

But what reason or purpose had he in so doing, say some, have we not sufficient written on the subject in the Bible? Have we not the Gospel in great plainness, and why should he reveal it anew? I will tell you why. What is written in the New Testament in relation to the everlasting Gospel is not as it was when it was first revealed; and as a testimony that it is not very plain, let me refer you to some five or six hundred different religious views, all founded on this same book, which you say contains the everlasting Gospel. Why all these views, why all this distraction of faith? Why, for instance, does one sect believe in sprinkling, another in pouring, another in immersion, another rejecting baptism entirely, another baptizing those who profess to have obtained forgiveness of sins? Another class baptizing expressly for the remission of sins? Why is it that all these sentiments and religious notions prevail? Do not all these classes profess to found their faith on the New Testament, which they say contains the everlasting Gospel? O yes. It shows clearly and plainly that there is something lacking. There are just as many sincere people, no doubt, who believe that sprinkling infants is the correct mode of baptism, as there are who believe in baptizing adults by immersion. One class is just as sincere as the other; one professes to believe and have confidence in the New Testament as well as the other. Now there must be something that is not quite so clear in the New Testament, or there would not be so great a diversity of opinion and sentiment.

We again refer to the everlasting Gospel that the angel should bring! What might we expect when the angel comes? Could we not reasonably expect that when God sends an angel from heaven with the ever-

lasting Gospel he will make it so plain that there can be no misunderstanding in regard to any ordinance or any principle that is connected with it? That is what I should expect. The causes why these things are not so plain now in the New Testament, are these: the New Testament has been handed down, or its manuscripts, for a great many centuries, transcribed by the scribes of different generations. No doubt many of these were sincere and good men; but they have made, in the course of so many centuries, many great perversions in the text, in the original word I mean, in the Greek text, and also in the Hebrew so far as the Old Testament is concerned. I am not referring to the English manuscripts, but to the text written in what is termed the original Greek or Hebrew. These Greek and Hebrew manuscripts being transmitted from generation to generation, and transcribed and altered more or less, have fallen at length into the hands of the people of latter times in a state wherein they very much contradict each other. It is declared by the most learned archbishops and bishops, and men of great learning who have gathered together thousands of these ancient manuscripts and compared them one with another, that there are thirty thousand different readings of the original text. Not merely a different reading in one or two phrases, but of the original text, taking the Old and New Testament as a whole. When King James, in his day, set a great number of learned men apart to translate the Bible into the English language, they gathered together such manuscripts as they could get hold of. By examining them they of course did not know which was correct. They found them differing one with another in thousands of instances. Which were the most correct they, without inspiration,