

and external rites or usages are collected and presented under the heading of "objects." Epithets are attached to a doctrine or an act of worship, so as to indicate that such a doctrine is to be held differently and that such an act is to be performed with a new significance or in a new manner. Thus; what is meant by "a consistent affirmation of the Divine basis of the Church?" Assuming that this refers not so much to the church having been founded by Christ, as to the Church being now sustained, and quickened by Christ in his several offices, one might ask; what true member of our Church doubts it? The Apostle indeed speaks frequently of Christ as a foundation [the new word for which in the Prospectus being "basis,"] but this is metaphorical language, derived from the notions of a building. Our foundation is really at the top. Then does "consistent affirmation" not imply doing something which is not being done at present in order to demonstrate the views taken or carrying them out more extensively in new ways—all which ought to have been explained in order to prevent misapprehension. The reiteration with new forms of expression of admitted truths has the appearance of either denying that these are admitted or of insinuating they are extensively overlooked and neglected.

A similar suspicious conciseness appears in the phrase, "fostering of a due sense of the historic continuity of the Church." Is this merely a newer and more canonical way of saying that there has always been a church, and that the church of to-day is connected by an invisible and indivisible cord with the Church of the Apostles, Prophets and Patriarchs, thus expressing in new terms the doctrines of the Westminster Confession in its twenty-fifth chapter? Does any one think that the Church began in the *Sixteenth* Century, or that it was founded by John Knox? A dead church or a dead part of a church has no existence and can have no continuity; but a living church, or a living part of a dead church—in other words, true believers have never ceased. When a fact so obvious is affirmed and a society is formed to affirm it, we must conclude either that it has, in the opinion of the founders of the society, been denied or ignored and that by historic continuity is meant the mechanical and purely technical continuity of a succession of ordinations which have by supposition never been interrupted. A dead tree or a dead part