

building up each individual believer unto the fulness of the measure of the stature of Christ, that whole training which should prepare its subjects for Eternal life. Reason, alone, would lead us to the conclusion that a work comprising such important duties, and surrounded with such incalculable responsibilities, would not be left by an Omniscient Saviour, to the hap-hazard agencies which the weakness and ignorance of men might devise; in other words, that the Divine and Glorious Being, who so loved us as to give Himself for us, would not have left the Glory which he had with the Father before the world was, and suffered and died merely to point out the magnitude of the work to be accomplished, the great and inestimable good for our race, which might be attained, and then ended his mission with a virtual declaration: I have pointed out to you the richness of the treasure, the Glory of the Father—construct your own organization, experiment and contrive, how you can best, according to your own differing judgments, lead men now to a participation and enjoyment of the one that they may infallibly secure the other. Such were a conclusion as utterly hostile to the limited views of man, as, in reality, we find it opposed to the whole tenor of the teaching of Revelation and the recorded and universal practice of the Apostles and the Primitive Church. The first act of the disciples as they accepted the organization and commission left them by Christ, and buckled themselves for their work, was the reparation of that break and the renewal of that link, caused by the traitorship and death of Judas, thereby giving us, as it were, under the seal of inspiration itself, an authoritative decision as to the perpetuity of the Apostolate, or Episcopate as we now call it, to be extended and increased indefinitely, according to the requirements of the work, as exemplified by that of Barnabas and the specially miraculous and Divinely attested Apostleship of Saint Paul, or regularly transmitted ones of Saint Timothy as Bishop of Ephesus, and Titus, Bishop of Crete.

Your own knowledge renders unnecessary, nor would time or the limits of a single paper permit, any more than this passing appeal to the word of God, as to the Divine authority, perpetuity and succession of the Ministry of Christ's Church.

The very fact of our churchmanship binds us to the declaration of Ignatius, the disciple of Saint John and Bishop of Antioch in the first century, that “χωρίς τούτων (Επισκόπων, Πρεσβυτέρων καὶ Διακόνων) Εκκλησία οὐ καλεῖται” without these (Bishops, Presbyters and Deacons)