

of His continued
and sacred duty thus

be proper, on the
nature and authority
qualifications and
who are admitted
duties with fidel-
ity of men. And
established a permanent
preached on earth,
men; it was to be,
and thus its ministers
committed to earth-
creatures the un-
derstandings and to govern
continue "until the

sion of miraculous
Ministers of Christ
could be established
and from which

our Blessed Lord
a spiritual com-
munion with earth's re-
generation. "Go ye,
I say even unto the
very other passages
in the Chapter and
added, that our Lord
said, even so send I
you whom they ad-
justed to them.—
as though God did
reconciled unto

ward and visible
and He promised
able them to fulfil
that He would be

It is therefore
instituted was to be
to observe that
apostles, who in
a, so it follows,
apostles committed
thus far, it is

r. v ch. 20 v.

trusted, that all, who with a single and teachable spirit receive the holy word of God will readily acquiesce, that a gift here was given, which could not be lost, being secured by the ever-abiding promise of the Redeemer, that He would be with those to whom it was committed, even unto the end of the world.

Let us then proceed to enquire what that gift really was, and what was the nature of that Ministry then given and established by our Lord. And in this enquiry, it may be useful, first, to remove some objections which have been urged against the continuance of the Apostolic Office and Ministry. It has been stated, that the power of working miracles, and the gifts of inspiration and the fact of there having been witnesses, to whom our Lord shewed Himself after He had risen from the dead, constituted the peculiar distinction of the Apostles; and that these particulars were necessarily personal in their nature, and temporary in their duration. But herein there lies a twofold error, for, in the first place, it is manifest to every attentive reader of the New Testament, that the gifts of miracles and of Divine inspiration were by no means confined to the Apostles, but were poured out abundantly on the Members of Christ's Church; and that there were also many who had been witnesses of our Lord's Resurrection who yet were not Apostles. And farther, it has been well observed, that in the *terms* of the Commission which our Lord gave to His Apostles, there is *no mention* of these things. They were commanded to go into all the world, for what purpose? Not to work miracles, but to preach the Gospel, to administer the Sacraments, to plant and to govern the Church; in short, to perform the *ordinary* not the *extraordinary* duties of their Ministry. And also that, so far from Miracles being specified as one of the peculiar distinctions of the Apostles, they are mentioned as a sign which would be given to believers generally, for in the Sixteenth Chapter of Saint Mark's Gospel, where our Lord commanded the Apostles to preach the Gospel to every creature, He added, and these signs shall follow them that believe "In My name they shall cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them, they shall lay hands on the sick and they shall recover." Thus it is manifest, that it was not by miraculous gifts that the Apostles were especially distinguished, but by the *office* which our Lord had given them.

And it is to be observed, that this office and authority were given, not to the seventy, whom our Lord had previously sent forth; not to the collective body of believers, but to the eleven Apostles whom our Lord had commanded to go into Galilee, where they should see Him.

And surely, Brethren, it will be admitted, that the Office and Ministry, whatever it was, which our Lord committed to His Apostles, and sealed with the promise of His continued presence even unto the end of the world, cannot be lost or destroyed. Let us therefore examine how the Apostles exercised that office.

The brief history of their Acts contained in the New Testament, points out to us that wherever they planted a Church, they appointed the two orders of Presbyters and Deacons subordinate to their own office; that while they empowered them to preach the Gospel, and to