

certain men to minister in holy things; and also, to convey the same special trust and commission of ordaining to persons consecrated by them for that very purpose. The power of ordaining presbyters and deacons was not conveyed to all ministers, but was entrusted to select persons. Thus, for instance, St. Paul did not charge the *Elders*, or presbyters, of *Ephesus*, to "lay hands suddenly on no man," not to receive an accusation against an elder but before a competent number of witnesses; but he charged their superior, by *whatever* title he may be called—he charged Timothy, the Bishop of Ephesus, and Titus, Bishop of Crete, to *ordain elders and deacons*. The power of ordaining was *limited* to that superior order of ministers to which Timothy and Titus belonged: an order not known in the Church by the title of Bishop, but known, during the lives of those whom we strictly call the apostles, by the title of *Apostle*—a title applied by *St. Paul himself* to *Timothy, Titus, Silvanus*, and others. Now, the *fact* is, that the same *power* of calling to the ministry, a power conveyed by the first apostles *exclusively* to Titus, Timothy, and certain others (whether we call these apostles, successors of the apostles, angels of the churches, or bishops)—did *they* in the same manner convey *exclusively* to certain others. Presbyters, though members of an apostolic ministry, were, according to the testimony of all antiquity, without any commission to ordain. They were not the "successors of the apostles," though eligible to be raised to that burdensome dignity; nor were they invested with the peculiar powers of the apostolate. This system is properly *Divine*, for it was developed by men inspired by the Spirit of God,—by our Lord's apostles. It has been followed in the Church without any interruption for full fifteen centuries; is continued down to the present time; and will continue always, even unto the end of the world. The advo-