

Baptism or the Holy Communion, and men holding this opinion may well be expected to deny the spiritual benefit and possibilities of these great means of grace.

If Christ ordained no particular ministry, the ordination of Apostles, Elders and Deacons by Christ's first Apostles was an idle ceremony, and our Saviour's special call, and the authority given them in S. John xx, 23, and His promise to be with them always to the end of the world, fall to the ground.

If there is no particular religious truth, Christians are in a far blinder condition than the servants of Satan, for there is abundance of seductive falsehood on every side of all enquiring for the old path and the good way, that they may find rest for their souls.

If there is no particular Lord's Day, Sabbath-breaking is no sin, and public worship is but an invasion of man's liberty. This was not so understood when the disciples met together on the Lord's Day, *i. e.*, the first day of the week, "to break bread."

If there is no particular way of salvation, what about the narrow way that leadeth unto life? What about the way of self-denial? Are we free to follow all sorts of ways, — even those most contradictory in some respects, but converging into a broad way which will accommodate the "liberal minded," the followers of "free thought"?

"O ye blind guides" who in our day are so anxious to decry the Creeds of the Catholic Church!

"Surely in vain the net is spread in the sight of any bird." But the net of the Infernal Fowler is not spread in vain in the sight of men without faith. Men are not satisfied without some sort of religion. Giving every man the liberty to prefer rules of his own devising to the definite faith of the ancient Catholic Church always has been and always will be popular in the present state of mankind. Free thought was the temptation by which our first parents were led to choose the knowledge of evil. Free thought, in man's naturally blind condition, leads inevitably to the loss of Christian truth and unity.

It is vain to talk of unity amongst Christians until they by God's grace acknowledge

1. That Christ has a Church on earth which can be found and heard.
2. That Christ ordained the two great sacraments of this Church,—one for engrafting and the other for feeding.
3. That Christ ordained a particular ministry to propagate, teach and guide His Church.
4. That the God of all truth desires that His truth, committed to His Church, to be taught to His people, shall be particular, and not vague nor indefinite.
5. That God ordained one particular day in each week, under the