

without thinking of "shepherd," the metaphor on which they depend. Most evident it is, then, that certain servants of the church, sometimes called elders, sometimes called bishops, were called pastors in Eph. iv. 11.

Fifth, teachers. The apostles, viewed in connexion with the duties of their ministry, were prophets, evangelists, pastors, and teachers; and all these in the highest degree, and therefore more than any of these names of office indicate. But that, in the wisdom of the Head of the church, did not supersede the necessity of other men to perform these duties even in their lifetime; and how much more after their decease. Evangelists also taught, but their leading business, and that which gave name to their service, was to preach. One man's peculiar gift, might make him eminent as a proclaimer of Christ, and yet but a poor teacher, see Rom. xii. 4—9. And a man may have the gift requisite for an excellent teacher, and yet be quite unfit for a pastor; while another, on the whole, may have the gift needful for a good pastor; though he could never excell as a teacher. Ought a church, then, to lose the benefit of a good teacher because he has not the gift to be a good pastor? Nay, indeed, the wisdom of the great Head of the church, is in this manifest, that the service is as diverse as the gifts are. There is therefore the same necessity for, and propriety in, the gift and continuation of teachers in the church that can be urged in favor of elders.

I shall now close this article with general remarks on the order of the developement of the organization of the body of Christ.

The gospel has its facts—facts which constitute the real foundation of the christian system—facts of transcendent interest to every individual of human kind—facts which were designed to move the heart, how the will, purify the affections, reform the character, give to man the victory over the world: save him.

But these facts had their own specific locality or localities, and so indeed have all facts. Nothing was ever yet done which was not done somewhere, and therefore known only to such as happened to be present. This was true of the gospel facts; they were personally known to only a few. Hence, the great mass of mankind must apprehend them by faith, hence "this is the victory that overcometh the world, even our faith," "and how shall they believe in him whom they have not heard? and how shall they hear without a preacher?"—and who can be a deponent? but the individual who witnessed the fact. The witnesses of the gospel facts, therefore, must be sent forth to proclaim the facts and depose to their truth