

period of the history of this people, the same end accomplished in the use of ordinary means. Hence Solomon wrote to Hiram the King of Tyre, saying: "Send me now, therefore, a man cunning to work in gold, and in silver, and in brass," &c.—2 Chron. ii. 7—14. Thus an inhabitant of Tyre, in the use of his ordinary sagacity and industry, performed that which Bazaleel and his companion could not do without special help. We may apply this reasoning to the subject under consideration.

The extraordinary end of miraculous endowment, under the gospel dispensation, was to give a revelation of the will of God. It enabled its recipients to disclose what no unaided effort of the human mind could discover: "We speak the wisdom of God in a mystery which none of the princes of the world knows. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them to us by his Spirit," &c.—1 Cor. ii. 7. See the whole passage. Now, what was the ordinary end of the Gospel Ministry? The conversion of sinners, and the edification of believers.

This ordinary end may be promoted either by ordinary or extraordinary means. But the extraordinary end only by extraordinary means. The question then is, *Which of the office-bearers received this extraordinary supply?* We answer, *The Apostles and Prophets.* Their instructions are the foundation on which the church is built. "Now therefore ye are fellow-citizens of the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets," &c.—Eph. ii. 20. See also chap. iii. 5: "As it is now revealed unto his Apostles and Prophets." The Evangelists, Pastors, and Teachers are not noticed. The function of the Apostles and Prophets was necessary to the extraordinary end:—that end being in its very nature temporary, the office of Apostles and Prophets was also temporary. Extraordinary endowment being necessary to that office, it becomes defunct on the cessation of the extraordinary supply.

But as the ordinary end—viz., the conversion of sinners and edification of

believers—is permanent, and may be promoted by ordinary means, as well as extraordinary, the office of Evangelists, Pastors, and Teachers may still obtain in the absence of such extraordinary means. The church is not now favoured with miraculous endowment; and, therefore, must promote the ordinary ends by ordinary means. Paul, in giving instructions to Timothy concerning a permanent ministry, directs attention to two offices, one of which is designated, "The office of a Bishop." But in all the twenty-five qualifications enumerated in 1 Tim. iii, not one of them is miraculous. The extraordinary agency having answered its end, in the completion of the system of revelation, the ordinary end is to be promoted by ordinary means, viz., the exhibition and enforcement of those truths which the Apostles and Prophets had disclosed. "Hold fast the form of sound words which thou hast heard of me, in faith and love, which is in Christ Jesus."—2 Tim. i. 13.—"Consider *what I say*, and the Lord give thee understanding in all things."—2 Tim. ii. 7.

Into all the qualifications of a Bishop, it is not our intention at present to enter. We confine our attention more particularly to the one which bears on *Teaching*, and which the Apostle has happily designated, "Apt to teach." But lest any mistake might be committed on a subject of such vital importance, or any misapprehension obtain, we think it proper to state most definitely—

1. *The indispensable necessity of personal piety.*—Nothing can be a substitute for this. All gifts, all knowledge, all acquirements, without conversion to God, leave a man utterly unqualified for the work of the ministry. A deeper and more fearful delusion never affected the human heart, than that a man, who has not felt the power of religion in his own soul, should attempt to preach the gospel to others. We can scarcely conceive of a more withering curse, than an ungodly ministry, however learned. Hence we say personal religion, and personal religion of a high order, is an indispensable qualification in a Bishop, or Minister of the Gospel. Yet piety, fervent as that of Paul, personal religion as kindly glowing as it did in the heart of the beloved John, does not of