

claim be true—that the last revelation God ever gave was to John on the Isle of Patmos, what conclusion must we come to in regard to them? We must conclude that all their administrations are illegal. If I have been baptized by the Presbyterians, Church of England, Roman Catholics, Greek church, Wesleyans, or by any other religious denomination which denies any later revelation than the Bible, my baptism is good for nothing. God has had nothing to do with it, never having spoken to or called the minister who officiated, as Aaron was called, that is, by new revelation.

"Well," says one, "that is unchristianizing the world." I know, according to the views contained in the Bible, that it is unchristianizing it in one of the most fundamental points—it shows that all the ordinances and ceremonies of the Christian world, being administered in the name of the Trinity, without new revelation, are illegal and of none effect, and that God does not record them in the heavens, though they may be recorded by man on the earth. But when a man is called by new revelation, it alters the case. When God speaks or sends an angel, and a man is called and ordained, not by uninspired men who deny new revelation, but by divine authority, when he administers baptism, or any other ordinance of the Gospel, it is legal, and what is legal and sealed on earth is legal and sealed in heaven, and when such an administration is recorded here on the earth, it is also recorded in the archives of heaven: and in the great judgment day, when mankind are brought before the bar of Jehovah, the Great Judge of the quick and dead, to give an account of the deeds done in the body, it will then be known whether an individual has officiated in or received ordinances by divine

appointment: and if not, such administration being illegal, will be rejected of God.

"Oh but," says one, "such a person, officiating or being administered to, may have been sincere." Yes, I admit that. Sincerity is a good thing, and without it there can be no real Christians; but sincerity does not make a person a true child of God; it requires something more than that. If sincerity alone were sufficient to make a person a child of God, then the heathens, when they wash in the Ganges, worship crocodiles, the sun, moon, stars, or graven images, or when they fall down and are crushed beneath the cars of Juggernaut, would be children of God; for in these various acts, they certainly give proof of their sincerity, and if, according to the ideas of some persons, that only were necessary to make them God's children, they would certainly be right. But it is not so. Sincerity undoubtedly shows the existence of a good principle in the heart of either heathen or sectarian, but it does not show that its possessor is right, or that he has received the true doctrine; it only shows that he is sincere.

Let us come back again to the subject of the administration of ordinances by divine appointment. I said their baptisms are illegal. Now let me go a little farther, and say that the ordinance of marriage is illegal among all people, nations and tongues, unless administered by a man appointed by new revelation from God to join the male and female as husband and wife. Says one—"You do not mean to say that all our marriages are also illegal, as well as our baptisms?" Yes, I do, so far as God is concerned. That is taking a very broad standpoint; but I am telling you that which is my belief; and I presume, so far as I am