

ministry. As Christianity was founded by a body of agents specially endowed and authenticated, there is strong ground to believe that the Church would not be left without recognized leaders and teachers to carry on the work begun. The duties assigned to the ministry imply that it constitutes a distinct order. They are to watch over the flock, to administer discipline in the congregation, and to proclaim the Gospel message of salvation. Though it is to be desired that 'all the Lord's people were prophets,' yet it is true, as Dr. Miley says, that "the functions of the ministry must ever constitute it a distinct class in the Christian Church." We find in the New Testament that there was in the early Church such an order of men. In the pastoral epistles their qualifications and duties are fully defined. If in the Old Testament dispensation men were called by God to the prophetic office, who were to warn and admonish the people and rebuke their wickedness, it is most reasonable to believe that the men who in the Christian dispensation are to be God's messengers of life and salvation to the world should be called by Him to the office and work of this ministry. Accordingly, we learn that it is God's prerogative to "send forth laborers into His harvest." "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. iv. 11). St. Paul said to the elders of Ephesus, "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath