

law on the subject, saying, "ye may all prophesy one by one; that all may learn, and that all may be comforted." Here is a law, securing the free exercise of this privilege to every male member of a church. Are we at liberty to repeal this statute or set aside its obligation? The same Apostle also directs the Colossians to "let the word of Christ dwell in them richly, in all wisdom, teaching and admonishing one another." Col. iii. 16. And, when writing to the church in Thessalonica, that church which gave evidence of having received the gospel, not as the word of man but of God, by following those churches which in Judea were in Christ Jesus—that church which caused the gospel to sound out from them, to all Achaia, and the surrounding regions, in that church the Apostle speaks of this duty as being in *actual exercise*, and exhorts to its continuance. "Wherefore comfort yourselves together, and edify one another, **EVEN AS ALSO YE DO.**" 1 Thess. v. 11. And, after pointing out their duty towards those who were over them in the Lord, he concludes by enforcing the observance of those duties, which, as members of the same body, they owed to one another—"Now, we exhort you, brethren, warn them that are unruly comfort the feeble minded support the weak," &c. Verse 14. The same duty is enjoined upon the Hebrews: "exhort one another daily, lest any of you be hardened through the deceitfulness of sin." Heb. iii. 13. "Not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another; and so much the more as we see the day approaching." Heb. x. 25. The Apostle Peter also enforces this duty in the most universal and explicit terms: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." 1 Peter iv. 10. The Apostle Jude, also, when exhorting Christians to contend earnestly for the faith once delivered unto the saints, and forewarning them of that torrent of corruption which was about to deluge the profession of christianity, concludes by enforcing steadfast adherence to these, as the only appointed means for preserving them in their steadfastness: "but, ye beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Jude ver. 20, 21.

These passages establish, beyond the possibility of any dispute, the divine obligation of the ordinary members of a church, to contribute according to their respective abilities to promote its public teaching. The whole of the Epistles addressed to churches, abound with exhortations to the members generally, **TO BUILD UP, TO EDIFY, and TO EXHORT ONE ANOTHER** when assembled together. Indeed, these epistles, being *addressed to churches*, shows distinctly that these duties were to be observed in a social or church capacity. Nothing can be more unscriptural than to limit the exercise of this duty, as is generally done, to the private intercourse of christians. What language could the Apostle have chosen more explicitly to show, that these gifts were to be exercised in the church or congregation than the following passages? "*Seek that ye may excel to the edifying of the church.*" "*Covert earnestly the best gifts.*" "*Comfort yourselves together, and edify one another, even as also ye do.*" "*Ye may all prophesy, (that is, speak to the edification,*