

FATHER DAMEN.

ELOQUENT LECTURE BY THE GREAT JESUIT IN BROOKLYN.

A MULTITUDE OF PROTESTANTS SEATED WITHIN THE ALTAR RAILS

The Catholic Church alone True.

A GREAT SUBJECT DISCUSSED WITH POWER AND UNCION.

THE CHURCH, NOT THE BIBLE, THE TRUE RULE OF FAITH.

The Vagaries and Absurdities of Protestantism.

NO SALVATION OUTSIDE THE CATHOLIC CHURCH

(From the Irish World.)

Some time ago the Jesuit Fathers, under the lead of Father Damen, opened a mission at St. John's Church, South Brooklyn. The mission was a success, in every way—as are all the missions conducted by the Jesuits. Father Damen announced that he would speak on the claims of Catholicity, and would prove that "the Catholic Church is the only true Church of God," and an immense multitude gathered to hear him. The church was thronged—there was not even comfortable standing-room; and many persons were unable to gain admission at all. In the sanctuary were a number of the clergy, and over a hundred Protestants—

"He that believeth and is baptized shall be saved; but he that believeth not shall be condemned."—MARK, 16 chap., 16 verse.

DEARLY BELOVED CHRISTIANS: On last Thursday night I spoke to you on this text of Our Blessed Saviour, and you saw then that when He sent out His apostles and disciples with the commission to teach all nations of the earth, He laid down the conditions of eternal salvation, and He said: "He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." Or, as it reads in the Protestant version of the Bible: "He that believeth not is damned." Hence, faith is necessary to salvation, and without faith there is no salvation. For as St. Paul the apostle says: "Without faith it is impossible to please God." I have explained all this to you on Thursday night. Now, then, what kind of faith must a man have in order to be saved? Will any kind of faith save a man? Is it a matter of indifference what religion a man professes and what he believes? Is it not sufficient that he be a good man, a moral man, a charitable man, a benevolent man? No, that is not enough.

FAITH IS POSITIVELY COMMANDED. It is not a matter of indifference what religion a man professes. He is bound to profess the religion established by God. Man is just as much bound to believe what God teaches, as he is bound to obey what God commands. God has a right,—as the infinite wisdom that cannot be deceived, and the infinite truth and veracity that cannot deceive—He has a right to be believed when He teaches. God, therefore, has a right, and He claims the right, that He shall be believed whenever He speaks or teaches. If it were a matter of indifference what a man believes or what religion a man professes, then it would be useless for God to make any religion for us. If man had liberty either to accept or reject the teachings of God, what use for Christ to come here upon earth or to teach certain truths and certain doctrines? What use for Him to send out His apostles with the command to "teach all nations of the earth?" The apostles are bound to preach and to teach what they learn from the lips of Jesus Christ. "Go ye therefore," says He in St. Matthew, "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." Here I say,

CHRIST LIMITS AND BOUNDS His apostles to preach and teach something that they learn from Divine lips, and His apostles are not at liberty to teach or to preach anything that they might fancy; they were bound to preach, of necessity, what they had learned from the lips of Jesus Christ, and by divine inspiration, and nothing else. Hence, my dear people, it is not a matter of indifference what religion a man professes, or what a man believes, provided he be a good man. He is bound to believe the revelation of God, the teaching of God; and if he does not he shall never see the face of God—he shall never be saved, and has no hope of salvation. Is that not reasonable? Is it not reasonable that a man should believe, and is bound to believe, what God teaches? Where is the man in his senses—where is the man if he has any pretence to Christianity at all, but will admit that we must believe what God teaches? Not to believe what God teaches is

