

tance." And as we have to do with a truthful God, and with eternal things, we expect that these promises will be literally fulfilled, and that God will accomplish all things that he spoke to him pertaining to his seed. But there was one peculiarity about this that I wish to notice in connection with others—that when God gave revelations to the human family in the different ages of the world it was particularly adapted to the circumstances in which they were placed. They were not dependent, as Christians are now, simply on the Bible or upon some old revelation, from which they could learn many great things, but they could not learn what was necessary, what plan it was proper for them to adopt under the peculiar circumstances in which they were placed.

We find, in continuing the history of these things, that after the children of Israel had been in Egypt for a length of time, God sent them a deliverer—he raised up Moses and inspired him with the principle of revelation, told him he had a work for him to do, that he was to deliver Israel from the bondage that had been placed upon them by the Egyptian kings. Moses shrank from the responsibility, and told the Lord that he was a "man of stammering tongue, and of slow speech," and that he was not competent to perform a work of such magnitude. The Lord told him never to mind, it would be all right, that he would provide a spokesman for him in Aaron his brother, and Aaron should be a mouthpiece to the people, and Moses should be as a god to Aaron and dictate him in the course that He should take. And this very Moses gives us an account of all the histories that we have in relation to the dealings of God with the human family from Adam's day until the time in which he lived. There was something peculiar about

the mission that he had. He was sent on several occasions to present himself before the Egyptian king with a message from the Lord that he should let his people Israel go, and in these various messages you will find, just as I stated before, the revelations that he had were adapted to the particular circumstances he was placed in. He was not told to build a city as Enoch had been, and to gather a people together to be translated; he was not told to build an ark, as Noah did; he was not told to leave his father's house and go to a strange land, as Abraham was; he was placed in other circumstances—he was going to be the deliverer of Israel from Egyptian bondage, and to lead them to that land which God had promised Abraham, and consequently he had to have direct communication with the Lord—revelation to guide him in the course that he should pursue in the work that he had to perform. The result was that after many revelations he took Israel out of Egypt, he brought them into the wilderness, he passed them through the Red Sea, and he went upon the mountain, conversed with God and received from him tables of stone written by his own hand for the guidance of the people, and was under the direction of the Almighty in all his moves. He built an ark, not according to his own judgment or wisdom, not according to anything that he read of in the Bible, nor according to any previous revelation or communication; but the Lord told him to see "that he made all things according to the pattern that he had shown him in the mount," and he did so. And the people traveled on through that wilderness, and were there for forty years, a pillar of fire leading them by night and a cloud by day; and when that pillar of fire or cloud rested they