

for the accomplishment of the work ; in order to the cultivation of a vineyard, husbandmen must be appointed ; a flock cannot be preserved and provided for without the care of shepherds, and the welfare of a household requires a steward to guide its affairs and servants to perform its necessary duties. The Christian Ministry therefore has its rise in the nature of things, and is necessary for the maintenance of the Church's social life.

2. We remark that the direct authority for the Christian Ministry rests on the EXAMPLE AND PRECEPT of Scripture. From the earliest times, the members of the human race, recognized as the people of God, were placed under an organization which secured to them orderly direction and superintendence. The most ancient form of government was patriarchal, in which were devolved on the head of the tribe the obligation and authority to "command his children and his household after him, to keep the ways of the Lord." During the sojourn in Egypt, a class of persons named elders were the recognized rulers of the Israelitish people, to whom Moses made known his mission and delivered his divine directions. At the formation of the Jewish church in the wilderness, a very complete constitution was divinely appointed, for preserving the knowledge and worship of God, and securing the purity, unity and happiness of His people. By means of the local elders in every tribe, and the supreme court of seventy rulers, the affairs of the church were preserved and directed by authority. When the fulness of the time came, in which the Church was to be elevated to a more spiritual position, and to take a new and simpler form, we find that organization was still observed for securing her interests. Our Saviour in performing His public ministry, conducted it in an organized way. He did not leave the spread of His gospel message to depend on the zeal of individual converts, or the uncertain and fitful service of those whose minds might incline them ; such service he did not forbid, but neither did he depend on it. He called and ordained first the twelve apostles, and the labors of these being unequal to the extent of the work, he afterwards regularly ordained other seventy. When, after his death and resurrection, the New Testament Church