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mand of the Lord Jesus that we call no man Fa-
ther on earth, (*i. e.* acknowledge no man's autho-
rity in matters of religion;) for one is our master,
who is Christ. We profess to be his disciples, and
we are to learn his will from himself—from the
revelation which he and his apostles have left us.
On this principle, while we ought to admire the
image of Christ, wherever we find it, we are im-
peratively called to guard against allowing any
degree of antiquity, any veneration for great
names, any piety or respectability of character in
individuals, to prevent us from trying things by
the infallible standard of Divine truth. We are
not indeed to treat the sentiments of any good
man with the tone of supercilious contempt. But
we are not to allow the mere circumstance of their
being *his* sentiments to be in any measure the
ground of our receiving them. This is violating the
law of Christ, by calling that man Father on earth.
We are patiently to examine how far he supports
his sentiments from the word of God, and we ought
to feel grateful to any one who shall throw the
smallest additional light on the meaning of any
part of that word. But we are at all times to re-
collect that this is the only authorised standard:
that we are accountable for the use we make of it:
that the word which Jesus hath spoken, (and which
must be considered as including that which was
spoken by inspiration by his apostles) is that by
which we are to be judged in the last day. John
xii. 48. To the law and the testimony, then, let us
ever appeal.

With respect to the external arrangements of
the church of Christ, men are apt to run in oppo-
site extremes. Some are apt to lay inordinate
stress upon these—to rest in a mere outward con-
formity to certain rules, losing sight of one most