

divine] he is disabled by a disqualification which will deprive his teaching of much of its authority and rob it of much of its power.

II. The Christian pastor may now be contemplated as a *ruler*. Wherever there exist bodies of human beings connected by common principles as feelings or purposes, there must be government, which exists for security, happiness and progress. Even the real or supposed intelligence of the men composing any society can never render government unnecessary, though it may render it easier. No society can ever become so advanced or enlightened as to consider government obsolete or inexpedient. Hence government is a divine ordinance under a law of nature and it is required of Christians to respect it as ordained of God.

To suppose that the Lord Jesus Christ would leave the church—the best and most perfect of all societies—without some settled arrangement for the regulation of its affairs, would be contrary to all analogy, and, to say the least, highly improbable. Those who allege, that Christ has not instituted an order of men for the Government of the church, argue not only against common sense, expediency, analogy, and probability, but against the express language of scripture. The church, that was committed to the direction of appointed officers under the old dispensation, was surely never left without any ruling order under the new. That view, which discards all officebearers in the church or maintains that there are none of divine appointment is a mere excrescence and anomaly. Concerted coteries may continue to exist, if not to flourish under the protecting shadow of the church, but, were the Christian people to adopt their principles and follow their example, the church would disappear in disorder from the face of the earth. In order to be a power for good in society, it must have organization and that organization, to be powerful, must, like its doctrines, be divine.

But some will allege that either no particular form was sanctioned by the Apostles, or, if there was a form in the apostolic age, it was not designed to be permanent and that, thus, liberty is left to Christians to choose that or any other. So far as the ministry of orders is concerned, it can be proved and may now be regarded as established, that there was but one form of government for the church existing in the time of the Apostles and that can be as clearly prov-

ed and as strongly demonstrated as any single truth in the New Testament. To allege that among all New Testament ordinances, this only, was not designed to be of permanent obligation, is to take a liberty which is taken with no other ordinance in the word of God. It may indeed be convenient in the present time to advance the elastic principle that New Testament organization was a temporary expedient, but, if those who say this had as much to say for the scripturalness of their system as Presbyterians have for theirs, they would be slow to adopt any such maxim. Timothy, to whom these words were addressed, was not a *diocesan*, but a *presbyter* bishop. He could not be a bishop in the modern sense; for in this chapter he is said to have been ordained by a Presbytery and the men of a lower order cannot ordain to a higher office than they themselves possess. Titus also was a presbyter-bishop, for, when he is commanded to ordain elders, the reason given is, that a bishop must be blameless.

Showing that elders and bishops held the same office. The illustrious Celtic missionaries, who traveled in Ireland, Scotland, and England, planting churches; and extending their noble labors over a considerable part of Europe, were presbyters and ordained by presbyters and the ancient British church would have remained a Presbyterian church but for the forcible introduction of the Romish system in the beginning of the eighth century. So that in seeking to plant and propagate a Presbyterian church in Canada, we are only following the traditions and imitating the example of our British forefathers.

But, though the church has rulers—bishops or presbyters, and deacons—these rule differently from all other rulers. There is a peculiarity in their ruling; just as there is a peculiarity in their teaching; As they teach with authority so they rule by teaching; and all teaching implies the exercise of reason, and consequently the operation of liberty. It is moral rule or rule over the minds and hearts of men by moral agencies. And it is for moral ends—not for money or for power or political ascendancy, but for the salvation of men, for the sanctification of men, and for the promotion of the divine glory. The Christian ruler may not use the sword, but must leave it in the scabbard, lest he perish by it. But his rule is mightier than the strength of armies. The progress of the truth of God is stronger than the tread of armed men. It is moral