

seminaries, colleges, and universities; and we train our young men in the principles of theology, and they are thoroughly equipped and instructed, and there is no need of revelation. We have the Bible, and we do not need any more Bible, any more scripture, any more revelation, any more communication from God to man; we have enough." Now, that is a very strange notion to me; yet it is so prevalent, so common. As I have shown, without that light which is the spirit of revelation, there can be no true Church of Christ. There must be communication between God and man to have a Church of Christ on earth. Those that are baptized into Christ and have put on Christ, and have received of His Spirit, have received that Holy Ghost, which is the light of God, the spirit of revelation. It is promised unto all who will receive the Gospel. Read the 2nd chapter of Acts, which I referred to just now; when you go home, read the whole chapter, and learn how the Apostles came together with one accord on a certain day, and God poured out upon them this Holy Spirit, and they spoke with tongues and prophesied, and rejoiced in the Lord, and testified to the mission of Jesus Christ. People who had come from various parts of the world to worship at Jerusalem, were gathered together to hear this wonderful thing—these men speaking in various tongues; and after Peter had explained the whole circumstances, they were "pricked in their hearts." They began to see that the nation to which they belonged had actually crucified the Messiah who was to come and redeem them, and they cried out, "Men and brethren, what shall we do?" In the 37th and 38th verses of that chapter you will read these words:

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

The promise is to every one that the Lord shall call. What is the promise? Why, that they shall have the Holy Ghost, the spirit of revelation, the light of God, that bears witness of the truth, that manifests the Father and the Son, and that bears witness that Jesus of Nazareth is the Christ the Son of the living God. That is the privilege of every soul on earth who will repent and be baptized for the remission of sins. And the Church of Christ is made up of people who believe, who have repented, who have been baptized and have had their sins remitted, and have had the Holy Ghost conferred upon them by the laying on of hands, as you can read in the 8th chapter of the Acts of the Apostles, and many other places that I have not time to refer to. Without that Spirit there can be no true Church; for Christ declared, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John III: 5.)

This is Christ's religion. This is what He taught. This is what He sent His Apostles to preach; and they were to preach nothing else but that which He had delivered to them, and He had received it from His Father. And the baptism that He taught, and that they taught, had to be administered by those who had authority to administer it. They must administer in the name of the Father, and of the Son and of the Holy Ghost; and they must have received that authority from the Father, and the Son, and the Holy Ghost, or every such baptism would be vain—it would not be

acknowledged in heaven. A man may take an infant and sprinkle it in the name of the Father, and of the Son, and of the Holy Ghost. Of what effect is it? None at all, except, perhaps, to make the child cry. It has no force in heaven; for God never instituted it. There is not a passage of scripture that warrants it. God never told any man on earth to do that. A man may take a person down into the water, and immerse him according to the form of Christ's baptism and as the Apostles baptized people in ancient times; but if that man has not received authority from God by revelation from heaven, that baptism will be void, and not acknowledged in heaven. It may do the believer some good. He may think it is all right and he may pacify his soul with it.

All persons who are sincere in their hearts, and who worship God according to the best light and knowledge they have, are to that extent accepted of Him. God is merciful, kind and longsuffering, and he will not close His ears against the cry of anyone who calls upon Him, whether Christian or Pagan, whether white, black or copper-colored, no matter of what nation, tribe or tongue. They who bow down before God and worship Him and strive to serve Him, to some extent are accepted of Him, and are blessed according to their faith and their desires and their endeavors to put into practice that which they believe to be right. At the same time there can be no Church of Christ unless Christ is with it and in communication with it. Christ will not acknowledge the systems that men build up. He will only acknowledge that which He Himself has established. He established the Church anciently, and acknowledged it and His power was in it. The Apostles administered by the authority that Peter received from Christ, as I have read to you in this chapter; and what they bound on earth was bound in heaven, and what they loosed on earth was loosed in heaven. But for a long time the world has been destitute of that authority and power, and that is why there is so much confusion, so much disturbance, so many conflicts in the schools of theology, and men are "ever learning," as the Apostle said they would be, "but never able to come to the knowledge of the truth." Why? Because the Spirit that gives knowledge has not been with them to the extent that they might receive that gift and power. They may believe, and, as I have said, they may be blessed of the Lord to some extent, according to their faith, sincerity and faithfulness; and the Lord has a plan prepared by which every soul at some time, in this world or the world behind the veil, will hear the truth as it is in Him and have an opportunity of receiving it. God's tender mercies are "over all His works," those that are living in the flesh and those that have departed therefrom.

The modern notion that the Gospel can only be preached in this world, and there is no chance of hearing it in world to come, is a notion and an idea of men. This scripture that I have read to you conveys a very opposite idea. Christ said that not only should His servants bind and loose on earth and it should be bound or loosed in heaven, but He told them the very gates of hell should not prevail against them. What is the meaning of that? Some people have held the idea that the Church must continue on the earth from the days of the Apostles right down to the end of time, because Christ said the gates of hell should not prevail against His Church, or against this spirit of revelation, which ever you please to understand from this text. Some hold the view that Christ meant that the gates

of hell should not prevail against this spirit of revelation. Others hold the view that He meant the Church. "On this rock will I build my Church, and the gates of hell shall not prevail against it." In either case—whether it refers to the spirit of revelation, on which the Church is founded, or whether it refers to the Church itself—it is very clear that the gates of hell should be no bar against the power of His Spirit and the power of His Church. Where are the gates of hell? Not on earth. We have to depart from the body in order to learn something about the gates of hell—and I am afraid a great many of us will learn something about them unless we alter our lives. The gates of hell shall not prevail against the Church. Then the Church, or this spirit of revelation, (or both) was to have an action over and above the power of the gates of hell. Let us see how this was:

Jesus preached the Gospel in the flesh while He remained on earth. He was crucified on the cross. His body was taken down and laid in a new tomb hewn out of the rock, in which no man had laid; and a stone was rolled to the door of that sepulchre, and Roman soldiers were placed there to guard it. On the third day that stone was rolled away, and the body that had lain in that tomb came forth. That same person who was lifted up on the cross, and who cried, "It is finished," and gave up the ghost—that same individual walked in the garden and met Mary, one of His disciples. She at first supposed it was the gardener, and learning that the body had gone from the tomb, she said: "Tell me where thou hast laid Him." Then Jesus called her by name, and she recognized Him, and sprang forward as if to embrace Him, and He said: "Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God" (John xx: 13-17.) Now, if Jesus had not ascended to the Father, where was He during the time that had elapsed from the hour when He gave up the ghost on the cross and His body was laid in the sepulchre, to the time of His resurrection? Where was the spirit that had inhabited that body, the real Jesus? You will find out by referring to the third chapter of the first epistle of Peter. 18th to 21st verses, which read thus:

"For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the spirit:

"By which also He went and preached unto the spirits in prison; "Which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

"The like figure whereunto even baptism doth also now save us," etc. Here we having an understanding of what happened with Jesus after His body was laid in the tomb. He went and preached to the spirits who were in prison. What spirits? Those that were disobedient in the days of Noah, while the ark was preparing, when the flood came and destroyed them all. Their spirits had been shut up in prison. The gates of hell prevailed against them. But Christ "went" and preached to "the spirits in prison." What did He preach? In the next chapter you will learn. The 6th verse of the 4th chapter reads thus:

"For for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit."

Here were people in the spirit world, and Christ went and preached to