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others "forbidding little children to be brought to Christ." Can all be right?—Is truth so multifarious? St. Paul says, "There is one body."—(Eph. iv. 4). And again, "One Lord, one faith, one baptism."—(Eph. iv. 5). He says, in his epistle to the Corinthians, "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you."—(I Cor. i. 10). Accordingly, in our incomparable Litany, we pray, "From all error, heresy and schism, good Lord deliver us." This may appear illiberal in this age of false liberality. But we need not dread being considered illiberal, if we have for our companion in reproach the great Apostle of the Gentiles. But it may appear to some, that where error prevails, it may safely be left to God, to show mankind that it is error; that we may wisely adopt the language of Gamaliel, "If this counsel or this work be of men, it will come to nought."—(Acts v. 38). This, however, was not the opinion of St. Paul, nor that of St. John. Mankind, unhappily, are more inclined to error than to truth. They, therefore, require to be warned of the former, and to be directed to the latter. This was the opinion of the great Reformers of the sixteenth century. They saw the whole of Christendom sunk, not in Pagan, but in Popish darkness.—They feared not "to cry aloud;" but buckled on their armour, and manfully exposed the errors wherewith the Church of Christ had become so enveloped in the course of ages, that had St. Paul or St. John risen from the dead, they could scarcely have recognized that Church, which was "built upon the foundations of the Prophets and Apostles, Jesus Christ himself being the chief corner-stone." They were enabled, through the grace of God, to expose errors and to remove those corruptions; and have transmitted the precious bequest to us, the Church as she was in the first, the purest ages of Christianity. She presents to us the "one Lord, the one faith, the one baptism."—(Eph. iv. 5). They had much to contend with. Their warfare was against principalities and powers. The Church of Rome had her wonders, her false miracles, and her astonishing prodigies. The power with which she swayed men's minds was truly surprising. She hurled mighty sovereigns from their thrones, and placed creatures of her own in their stead. She absolved subjects from their allegiance, or rather, she