

pastoral office should be "no novice." The birth-point is always perilous. The deliverance of the delicate and sensitive new life out of Judaism could not be safely intrusted to a prentice hand.

Imperious as was the demand for sagacity and ripeness of judgment to enable the New Testament preacher to adjust himself to the needs of his time it was inevitable that the problems to be solved by him should grow more intricate as time went on. For life itself ramifies and grows in its demands. Teaching enlarges the vision, lengthens the stride and whets the appetite of the disciple; his guide must correspondingly increase in satisfying power. The broadening of the territory of Christianity, the deepening of inquiry in allied regions of thought, together with the intertwining of complex social and political questions with the daily life of men, bringing the present into vivid and perplexing contrast with the earlier and simpler era; the movement of events in the New Testament, as well as the drift of its symbolic hints, seems to anticipate such a result. The "seventy," whom the Lord sent simply as heralds "before His face into every city and place whither He himself would come," needed no special training for so easy a service. The scattering of the seed does not like the after care of the slow ripening grain, the vigilance, skill and "long patience" of the experienced husbandman. The "twelve," to whom was to be committed the more advanced and critical work of formulating incipient doctrine and institution, were therefore kept under personal supervision and tutelage three years before reckoned ripe for their duties. But even their function is treated as preliminary and relatively short-lived. The order of succession, as given by Paul in his letter to the Ephesians, appears to have a chronological as well as logical significance. First, "apostles and prophets," supplying the "foundation"; then "evangelists," explorers and gatherers of material from new realms; then "pastors and teachers," to "join together" the stones provided, working out into ultimate realization the conception of the "wise master builder" upon the outline of the foundation laid. This latter office was meant to supersede and inherit the fruits of the others. To ascribe apostolic or prophetic functions to a minister of to-day is to fall into a clear anachronism. The prerequisite conditions, the supernatural endowments, and the specific and unique service belonging to the apostolate are alike lacking. Titanic work was to be done in the beginning. Supernatural power and wisdom were required to blast rebellious ledges for a foundation, and shape with unerring prescience the unalterable lines of the coming structure. For this unique service unique help was lent from heaven, lent and withdrawn when need had ceased. Foundation work in due time is complete; then comes the steadfast building of the wall.

It is equally an anachronism to identify a preacher in gospel lands,