TO INSULT GOD. It is to outrage God, it is to call into question the wisdom and veracity of God. Don't you feel insulted when any one calls into question your veracity, when any one calls into doubt what you say? You are relating a story, and some one is listening to you, who says after you have finished: "Now, sir, I can't believe what you say." "Do you mean to tell me I lie?" "No; I mean to say I don't believe what you say." "Then you mean to say I am a liar." Don't you feel insulted—is it not an outrage? So with God. If we doubt anything which God has revealed, that is an insult to Him. It is calling into question either His infinite wisdom, or His infinite veracity. We are therefore bound, my dear people, to believe all the revelations of God, all the teachings. For, if I should believe nine truths which God has revealed, but doubt of the tenth truth, then I insult God just as much as if I denied the whole ten; and, therefore, I would be guilty; as the apostle says: "He who is guilty of one is guilty of all." If I believe all of the truths that God has revealed with the exception of one, then I call into question the truthfulness or infinite wisdom of God. I shall not dwell upon this any longer.

THE GREAT QUESTION now is: If I am bound to believe what God teaches, under the pain of eternal damnation? Then God is bound to give me the means of knowing what He teaches. God is a just God, a fair God, a reasonable God; and He will not claim anything which it is not necessary for me to comply with. What is the means that God has given us, to know what He teaches? "The Bible," the Protestants say, "the whole of the Bible, and nothing but the Bible," and we Catholics say: "Not the Bible, sir." The Bible is a holy book, the Bible is the language of inspiration, but yet, with all that, it is not the Bible that God has given to man as a teacher. For, if God had left man to preach and to learn his religion from his book, He would have given that book to man from the beginning. Christ established His church before he left the earth, but he did not give the Bible to man. The church was established and was spread over all the earth before a line of

was written. St. Matthew was the first one that wrote, and he wrote seven years after Christ had left this earth. St. Mark was the second one, and he wrote ten years after Christ had left this earth,—at the special request of some Catholics at Rome. St. Luke was the third one, and he wrote between twenty-four and twenty-five years after Christ had left the earth. St. Luke was the disciple and companion of St. Peter the apostle; he followed St.

Peter everywhere; and all that St. Luke knew about Christ was what he learned from the teaching of St. Peter. And he wrote his gospel for the benefit of one single individual; for in the very first chapter of his gospel, he tells you he wrote for the benefit of one named Theophilus. St. John wrote his gospel sixty-three years after Christ had left this earth, and St. John, perhaps, would never have written but at that time there arose a heresy which denied the Divinity of Christ. Then all the apostles had died, martyrs already for the faith. St. John was the only survivor of the apostles; so the Christians of Asia proposed to him and begged of him to write something on the Divinity of Christ, and St. John did so, writing his gospel to prove that Christ is God. Finally, St. John wrote the "Book of Revelations," as it is called in the Protestant Bible, or as it is called in the Catholic Bible, the "Book of the Apocalypse." Now, that made sixty-five years after Christ had left this earth, when the Bible was completed. Already the church of Jesus, the Catholic church, was established all over the earth; only then the Bible was written. Now, during these sixty-five years, there were millions and millions of Christian Catholics all over the earth. Were these real Christians that lived during the sixty-five years after Christ had ascended into heaven? "Why," says the Protestant man, "why, sir, they were the very best of Christians; they were the first fruits of the Church of Jesus on earth." Did they believe all that they had to believe in order that they should be saved? "They did, sir," answers the Protestant. How did they know what to believe? Did they know it from the reading of the Bible? No; there was no Bible—it had not been printed at that time. And how did they know what to believe, what they had to do to save their souls? They knew just precisely as you, my dear Catholic friends, know to day; they knew it from the teaching of the Church of God, and they had no other means of knowing.

