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petency, weakness and prejudice. But our lips must be sealed to all such questionings, when the fiat of Deity interposes. Enough let it be for us to comprehend it and bow humbly to its rule.

From the very dawn of the Patriarchal era, down through the Mosaic and the Christian, to the time when John in apocalyptic vision was directed to write those brief but searching Epistles to the "Angels" of the seven Asian Churches, I find but one principle of Church government recognized and enforced—that vesting all authority and Rule on earth in Heads or Overseers of God's people; never are we taught by precept or example that this governing power is vested in a whole Church acting through a majority or the whole of its individual members. Those Heads or Overseers, whether in the persons of the ancient Patriarchs, or the High Priests of the Jewish economy, or the Apostles and their successors of the New Covenant, have always been ministers, their sentence final and their authority unquestioned.

There can be no difference of opinion as to the mode in which God saw fit to govern His people before the Advent of the Messiah. The Patriarch was in all respects an autocrat. The High Priest, the Ordinary Priests and the Levites swayed an authority and exercised offices which none dare question or usurp, under the most terrible penalties. All cavillings and ambitious thoughts were silenced when the proud and arrogant King Uzziah, thinking to take upon himself the burn-