

This is not only the doctrine of the Gospel of this dispensation, and the doctrine of the Gospel in the dispensation when Jesus and the Apostles of His day were upon the earth, but this is the very principle and doctrine that was revealed to Father Adam, after he was cast out of the Garden of Eden, when the angel of the Lord came to him and asked him why he offered sacrifices. He replied that he knew not, only that the Lord had told him to do so. Then the angel of the Lord proceeded to explain the matter to him—told him that the object of his offering sacrifices was to keep before his mind the great sacrifice that must be offered up in the meridian of time. This was the only symbol and type given to men to cause them to look forward through an ordinance they practiced to the Savior, who was to come as a sacrifice for sin and to become the Savior of the world. Thus early did God place this principle before the mind of the great father of the human family when in that terrible dilemma, he having consented to partake of the fruit and go out of the garden with mother Eve. It was then that our first parents began to be taught this principle. Adam was taught that he must be born of the water and of the spirit, and in demonstration of this he was caught up by the Spirit and placed in the water and brought forth out of the water, as the revelation of God to Joseph declares. Then he was baptized by the Holy Ghost and with fire. And the Lord told him to teach those things to his children that they might look forward with him to the time when the Only Begotten should come in the flesh and should be made an offering for the sins of the world. Adam was further told that if he taught these things to his children he and

they should have in this life the words of eternal life, and in the life to come eternal life itself. Mark the careful distinction; that if they would keep the commandments they should in this life have the words of eternal life given to them, and in the life to come they should have eternal life itself, and, added the Lord to this great promise, “thus may all become my sons.”

Thus the plan of salvation was in brief laid out in plainness to our Father Adam, that he and all his children might be thought meet to enter into the favor of God, receive the fellowship of the Holy Ghost, be born of water and of the Spirit, and thus come to a knowledge of the principles of eternal life.

We see from this that the first step to be taken in those days, when the works of Cain had gone forth, and when the people had become exceedingly wicked—so bad that the Scriptures say the thoughts of their hearts were only evil and that continually—the very first thing to consider was how to deprive sinfulness of its power and make righteousness to take hold of the children of men so that they might find favor with the Gods, and with all the righteous both in heaven and on the earth.

This was the principle, this was the doctrine, and this was the way by which the Patriarch Enoch—that great and ancient worthy of whom we know so little—went forth and by the power of God reasoned with those wicked people and preached the Gospel to them, and baptized all who would receive it and gathered them together into a place which he called Zion. It was a very great and mighty work he had to perform; for the people had become terribly wicked, filled with the spirit of