THE PRIDE OF CHRISTIANITY, the first fruits of the Church of Jesus on earth." Did they believe all that they had to believe in order that they should be saved? "They did, sir," answers the Protestant. How did they know what to believe? Did they know it from the reading of the Bible? No; there was no Bible—it had not been printed at that time. And how did they know what to believe, what they had to do to save their souls? They knew just precisely as you, my dear Catholic friends, know to day; they knew it from the teaching of the Church of God, and they had no other means of knowing. Moreover, even then, sixty-five years after Christ had left this earth, the Bible was not put together. It was not in one book yet; there were fragments and various parts of the Bible—some of them in Asia, some of them in Europe, and some of them in other parts of the world. They had to be collected in order to be put together. But, at the same time, there were a great many false scriptures in circulation. There was the Gospel of Simon, the Gospel of Nicodemus, the Gospel of the Infancy of Jesus, the Gospel of Mary—all these false gospels were in circulation, and the people did not know which of them were true and which were false. Even the most learned did not know which of them were inspired, and which of them were only the fancy of man. It was not until the Fourth Century, or over

300 YEARS AFTER CHRIST, had left the earth, that the Pope of Rome assembled all the bishops of the world and the learned men of the church of God in council, and in that council it was decided that the Bible should consist as we Catholics have it now—not as you, my dear Protestant friends, have it, for we don't recognise your version at all. Only then, over 300 years after Christ had left this earth, was it decided that the Catholic Bible, which we have now, is the word of God in the language of inspiration; and that the Gospel of Simon, the Gospel of Nicodemus, the Gospel of the Infancy of Jesus, and the Gospel of Mary—(I have copies of all these)—were false and spurious and not inspired by God. Hence, for three hundred years, the world was left without the Bible; men did not even know what constituted the Bible. Well, now, I ask you, my dear Protestant friends, and especially the intelligent and informed ones,—during these three hundred years, was the world Christian, were there any real, genuine Christians? "Why," say all Protestants, "the Church of God was then in all her purity; during these three hundred years the Church of God had all revelations of God. The church of Rome wasn't corrupted at that time." And I answer them, it is not corrupted now, either—it is now as it was 1750 or 1860 years ago.

Well, during these first three centuries, how did the Christians know what they had to believe and what they had to do to save their souls? "Did they know it by the reading of the Bible? Why, no! for they did not know that Gospels constituted the Bible, whether it was the Gospel of Simon, the Gospel of Nicodemus, the Gospel of the Infancy of Jesus, or the Gospel of Mary. It was not until called by the Pope—that it was decided what constituted the Bible. Hence, they could not take the Bible for their light, for their teacher, as they did not know what really was the Bible. Not only for three hundred years was the world left without the Bible, but for fourteen hundred years; before the art of printing was invented, as I explained to you last Thursday night; and now I want to repeat a few words which I said then.

Before the art of printing was invented—that was about the middle of the fifteenth century, or 400 years ago—books were rare things; they were costly things, and not one in ten thousand could procure himself a Bible. There was many a priest, even, who had no Bible at that time. Martin Luther was a priest when he saw a Bible for the first time, and he opened his eyes when he saw it. That was in the sixteenth century, mind; and he says himself in his writings that when he found the Bible he opened it with great eagerness, and he found it was chained. Bibles in those days were so costly, so precious, that when there was one in a library, they put an iron chain to it for fear it might be stolen. That is what

MARTIN LUTHER says in his writings. Bibles were so rare at that time, though it was nearly one hundred years after the art of printing was invented. Before that, not one in ten thousand out of the whole Christian world had ever seen the word of God. Now, therefore, if the Bible is the guide of man, if God had intended that man should learn his religion from a book, why should he have left the world for fourteen hundred years without that book? It would have been unfair and unjust in God if he should. If it were God's law that man had to learn his religion, and had to learn what he was to believe under the pain of damnation, from that book, it would have been unfair and unjust on the part of God not to have given that book to man. But let us pass over all I said on Thursday night. Let us suppose for a moment that all had the Bible from the beginning, we would then have to suppose that all knew how to read it,—and now even in the 19th century, one half of the inhabitants of the earth cannot read at all; and what good is a book to a man or woman who does not know how to read it?—Is that sufficient for them? Then, again, the Bible was written in Hebrew and in Greek. Well, now you don't know either Hebrew or Greek. But you say: "We have translations of it in all the languages of the earth." How do you know whether these translations are correct? How do you know whether that is a faithful translation? And if you have not

