

the Apostle declares to be the "ground and pillar," of that truth, and which we profess to believe in as the witness to, and keeper of Holy Writ.

It was customary with those who in the sixteenth century separated from and assailed the Church, to maintain that Holy Scripture gave positive and detailed directions about the constitution and government of the Church; and those directions, it was maintained, were cleanly contrary to the historical order of things retained in the Church of England. So arrogant, and overbearing were the maintainers of this new theory, that the great Hooker was fain to cry for quarter, and set himself in his immortal book to prove that the Government of the Church was not necessarily everywhere the same, though his argument proved that it had been always the same, and that same the reverse of the contention of the Innovators. The calm and exhaustive discussion of this question, that has since taken place has so completely reversed the position of the contending parties that those who maintained that Holy Scripture taught their system, and no other, are now fain to take shelter in the contention that not only does the New Testament teach no definite system of organization and government, but that there was no divinely constituted Church at all; that Christ, therefore never fulfilled His promise—"upon this rock *I will build* my Church." That St. Paul was mistaken when he proclaimed that He had built it upon the foundation of the Apostles and prophets, Jesus Christ himself being the head Corner Stone. That He just taught His truth, and wrought His miracles and lived His life, and died His death, and left them to produce whatever effects they would upon the world, and that the Church instead of having any divine origin or authority grew up in a natural way like any other society. The people who believed Christian doctrine or held Christian sentiment, formed a club, and the club or guild, thought it would be a nice thing like other Guilds to have a Club meal. The meal had to have a chairman to preside, and waiters to distribute. Under the influence of the superstitious spirit of the next age, we are told the club meal grew into the Sacrament of the Lord's Supper; the chairman into the Bishop or the Presbyter; the waiters into the Deacons. This is the folly that is gravely propounded in Brampton lectures, and taught in Canadian training colleges of young men for the ministry, when it is pointed out that this contention is contradicted by the plain statements of Holy Scripture; and every child knows that it is contradicted,—then some of the bolder spirited, a Hatch, or Phleiderer, deny the authenticity of the Scriptures, which contradict their theory; and grave men and earnest, grasp at this desperate remedy rather than abandon the baseless belief which they have inherited. This is another enemy against which we must stand fast. It is a part of the great revolt of an unbelieving age against the supernatural. Either we must abandon the Scriptures as our guide, or we must abandon this contradiction of their plain and oft-repeated statements. It is an evident part of the great enemy's plan of attack at the present time, to set aside not only the guiding light of divine revelation, the guiding voice of the Faith

once delivered, tuted, to be not God through th for extending activities whic the world on developed out building of Go of authority, its fellowship l

Therefore, selves like me not be made t

I had inte not on the de "standfast" as presented determined, t our duty now in the Faith realizing its t and then sec bined, conce vieing with Lord, and fo ing men. recall. Is we not cont make almos and escape together for coldness an This half-he people for bet and wi money in b of the ba of what is doubt, but shame by we are fall the noble Now I upon you parish or clergy in visitors, c about you anyway r