

being mixed with faith in those who heard it, therefore the law was added because of transgression. Added to what? Why, to the Gospel, which the Scriptures say Moses preached to the children of Israel. In the New Testament we read, Gal. 3rd chapter and 8th verse, "For the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, in thee shall all nations be blessed." It was through the medium of the Gospel that Abraham obtained these promises. Now, some people think the law of Moses, as it is called, was given to the children of Israel as a peculiar kind of a blessing; but it was a peculiar kind of a curse, added because of transgression. It was as Peter said—neither they nor their fathers were able to bear it.

We read also that Jesus came and was a priest forever after the order of Melchizedek. Who was Melchizedek? He was the man who blessed Abraham, the father of the faithful, yet Melchizedek was greater than Abraham, for verily the lesser is blessed of the greater. For wherever and whenever the Gospel has existed there has been the opening of the heavens, revelations and visions given to men; and wherever the Gospel has not existed there has been no vision, no revelation, no communication between the heavens and the earth. Hence that which is called the Gospel in the Christian world is not the Gospel, but a perversion of it.

When Jesus came he came to do away with the law and to introduce the Gospel that their fathers had lost because of transgression. After its restoration by Jesus the same results followed: the heavens were opened, the purposes of God unfolded, and His power made manifest among the people.

Joseph Smith's mission was to restore this same Gospel in its fulness. He brought back the same Gospel that Jesus taught, the same faith and repentance, the same baptism for the remission of sins, and the same laying on of hands for the gift of the Holy Ghost, and the same Holy Ghost with all its powers and blessings. This is the doctrine and these the principles we profess to believe in. We do not profess to have received our authority from the Church of England or any other sect: it came directly from God by the ministration of holy angels. The Gospel that we preach is the everlasting Gospel; it reaches back into the eternities that are past; it exists in time and it stretches forward into the eternities to come, and everything connected with it is eternal. Our marriage relations, for instance, are eternal. Go to the sects of the day and you will find that time ends their marriage covenants; they have no idea of continuing their relations hereafter; they do not believe in anything of the kind. It is true there is a kind of natural principle in men that leads them to hope it may be so; but they know nothing about it. Our religion binds men and women for time and all eternity. This is the religion that Jesus taught—it had power to bind on earth and to bind in Heaven, and it had power to loose on earth and to loose in Heaven. We believe in the same principles, and we expect, in the resurrection, that we shall associate with our wives and have our children sealed to us by the power of the holy priesthood, that they may be united with us worlds without end. The Gospel we preach is like the Melchizedek priesthood—without beginning of days or end of years.

There is something pleasant in this. I do not want uncertainty