

right profession of faith in Jesus, or another essential mark of visible unity is wanting. Again, it consists in the right use of the orders, sacraments and forms of the Church as laid down by Christ and His Apostles. Where these are departed from, the door is thrown open to all kinds of innovations and heresies. When all Christians have learned to keep both the internal and the external unity of God's Church, then the transcendent result, the blessed and glorious unity of the whole company of the faithful, for which our Saviour prayed, will attain its brilliant consummation. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou Father, art in Me, and I in Thee, that they all may be one in us; that the world may believe that Thou hast sent Me." Wherever then, on earth, genuine piety is found, as shown by repentance, faith, and love to Christ, there exist the members of the true Church. Divided they may be by many barriers. Lofty mountains, broad rivers, stormy seas, imaginary boundaries, human ignorance, passion, prejudice, unbelief, and sin, may keep them apart. They may be found in every section of the professing Church on earth. They may be distinguished by different names, opinions and practices. Marvellous as it may appear, some may be found within the shadow of false Churches, for the Most High God is sovereign and delights to manifest His thorough independence of human thoughts and conditions. Saved ones, men redeemed by the blood of Jesus, may be gathered out of heathen lands. Yes, they are to be found on lonely islands of the deep, far in the Australian bush, amid the fens and marches, and among the unlettered tribes of Central Africa, in India, China, by frozen seas, on ships of ocean, and in sandy deserts. No matter where they are found, if united to Christ, the "One Lord" by the "One living Faith," these are the sheep for which the Good Shepherd died, these are members of the true Church. Notwithstanding peculiarities in color, climate, and creed, these are brethren, all one in Christ, kept by the mighty power of God, through faith unto eternal salvation in the kingdom of heaven.

Let us see now in what relation the Church of Rome stands to the true Church. That Church affirms that she is the Mother Church outside of whose pale there is no salvation. If her claim be just she must have been the first Church. But the first Church of which we read in the New Testament, see Acts of the Apostles, is the Church of Jerusalem over which the Apostle John presided as its pastor. "Begin first at Jerusalem," said Christ to His followers: there they began, and there the first Church was established. From this place as a centre the Apostles, and the seventy disciples chosen by Christ for the work of the ministry, went forth and founded other branches of the Church, in Galatia, Samaria, Laodicea, Thessalonica, Philadelphia, Smyrna, Thyatira, Corinth, Sardis, Colosse, Rome, Antioch, and so on. These branch-Churches grew out of the Church at Jerusalem, and had only "One Lord, one Faith, one Baptism." There were no distinctions of supremacy among the Apostles, none exercised by them over the seventy disciples. All Church matters were arranged by general meetings held at Jerusalem. One was their Master, in humbleness of heart they obeyed His will by proclaiming the glad tidings of salvation to their perishing fellow-creatures. Amid direst persecutions the several Churches maintained the pure, simple doctrines of the Gospel for 150 years. After this corruptions in doctrines, and