A FAITHFUL TRANSLATION, it is not the word of God, it is not the Bible any more. How shall you ascertain that this is a correct translation of the word of God and the Bible? Well, you say, "Of course we must depend upon the honesty of translators and the opinions of the learned." Very well, what do the learned tell you with regard to your own Protestant version? The most learned men amongst you tell you that your own Protestant translation of the Bible is a very corrupt one. You may reply that it is some old Papist that—some old Pope, or bishop, or priest. Well, it is some old bishop,—but it is a Protestant bishop, mind; and many a Protestant bishop, and minister, and learned Protestant layman, that knows the Hebrew and the

Greek, testify to the fact that the Protestant Bible is a very faulty and a very corrupt translation of the word of God. These are your learned men, these are your own bishops, these are your own preachers, these learned amongst you that know the old languages; they have studied Hebrew and Greek, and they tell you that your Protestant version of the Bible is full of faults and full of errors. Well, what have you to go for? Let us suppose for a moment that you have a correct translation of the Bible, then you can never be sure that you have the true meaning of the scriptures. (The Bible my dear people, is a very difficult book to be understood.) How shall you ascertain that you have the true meaning of the Bible? For when you have not the true meaning of the Bible, you have not the word of God. "Why," say some of my enthusiastic Protestant friends, "why, my dear Father Damen, the Bible is so plain a book that there is not a man or a woman who can go astray in it." Well, there are a great many that go astray in it. It is so plain a book, they say, that a fool can understand it. All that I can say is, there must be a great many fools in the world; for now, my dear friends, there are some

THREE HUNDRED AND FIFTY-THREE DIFFERENT PROTESTANT CHURCHES.

In the world—353, and all of them read the Bible all take the Bible for their guide, and all form from the Bible's doctrines, conclusions in opposition and in contradiction of each other. Are all true? One sect says: "There must be Bishops;" and another says: "Bishops are a humbug;" and they all have the Bible as their teacher. One says there is a hell; another says there is no hell at all. One says Christ is God, and another says He is not. Are all of them true? All of them take the Bible for their guide. The cry is: *The Bible! The Bible! The Bible!!!* It is the Bible that says to one: "Baptize;" and to another: "Don't baptize at all." To one: "There is a hell;" and to another: "There is no hell." Does God say these things? If He does, He is not a God of truth. "Well," says my Methodist friend, "Well, sir, it is because they do not read the Bible prayerfully. If they did read it prayerfully, we would all have the same sentiments and the same truths." Here we see a man, a prayerful man, and an honest man, a sincere man, and a learned man, and he reads his Bible; he comes to the conclusion that the Presbyterian is without the truth of God. And the Presbyterian minister, who is a learned man, a sincere and prayerful man, from the reading of the Bible comes to the conclusion that Episcopalianism is but a remnant of Popery. That Episcopalianism is but half reformed. "And there is that in Presbyterianism," says the Episcopalian, "that makes no progress and does no good, because you have reformed too much, sir, you have gone too far in the reform, and you have nothing left of Christianity at all." The Baptist is a learned man, sincere, honest and prayerful, and he says to the Episcopalian and the Presbyterian:

"YOU ARE NO CHRISTIANS at all." "Why?" "Because," answers the Baptist, "you are not baptized." "Oh, yes," says the Episcopalian, "I was baptized by sprinkling." Says the Baptist: "I was baptized in a pool; yours is no baptism at all, unless you are dipped all over with the waters." One breaks in and exclaims: "Don't baptize in water at all; we baptize in the Holy Ghost." Then another says: "Don't you depart from the word of God. Baptize the men, but let the woman alone; for the Bible says, 'Unless a man be born again of water and the Holy Ghost he cannot enter into the kingdom of God.' Don't you see there," he continues, "that a man must be of necessity baptized, but the Bible does not say anything about the woman." Therefore let the woman alone; they will be all right, they will go to Heaven without any need of it. (Laughter.)

