

well his own house, *having his children in subjection*, with all gravity; *for if a man know not how to rule his own house, how shall he take care of the Church of God."*

Again in his Pastoral to Titus, whom he had appointed in Crete "to set in order the things that are wanting and ordain Elders in every city," Paul gives like specific directions for the government of the many Churches in that Island. Titus is to act with "all authority." "A man that is an heretic, after the first and second admonition *reject*."

But I refrain from giving further evidences. In all these Epistles but the one principle of Church government is recognized and enforced—the government of the ministry. I care not a straw what names you attach to the governing ministers; you may call this man a Bishop, that an Elder and the other a Deacon, and maintain that they have jurisdictions differing in degree or co-equal; that is not now the point; names are nothing. The great fact I find taught is, that in that ministry, whatever its nature, resided all governing authority in the Church on earth.

The last Scripture recognition of this principle is found in those short but comprehensive letters of St. John the Divine, written under the direction of our Lord, to the "Angels" of the seven different Churches in Asia. Who was the Angel of the Church of Ephesus? Was he a minister like yourself elected by the individual votes of that