

stows upon the children of men, through His name, by which we are sanctified and made pure in heart.

The gospel of the Son of God is not a doctrine of late invention; but it is an old doctrine—a doctrine that was made manifest in the beginning. It has been taught in every dispensation; and all that were saved in the days of Adam, Enoch, Abraham, Moses, or the prophets, as well as in the days of Christ, and since His day, were saved through belief in the Son of God, and in His gospel. This great plan was revealed to mankind in the early ages of the world as well as in the meridian of time.

The same gospel that was preached by the Apostles, was also preached by the ancient patriarchs and antediluvians. The same gospel that was preached in the days of the apostles, is also preached now to the Latter-day Saints. There has been a variety of dispensations of this gospel, made manifest to the human family. We have had in addition to the law of the gospel, many ordinances and institutions given to the children of men, suited to their particular circumstances, and to the conditions in which they were placed.

In the days of Moses, for instance, certain laws and ordinances were revealed from Heaven, suited to the condition of that people. But they had the gospel preached to them before the law of carnal commandments was revealed. Hence Paul says, in his epistle to the Hebrews, the gospel was preached to them as well as unto us, that is, to those who were in the wilderness with Moses. They had the gospel; but it did not profit them, says Paul, not being mixed with faith in them that heard it. Hence they had to be dealt with and chastised for their unbelief and rebellion. The Lord had to afflict them, cutting many of them off and

swearing in His wrath that they should not enter into His rest.

The gospel was also preached to Abraham. The same gospel by which the heathens were saved in the days of the apostles was known and preached in the days of Abraham. The same gospel that, according to the testimony of the New Testament, brought life and immortality to light was preached before the days of Abraham to Enoch, and through understanding the principles of that gospel his faith in the principles of immortality and eternal life became so strong that he was translated and taken to Heaven without seeing death.

In these latter times the Lord our God has condescended to send a dispensation of His gospel to the human family. You may enquire, what is the purpose the Lord has in view in sending the gospel in this age? Have we not here the books that contain the gospel of the Son of God, as it was preached in ancient times? Have we not here the word of the living God by which the people were saved before and after Christ came? And if they could be saved in those different dispensations in the early ages of the world and in the meridian of time, why should the Lord reveal another dispensation of this same gospel to the human family? I know that these enquiries arise, more or less, in the minds of individuals. I have often heard them in traveling among the various nations of the earth. When the gospel as revealed in the Book of Mormon, has been presented to the people, and they have been told that God has commenced another dispensation of the same gospel, they would immediately enquire “What is the use of it? We have the gospel by which the ancients were saved, revealed in the New Testament, and why do you bring us another dispensation of it?” Let me