

tuous. All this, doubtless, is owing to the little knowledge which exists, concerning what we consider to be our claims to authority ; or what is the extent or the limit of that authority. If even our own people were properly educated on this point, they could not be but thankful, and they would be the greatest helpers we can have to propagate our views, and to hand down the right views to their offspring. For really, true Church authority is nothing more than that which we all cheerfully give to the judges and magistrates of the land ; nay, but even all orderly dissenters themselves render the same allegiance to their own teachers so long as *they believe* them to have the lawful authority over them. The bishops and clergy are only the lawful executive officers of the Church. They are appointed by Christ Himself to execute the canons and rubrics made and sanctioned by the collective wisdom of our Synod, just as magistrates are appointed by the Queen to execute the laws made by the collective wisdom of our parliaments. They are, therefore, themselves bound by the same canons which they must enforce, and if at any time a case occurs for which there is no law, we should certainly not find it hard to obey Holy Scripture by *submitting ourselves* to their godly judgement, even though we should have to make some little sacrifice of feeling for the sake of unity and peace. This is the golden rule for all order in any community. No community can exist long without it. And if other bodies preserve unity by following this rule, surely the Church of God should not set a worse example. Why should there be less *esprit-de-corps*,—less common feeling of brotherly love and order among churchmen—than among Romanists ? Is it because we have more pure truth and more liberty ? But pure truth cannot be maintained, if we abuse our liberty. To *obey* authority is as much a part of pure truth, as it is to believe in Jesus Christ. To *submit ourselves* is as much a part of good works, as it is to honor and obey our parents. Any other course must produce schisms without end, and finally, that fearful result of all insubordination declared by the Lord Himself when he says, that “a house divided against itself cannot stand.” Nothing but downright and incorrigible heresy can be an excuse for open separation, and then we may possibly go from one