

dom of God of less value than those of the kingdoms of this world? Is not the soul worth more than the body? Are not religious interests, church interests, spiritual interests, quite as important and precious as the interests of the earth?

Can God require less obedience to spiritual rulers than He does to temporal rulers? Is it not the same Holy Spirit which says "*Obe*y" in both cases? Must we not *submit ourselves* in both cases? Can we then oppose, and divide, and disobey the laws of the Church of God without sin, any more than the laws of the land? Was it not the same Lord that commanded us to give unto Cæsar the things that be Cæsar's, and unto God the things that be God's? Does not the same God say "Fear God; honor the king?" And does not the same Lord say, "If any man will not hear the Church, let him be unto thee as an heathen man and a publican?" And did not the same Lord give power to his ministers "to bind and loose" upon earth, promising to ratify all in heaven?

I am aware that it will be said, that Rome has so abused and usurped authority in ecclesiastical matters, that it is well nigh lost among Christians, and that we should not be surprised at this. This is true; there is, indeed, much allowance to be made in many cases for the present state of things. One evil usually brings a long train of other evils; and the abuse of authority at Rome has certainly been the main cause of all the schisms which have arisen since the fifteenth century, or rather since the separation of the East from the West. But that is no reason why evil is not evil yet. Heresy is heresy, and schism is schism, and disobedience is disobedience, wherever they exist. The Bible and the truth of God remain the same, whether Rome or Geneva has done wrong or not. It is not because one man at Rome arrogates to himself the title or attributes of God upon earth, that every man may do the same for himself in religious matters with impunity, or that the apostolic succession is lost. And one would suppose, that such could scarcely be the case in days when the open Bible was so well known as it now is, and when the means of acquiring information as to the history of the true Church are so easily obtained; but, to my mind, the abuse of authority in one man, and the abuse of authority in