

ings of his Apostles, and the manner of their administration, &c. But this is not the Gospel.

The Gospel is a certain living, abiding, eternal principle. That which is written in the New Testament is like a chart of a country, if you please; but the Gospel is the country itself. A man having the map of the United States in his possession would be considered foolish if he supposed he possessed the United States; and because a man may have the Old and New Testament in his possession, it does not argue that he has the Gospel. But is it not written in some of our good Bibles, "The Gospel according to St. John," "The Gospel according to St. Matthew," &c.? Certainly. But what has that to do with it? The Gospels according to Matthew, Mark, Luke, and John describe certain teachings and instructions which Jesus gave, and among the rest the officers constituting his Church are named. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues," &c. These are the living substance of which they write an account.

Well, but the Gospel is contained in the Old and New Testament. It is not, nor in the Book of Mormon, nor in the revelations we have received. These are simply records, histories, commandments, &c. The Gospel is a living, abiding, eternal, and unchangeable principle that has existed co-equal with God, and always will exist, while time and eternity endure, wherever it is developed and made manifest.

We will quote from the Gospel according to St. Paul, and see what he has to say in relation to this matter—"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every

one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."

Now, I presume Paul knew a little more about the Gospel than some of our learned commentators, and was better acquainted with its operations, organization, spirit, and power. In addition to what Paul has said, I will here assert that the Gospel of Jesus Christ always was, from the very commencement of this earth, "the power of God unto salvation to every one that believeth;" and the righteousness of God was always revealed through the Gospel as specified by this Apostle. Whenever and wherever the Gospel of Jesus Christ existed, there the power of God and the knowledge of God existed; and therein at all times, and in every age, the righteousness of God was revealed through it from faith to faith. That is an assertion of my own for the time being, and I do not know but I have as much right to assert that as Paul had the other.

But as it is proper that men should give a reason at all times for their statements, this I am willing and ready to do. Before, however, we enter into the investigation of this subject, we will look at another for a short time, which seems to be intimately associated with it.

Paul in his time reasoned about a certain Melchizedek Priesthood, and about a certain Melchizedek, who he says was greater than Abraham, and who he said was without father or mother, without beginning of days or end of years, and abideth a priest continually, and that Christ was "a priest forever, after the order of Melchizedek." I speak of this because it will be necessary to refer to it in the argument we may be led to adduce in relation to this subject.

Who was this man Melchizedek?