

precatcd the instruction of any set of men as derogating from that general outpouring of the spirit, which the Prophets represent as the glorious feature of the Kingdom of Messiah. Almost all Christians however are unanimous in their opinion of the necessity and advantage of Church union, and a regularly ordained Ministry. With them the question is not, whether any ordination be necessary, but what ordination can claim the sanction of Primitive and Apostolic authority.—The Great Head of the Church however did not leave this advantage, and necessity, to be collected from the result of experience alone. He himself after earnest prayer chose a few out of many disciples, as the builders up of his future Church, and consecrated them to the work of the Ministry by the most solemn ordination. This Commission He afterward renewed before He left the world, adding a gracious promise to be with them by the blessing of the Spirit to the end of time. To these chosen Apostles their Lord delegated the power of choosing others as fellow labourers with them—"As my Father hath sent me even so send I you." Invested thus solemnly with this authority, they first choose Matthias into their number, and afterwards, when the field of their labours was extended, they ordained Elders in every Church, for the work of the Ministry, for the perfecting of the Saints, for the edifying of the body of Christ. And as St. Paul by the imposition of his hands set apart Timothy in a particular manner to oversee the Church in Ephesus, and Titus in Crete,—so we also believe the other Apostles

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