

was herding the flocks of his father-in-law, Jethro, he saw a bush burning with a very brilliant flame. This excited his curiosity, and he drew near, and saw the bush apparently burning, and yet not consumed. As he drew nearer God spoke to him out of the burning bush, and told him to take the shoes from his feet for the place on which he stood was holy ground. He never could have found out by former revelation that the ground whereon he stood was holy. This God, who appeared in the burning bush, or the angel, as the case may be, had something for Moses to do that he could not possibly learn from former revelation, and that something was to arise and go down into Egypt and deliver God's people—the descendants of Abraham, Isaac and Jacob—from the hands of their enemies. Do you not see that it required new revelation to inform him of this fact? He was obedient to the commandment, for taking Aaron with him, he went down into Egypt and stood before the king, and then commenced a series of new revelations that were wonderful and marvelous in their nature. The revelations of today, however, would not suit tomorrow, and those of tomorrow would not suit the next day. Why? Because God had something new to perform every day, and that which was given yesterday would not be adapted to the work God saw fit to perform today or tomorrow, hence, as often as the day rolled round new revelation had to be given to Moses to make known to him what the Lord required at his hand, what his mission was, what he was to do in the house of Pharaoh and before all the Egyptians. Having accomplished these wonders, by new revelation, Moses and the whole house of Israel, some twenty-five hundred thousand in number, left the land of Egypt

and came forth to the eastern border of the Red Sea.

If there had been sectarians in that large company, they would doubtless have reasoned with Moses on this wise: "Moses, what an abundance of revelation God has given in former times, and have we not enough for our guidance now?" I say if there had been Baptists, Methodists, Presbyterians, members of the Church of England, or of any of the several hundred different sects into which Christendom is now separated, this would have been their argument, for their argument now is—"We have enough, and do not need any more." But Moses and the children of Israel were not influenced by such considerations, for they were placed in circumstances that required something new. The Red Sea was before them, and there were mountains on the south and on the north, and on the west the Egyptians were pursuing them, and the inquiry with them was, "What shall we do?" God gave them revelation. He did not tell them to search previous revelations for that was all that was necessary, but he gave them revelation telling them what to do, and that revelation was, "Stand still, and see the salvation of God?" If they had not got this new revelation they might have been so confused that, instead of standing still, some would have run for one mountain, and some for another, some this way and some that; but a new revelation made them understand that their duty, instead of fleeing, was to stand still and see the salvation that God would work out for them. Moses was commanded to smite the waters of the Red Sea, and he did so, and they were parted asunder by the power of the Almighty and, as we are informed in another place, they stood up like