

throughout will be harmonious with this idea. Under a democracy, or even a republic, the people are supreme. The people of the United States "enact," "indict," "arrest," and so forth. All public acts are done in the name of the sovereign people. Under a royalty, they are done in the name of "our Sovereign Lord," or "our Sovereign Lady." Laws are promulgated, orders issued, and official appointments made, by royal proclamation. It is "the Queen's shilling" a man takes when he enlists as a soldier. When a policeman taps a thief on the shoulder, he arrests him in the Queen's name. When in this distant province of the empire, an agricultural commissioner buys a piece of land for a public model farm, the Queen does it "through her said representative." The idea of thus representing the monarch, runs through all the public offices from premier to constable. If it be said that the people make the laws through their representatives, the reply is, *no human power can make law*, it can only *declare* law already made by the Divine ruler. There have been conflicts before now between the higher law of God, and the lower law of earthly governments; but no *true man* ever hesitated in his choice which to obey. "We ought to obey God rather than man," politically translated thus reads, "Resistance to tyrants is obedience to God." If in the state law cannot be *made*, but only *declared*,—if it has authority only as it expresses the Divine will,—and if the monarch personifies the genius of Eternal law, or, to speak without a figure, represents on earth the Majesty of heaven,—may we not expect that the church will be framed even more thoroughly on this monarchical idea, inasmuch as the Divine Government is infallible, and Christ is absolute Ruler there?

Harmonious with this are the New Testament teachings concerning the pastoral office and rule. Paul said to the Ephesian Elders,—“the Holy Ghost hath made you *overseers*.” The Thessalonians are exhorted thus :—“Know them who labour among you, and are over you in the Lord, and admonish you.” Timothy is told that among other qualifications, a bishop must “rule well his own house, having his children in subjection with all gravity, for if a man know not how to rule his own house how shall he take care of the Church of God?” In the same epistle it is commanded, “Let the Elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.” The strictest Congregational interpretation of this passage, which gives, or rather proposes to give, “double salary” instead of “double honour” as the reward of merit, lest ministers be “exalted above measure,” leaves pastors in possession of rule, and puts a premium on their ruling well. To the Hebrews, Paul says :—“Remember them who have the rule over you, who have spoken unto you the Word of God;” and again, in far stronger terms, “Obey them that have the rule over you and *submit yourselves*, for they watch for your souls, as they that must give account, that they may do it with joy and not with grief.”

This topic has been taken up, not from any wish unduly to exalt the pastoral office, but from a profound conviction that many of the worst evils prevalent in Congregational churches grow out of ignorance, mistake or inattention in regard to it. There are ministers answering to the poet's description, men who—

“Drest in a little brief authority,
Play such fantastic tricks before High Heaven
As make the angels weep.”

They are full of a sense of their own importance, and take airs that would be unseemly even in Michael the Archangel. They exalt their own caprices and crotchets into laws for the Christian brotherhood, and rule things with absolute, imperial sway. These priestly-coated, white-cravatted tyrants have done much to drive sensible people into utter contempt for pastoral authority. Then there are meek-spirited weaklings in the ministry, who do everything apologetically, and by the good leave of the rich man, or strong-willed man, or ruling clique in the church, thereby belittling the pastoral office, and permitting dishonour to Him whose they are and whom they serve.