

as Thou, Father, in Me, and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent Me." For what purpose was that beautiful prayer poured forth to His eternal Father, if our Lord, while He prayed thus, meant to leave his apostles or the faithful to twist the doctrine He had taught them out of its proper meaning, and give contradictory interpretations to eternal truths which were to remain forever unchanged and unchangeable as Himself. Could He, the God of unchanging truth ever have addressed the Father in such words of solemn prayer, not only on behalf of the apostles, but as well for those who were to come to a knowledge of the truth through the preaching of the Apostles—could He Himself have prayed thus, if as soon as they went on their mission, Peter was free to preached his version of doctrine in Antioch and John his in Ephesus, the one diametrically opposed to the other?

Summing up what has been said, it may be safely conceded by everyone who believes that Christ established a Church at all, firstly, that the Church He built on the Rock of Peter exists somewhere in the world to-day; secondly, that His Church cannot teach doctrines of faith which can be so construed as to involve contradictions, nor can She for a moment tolerate in the interpretation of Her doctrine a principle so vicious in its application as to lead to contradictory statements.

The honest inquirer after the one true Church of Christ will say, "so far, so good; but which is the Church you speak of? which the One, True, Holy and Apostolic Church, that claims to have never changed in point of doctrine and teaching from Apostolic times down to the present; show me where

she is to be found among the numberless rivals that are urging their claims with equal persistency, each proclaiming right and truth to the honor of divine institution. I look about me," he continues, "and I find myself surrounded by antagonistic sects, each and every one of which lay claim to pure gospel truth, each affirms to follow the Bible, the whole Bible, and nothing but the Bible, and at the same time each differs from all the others so much in doctrine and teaching, as black differs from white. They are separated from each other by insuperable barriers of contradiction in matters of the most vital importance, and yet each professes to have, to hold, to teach and to preach that self-same doctrine of which St. Paul speaks. 'Though we apostles or even an angel from Heaven were to come and preach to you a different gospel from what we have preached, let them be anathema.' I find," he goes on, "throughout the world there are no less than three hundred and fifty denominations or Churches, and all say the Bible is their guide and teacher, and I suppose they are all sincere. Yet every man in his right senses knows that they cannot all be true, for truth is one and God is one. Here is my Episcopal friend, sincere and honest, he reads his Bible in a prayerful spirit and he is convinced from it that there must be bishops, for it requires bishops to make priests, and priests to administer the sacrament, and without sacraments there is no Church. The Presbyterian is a God-fearing man too. He also is a Bible reader, and he learns from it that bishops are nowhere and presbyters should rule in the Church. The Baptist reads his Bible; he is a prayerful man; he asks his Presbyterian friend whether he was ever baptized. He is told that it was