

that remarkable man, Martin Luther or Catholics or Greeks. Let us examine these things for a little while or, at least, try to go to the foundation. Believing in the Bible, we will not go at once into these outside systems, but examine our own for a little while, and see how it stands and how we stand in relation to it.

Jesus, we are told, “brought life and immortality to light by the gospel.” There was something peculiar about it—it gave men who lived up to and honored its principles in their lives and actions, a knowledge of life and immortality. They were not dependent upon the sayings or doings of Adam, Noah, Abraham, Lot, Moses, Isaiah, Jeremiah, Malachi or any of the Prophets; but the Gospel brought a knowledge of life and immortality to all who obeyed it and lived according to its precepts. It informed all such that they were immortal beings; that they would exist after they had got through with time; if they died they should live again; if they were buried they should burst the barriers of the tomb and come forth to immortality.

Seeing, then, that man is both a mortal and an immortal being, having to do with eternity as well as time, it is proper that he should become acquainted with those principles that are so nearly concerned with his happiness and well-being in time and in eternity. We will let John Wesley, Luther, Calvin, Melancthon, Henry the Eighth, and any other organizer of religion go, and we will come to the Scriptures of truth and see what they say about it. Christ, we are told, brought life and immortality to light, and he did it through the medium of the Gospel. And what course did he pursue in doing this? The Scriptures inform us that when Jesus commenced to preach the Gospel he called men from

the various avocations of life, among others from the occupation of fishing; he called twelve men, whom he ordained as Apostles. He inspired these men with the gift of revelation and with a knowledge of God; he placed them in communication with God, so that they had revelation from him and were enabled to teach the laws of life; he breathed upon them and said—“Receive ye the Holy Ghost;” and they received it, and that Holy Ghost took of the things of God and showed them unto them, it drew aside the curtains of futurity, whereby they were enabled to penetrate into the invisible world and comprehend the things of God. This was the position they occupied and the kind of Gospel they had.

Well, how did they operate with it? Jesus told them to go out and preach it; and he called seventy men and inspired them too; and told them to go out and heal the sick, cast out devils, and preach the Gospel, they were furthermore to go without purse and scrip, he saying unto them—“Freely ye have received, freely give.” They went out in this kind of a way, without purse and scrip, to preach the Gospel. By and by a number of them returned, and he asked them how they had fared. They told him they had been preaching, and healing the sick, and even devils were subject to them in his name. Said he—“Rejoice not, that devils are subject to you; but rather rejoice, that your names are written in heaven,” that you are the Lord’s, that God is your friend; rejoice that you have been brought into communication with God, and that you have received the everlasting Gospel, which brings life and immortality to light. This was their position, and they listened to the teachings of Jesus, and we all—that is all these various parties