And so with regard to every article of Faith.—Sometimes you will hear a Protestant say: "Well, sir, of course we can't deny it; we do differ from one another, but then we are all united in the essentials. We may differ from one another in minor points, in things of no consequence, but in essential points, we all agree." In God's name, who has constituted you to say what is essential and what is not essential? I was under the impression that whatsoever God teaches is essential. For God never does non-essential things. In His infinite wisdom He never acts without reason and without divine understanding. Whatsoever, then, God has revealed, He demands that all shall believe. There are no such things with God as

ESSENTIALS AND NON-ESSENTIALS. Whatsoever He has revealed, man is bound to accept and believe. God does not speak at random. God does not speak, like man, without thought, without reason, and without wisdom. But, you say, my dear Protestant friends, you all agree in essentials; you may differ from one another in many points, in things of no consequence. Well, let us see that; let us examine whether you all agree in essentials. First of all, I do not admit that you have a right to say what is essential and what is not essential; but even if you have—even then I say you do not and I will prove it to you.

Some years ago, before Prussia was an Empire, the predecessor of the present Emperor held a convention in Berlin to which the ministers of all denominations were invited. That King wanted to unite all his kingdom in one faith, and he himself presided at the meeting. Ministers of all denominations were assembled there, and their object was to make a profession of faith. They were to compose dogmas to which all could agree. What was the consequence? The consequence was this: they became more divided than ever before, and out of this division started the present evangelical church. Before that, in appearance, all were Lutherans. But Methodists and others had crept in; the King saw his people dividing; he wanted to unite them all in one—the one profession of faith, and the consequence was that more sects sprang out in Prussia than there were before! Now Bismarck is aiming at that; to establish religion, by uniting the Church to the State; and you will see that infidelity and atheism will be the final result of it. However, that has nothing to do with the present subject. Then, in England, there was held

"A VOICE'S CONVENTION." Ministers of all Protestant creeds throughout the world were invited to this world's convention in London. Many of you may have read the accounts of this in the papers. It was held in order to unite all the Protestant sects into one church, that thus they might be the more powerful against Popery.—The world's Convention was held, and a decree was to be made in London—a profession of Faith that all might agree in. What was the consequence?—They could make no profession of faith at all, no creed at all; they couldn't agree in anything; they couldn't agree on the subj. of baptism; they couldn't agree on the subject of hell, for the Universalist would never believe in that bad thing—hell. They could not agree even on the divinity of Christ, and that, my dear people, is the pivot on which the whole machine turns. For, if we deny the Divinity of Christ, and if there is no God, then there is no Christianity at all.

Now, when they wanted to insert in the profession of faith, that Christ is God, what could the Unitarians do but deny it? So they couldn't agree in a single point, except that there is a Supreme Being! And had they to go to London to learn that there is a Supreme Being? They might just as well go to the wilds of the Rocky Mountains, and the Indians would have taught them that much. Now they say that they all agree in essentials; I say they don't agree in anything; and if they don't agree in anything, they are cut off from civilization, and can be nothing more than the savages of the Western prairies or mountains—there would not be a frag-

