

offence directed against His Supreme, Priestly and Kingly authority in His Church, an offence which, wherever it has been indulged and committed, has interfered so fatally with the rendering of undivided homage by the Church, to Him who is her head and Lord. "Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." On one occasion, in the intercourse of Jesus with the twelve disciples, the desire of pre-eminence of one man above his brethren in rank and dignity, as the overseer of his brethren, showed itself in two of the number: and the great love wherewith He loved them, and His desire for the purity and safety of His whole Church in every succeeding age, instead of preventing Him from administering a rebuke of that Spirit which proceeded not from Him who called them, rendered His rebuke all the more sharp and effectual. James and John, the sons of Zebedee, actuated by a twofold ambition, prompted their mother to solicit from Christ, "that they might sit, the one on the right hand, and the other on the left, in His Kingdom." They imagined that their master had come to establish a worldly Kingdom, and through their mother, bespoke situations of pre-eminence in it, that they might enjoy ease, wealth, and splendour. This first ingredient in their offence had reference to worldly ambition. But they also longed for pre-eminence in office over their brethren; feeling assured, that if they could obtain seats, the one on Christ's right hand and the other on His left, the others must necessarily be in subordinate situations. These two ingredients constitute the very essence and the sin of Prelacy in the Church of Christ. First there is thrown by Satan into the mind of a public servant of the Redeemer, and there entertained and welcomed, a desire of wealth and temporal greatness—and then, because of the easy victory obtained by such sinful desire over the soul, there is almost immediately after, the further desire cherished and manifested, to acquire, by the help of the temporal greatness so sinfully wished to be possessed, a pre-eminence in office over his brethren in the Ministry. Jesus, addressing the two ambitious aspirants after prelacy, said, "Ye know not what ye ask. And when the ten heard it, they were moved with indignation against the two brethren. And Jesus called them unto Him, and said, ye know that the Princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many."

The essential principles then, intended by the Redeemer, to form the plan on which His Church should be governed and His laws ad-