

and interpretation of languages, and on some the power of communicating these gifts to others, to enable them to fit the saints, even the believing Jews and Gentiles, for the ordinary work of the ministry, in order to the building of the body of Christ, which is the Church, by converting unbelievers in every age. These supernaturally endowed teachers are to continue in the Church, *until*, being fully instructed by their discourses and writings, *we all*, who compose the Church, *come, through one faith and knowledge of the Son of God, to perfect manhood as a Church*, even to the measure of the stature, which when full grown it ought to have ; so that the Church, thus instructed and enlarged, is able to direct and defend itself *without supernatural aids*. So that, having recourse at all times to their writings, we may no longer be children, who, having no sure guide, are tossed like a ship by waves, and whirled about with every wind of doctrine, by the cunning arts of false teachers, and by craftiness formed into a subtle scheme of deceit." Again, when commenting on the phrase 'perfect man,' he says, "The Apostle having represented the Christian Church under the idea of Christ's body, (verse 4,) he here speaks of it as in a state of childhood, whilst its members were few in number, and imperfect in knowledge ; and told the Ephesians that the supernaturally endowed teachers were to continue in the Church, till it was so enlarged, and so well instructed in the doctrine of the Gospel, as to be able to direct and defend itself without any supernatural aid. This advanced state of the Church, the Apostle termed "perfect manhood," "and the measure of the stature of the fulness of Christ ;" at which when the Church arrived, the supernatural gifts of the spirit were to be removed as no longer necessary." This rational and scriptural exposition of the "spiritual gifts" shows satisfactorily, their design, accomplishment, and end of the infantile state of the Church. To this, perhaps some may object, by saying that this will destroy all succession and annihilate *all legal offices* in the Church.

As to annihilating all legal offices I reply, that although God did not intend to have supernaturally endowed teachers always in the Church, but caused them to cease, yet he did design to have legal, permanent officers in the Church throughout all time : these however are not classed with those officers who were supernaturally endowed. On this point hear our honest Orthodox Macknight again : "In the catalogue of spiritual men there is no mention made of Bishops, Elders, and Deacons, the standing ministers of the Church. The reason is, the Apostle mentions only those to whose offices the spiritual gifts were necessary, and who were to be laid aside when the spiritual gifts were withdrawn. Now Bishops, Elders and Deacons were not of that kind. It is true, many of the Bishops and Deacons, in the first age were endowed with spiritual gifts ; for the Apostle exhorted