ment of Christianity left. Hence, they say: "We all agree in essentials." From this, my dear people, you see their private interpretation of the Bible is not the language of God to man or the teacher of man. The Bible is the book of God. The Bible is the language of inspiration; but we Catholics claim that your explanation of the Bible is not the language of inspiration, and your understanding of the Bible is not the word of God. The Bible is a good book; it is really inspired by Almighty God, and we claim that you have not been constituted to explain the Bible, either for yourselves or for others. It is with the Bible as it is with the Constitution of the United States. The constitution is an excellent document; we cannot wish for anything better for a free, independent and prosperous people. But, when George Washington and his associates wrote the Constitution and the Supreme Law of the United States, they did not say to the American people or to the colonies: "Here is the Constitution, here is the Supreme Law,—now let every one read it and form a government for himself." If they had said that there never would have been a Union, there never would have been a Republic; there never would have been a United States. Everywhere the people would have formed some government or another; but they would have had no such country as this is. The States would have been divided, and there never would have been the Republic as we have it now. What then did George Washington and his associates do in order to unite the people and to make them a great, powerful, prosperous and healthy people? He and his associates appointed a supreme judge and a supreme court, and commanded the citizens of the government to be guided by the decisions of that supreme court. Thus we have in this land of liberty a supreme power and a supreme judge, and all persons, from the highest to the lowest, from the President to the beggar, all are bound to go by the decisions of that court. It is this that binds us together; it is this that preserves the Republic, and from this sprang up the motto—"United we stand; divided we fall." That was the teaching of the great General George Washington. That has been the teaching of every legislature. In all governments where there is to be a kingdom or an empire, a supreme court and a supreme judge, from whose decisions there is no appeal. So, in like manner, the Blessed Saviour has established a supreme court and a supreme judge, who is to give us the true meaning of the Scriptures, and that supreme court is the court of the living God, the supreme judge, its head the Pope. And Christ himself says: "He that does not hear the Church, let him be to thee as the heathen and the publican." Even though he knew the Bible by heart, let him be to thee as the heathen and the publican of a false God, as one who has nothing to do with Christianity at all. Now, the question is, what church shall they hear? It is evident that Christ established His church when He was here, and they believed the church.

WHAT CHURCH?

The Methodist, the Quakers, or the Shakers, Episcopal, the Congregational, the Unitarian or Universalist? What church must they hear? The Church, the Supreme Court, and the Supreme Judge established by Jesus Christ; for that is the church to which Jesus Christ spoke when He said, "Hear ye the Church, and he that does not hear the Church let him be to thee as the heathen and the publican." Christ, then, has established the church and He has established a teaching church, a church which He has commanded to teach all nations of the earth. Which is that church? I have said there are 353 different Protestant Churches, and every day a little more is added to the number. Every day a new sect springs up; sometimes it is a Mrs. Willard, and sometimes another Mrs. Woodhull, and sometimes another Mrs. or another Mr. Of all these, which must we hear? Which is the church established by Christ? It is the church which has existed from the time Christ established it on earth. No church can claim to be the church of Jesus, except the one established by Jesus. How long is it since Christ has left this earth? Eighteen hundred and forty years, Christ came upon earth 1,873 years ago. We reckon our time from the birth of Christ, and therefore we say, "In the year of Our Lord Jesus Christ 1873. He lived upon earth thirty-three years, take thirty-three from 1873 and we have 1840 years over; that is the length of time since Christ left this earth. Now, the church established by Christ must have existed that long. Which is the church that has existed 1840 years? There is only one church in the whole world, and that is the Catholic Church, as we call it. The Roman Catholic Church,

THE ROMAN CATHOLIC CHURCH,

or the Pope's Church, I don't care a fig what you call it. That it is our Church, and that it alone has existed 1840 years, is a fact of history, just as much as the existence of Alexandria, of Rome, or of Jerusalem. All history bears testimony—not only all Catholic history, but all Protestant history, Pagan history, Jewish history, and profane history—in a word, the history of all peoples bears testimony to this: that the Catholic Church is the oldest, the first, the one established by our Lord and Saviour Jesus Christ. All monuments of antiquity bear testimony to it, and all the nations of the earth acknowledge it. I ask any man, any preacher, if he be a man who has a little historical knowledge—for you know some of these preachers are very ignorant men, especially among the Methodists—but if I should ask a man of any information: "Which is the Church established by Jesus Christ?" he will say in an instant it is the Catholic Church. Some say, in order to evade the difficulty: "It is the Greek Church." The Greek Church and the Latin Church were one for 900 years and more, and they remained one under the name of Catholics. Even now a great portion of the Greeks are still united to the Latin Church, the Church of Rome, accepting all its dogmas, acknowledging the sacraments, and recognizing the supremacy of the Pope as the head of the Church.

