

less there are many in independant circumstances, who can readily afford the time, but to the great majority of our elders, earning their bread, "I haven't time," is in most cases perfectly just. How can this evil be remedied? Simply by remuneration. Some may hold up their hands in horror at such a proposal, but it is only seeking to carry out the instruction of the Apostle Paul. "The elders that rule well, let them be counted worthy of double honour, especially they who labour

word and doctrine." Honour in this verse does not mean respect or praise, but hard cash, as is evident from the reasons adduced. For the Scripture saith, "Thou shalt not muzzle the ox that treadeth out the corn," and "the labourer is worthy of his hire." It is apparent the Apostle is thinking of making adequate recompense to all the elders engaged in the work of the ministry, and thus our best commentators, as Ellicott, render it, "double remuneration." All should be paid according to their time, whether given partly or wholly in the service of Jesus Christ. So far the Church recognizes the principle in saying that the travelling expenses of the elders to the Church courts should be defrayed. It only errs by defect. It ought to go further. The farmer or mechanic who cannot leave the field or bench to do the work of the Church without finding a substitute, or losing in proportion to the time, in all justice should be recompensed, and the outlay made good. Of course it may be said the Church courts would not interfere with such a transaction. True, but as long as it is not a recognized right, men of feeling will not accept any such thing, and so their service will be impaired, but so soon as the principle is adopted and acted on, the elders will go on with their duties in better heart, and the prosperity of the Church be advanced. At any rate, this reasonable excuse would be removed.

III. Another cause of deficiency in the work of the eldership is our departure from the New Testament idea of that office and from the logical basis of Presbyterianism. It would be out of place to discuss that point here, but permit me in a word to say that our theory of Church government starts with the theory of two orders, elders and deacons, for the care