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is Baptism in the new. There was a Paschal Feast in the old, there is the Lord's Supper in the new. As there was a form of ministry in the old so there is a ministry in the new. The Church had a government and discipline in the old, so it has in the new. Now this is your position; you have to admit that in the old dispensation this government and discipline was administered by the ministry alone; you have admit that a ministry and a form of government, of some sort at any rate, descended into the new; but you are driven to maintain that somehow in the descent the principle got reversed, and thenceforward the people were supreme. If Scripture uttered a word to authorize a position so singular I should not feel surprised, but I confess to a great surprise that this should be adopted when Scripture is silent on it. In that silence how dare you or I presume to say the old principle is dead and set ourselves about the discovery of a new one.

Now while there is an absolute silence as to any such transfer of authority at the coming of our Lord, the subsequent New Testament History sets the matter at rest by unfolding a system of ecclesiastical rule vesting all authority, as in the old dispensation, in the ministry. The opening chapters of the Gospels give us the first intimation that the good old principle of the Abrahamic and Aaronic governments had descended, safe through the wreck of the ceremonial service, to the Church of the New Covenant. Our Lord in His Priestly