As to yourselves, you must acknowledge it; you can't deny that the Catholic Church is the oldest and the first, the one established by Jesus Christ. Now, if you acknowledge that; why are you not a Catholic? To this they answer: "Of course, the Catholic Church is the Church established by Jesus Christ, it is the oldest, and the first; but it has fallen into error; it is no longer what it was 1800 years ago." To this we reply that, if the Catholic Church ever has been the true Church of God, then she is

THE TRUE CHURCH OF GOD

now, and shall be the true church of God until the end of time. For Jesus had pledged His sacred word that the church which He has established shall never fall into error. He says that He has built her upon a rock, and that the gates of hell shall never prevail against her. He has built her upon a rock, he says, in order to indicate her solidity and her firmness; and the gates of hell,—the powers of darkness and heresy,—shall never prevail against that church. Now, if this church has fallen into error, as our Protestant friends say, then Christ has failed in His promises. If He has failed in His promises, then He has deceived us. If He has deceived us, then He is an impostor—then He is not God! Hear, then, Jesus, hear what I have to say. I say, if the Catholic Church to-day is not the true church of God, and is not the same that she was 1800 years ago, then, O Jesus, I say that art an impostor; and thou hast deceived us!—And if I do not speak the truth, O Jesus, strike me dead here to-night! Let fire fall from heaven, and let me be consumed to a cinder! Such is our conviction, and it is

A REASONABLE CONVICTION.

that the church is to-day, what it was 1800 years ago. "Again," the Blessed Saviour says "Go ye,

therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. And behold, says Jesus to that Church, "Behold, I, Jesus, I, King of heaven and of earth, I, the eternal truth, I am with you all days, even to the consummation of the world,—until the end of time." Now, if the Catholic church has fallen into error, then Christ has abandoned her, for He cannot remain with a church that teaches error and falsehood. If He has abandoned her, then he has

BROKER HIS SOLEMN OATH,

for He swore He would be with this Church always, even unto the consummation of the world. And, if He has broken the solemn promise that He made, then He is an impostor, then He is not God, then there is no Christianity—it is a humbug and a cheat. Again, the Blessed Saviour, in St. John says: "I will send to you another comforter, the Spirit of Truth, even the Holy Ghost." "He shall teach you all truth," said He, "and shall abide with you forever." He promised that He would send to the Church, the Holy Ghost, the spirit of truth, that should teach her all truth and should abide with her forever. If, then, the Holy Ghost, the Spirit of Truth, teaches the Church all truth and shall so teach her forever, then there never has been and there never can be one single error in the Church of God, for within His church there is no error. And the fact is: from the very first, Christ commands us to hear her and to believe what she teaches, and it follows, that the Church can teach no error. For, if Christ commands us, under the pain of being looked upon as heathens and publicans, to believe whatsoever the Church teaches from that very fact it follows that she can not and never shall teach error. Moreover, He tells us that we must believe the teachings of the Church of God in the same way as if He himself were speaking to us. "He that heareth you," said He to the Church, "heareth me, and he that despiseth you despiseth me." If ever I hear and believe what the Church teaches, then I hear and believe what God himself teaches. If I refuse to hear and believe what the Church teaches, then I refuse to hear and believe what God himself teaches. Therefore, St. Paul in his Epistle to the Ephesians says: "Even if an angel from Heaven were to come to preach to you a different gospel, a different religion,

