

authority now. It must come, if at all, in the same way. But our modern ministers tell us that there has been no revelation from God since the days when John the Apostle was on the Island of Patmos and received that revelation which is recorded and placed last in the New Testament. The common idea is that the last few verses of the last chapter of the Book of Revelation contain the last revelation from God. A very great mistake! In the first place, the Book of Revelation is not put in its chronological order. John the Apostle wrote his gospel after that book was written, and he wrote his epistles afterwards. But passing that by, what does the Revelation say? "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

"And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

What book? Why, this book, this revelation that John had on the Island of Patmos, which he was commanded to write. That does not refer to the Bible. There was no such a volume then. That was compiled hundreds of years afterwards. Does it say there that God would give no more revelation? Certainly not. It simply says that man shall not add to that which God gives. No man has the right to add to the word of God. Does that take away the right of God to add to His own word or to give more revelation when He chooses? Does that muzzle Deity? Does that stop the mouth of the Almighty, that He is to speak no more to the children of men? We are told that God is an unchangeable being. Well, God from the beginning, when necessity arose and when people were prepared for His word, raised up Prophets and holy men, and inspired them to speak and to write by the power of the Holy Ghost, and that was His word. And he has not changed. He is the same yesterday, today, and forever. But during the long night of darkness that has intervened since the wicked people of this earth put out the glorious lights which God set in their midst to enlighten their minds—during that long night of darkness, the people have not believed in revelation from God. Their teachers and preachers have instructed them that revelation had ceased. To use their words, "The awful voice of prophecy is closed forever." So the people have not been looking for it; and according to their faith so it has been unto them. They have had no faith that God would send angels again. They have had no faith that God would speak again from heaven. They have had no faith that Christ would manifest Himself in person. But they have been led by the doctrines and commandments of men. Still, during that long night of darkness, there have been some stars that have given a little light; and there has been the moon, which has reflected light; but not the original sunlight—that which comes from the sun of righteousness. "Darkness has covered the earth, and gross darkness the people." There have been a great many good people, a great many good preachers and lecturers, many great reformers. They have done their best. They have tried to enlighten the minds of men. Still among them all there have been so many who have preached for hire and divined for money, and have made merchandise of the souls of men, that the darkness has increased and thickened upon the souls of mankind.

Now, in these last days, to which all

the Prophets and Apostles whom we read of in the Bible refer—in these last days of wickedness, of trouble, of judgments, of conflicts, of wars, and a time such as never was known from the beginning, God, the Eternal Father, who spoke in times past by the Prophets, and in the meridian of time by His Son Jesus Christ, has spoken again from the heavens, and has re-established His Church on earth—the same Church that Christ established; that is, in the same form, with the same power and authority, with the same Gospel, with the same gifts and blessings, with the same holy Apostleship. And in order that it might be fully restored these personages had to appear: John the Baptist came and ordained Joseph and Oliver, as we have heard this afternoon, to the lesser Priesthood—the Priesthood by which John had the authority to baptize for the remission of sins. He could not lay his hands upon the people that they might receive the Holy Ghost; but he promised them that there was one coming among them, mightier than he, the latchet of whose shoes he was not worthy to unloose, and He should baptize them with the Holy Ghost and with fire. Jesus Christ, after He was baptized, taught His Apostles that the time would come when this Spirit should be poured out upon them. Jesus was baptized in the river Jordan; not with water sprinkled upon Him, or with the sign of the cross upon Him; but He went into the river, and John baptized Him there. He "came up out of the water," and the Spirit of God descended upon Him in the form of a dove, and the Father said, "This is my beloved Son, in whom I am well pleased." Matt. iii, 16, 17. After this He went forth in His ministry. He called the Apostles, gave them authority and taught them what they should teach. They were not to go out and teach by the enticing words of man's wisdom, but in the demonstration and power of the Holy Ghost. "Tarry ye at Jerusalem," said he, "until ye are endowed with power from on high," and they waited there until the Holy Ghost came upon them on the day of Pentecost.

