

Christ, monarchy (that is, not tyrannical monopoly of power, but government by one man, who knows and loves his people, whom his people know and love, and who uses the help which their diverse relations afford him) must be the truest form of rule. Government, save of self, is not every man's right. But he that demands the obedience of others must himself obey. The *autocrat* must be an *eaucrat*. All limitations of government are but necessary evils—the fruits of, or provisions against, the absence of this true control from on high—the poor substitutes for its exercise. And in general the overthrow of government has been produced by oppression that made wise men mad. Great as the guilt is of rebellion, that of despotism is still greater. Evil, like good, descends. And if a people, galled or neglected, do, with that excuse, betray their unfaithfulness to Christ as Lord, by rising against His representative; the misruler does, without excuse, betray a greater unfaithfulness to Christ as the Shepherd, by tearing or deserting the flock which He would cherish. “*Reges in ipsos*,” is a stern fact.

The great beauty of the Prussian Government—that which outweighs its little vexations and defects—is, that it is based on the *paternal*, and not the *selfish*, principle. And it deserves admiration rather than ridicule, in starting from this

postulate, that, as a father, though not so learned and able-bodied as his children, knows better than they how to rule his house, so a governor knows better than the governed how to govern.

Yet it cannot be denied that the notion of national pupillarity is sometimes carried in Germany to an extent which might excite a smile; that under the petty tyranny, patronage, and mystery of bureaucracy, the independent bearing, perspicuous speech, and true developement of the Christian citizen are impaired; and that, in so far as a system of espionage obtains, the German acquires a habit, quite foreign to him, of not speaking as he thinks, and of wearing a constant mask. The remains of sumptuary laws; the regulations enforcing the baptism of children by the State, if the parent will not obtain it; the imposition of education and of sacramental communion on all; the police regulations, by which the State seeks to prevent mischief, which elsewhere men allow self-interest to redress; and the excessive multiplication of orders, displaying at once the praiseworthy loyalty and the little vanity of those who covet them;—these are all matters of detail, on which opinion may differ, and on which there is room for error in judgement. While the institutions of Prussia have controlled those utterances of public opinion, which are with us so