

be Pastors over the flocks committed to them, they retained in their own hands the power of ordaining Ministers, and of governing the Church. And that higher power they also committed specifically to others, to whom they gave the authority which they themselves possessed, and whom they empowered to superintend and govern the Churches which they had planted and the Ministers whom they had ordained.

And thus we see the Christian Ministry existing constantly in three orders, so that no Church is to be found, which was not subject, both in its Ministers and its people, to the authority of the Apostles, and of those whom the Apostles appointed, as Timothy, Titus, and others, to partake with them of that high office.

And if we examine the records of the Church after the canon of Scripture was closed, we find the same unvarying testimony; so that for upwards of a thousand years not one Church can be found throughout the world, which did not possess the three orders in the Christian Ministry.

When therefore, we find, that during our Lord's own Ministry on earth, He appointed the Apostles, and then other Seventy also, to whom He gave not the Apostolic Office; and that the Apostles ordained Presbyters and Deacons in the Churches which they planted, but gave not to them the power of ordaining, but appointed others with higher authority, with indeed, a part of their own office, empowering them to ordain elders, and to govern the Church; when, in short, we find, that there is not, in Holy Scripture, *one single direction or permission*, to the second order in the Ministry, to ordain other Ministers, nor one single instance of their doing so,* by themselves alone; when the whole voice of antiquity assures us that there have been, from the Apostles' times, three orders of Ministers in Christ's Church, then are we obliged to believe that this diversity of orders in the Christian Ministry is of Divine appointment, and that the Apostolic Office will always exist in Christ's Church.

And as an additional proof that this highest office in the Church was not limited to the first Apostles in person only, we find that many others in Scripture are expressly called Apostles, as Andronicus and Junias, Timothy joined with Saint Paul, Barnabas, and others.

And that office was preserved and continued, by successive ordinations and impositions of hands, from those who first held it unto others found meet to be partakers of it.

And thus it has continued even to our times; the promise given

* The passage in the 4th Chapter of St. Paul's 1st Epistle to Timothy, in which he exhorts him "not to neglect the gift that was in him, which was given him by prophecy with the laying on of the hands of the Presbytery," has been sometimes advanced, as an instance of ordination to the Ministry by the second order. But besides that the meaning of the word "Presbytery" is exceedingly doubtful, the argument is rendered untenable by St. Paul's declaration in the first Chapter of his 2d Epistle to Timothy, where he says expressly that the gift that was in Timothy, was "by the putting on of his hands." "Stir up the gift of God" he says, "which is in thee, by the putting on of my hands." Here the different prepositions expressly mark that the gift imparted to Timothy came from the Apostle himself, by the putting on of his hands, while it was only *with* the laying on of the hands of the Presbytery, just as is practised in the Church of England at this day.