

revelation. And after journeying a short distance, he saw a chariot before him, probably driving along at a slow pace, and it required another revelation. The old one that he got awhile before, requiring him to go to the south, he had already begun to fulfil. But while he yet journeyed, he did not know his further duty; and if God had not given him new revelations, he would have gone forth blindly in his missionary labor. But another revelation came, "Go near, and join thyself to his chariot." He therefore obeyed, and when he arrived at the chariot, he found a man reading not the new Testament, but the law and the prophets. Philip, being wrought upon by the Holy Ghost, said unto this man, "Understandest thou what thou readeest?" "How can I," said the man in the chariot, "except some man should guide me?" And Philip began to explain unto him the things that he happened to be reading from the prophecies of Isaiah, concerning Jesus, and Philip was invited into the chariot. They rode along until they came to where there was water of sufficient depth to attend to baptism, for it seems that Philip had converted, or, in other words, had proved by his arguments that Jesus was the very Christ, and the man desired baptism and the chariot stood still, and Philip went down into the water and baptized him. Now Philip had no authority to confirm by the laying on of hands, as is evident, in the case of those who were baptized in the great city of Samaria. There was great rejoicing there because Philip had baptized them, but none had received the Holy Ghost, till another authority, higher than that of Philip, came and laid hands upon them for the reception of the Holy Ghost; having baptized these peo-

ple, he could go no further; he could not administer the blessing of the Holy Ghost; and hence, having fulfilled the object of the two revelations on this subject, the Lord had another place for him. He did not go there of his own accord, but it required a very powerful manifestation to get him away from that water; the scriptures testify that "the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing." Have you ever heard anything of the kind in these days, where men, in fulfilling their missions, have been caught away to some other place? "But they that wait upon the Lord shall renew their strength; they shall mount up with the wings of eagles;" says the Prophet Isaiah. Philip must have been borne, as it were upon eagle's wings. Now if a person—a man light enough, I mean—could get on an eagle's wings and be carried through the air, it would be a very good representation of some of those that wait upon the Lord.

I mention these various circumstances—and might mention scores of others—to show, that without the Spirit of the living God, to impart revelations, no man could administer to his fellow man, no man would have the authority to administer. This brings me back to the statement I have already made. You recollect the question is, can it be proved, or is there any evidence that there has been any man called to the ministry among all the nations during the long period to which I have referred? We take their own testimony. They say that there has been no revelation since the first century of the Christian era. Who says so? The whole Catholic church to begin with, and the Greek Church, another branch of the