

Catholic Church did excommunicate Henry VIII., Latimer, Cranmer, and all who took part in that defection, and branded them as apostates, and, if they had any authority, deprived them of all they possessed. The same is true of the Lutheran and Calvinist churches, and all others who descended from her.

But there is another view to be taken of this matter. Jesus said to his Apostles: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name they shall cast out devils," &c.

Now, my Protestant brethren, if you take one part of this commission, why not take the whole of it? You say that by virtue of this authority which Jesus gave unto his Apostles, you go forth and preach the Gospel; but if you take this part of the commission, why not take the whole, and have the signs following them that believe your teachings, and have devils cast out, the sick healed, &c.

In asking these questions I do not wish to be harsh or to reflect on any sect, but only, in honesty, to place the truth before you from my standpoint. Say the so-called Christians, in answer to the above questions: "We do not believe in these things; this power has been withheld, it was only bestowed in the Apostolic age, and was necessary then for the establishment of the Gospel."

If that is so, where do you find authority for making the assertion? If you take part of this commission given by Christ to his Apostles, what right have you to reject the remainder? Why not reject the whole? I say that, by a parity of reasoning, if you take a part you ought to take the whole. You cannot consistently take

one portion of Scripture and say, "This applies to me, or is mine, and I have a right to act by the authority it confers;" and then to say of the other, "I dismiss it, and want nothing to do with it." That is mutilating the word of God, and wherever you find men who have authority from God to act in his name, you will find these gifts and blessings attending their administrations, just as in ancient days.

Suppose a descendant of John Adams, the first minister of this government to the Court of St. James, should find an old document that had been given to him by the Continental Congress authorizing him to go and act as its minister. He reads this document in which his ancestor's name is mentioned and in which he is duly empowered to act as ambassador for the United States, and he says, "Here is a document, I have it, the original that was given to my great ancestor. I do not see why I should not go and act as ambassador. This document was not given to me, it is true, but I want to act in this capacity." He goes across the water, travels to London, goes to Court, and presents his document and says, "I am empowered to act. I am sent over by the United States as ambassador to the Court of Great Britain." "Where is your commission?" "Here." "Why, this is an old document, it was given to John Adams. Is that your name, and are you the man?" "Oh no, I am not the man, but I am a descendant of his." This would be just as consistent as for a minister of religion in this day to claim authority because he has a record of the commission which Jesus gave to his disciples. If one case is consistent, so is the other; if one is not, then the other is not.

My brethren, sisters and friends, you now, probably, begin to see the