

NOTES.

In this manner are the people protected against the errors into which their minister may fall.

It has been shown in the sermon that a Liturgy has always obtained in the Church, in connection with an Apostolic ministry; that these were universal for fifteen hundred years, and that, at the present day, of the *two hundred millions* of Christians, *one hundred and eighty* retain the three orders of the ministry and a Liturgy. Heresies have appeared from time to time in the Church. This was foretold by the Saviour and the Apostles. Christ promised to be with His Church, and that "the gates of hell should not prevail against it." This promise has been fulfilled:—they have not prevailed against it. It is a remarkable fact, that of the *one hundred and eighty millions* who retain the Apostolic ministry, of *Bishops, Priests, and Deacons*, there is not, to my knowledge, a *single congregation* who deny the Divinity of Christ.

There is another fact in this connection hardly less remarkable. The great work of the Reformation commenced about the same time in England and on the Continent. In England, the Church was content to cut off what was corrupt, to reform what had been abused, and to *preserve* what was believed to be *Apostolic*. The German reformers also cut off what was corrupt, and reformed what had been abused, but they went one step further:—they rejected *Episcopacy*,—because the Church of Rome pretended the supremacy of the Bishop of Rome, and had otherwise corrupted the three-fold ministry. Here then was a great experiment. Here were two Reformed Churches: the one holding to an Apostolic Ministry, the other rejecting it. In other respects, there was no essential difference between them. Now, after three hundred years, what is the result? There stands the English Church with her twenty thousand Clergymen, and her Missionaries in every land; the very bulwark of Protestant Christendom, maintaining "the faith once delivered to the saints."

What has become of her who, three hundred years ago, claimed to be a sister, but undertook to put asunder what Apostles had joined together? Where is the faith intrusted to her? She thought it wise to attempt to maintain the Apostolic faith without the Apostolic ministry—thus substituting a plan of her own for the plan of the