there are certain laws in the heavens that all men have to do with that must be complied with, if not in time in eternity. It means that all men who have lived and died without a knowledge of the gospel shall be placed on the same plane as ourselves through the plan he has provided, giving all of his children, whether living or dead, an equal chance to avail themselves of the means of salvation; and that we are to operate in their behalf, working out certain ordinances for them which they are now incapable of doing for themselves. It means that as God feels interested in the welfare of all his family, men in the flesh who are in possession of his spirit and the light of eternity, having come to a knowledge of him and his eternal laws, should co-operate with him in the accomplishment of this object. And it means too that if he has conferred the gospel and the power thereof and the Aaronic and Melchisedek priesthoods, sending his messengers from the heavens for this purpose, that it is not for a phantom, it is not for a plaything to be trifled with at pleasure; but it is that we should operate with God and with the Priesthood who lived before us, in the accomplishment of the things of God on the earth. That is what it means. And hence, says he, when Elias comes "he will turn the heart of the fathers to the children," etc. It is not for mankind to come and live and exist a little while to be blotted out and nothing more of them; but it is that they should be enlightened by the Spirit of God, that they should sympathize with and have regard for all the human family living and (as) feeling desirous to promote their happiness and we fare, as he himself does. How often when abroad preaching this gospel have I heard men say, and you have heard the same sentiment expressed, "If this is true what has become of our fathers? are they to be lost forever?" And then you know they have certain peculiar ideas about hell and damnation, the lake of fire and brimstone into which a certain portion of the human family are to be cast to be forever burning and never to be consumed. And if our doctrine be true they think it would be cruel that this state of things should exist. Why, God is more merciful than man is; he possesses more sympathies with human nature than man does or ever did, one with another. The Lord has been feeling after the welfare of mankind all the day long, from the first commencement of the world to the present time. But there are certain eternal laws among the Gods in the eternal worlds which render it necessary that mankind shall go through certain ordeals and observe certain ordinances and be governed by certain laws before they can be exalted in the kingdom of God. And as Satan has been operating in opposition to the Lord's designs, and having so far succeeded in drawing men after him, it became necessary that these ordinances that God has instituted should be introduced and that man should be governed by them. Hence it was necessary that a Redeemer should be provided, which was perfectly understood by one of the prophets who said "Deliver him from going down to the pit: I have found a ransom." Who was he? When Jesus appeared, says John, "Behold the Lamb of God which taketh away the sin of the world." He was the ransom.

What about the others, they who have died without a knowledge of the gospel? They are amply provided for. The Lord has shown us which to officiate for them. We have commenced to do so, and our fathers have already commenced to feel after us, manifesting themselves by dreams and visions and in various ways to those most interested in their welfare. And having inaugurated this state of things for our guidance that we have today, with Presidents, Apostles, Presidents of Stakes, High Councils, High Priests, Seventies, Bishops, Elders, Priests, Teachers and Deacons and the various organizations of the church; it is for each one to operate in our spirit under the direction of the Almighty; and feel not only for ourselves