

think of the Lord checking them, or forbidding them to go, by new revelation, for they all say that the canon of Scripture is full, and that no more new revelation is needed.

Many other instances of a similar character might be named, but time will not permit. We find, however, that, after all that God revealed through Jesus, and to the Apostles, for ninety-six years in the first century of the Christian era, they had not enough, and the Lord then gave the book of John's prophecy on the Isle of Patmos. John was commanded to write it on parchment, and in this book a great many new revelations were promised to be given in the latter times. One of these was that an angel should come from heaven having the everlasting Gospel to preach to all people, nations, kindreds and tongues, declaring that the hour of God's judgment had come. Here was a promise or prediction that a new revelation should be given by an angel from heaven, and so important should it be that it should be proclaimed to every creature under heaven. A great many people say, "We have the everlasting Gospel in this book—the Bible—called the canon of Scripture, collected together by the monks, cardinals, bishops and great men of the Roman Catholic Church, some four centuries after Christ. They bound together in this volume all the books they had that they did not condemn, and they declared that this was enough, and there was no need of the Lord saying anything more. But these very Scriptures themselves contradict their compilers—those wicked men who sat in judgment on the word of God, setting aside this book and that book, this manuscript and that manuscript, and binding the remainder together. I say that they put some things into

this very book, which prove that God would again make known his will to the children of men in latter times; that he would again give new revelation, not for the benefit of one or two individuals, but for the benefit of his creatures universally.

Notwithstanding we have the Gospel written here in this book, yet that Gospel, without the power and authority to administer its ordinances, is a dead letter. We might believe the Gospel, we might believe that Jesus is the Christ by reading this book, we could repent of our sins by reading the proclamation of repentance here recorded; but we could not be baptized for the remission of our sins, neither could we have hands laid upon us for the baptism of the Holy Ghost by reading, and that is part and portion of the Gospel of the Son of God, just as much as the written word that proclaims these things to the children of men. Take away the power and authority to administer that word, and you at once leave the dead letter of the Gospel, and it would benefit none of the children of men, so far as obeying it is concerned. They might be benefited by repenting and believing, and so on, but they could not embrace the Gospel, they could not get into the kingdom of God, for "except a man is born of the water and of the Spirit, he cannot enter the kingdom of God." You could not be born of the water unless there was a man authorized by new revelation to administer the baptism of water, neither could you receive the baptism of the Holy Ghost only by the ordinance God has instituted; hence the necessity of the restoration of the authority to administer the ordinances of the Gospel, and this is why God has restored it after the earth has been without it for seventeen hundred years. No man among all