

a high place in their ecclesiastical system to the ordained ministry, and the Westminster Assembly has embodied in the "Form of Presbyterian Church Government" these principles. Young men, either receiving an inward call from the Spirit of God, or responding to appeals made to them on this behalf, offer themselves for the work of the ministry. This becoming known to the authorities of the Church the Presbytery judges of their intellectual and other qualifications, and being satisfied attest them to one of the colleges provided by the Church for training candidates for the ministry, where they devote themselves for a prescribed number of years to those studies deemed necessary to fit a man to preach the Gospel. This course being completed to the satisfaction of their instructors the students are taken on trials for license by a Presbytery, and these being sustained, they are sent forth to make trial of their gifts as probationers. Approving themselves to a congregation, they receive a call therefrom, and thereupon are ordained by the Presbytery within the bounds of which said congregation is situated. The call is, in the Presbyterian system an essential going before ordination. All the previous steps go for nothing, unless the candidate commends himself to the people as possessing gifts, acquirements and graces fitted to edify the hearers. The framers of our Church government took for their guide the practice of the Apostles, who would not ordain Matthias, or the seven deacons, without the previous consent had of the entire body of the disciples. This qualification for ordination is too much overlooked in the recent practice of our Church; but it ought to be strongly emphasized as the normal procedure in the settlement of young preachers. The ordination which follows signifies that the young man in the judgment of the Church has been "called of God," through all his preparatory course, and the final approval of a congregation and induction by the Presbytery, and is therefore set apart to the spiritual office of minister, to which, as his life work he is expected to devote all his gifts, thoughts, strength and time. His status in the Church corresponds not altogether to that of the Apostles, who were specially endowed with extraordinary powers, but rather to that of their successors, Timothy and Titus. The ordinary work of the Apostles, preaching the Gospel and administering the sacraments, ordained ministers share in. They, too, "are ambassadors for Christ, beseeching men to be reconciled unto God."

"The Minister is Moderator of the Session"—so runs the