

of the Church they presume to judge." Are these the men to legislate in her spiritualities? Is such an assembly to be worshipped rather than the Almighty,—is their bondage to be accepted rather than His freedom?

What is the judicial committee of the Privy Council? It was never intended by its founder to exercise jurisdiction in spiritual matters. It has pronounced judgments diametrically opposed to the Church,—as in the Essays and Reviews case. And it has given birth to verdicts upon the same points which the highest law authority has said are irreconcilable. Are the decrees of such a committee to be preferred to those of the infallible God and His Church?

And what is the present substitute for that Council—what is the Public Worship Regulation Act that it should be respected? Is an untimely thing like that which was designed to facilitate worship—but instead of that has shut up churches and put large parishes under an interdict—has touched the Lord's anointed and done His prophets harm—and has scattered His sheep,—is a miserable failure of that sort to be respected?

Surely the incompetency of the State is evident, aye, self-evident.

*Secondly.* The Church is fully qualified to govern herself. God has stamped the Church's freedom by granting her a power which man can neither give nor take away,—and, having that power, she is free, independent of all else. That power came down from above, when "Heaven's eternal arches rang" with "Glory to God in the highest," when the glad tidings went forth of the birth of a Saviour,—and it was left as His legacy before He went back to where He had been before. That is the power, which makes all free who yield themselves to its rule and live up to its principles,—free from