

the name of the holy trinity is also void. Supposing men were to come to us with as groundless claims in temporal things as they do in spiritual. Supposing a man came from Germany to this country and professed to be a minister from the German court. We would ask to see his credentials, and if he had been sent as an ambassador for that people, he would be able to show his authority. Supposing all that he had to prove his right to represent the German Empire was, he felt called in his heart to do so. We should consider him a fit subject for a lunatic asylum. But there are men administering in these sacred things (administering in the name of the Father, and of the Son, and of the Holy Ghost), ordinances to which God never appointed them, for they say there is no communication between them and God, nor has there been among the inhabitants of the earth for hundreds and hundreds of years. They say the canon of scripture is full; God talks no more with the inhabitants of the earth. Where, then, do they get the right to administer in the name of the Lord? I tell you as sure as they do this they will be called to account and held guilty of taking the name of the Lord in vain. How did the apostles of the Lord Jesus Christ get the authority to baptize? Christ gave it to them. How did Christ get the authority? Did he assume it himself? No. Jesus said, "I come not to do my own will, but the will of the Father which hath sent me." It was his Father in heaven who called him to be a high priest after the order of Melchizedek, and Moses and Elias who had previously held that priesthood, administered to him in the mount. Thus Christ received that holy priesthood, after the order

of Melchizedek, which embraced all the higher powers and comprehended the lesser or Aaronic priesthood (for the greater includes the lesser), and he ordained his apostles to that priesthood. "As my Father hath sent me," said he, "even so send I you." They obtained their ordination from Christ, and therefore had a right to baptize and also to call others as the Holy Ghost directed.

"But," says one, "there are many people who have felt called in their hearts, they have had the spirit of the Gospel. Have they not a right, seeing they believe in Christ, to administer in these ordinances?" Certainly not, not a particle of right. Let us look at Paul and his history, related by himself, Saul, of Tarsus, who went to persecute the Saints and was smitten to the earth by the light from the glorious presence of the lately risen Jesus. He was led blind into the city to which he carried letters intended to be used in the persecution and annoyance of the saints. Says Paul: "And one Ananias, Came unto me, and said, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Saul attended to the ordinance and was baptized. "Well, now," says one, "surely Saul had a right to preach the Gospel. He had seen Jesus and heard his voice. A miracle had been wrought upon him and he was told that he should be a witness unto all men." No, he had not yet the right. The hands of the