

office could have governed His Church from the season of his advent throughout all time, without the instrumentality of "orders" and "Under Shepherds;" but such was not His great and wise design. One among His first ministerial acts was to surround Himself with a body of twelve ministers—chosen men—whom He exalted to be His co-workers and to assume the government of His people. Now mark the mode of appointment. These were the first ministers of the New Testament era; their mode of appointment, therefore, and their authority we should reasonably expect to form a precedent, and to develope into a system of government suitable for all time to come. The presumption for the same seems to me conclusive, unless the sacred page subsequently expressly nullifies the principle involved. Were these men raised to their sacred office by the people? Our Lord with whom was all power could have commissioned them to the ministry quite as well, by influencing His followers in their election of them, had He designed these acts to develope into a Congregational system of government. But He called them directly and personally. His followers did not meet together and found Churches, and choose these men as Pastors and depose them at their pleasure; the Apostles themselves founded and organized the Churches and ordained therein. Thus the New Testament Church starts with a principle of government like unto the Patriarchal and the Jewish—all authority descending from the