HEAR HIM NOT,

having nothing to do with it." Paul was an apostle, he was a man of signs and wonders. He is called in the Bible a vessel of riches, carrying the name of Jesus Christ, a man raised up to the third heaven; and he says: "If even an angel from heaven were to come and preach to you a different gospel and a different religion, hear him not; have nothing to do with it." And he says more than that: "Let the curse of God be upon his head." St. Paul, a man of God, an apostle and a disciple of Jesus; a vessel of election, says: "The church is the pillar and the ground of Truth." She is the teacher that is to give us the true meaning of the Scriptures; she has been appointed by God for that; she has been promised the Spirit of Truth to abide with us and to correct us in our interpretation of the Holy Bible. Now, as it is a fact of history, that our church is the only one established by Jesus Christ, and in a like manner it is a historical fact that all other churches are but institutions of man. Where was Protestantism 400 years ago? It was not to be found on the face of the earth. The first Protestant that ever came into the world was Martin Luther, a Catholic priest who broke his solemn vows to God, who became a perjurer, and married a nun, who in like manner had made vows to God and set the seal of virginity on her brow.—He was the first one that raised the standard of Protestantism, in 1510 in Wurtemberg, Germany. Before that, there was no Protestantism in the world. This is a historical fact. Now, had Luther a right—has any man a right to establish a new religion? What man or woman has a right to dictate to his fellow-man or his fellow-woman what they shall do in order to save their souls? Religion must come from God; God alone has the right to dictate to man what he shall do, in order to save his soul. After Martin Luther, came several others; Martin had several disciples, and all of them he told to read the Bible and take it for their guide and for their teacher. They took their man at his word, and in the very life-time of Martin Luther there were already seventy-five different religions, all explaining the Bible differently from their master, Martin Luther; (laughter.) Then came John Calvin, and established the Presbyterian religion in Geneva. After John came Henry the Eighth, King of England, and established the Episcopalian religion, or the Church of England. Henry VIII, was a Catholic and he was called "the Defender of the Faith." He wrote a book against Martin Luther, defending the Catholic religion and the Seven Sacraments. I have seen that book, written by

HENRY THE EIGHTH,

I saw it five years ago when I was in Rome, in the library of the Pope. One of the Kings of England had presented it to the Pope, and it was then in a glass-case. Henry the Eighth would have never fallen away from the Church of God had he not been a lustful man. He was married, but there was a very beautiful woman, a very charming woman, the maid of honor to his Queen. Anne Boleyn was her name. He fell in love with her and he was anxious to marry her; but, unfortunately for himself, he was a married man already. So he wrote to the Pope for a dispensation, to be allowed to marry Anne Boleyn. Why! the Pope could give him no dispensation. The Pope has no right to do away with the law of God. The gospel is plain on the subject, for the blessed Saviour said: "That man that puts away his wife and marries another one, he commits adultery." Hence, the Pope could give him no dispensation, for the Pope has no power over the commandments of God. If, for instance, any one of you marry and put away your wife, and take another one, you are an adulterer, and there is no hope of salvation for you—"for the adulter shall never enter into the Kingdom of Heaven," says Saint Paul. Well, the Pope did not give the dispensation, and Henry took out a dispensation, for himself and married Anne Boleyn. After a while there was another handsome woman and he says: "I must have her;" and so he put away Anne Boleyn and took the other to his embraces. And there was a third one. "Well," says he, "I have gone so far, I might as well go a little farther." So he took a fourth one, and a fifth one, and a sixth one, in like manner. This is

THE FOUNDER OF THE CHURCH OF ENGLAND—

that man, with his six wives! They might just as well have taken Joe Smith for their founder! (Laughter.) Henry the Eighth was excommunicated from the church, and then he commenced a new religion, which was called the Church of England. As the law established it, the law, too, forced it upon the people. After Henry, came his bastard daughter, Elizabeth, to persecute and put to death all those that were professors of the Catholic Faith. This Elizabeth was called "Good Queen Bess." Ah! the Lord save us from Good Queen Bess, who murdered and put to death forty thousand people! (Laughter.) There is not an English historian but would be mighty glad if he could tear out those pages of their history which contain the names of Henry VIII, and Elizabeth. But their names stand there as founders of the Church of England. Many years after that, came John Wesley. He was first an Episcopalian; then he joined the Moravian Brethren, and finally John Wesley made a church for himself, establishing the Methodist religion. This was about 160 years ago. Then Alexander Campbell, a Scotch-