

announce Christ's decisions, and to see that all things are done according to Christ's will. He must bring every church act "to the law and to the testimony," that its legitimacy may be established beyond cavil. Pastor and private member alike must ask: "Lord, what wilt Thou have me to do?" But the pastor has more than a personal responsibility in regard to the matter. His responsibility is official also. He is bound to see that the church does not rebel and mutiny. He must hold the ship for the Divine owner. The precious cargo and priceless souls that are in it are under his pilotage, and he will be held to strict accountability if the heaven-bound vessel deviate from its prescribed course, or fail to reach the desired haven of prosperity and peace.

There is nothing in all this involving a claim of hierarchical supremacy for Christian ministers. They are not a superior order in the church. They are not "lords over God's heritage." They are moulded out of common flesh and blood, and the ordination ceremony neither makes them angels nor demi-gods. They are "men of like passions" with their brethren. But they hold a different position. There is the *office* as well as the *work* of a bishop, and office implies responsibility and *RULE*. Even the menial office of a groom gives power, power to rule and order things in the stable, subject to the master's instructions and approval. All through the orders and gradations of office held by men in their temporal relations, this principle prevails, receiving distinct and universal recognition. It is left to little knots of anarchical, factious Congregationalists, here and there, to conjure up the monstrous anomaly of a community without headship, office without rule, the overseer's place without the function of overseeing. Nay, there are those within the pale of our denomination who go farther still in the manufacture of ecclesiastical anomalies. In prayer they say, "O Lord, bless him whom Thou hast set over us!" but in common *parlance*, which expresses more truly the views they really cherish, they say: "We have hired Mr. Jones to be our minister," and as the church's hired man they regard and treat him, expecting him to consult, not the will of the Master, but the caprices of the people, to preach sermons to order, and to visit according to a curriculum which they prescribe for him. If he fails in these things, he "*doesn't suit*," receives "*notice to quit*," and is, at the expiration of his term as a hireling, "*dismissed*." So extreme an anomaly could only exist where "democracy run mad" has usurped the place of true freedom; but have we not here, among people trained up under ideas of constitutional and responsible government, very much the same spirit, though showing itself in somewhat different outward expression? Are there no churches who give literal interpretation to the language "ourselves your servants, for Jesus sake,"—who regard their minister not as an overseer but as an underling—and reduce their pastor to the position of a speaking brother? Some years since, a minister retiring from the pastorate of one of our churches, desired a testimonial from the charge he was leaving. It was granted accordingly, and in the terms of it, the church certified that Mr. — had been their "*pasture*" for two years. It was too true, for they had trodden him down, and nibbled him bare, until the strong bulls of Bashan demanded new and richer herbage than he could give them! The fact is, that the entire theory of Congregationalism, as held by many among us, is erroneous and unscriptural. It is often spoken of as a "sanctified democracy," an expression which strongly savours of the Diabolical titles with which various forms of evil are disguised in Bunyan's Holy War. "Sanctified democracy!" You might as well talk of "sanctified presumption,"—"sanctified upstartness,"—"sanctified insubordination." Congregationalism is not a democracy at all, but a constitutional, hereditary monarchy. "I have set my *King*," not my *President*, "on my holy hill of Zion." "The Lord reigneth." It is written of the Eternal Father, "To the Son he saith, Thy throne O God is for ever and ever." The church is "the city of the great King." Christ is "Lord of all." He wields a sceptre, "a sceptre of righteousness." "On His head are many crowns." Yea, He is "King of kings, and Lord of lords." If the church be a monarchy—a kingdom—we may expect that all its arrangements