

rested, when it lifted up they moved, and followed its guidance. And Aaron went and ministered in the Tabernacle and approached before the Holy of Holies, and all these sayings, doings and events that then transpired were under the immediate revelation, dictation and guidance of the Almighty. The Lord at that time desired to make of Israel a great nation, a kingdom of priests. They had the Gospel preached unto them in the wilderness, so Paul tells us, but they were rebellious, wayward and stiffnecked. It was the design of the Almighty to lead them into the presence of God, that they might see him as Moses did, and as the seventy Elders of Israel did, that they might converse with him and obtain intelligence from him, and be under his special guidance and direction; but they could not endure the Gospel, and therefore we are told "the law was added because of transgression." What was it added to? Why, to the Gospel. What was the Gospel? A principle of revelation; it always was. It was the same Gospel that Jesus had that was revealed to them. The Scriptures tell us that it "brings life and immortality to light;" and whenever in any age of the world men had a knowledge of life and immortality, of the purposes of God and his future designs, and of the future estate of mankind, it came through the Gospel, for it is the Gospel that brings life and immortality to light; and wherever the Gospel exists, there exists a knowledge of life and immortality; and wherever a knowledge of life and immortality does not exist the Gospel does not exist. The children of Israel, then, were placed under the law—a schoolmaster, we are told, "a yoke that neither they nor their fathers were able to bear." This Peter tells us.

Then there were other Prophets after Moses who appeared on the stage, such as Job, Elijah, Elisha, Isaiah, Jeremiah and many others, who had communication with God and received a knowledge of his will and purposes, and prophesied under the inspiration of the Almighty and testified of events that should afterwards transpire. To these men we are indebted for the Bible, that is, for the Old and New Testaments; to them and their revelations, to the communications that they had, the ministering of angels and the opening visions, and the unfolding of the purposes of God, and the various histories and dealings of God with the people; to them are we indebted for the Bible that we Christians of the present day talk so much about. To these men who made this Bible we are indebted for any knowledge that they had about God; and that Gospel, we are told, brings life and immortality to light.

We are now sometimes told by people here, at this present day, that we have the Bible to go by. Indeed? We have the Bible, have we? Yes. Who made that Bible? Did the Christians? No, they did not. The early Christians had something to do with making the New Testament Scriptures, but not the Old Testament; and then, as I have told you heretofore, these men always had revelation given them adapted to the peculiar circumstances in which they were placed. But you read the Bible through, and you will find that the Scriptures that are given to us are simply an account of revelations, communications, prophecies and the ministering of angels, and the power of God made manifest to the ancient people of God who had the Gospel. What! Do you mean to say, then, that all these men had the Gospel? I most assuredly do, for without that they could not have had a knowledge