Now, these Apostles had the authority and power from Jesus Christ, as He obtained it from His Father. So in the last days, when the Gospel was restored and the Church of Christ was re-established, Peter, James and John, to whom Jesus gave the keys of the kingdom, came and laid their hands upon Joseph and Oliver, and ordained them to the Apostleship. Thus the Apostleship has been restored—not in name only, but in power and authority. The same power, the same Spirit, the same light, the same gift of revelation from God, are here now as they were then. It is the Church of Christ re-established. It is the only true and living Church on the face of the earth with which God is well pleased, so He says, speaking of the Church collectively and not individually.

Well, what about all these numerous Christian sects, and all the good people that have belonged to them? Are they lost? By no means. They wandered into darkness and error. We might ask the question, What has become of all the heathen who have died and never heard the name of Jesus? We are told in the Scriptures that there is no other name given under heaven whereby man can be saved but the name of Christ Jesus. What has become of all of them, then? Some of the answers of modern ministers to this question are almost too horrible to repeat. I was reading the confession of faith of one of the churches the other day, in which it was declared that there was no warrant anywhere in Scripture that any of these heathen

could be saved, because they had never heard the name of Jesus.

God has revealed in these days His plan of salvation, and there is only one, because He is one. That looks to me almost like a self-evident proposition, that God, the Eternal Father, the Creator of the universe, who is one, has but one religion. Is it conceivable that that Great Being would reveal half a dozen or three or four hundred different religions, to perplex and divide mankind and to darken their understanding? He is a God of truth, and His ways are the ways of truth, and they are one eternal round. "I am the Lord; I change not" is His own word. There is but one true religion. "Strait is the gate, and narrow is the way that leadeth unto life," said Jesus, the Son of God, the Great Teacher, "and few there be that find it; while broad is the way that leadeth unto destruction, and many there be that go in thereat." There cannot be more than one true religion; that is God's religion. Men have no right to invent religions; and if they do, then they are only men's religions. Jesus came to teach God's religion. He said: "I speak nothing of Myself; but that which I hear, that I speak." "My doctrine is not mine, but His that sent Me. If any man will do His will, he shall know of the doctrine, whether it be of God or whether I speak of Myself." He laid down a very simple proposition to Nicodemus, who came to Him by night, as we read in the third chapter of John, 5th verse. Said He: "Verily, I say unto you, except a man be born again, he cannot see the kingdom of God." Nicodemus could not understand this; so He explained it further: "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John iii: 3, 5.) Here is a plain proposition from the Savior. Here is the narrow way. He was the way, the truth, and the life. He set the example. He went into the river Jordan, and a man who was a Prophet of God, whom God had ordained and appointed, baptized Him. He was born of water. He came forth from the liquid grave, and He was born of the Spirit. Here is the pattern!

The Lord has restored the authority to administer these things. Men living on the earth now have the right to baptize in the name of the Father, and of the Son, and of the Holy Ghost, because that authority has been sent down from heaven. Men have been called, appointed and ordained by that authority; and what they loose on earth is loosed in heaven. When they baptize a man in the name of the Father, and of the Son, and of the Holy Ghost, for the remission of sins, his sins are remitted, through the blood of Christ, which was shed for the remission of sins to all who will obey Him. And when people are baptized by that authority, their sins are remitted. Then these men have authority to lay their hands upon the baptized believer, and confer upon him the gift of the Holy Ghost; and the Holy Ghost comes upon that person. He is baptized in it, and he is born of the water and of the Spirit, and he can inherit the kingdom of God. That is Christ's way. Take up the New Testament and read all through it, and you will find that that was the teaching of all the Apostles when they went out in the name of the Lord and by the authority which they held. That was the true Gospel—the beginning. If you please, of the Gospel of Christ. The Church was organized with Apostles, prophets, evangelists, pastors, and teachers, and all the orders which we have this afternoon lifted up our hands to heaven to sustain—not by giving them money, not by payment of hire, but to sustain them in our faith and prayers and by our obedience to their