

specially sought in seasons of trouble. Hence it is written—"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins they shall be forgiven him."

Observe the divine order to be followed in the matter. The sick one is not to wait until the elders find out that he is sick. Much less is he to assume that teaching or ruling elders are endowed with omniscience to see who are sick and who are not in a large parish. He is to "call for the elders"—for any of them, not necessarily always for the one who stately occupies the pulpit.

Observe, too, the blessed results which follow the ministry of the elders. They are to pray over the sick one, not merely to talk to him, and to advise and instruct him, but to plead in his behalf with Him who holds the issues of life and death in His hand, at the same time using approved means for his recovery, "and the prayer of faith shall save the sick, and the Lord shall raise him up."

Time fails me to speak fully of the innumerable benefits which these men of God are capable of conferring upon His Church in many ways.

And now it may occur to you that I have so far made no reference to the functions of elders in relation to the two sacraments of the New Covenant. It may be sufficient to say that the practice of our church in this respect is wise and Scriptural. In the case of baptism the preaching elder alone officiates. It belongs to his commission from the Saviour to preach and baptise. In the case of the Lord's Supper the elders act unitedly or jointly, and there is nothing sacerdotal in the part taken by the presiding