

to give up and much to learn from each other, before a complete unity could be secured. In this struggle, various questions were brought up for discussion, and amongst others this:

Ought not a Gentile convert to first be circumcised and promise to keep the law, before he was baptized and incorporated in the Church? Many Jewish converts held that this was necessary. For to them the entrance to the Church ought to be through the Mosaic dispensation, to Gentiles as it has been to Jews. But the Gentiles considered this an unnecessary, circuitous road to the Church, holding that the acceptance of Christ and his ordinances was all that should be required. Here was a difficult question to decide, and the principle involved was one of vital importance to the whole Christian community. The danger of a split was great. But the church had inspired leaders, men who communed with God. To them the question was referred. And they decided it, not only according to the Scriptures, but according to the revelation given for the occasion. "It seemed good," they say, "to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves ye shall do well." (Acts xv, 28, 29.) Here is a decision arrived at under the direct influence of the Holy Ghost, and one that brought unity into the churches and joy among the various Gentile branches.

Thus we see exemplified the object of continuous revelation, and the necessity of it. Without it unity cannot be preserved. "That ye may be one" as Christ is one with His Father, is, however, the very essence of Christianity, the mark on which it can be distinguished from the "world," which is all strife and contention. Destroy the unity and Christianity is gone, or, since unity is impossible without continuous revelation, abandon such revelation, and Christianity is no more.

It is noticeable that the Christian churches, as long as the inspired men were among them and they listened to their words, kept clear of all schemes. So long, we say, but no longer. For soon men arose who thought themselves too wise to listen to the counsel of the inspired men. And such imposed themselves upon the church with big words and subtle sophistry, thus drawing many away from the path of righteousness. This was the work of the spirit of Anti-Christ, and the result was schisms, sects. But still the spirit of revelation lingered among the churches, uniting the honest everywhere in the love of God and of one another, until after a long struggle, amid persecution from the outside and rebellion from the inside of the Church the spirit of revelation was withdrawn. "The child was taken up to the throne of God." (Rev. xli, 5). The light gave way to darkness.

Not that the Christian Churches became annihilated, not that the

doctrines preached by Christ or, if I so may say, the Christian theology at once vanished. No! It was all there, but wrapped in darkness.

Suppose yourself on a ship trying to make for the harbor on a dark, stormy night. There are the lights along the shore, according to whose guiding rays alone you can steer your course. But suppose all these lights are suddenly extinguished. You can see no more where to go. All your calculations are in vain. Those rays of lights from the lighthouses were just as necessary for your safety as are your maps and your compass. Something analogous to this happened to the world, or, rather to the Christian Churches. The guiding light of continuous revelation was extinguished and the ship left in darkness. At what precise time this took place we do not presume to say. But it is certain that the time of revelation did not extend much beyond the age of the apostles. The Church was still there for some years, but the lighthouses were not shining.

What followed? The most pitiable confusion. The leaders of the church, no longer guided by inspiration, were unable to preserve love and unity. Factions became numerous and each faction leader claimed the supreme authority for himself. Contests for power ensued accompanied by scandalous scenes. The church was abandoned, each faction constructing their own raft and each steering their own course, occasionally trying to sink other rafts as these by wind and current were driven about. This was the result of the withdrawal of divine revelation.

People were in total darkness. They split on the most trivial questions as well as over the more important ones. What are we to think when we read the "history of the Church" and find that "Christians" were trying to find out whether Christ was a real man or only an apparition! Or whereto had truth gone, when, after long struggles about the doctrine of the Godhead, it was finally decided, as the standard of orthodoxy, that: "Incomprehensible is the Father, incomprehensible is the Son, and incomprehensible is the Holy Ghost; yet not three incomprehensibles but one." (Symbolum Athan.) Christ says: "This is eternal life, that they may know thee, the only true God, and Jesus Christ whom thou has sent." (Isaiah 17, 3); Paul prays that he may know Christ and the power of His resurrection. (Philippians, 4, 7-10); and John says that we, by keeping God's commandments, know that we "know" Him. (1 John, 2, 8), but the Church, as soon as the spirit of revelation was declared, that she was in darkness. God, she said, is incomprehensible. The contrast is so conspicuous that only a blind man can help seeing it.

This spirit of darkness still envelops the whole "Christian" world. The work of dissolution has been going on all the time, and is still going on. The "Christians" stand against each other like enemies on a battlefield. Nobody knows where to seek or to find truth. Has the Ro-

man Catholic church the truth? or the Coptic? or the American? or the Reformed church? or the church of England? Or Luther's faction? Or Methodists or Baptists? or Presbyterians? or Irvingians or Adventists? or Universalists? or Quakers? Which has the truth? Which faction is the Church of Christ?

Paul says that factions are the result of a "carnal" condition; "For whereas there is among you envyings, and strife, and divisions, are ye not carnal, and walk as men?" (1 Corinthians 3, 3). The "Christian" world today, the apostle then declares to be a "carnal" christendom. But to be carnally minded, we further learn (Rom. 8: 6, 7), is "death," and "enmity against God." The Christian world today is therefore in a state of "death" and "enmity against God." The word of God has pronounced this judgment, and all as a consequence of their having despised and rejected continuous revelation from God.

This suggests the remedy to be applied: Divine Revelation.

God has promised, in the last days, "And it shall come to pass afterward that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions . . . and it shall come to pass that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call" (Joel 2: 28-33). And this promise God will fulfil. Revelations are necessary for the deliverance of His people in these last days, and God is faithful.

Already the light of revelation has broken through the dark clouds of mediæval errors. The prophets of God have again spoke, revealing God's way of salvation. Will the "Christian" world believe? Or will they like the Jews formerly reject the light of revelation to their own damnation?

One objection, and only one, we may meet in bringing this article to a close. It may be said that God prohibits people from adding anything to the Bible, since John the revelator says: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book" (Rev. 22: 18). The prohibition is given for any "man" to add anything of his own to the Book of Revelation, or to the word of God. And woe to the man who is preposterous enough to add his own productions to the sacred compositions of God! But neither this passage nor any other passage in the Bible states that God would never any more reveal anything. God does not prohibit himself from adding whatever He thinks necessary.

In fact, God has added to the volume of the New Testament since the Book of Revelation was written. The gospel of John, and, in all probability, the three epistles of John, were all written after the Book of Revelation. The latest