

vision is made for prosecuting every department of our work. No emergency can arise that we have not agencies to meet. But if one or two men are to be the head centres of authority, from whom action is to emanate, then they must have their instruments through whom they will operate, and church activity will largely consist in carrying out their behests. The comparison of the Church to a bank, or an army, in which subordinates are the mere unquestioning instruments of some higher will, shows how far some are willing to go; and shows also, in my opinion, a total misconception of the true idea of the organization of a New Testament Church. The Church is not like an army, a machine that is to be directed by any single mind, but a royal priesthood invested with power for the Master's work. Even during the life of the inspired Apostles, who in their apostolic office had no successors, they were not "lords over God's heritage," acting as if all authority came through them. In the 15th chapter of the Acts we read, that when a grave emergency arose, and a course of action was to be enjoined upon the Churches, instead of Peter, or James, or Paul settling the matter by an authoritative mandate; "the apostles, and elders, and brethren" came together, and after full discussion adopted a decision, which Paul and Silas were commissioned to make known in their fields of labour. There is not the slightest indication that the primitive Christian Church had any "head," but Christ, though it succeeded very well without one. The idea of a human "head," who should be a centre of authority, was the invention of Rome at a later day—a corruption against which Protestantism has alway firmly protested; and which we hope will never be imitated in any degree in our own Church. "One is your Master, even Christ, and all ye are brethren."

Why is the office of President of the General Conference studiously belittled and depreciated? He presides in the General Conference, and in all the great connexional committees. This is a commanding position that gives him a powerful influence in guiding the affairs of the Church. He can visit throughout the connexion, and counsel and suggest action in any matter that demands it. On what ground can it be said that we have no power to act in an emergency? Did not the President of the General Conference inaugurate, in an emergency, the "Relief and Extension" movement, which so fully attested the vital unity of our Church, in