

Moved by His Honor Mr. Justice Wilmot, seconded by John Wis-  
hart, Esq.:

*Resolved*, That the present period is one of peculiar interest to all who rejoice at the circulation of God's Holy Word through the world—as we are now on the eve of the Jubilee year of the Bible Society; and when we call to mind the signal blessings vouchsafed to the efforts of that noble Institution, now of nearly fifty years standing, we should feel animated and encouraged to make this, our humble Auxiliary, do its part to urge on the great work—"not to swell a party, but to influence the soul, and lead men to truth." Having the light, let us diffuse it!

*And further Resolved*, that in the opinion of this meeting the Jubilee year should be celebrated by a special public meeting, to be held during the summer, at such day as the Committee may appoint.

Moved by Rev. G. M. Armstrong, seconded by Henry M. Friath, Esq.:

*Resolved*, That our best acknowledgments are continually due to the St. John Ladies' Bible Association, and to all the Branch Societies and Associations connected with this Auxiliary, which show a sincere disposition to co-operate with us in the work of Bible distribution, especially the Milkish, Grand Lake, and Kingston Branches.—*Exchange*.

For the Christian Banner.

### A PLURALITY OF ELDERS.

No church can be in complete scriptural order without a plurality of Elders or Pastors.

After the Lord Jesus Christ had finished the work of man's redemption, died for our sins according to the scriptures, and rose again the third day, he appeared to his disciples, being seen of them forty days and speaking of the things pertaining to the kingdom of God, and being assembled with them he delivered to them his last commission, as recorded Mat xxviii. 19. 20. The Apostles commenced their labors at Jerusalem, and in a short time a numerous church was collected, from whence the gospel spread. Multitudes believed and turned to the Lord. It appears that when people believed and were baptized, that they were united together in societies commonly called churches, and it also appears that for the better regulating of the affairs of these churches, that two classes of office bearers, commonly called Elders and Deacons, were ordained to rule and serve in these churches. It also appears that a *plurality* of each of these classes of office bearers were ordained in *every church*. We presume that it is admitted by christians of every name, that there ought to be a *plurality* of Deacons in every church, and we would suppose that no prudent society would commit even their worldly affairs to one Deacon; how much more then do the spiritual concerns of a church which are of so much more importance require a *plurality* of *Elders in every church*. Accordingly we find that the passages in support of a plurality of Elders in every church are much more numerous than the