

before all men. And that made them apostles, and the "endowment with power from on high" made then just what the cause and the occasion demanded, and in the outset, they were the principal substance of the body in miniature. All truth was with them. They had the precious treasure—"I have given them thy word," says Christ. All services were at the first performed by them. They were evangelists, pastors, and teachers, yes, and deacons too. But when considerable numbers were added to the faith, and the funds of the church were increased, the deacons' ministry began to interfere with their preaching. Hence the origin of the deacons' office. Again, numbers still increasing, and many men becoming intelligent in the doctrine of the Cross; and the field of their labors enlarging; the apostles could not cultivate the whole of it, and per consequence, other tongues must be engaged to tell the story of the Cross which they had learned of the apostles: "let him that hears, say come."—And those who, in compliance with the necessity of the case, and of the divine arrangement, devoted themselves to the proclamation of the good tidings of salvation, were called evangelists, that is, proclaimers of good news. But the numbers and location of the believers in Christ soon made it impossible for them all to meet in one place; hence, to obviate the difficulty, the places of meeting were multiplied. Again, in order that those composing the respective congregations might be furnished with every facility for growing in grace and in the knowledge of the Lord, "they ordained them elders in every church."

Again, the knowledge of the Lord, being the burden of the divine revelation as a whole, and forming the base of all excellence in man—"the power of God" by which he is kept "through faith unto salvation"—touching the transforming power of the knowledge of God on the human mind Paul says, "But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." Hence that the church might avail herself of all her resources for edification, the ministry is suited to the various gifts in the church. The apostles having performed their ministry, giving to the church "the lively oracles," and perfecting the organization planned in heaven and perfectly adapted to promote the life, growth, and salvation of the body, retired from the field of their labors; but not from the body of Christ. What then? Does it follow in truth or reason, that as soon as they retired from their labors, the organization brought about with so much care and