

Prophets, in the days of Jesus and the Apostles, saved? And if they had enough to save them, if we follow the instructions which they received, what is the use of obtaining another book, called the Book of Mormon, or new commandments and revelations?" This has been brought forth as an argument ever since my youth to my certain knowledge, in all countries where I have traveled and attempted to communicate to the world our ideas about new revelation. The same arguments might have been used in the days of the flood—"Enough has been given; Enoch has been saved and translated, and if we follow the revelations given to him, why may we not be saved without having any thing new?" But Noah would have answered, and very properly too, "God designs to accomplish something now that he did not accomplish in the days of Enoch, nor in the days of Abel and Seth, nor in the days of any of those ancient worthies—he intends to bring destruction on all flesh that will not repent, by overwhelming this world of ours in a flood of water. He intends to pour out his indignation and just wrath upon those who corrupt themselves in his sight; and he has provided a particular way of escape therefrom, by which you may, if you will, be saved from this judgment, and that way has to be made known by new revelation." We will pass on, however.

Soon after the days of Noah, we find that certain men lived upon the earth, whose names are recorded in this sacred history (the Bible), who were called to be the chosen servants of God, and whom the Lord blessed in a peculiar manner. I refer now to the Patriarchs, and more especially to Abraham, Isaac and Jacob, three very worthy men, so worthy that the Lord chose them as repre-

sentatives of the faithful in all future ages, and declared that all who should be saved in future ages should become their seed, either springing directly from their loins, or being adopted, through the Gospel, into the family of Abraham, who was to be called the father of the faithful: that is the father not only of the faithful who lived from his day until the coming of Christ, but of all who should live after Christ who followed in the footsteps of this ancient Patriarch and embraced the same Gospel that he taught, and they should have a claim on the promises that were made to him.

Now, did the Patriarch Abraham receive anything new from God, or was there enough already given? Perhaps many may cry, "Enough to save Noah, Enoch, Abel, and all persons who would walk before the Lord according to ancient revelation, without anything new." But there was not enough adapted to the circumstances by which Abraham was surrounded. Why? Because the Lord designed to call Abraham out from his father's house, from his friends and country, and to lead him into a strange land. Abraham might have searched all former records and revelations, but here was a duty he never could have learned therefrom—"Depart from thy father's house!" It could not be found written in former revelations, hence the circumstances required new revelation, and God gave it by commanding this great man—the father of the faithful—to leave the land of Chaldea and to go forth into a country where he never had been. Abraham was obedient, he went forth and traveled to the country that we call Palestine—a small territory east of the Mediterranean Sea. And having arrived in that land, he might have searched all former revelations in vain to have