

learned what his duty was then, for there were certain duties required of him then in regard to which the revelation given to him in his native land did not enlighten him. One of these duties was to go forth upon a certain eminence or mountain in Canaan. He did as he was taught. It was a peculiar commandment. I have never been commanded to do so, neither has any other person in this congregation; neither was any person who lived before Abraham; but he, and he alone needed new revelation to find out that he was to go to the top of a certain mountain. When he got there another new revelation was given to him, commanding him to look to the east, then to the west; and then to cast his eyes to the north, and to the south, and then, behold, a great promise was made to him by new revelation, namely, "All the land which thou seest shall be given to thee and thy seed after thee for an everlasting possession." No such promise could he have found in any former revelation: this promise was adapted to that peculiar individual, and to the circumstances in which he was placed.

We would imagine that Isaac, having his father's revelations right before his eyes, and knowing all about them, would say in his heart, "I need not trouble myself about inquiring from God and receiving anything new from the heavens. My father was a good man; he was saved, and I shall content myself by giving heed to the old revelations." But Isaac did not reason in this way; and the Lord had some new revelations to communicate to the son of Abraham, and one of them was to confirm the promise that had been made to his father. One might naturally suppose that the revelation made to his father was broad enough

and covered the case without being confirmed, for it declared that the land promised to Abraham should be given to him and to his seed after him, and we might suppose that that included Isaac, and that there was no need of a new revelation to him on the subject; but if it did include him, Isaac was not fully satisfied, he would not place his dependence on something that had been said to some other man, but wanted to know for himself whether God intended him to possess that land, and there was no way for him to obtain this knowledge except by direct communication with the heavens. He obtained it, God renewing the promise to him that he had made to his father Abraham.

By and by comes along the grandson of Abraham—Jacob, who, not satisfied with the promises made to his grandfather and his father—Abraham and Isaac, and not considering himself safe to depend on promises made to somebody else, came before the Lord and plead with him, and the angels of God came and visited this lad, and he saw a ladder reaching from the ground on which he slept to the very heavens, upon which the angels were ascending and descending; and he, on that occasion, obtained a confirmation of the promise made to his father and grandfather.

It is unnecessary for me to trace the history of these patriarchs, or to mention the various times when God thought fit to communicate a new revelation unto them, according to the circumstances in which they were placed. We might relate the revelations given to Jacob after he went down into the country of Laban, where he married his four wives. We might relate to you the various revelations God gave to him during his sojourn in that land. We might