

isted in name only, with some few of the ordinances administered by persons without authority. We read in the works of the early Christian fathers, so called, when they found themselves destitute of all power to get new revelation from God, that they tried to persuade, and did finally persuade, the people that the canon of Scripture was full, and that God did not design to give his people any more revelation, and that wicked delusion continued for a great many generations. It was necessary to form some excuse, for those few among the people who had the privilege of reading the Bible would naturally see the distinguishing characteristics between the ancient Church and that with which they were connected, and unless there had been something to quiet their consciences they would have been continually asking the question—"Why do we not have Apostles? Why do we not have Prophets? Why do we not have the gifts which characterized the ancient Church?" and hence the religious teachers of those days, as in ours, were compelled to tell the people that the canon of Scripture was full, and that the ancient Scriptures and the traditions of the Church were their only guides.

Perhaps you may think I am misrepresenting this matter; if you do, go and read the works of the Roman Catholic Church written before there were any Protestant seceders from it, and you will find that this doctrine is universally inculcated therein. I should like to know, and I will ask the question, how it would be possible to transfer the Christian ministry from generation to generation, and from one century to another, without revelation? It could not be done; it would be an utter impossibility. A true Christian ministry must be

called of God as Aaron was called, so says the Apostle Paul in writing to the Hebrews. He declares that "no man taketh this honor unto himself, save he be called of God as was Aaron." If we turn to the fore part of the Bible, we shall find that Aaron was called, not by revelation given to his ancient fathers, Abraham, Isaac and Jacob, not to Joseph in Egypt, to Noah or to Enoch, who lived before the flood; none of the revelations given to those ancient servants of God called Aaron to the ministry, but he was called by new revelation, direct from heaven to Moses, his brother, commanding Moses to set apart Aaron to the ministry; giving him directions respecting his duty; and God spake to both Moses and Aaron. That was the way Aaron was called. Now look at the ministry from the first century down to the present time. All its members have denied new revelation, and have declared that the canon of Scripture was full. Who, among the whole of them, was ever called by new revelation? Why, if a man made any such pretence he was excommunicated from the Church unless he repented of the sin, as they called it. To believe that God would again speak and call men by new revelation, as Aaron was called, was in their idea a heresy, and they were not to believe in anything except it was bound in their ancient books. We will take, for instance, the highest authority in the Church of Rome. The members of that church say that the right to sit in the papal chair has been handed down in unbroken succession from the Apostle Peter. Now, take away new revelation, and how could you choose from among the millions who professed Christianity the one that should sit in that chair? There is no means whatsoever of distinguishing him, unless