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 some-
thing 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 rev-
elations that were wonderful and mar-
velous in their nature. The revelations
of today, however, would not suit to-
morrow, and those of tomorrow would
not suit the next day. Why? Because
God had something new to perform ev-
ey day, and that which was given yest-
yesterday would not be adapted to the work
God saw fit to perform today or to-mor-
row, 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 mis-
ion 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 hun-
dred thousand in number, left the land of
Egypt and came forth to the eastern bor-
der 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 revela-
tion God has given in former times,
and have we not enough for our guid-
ance now?" I say if there had been Bap-
tists, Methodists, Presbyterians, mem-
ers of the Church of England, or of any
of the several hundred different sects
into which Christendom is now sepa-
rated, this would have been their argu-
ment, 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 considera-
tions, for they were placed in circum-
stances 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, in-
stead of standing still, some would have
run for one mountain, and some for an-
other, 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