

recognised? The same Apostle, also, when instructing Timothy how he ought to behave himself in the church of the living God, gives directions to the churches by him, to count the *elders* that rule well worthy of double honor. 1 Tim. v. 17. And, again, to the Evangelist Titus, he writes, "for this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain *elders* in every city, (doubtless where churches had been previously planted,) as I had appointed thee." Titus i. 5. We certainly could not require a plainer example for a plurality of pastors in every church. The things that were wanting, the things to be set in order, were, not an elder, but *ELDERS*, in every city, even as Paul had appointed. The Apostle Peter, also, when addressing the scattered strangers, uses the self same form of expression. "The *ELDERS* which are among you, I exhort, * * * feed the church of God which is among you, taking the oversight thereof." 1 Peter v. 1. The Apostle James also directs, "is any sick, let him call for the *ELDERS* of the church," &c. James v. 14. We humbly conceive that no sophistry whatever can neutralise, gainsay, or overturn the complete example for a plurality of pastors in every church contained in these passages. We shall not enlarge here upon the benefits resulting from this appointment of infinite wisdom, as these will fall more naturally to be considered in the conclusion.

III. IT IS THE IMPERATIVE DUTY OF THE ORDINARY MEMBERS OF A CHURCH TO CONTRIBUTE, ACCORDING TO THEIR RESPECTIVE ABILITIES, TO PROMOTE ITS PUBLIC TEACHING.

When Christ Jesus ascended on high, and "led captivity captive," we are informed that "he received gifts for men," and that "he gave some Prophets, and some Apostles, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ." (Eph. iv. 8, 12.) The offices of Prophets, Apostles and Evangelists, being extraordinary, ceased when the important purposes for which they were given were accomplished. Those of pastors and teachers, being ordinary in their nature and always necessary, are consequently continued, and shall remain permanently in the church till the end of time. Christ Jesus is still qualifying, by means of his word, and the gifts of his Spirit, the members of his body for the discharge of these important duties. The Apostle having thus enumerated the various gifts, which were the effect of Christ's ascension to glory, he proceeds to illustrate the purpose for which they were bestowed; "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive." Verse 14. It is very observable, that, wherever the Apostles in their writings advert to the introduction of error—wherever they predict apostacy from the faith—wherever they guard Christians against being "led away with the error of the wicked, and falling from their steadfastness"—that they have only one course of conduct to prescribe for their adoption, not that of having a pastor skilled in language and science, but *that* for which these gifts were bestowed to qualify them that, "speaking the truth in love, they might grow up into him, in all things, who is the head, even Christ, from whom the whole body filly