

order is embraced in the subject which I specially desire to consider. May I not say, without being profane, that God is a God of Order? All that His hands hath made affirm it; the spheres in their courses proceed in order; the mighty deep, controlled by prescribed laws of order, has the sands for its bounds by a perpetual decree, which it cannot pass; the moon is appointed for seasons; the sun knoweth his going down; the earth, which, as saith Job, "hangeeth upon nothing," is true in its rotations, its annual and diurnal motions: in short, from the most stupendous of the works of God, down to the "hills for the goats, and the rocks for the conies," all proclaim *Order* as the purpose and the pleasure of God. Order reigns in heaven,—and can we suppose that He, whose will is to be done on earth as it is in heaven; that He who is to be glorified in the Church throughout all ages, has left it, as to its rule and governance, to the conceptions and contrivances, the corruption and caprice of ever erring man?

My text, as well as the Word of God throughout, forbid the idea: evidence, scriptural and presumptive, are both at variance with the thought. Hence we say that the institution of a ministry, and organization of divers orders in the ministry is clearly implied by the language of the text. Titus on being left in Crete, was instructed to ordain Elders in every city. I may here mention that Crete is an extensive island in the Mediterranean, about 280 miles in length, less in breadth, it was populous, and contained 100 cities. Under apostolic ministrations the Gospel spread largely; but it is not to be supposed that at that early day it prevailed throughout the island; but in every place where converts associated for Christian worship, Titus was commanded to ordain Elders, or Presbyters.

We are not to suppose from the text that when he had ordained those officers of the Churches in one or more of the cities, that it was then competent for them to assume the ordaining functions. Had it been so, assuredly instructions to that effect, we must conclude, would have been given. Accordingly, it is obvious that Titus occupied a position and held office higher in Order than that of the Presbyters or Elders, that is the Episcopal office, the occupant of which is usually designated Bishop. That he was invested with this office, this Episcopate or oversight, is plain from the authority he was enjoined to exercise with respect to *teachers*. The Apostle informed him, that in some of the churches of Crete there were "unruly and vain talkers and deceivers, specially they of the circumcision;" Judaising teachers, "whose mouths must be stopped," wherefore he was commanded to "rebuke them sharply, that they might be sound in the faith:" hence we again say, this indicates office and authority, superior to the Presbyters, over whom he was placed, and whom he was to rebuke.