

Christ. This may be called a truism, but it means something more. If She taught at any time, or permitted to be taught, doctrines involving contradictory statements, She could not be the one true Church of Christ. If She ever made a mistake in Her teaching or in defining dogmas of faith, She would be open to error, She must needs teach falsehoods, She could not be "the pillar and ground of truth." To believe, then, that Christ has power to establish a Church, is to believe that He is God, that He is a God of truth, that He cannot teach falsehood, that He dwells in His Church by His abiding presence, and that He cannot approve of or set the seal of His approbation explicitly or impliedly, upon any doctrine that is opposed to truth. For the same reason it necessarily follows that the Church of Christ cannot tolerate, or permit any body of men to tamper with Her doctrine or teaching in such a way as to lead to contradictions in matter of faith or morals. She has never given such a privilege to any man, and never can, for She is the jealous guardian of Her doctrine, and She alone has the right to explain it according to her infallible teaching. The great apostle St. Paul, speaking in the name and by the authority of Christ, made this very clear when He gave expression to these inspired words, "as we said before, so say I now again ; if any one preach to you a gospel besides that which you have received, let him be anathema."

Submitted to the sober judgment of all who regard the Church as a Divine Institution, these statements, supported as they are by indubitable proofs, are equivalent to first principles. To deny them, to refuse to look upon them in that light, would be to admit that the Church in Her infancy was

liable to err in Her teaching ; that She may have taught conflicting doctrines in which it would have been simply impossible to discern truth from falsehood. In fact, to deny them would be to attempt to deprive Her of one of the most distinguishing marks whereby Christ expressly declared His Church would be known to future ages—the mark of unity. As He was God, to whose infinite knowledge, all things, past, present and future were equally visible, He clearly foresaw the vicissitudes and trials His Church would have to overcome in fulfilling Her mission on earth. Heresies, schisms, intrigues, infidelities, apostacies, the evil doings of wicked and designing men, were as present to His mind at the last Supper as were the Apostles whom He was addressing. He saw clearly the dissensions, divisions, persecutions and revolutions that His Church would have to contend with. He saw that His Church would have to take Her stand among the nations of the earth, and that in the face of all opposition, those to whom He entrusted the sacred repository of truths were never to betray their trust into the hands of the enemy. He saw the necessity of that unity which was to be a distinguishing mark of His Church and which was to weld together apostles and people into one universal brotherhood, believing, professing and practising the same eternal truths. Hence it was at the last Supper with His Apostles He prayed to His eternal Father that they with the faithful might be bound together in the bonds of unity, and that that unity might be taken as a pledge that He Himself had been divinely sent by the Father. "And not for them only (the apostles) do I pray, but for them also who through their word shall believe in Me—that they all be one