

street, I think the day before he was hurt, and he was then, apparently, cheerful, comfortable, well and happy. When I heard that he was dead, I immediately went to his house, visited his family and saw his body. I will say that I seldom or ever give way to weeping, either for the living or the dead, but upon this occasion, when I saw his body lie cold in death, all the early scenes of my acquaintance with him in the Herefordshire mission rushed upon me like a whirlwind, and I confess that I manifested a good deal of weakness in giving way to weeping before the family. Solomon says there is a time to weep and a time to laugh, a time to mourn and a time to rejoice; and there are times when reason will excuse weeping. Anthony said, "I come to bury Caesar, not to praise him," yet Anthony did, on that occasion, portray before the Senate and citizens of Rome the virtues of Caesar in his public life. We have come to bury brother Pitt, and I do not consider it wrong to speak of the virtues and good deeds of the dead any more than of those of the living.

My first acquaintance with brother Pitt was of such a character as to cause the formation of ties between us of no ordinary nature, as it is, I may say, with all the associations of the Elders of Israel. The world know nothing about these ties. The ties they form together are very different from those formed between the servants of God, who are associated together in the Holy Priesthood and by the power of the Holy Ghost and the inspiration of the Lord our God. These are ties that no men comprehend unless they occupy the same position that we occupy. I have found this in my whole career with this Church and kingdom. I love the brethren and the Saints of God, because we are

associated together in a great, noble and Godlike cause; and these associations are to ourselves, and what more can a man do than lay down his life for his friend? How many are there in this room and in this Church and kingdom, who, in case of necessity, would be willing to lay down their lives to save their brethren? There are thousands of them.

I wish, and feel that it is my privilege, to refer to my first acquaintance with brother Pitt, whose body lies before us today. The history of the Herefordshire mission is before the world and before the Church, and I wish in a few words to refer to that mission, for it was there that I became acquainted with brother Pitt. Brother Taylor and I were the first two of the Quorum of the Twelve who arrived in England in 1840. Brother Taylor went to Liverpool, and I went to the Staffordshire potteries. I labored there with brother Alfred Cordon, who is now in the spirit world. We were preaching almost every night, and we baptized some nearly every meeting. It was a very good mission.

Some eighty miles from there, in Herefordshire, there were people who had never seen a Latter-day Saint, and never heard the Gospel. Some six hundred of them had broken off from the Wesleyan Methodists, and called themselves the "United Brethren." They were under the presidency of Elder Thos. Kington. They were searching for light and truth. As a body they had called upon the Lord, and had advanced just as far as they could with what light they had. They prayed to the Lord that he would open the way before them, that they might advance in the things of his kingdom. While in this position I went one evening to fill