

of their camps. Said he, "I will not go up in the midst of this people, because they have corrupted themselves in my sight, lest I break forth and consume them in a moment;" "but," said he, "I will send an angel before you, and you must hearken to his voice, but my presence shall not go with you, you are too corrupt." By and by we find that an angel was left with them, and a cloud by day, and the shining of a flaming fire by night, guided all their camps. The voice and presence of the Lord were made manifest to Moses, and Moses conversed with the Lord as one man talks with another, and during forty years in the wilderness he from time to time received revelations and communications to guide the people. Do you not see that under these circumstances, during the whole of that forty years, there was not one year—probably not one month, and it may be, not one day but what new revelation was necessary? The code of laws given on Mount Sinai was not sufficient without new revelation.

We might trace the history of the people of God, if we had time, but I see we have not, from the days of Moses to the days of Joshua, Gideon, Samuel, Barak and various other ancient worthies, all of whom received revelation. If we come to the days of Gideon we find that he was a man who had seventy sons, and how many daughters, I do not know. The Lord conversed with Gideon and sent an angel to him to tell him that he would raise him up as a mighty man of valor, to go forth in his might and in his strength to deliver his people Israel from bondage. We might relate all these things to show forth that the bondage of the children of Israel called forth new revelation from heaven, and that because of it the Lord spoke to and commanded

his servants what to do for the deliverance of that people; and if he called upon a man who had so many wives and children, he did not consider that that man was a criminal and unworthy of receiving communication from him, but on the contrary, it is clear that the Lord considered him the most worthy man in all Israel, and on that account he sent his angel to him. And this noted polygamist, of all the thousands of Israel was entrusted with the mission of delivering that people from their enemies. God wrought special miracles by his hand in order to accomplish this great work, though he was a polygamist.

But we will pass on, and come down for some two thousand years to the days of our Savior. One would naturally suppose that when the Son of God himself came from his father's glory to dwell here on the earth in the flesh, and began to teach by the power of the Holy Ghost, the things of his Father, that during the three and a half years of his ministry among the people, they, of course, could say, "Now we do not need any more revelation, we have enough; the Son of God, of whom our law, its ordinances and sacrifices were typical, has at last come and has offered himself on the cross, and having finished the work given him to do, is there any more need for new revelation?" The conduct of the Apostles is the best answer that can be given to this, for we find them, like all their predecessors, from the days of Adam until their day, seeking from time to time for guidance by new revelation. We read of Philip going to the city of Samaria, preaching there awhile and baptizing men and women; but not having the authority to administer in the higher ordinance of the laying on of hands, the Christians at Jeru-