

the result would be if every one of the men employed were the judge of every others work ; no one subject to any authority ; no one doing anything, but just when and what he pleased ; and no respect paid to the foreman, the clerk of works or to the plans and specifications of the architect. It is because *harmony* and *order* and *discipline among the workmen* are so essential to the progress of the building, that S. Paul and his fellow Apostles, all through their Epistles written under the inspiration of the Holy Ghost insist strongly on love and harmony among the brethren, on obedience to authority, on all things being done to edifying. In other words, the *Building* itself must be the chief concern of everybody. The *Building* must in its advancement, its adornment, occupy the main place in the mind of each workman, the *Building* I repeat, not the individual tastes of each man, the *Building itself* in its growth, its strength, its beauty, its completeness ; this should be the great object to be ever before the mind, in comparison with which every thing else is subordinate, and of little consequence. And this *great object* we Church of England people are by our Church directed to keep particularly before our minds ; this grand principle of subordinating individual tastes, opinions and prejudices to what will *edify* the great body is laid down clearly in our Prayer Books. Our learned Reformers, in 1549, unbiased then by any foreign influence, distinctly state in the Preface about Ceremonies kept in our prayer book in all the various revisions, that they reserved those which (though devised by man) tended to maintain a decent order in the Church, for which they were first devised, as well as that they pertained to *edification*, whereunto (and these are the very significant words to which I ask your attention), "*edification, whereunto all things done in the Church* (as the Apostle teacheth) *ought to be referred.*" Both Bible and Prayer Book, then, my brethren, unite in enjoining this most salutary rule on us as a congregation of Christians, and I think every one should ask himself the question about every action in public and private—*will this edify my brother Christian as well as myself?* I say in private as well as public life, for S. Paul lays down the rule for one