

with additional weight of accumulated evidence, the force and beauty of such a similitude. In no long time, as elsewhere, so in Britain—our dear Fatherland—sprang up an offshoot from the Mother Church at Jerusalem—it sprang up and flourished.

“Into the eventful history of its chequered annals we shall not attempt to enter. It will suffice to state that, according to the testimony of *Eusebius*, a Church there has been in that land from the period of St. Paul’s ministry downward; whilst its annals would seem to justify us in assuming that when it was first planted it was all that its blessed Founder could have expected it to be. In process of time, however, having fallen into error and become corrupt, it was at the period of the never-to-be-forgotten Reformation, purified, and re-instated in its *original* position—a position which it—the mother and her daughter, the Colonial Church—has ever since maintained. For this Church—her constitution, her doctrines, her ordinances, we, her members, claim a divine origin, a scriptural warrant. Of her we say that she corresponds, as far as it is possible for any such institution, with what Christ and His Apostles intended her to be, a living witness to the existence of the Triune God, and to the truth of His revealed Word; a *living* witness in that she consists of a company of believers, who have been incorporated into her by the same Sacrament of Baptism; who profess allegiance to the same Divine Master, are animated by the same hopes, cheered by the same promises, subjected to the same laws, placed under the same obligations, possessors of the same glorious privileges. Of her, too, may we not say, without arrogating for her undue pre-eminence, that she,