

Now are these three clauses parallel and co-ordinate, or does each contain the statement of a distinct purpose, and is each independent of the other? Neither of these views can be held, except by ignoring the change in the Greek preposition, or as Alford puts it, assuming the unsupported notion that St. Paul uses prepositions almost indifferently. There is scarcely a difference of opinion among eminent Exegotes, that the special work of the Pastor is the perfecting of the Saints, whatever that means. (eis ergon) to, or for, a work of ministry or of service, the change of preposition, and the omission of the article before ergon, being simply fatal to the idea of the three clauses being parallel, co-ordinate, or independent of each other.

Offices and Gifts in the Church are for the *perfecting* of the Saints. The radical idea of the word rendered *perfecting* is putting in order, restoring, and in the New Testament, preparing, training, or thoroughly furnishing. It means the marshalling of an army, the equipping of a cohort, the preparing by instruction or drill of a body of men for an enterprise. While, therefore, it includes the maturing the powers and concentrating the energies of the individual, it also includes the union of the individuals, that they may act in common, and with power.

ALL THE SAVED TO BE WORKERS.

And who are to be so trained? The Saints, the faithful, the whole, all having gifts for service, some 10 talents, some 5, and some 1. And for what are they to be trained? Not certainly for the work of the ministry, for there is no article in either case; and it is certain that all have not talent or fitness for office; but for a work of service, and who has not some talent or gift with which to serve and glorify the Lord? And if this is the teaching of the passage, the whole Body of the faithful are to be urged to take their place, and their full share in the Master's work, and our special function as office-bearers, is to mature and train them. Nor are we fulfilling our ministry, unless we preach and labour with the distinct aim of awakening loiterers, calling them to work, and leading them

forth into the great harvest-field. The whole army must be marshalled for warfare, and we are the drill sergeants, the whole people are to be engaged in their Lord's service, and we should be their helpers and guides.

The ultimate purpose of this furnishing and universal occupancy with *work*, is that every member may contribute to the edifying of the Body, and that every gift may find occupation, that the whole spiritual edifice may advance gloriously to its destined perfection. For the Church is a Building as well as a Body, a magnificent temple which is being erected, though all the ages for the inhabitation and glory of the Divine Architect; and its progress toward perfection is the ultimate design of the Pastorate, and of the co-operative work of Christian people, until we all come, office-bearers and members, workmen, official and unofficial, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the Stature of the fullness of Christ.

If these views of this passage are correct, (and indeed whether they are correct or not,) our main work in the Pastoral office is to set others working. Does this mean or imply neglect of Preaching or Sabbath School Bible Class, or Prayer Meeting or other means of personal progress? On the contrary, every individual, so far as we can, is to be perfected for work. The Pastor preaches, labours and prays, to bring to Christ, and then to train those brought, to serve Christ and he will succeed when, through the diligent use of means, the knowledge of those won is increased, their faith strengthened, their piety ripened, their love intensified; and the more perfectly that they understand and appreciate their high calling, the more effectually will they contribute by their holiness, their influence, and their direct work, to the advancement of the glorious Kingdom of our common Lord, and in all this course of instruction and training due prominence should be given to the end sought.

At ordination we were charged to read,