

teaching every man in
the name of Jesus."

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It would be folly to argue the point that to be permitted to occupy, in occasional service, the *pulpit*, which is supposed to be in the power of its proper occupant, is the same thing as coming in Christ's name to minister, on the ground of gift committed for the good of the body by the Lord Jesus Christ, and seeking no other sanction than the consciences of them that believe. As to preaching the gospel in the world, the evangelist was not the servant of the *Church*, but of Christ. He was not sent forth by the Church, neither was his gift under its control. The Church is neither the founder nor the director of missions, though glad to help forward, after a godly sort, those whom the Lord of the harvest sends forth.

In stated labour also, for the servant of the Lord to be occupied here or there, as the Lord Himself may guide, asking only the recognition of the power which Christ may have given for edification, is not the same thing as being chosen by the people for the exclusive office of minister; and it ought not to be argued as if it were: to say nothing of being bound by an appointed salary to the performance of this exclusive duty. But the whole foundations are out of course; and the modes of thought and expression current amongst Christians generally are expressive of anything but the ideas of the New Testament.

It is true indeed that no position, however scriptural, which is not held in faith, will long displace the spirit of the world which is ever stealing in upon those who are most desirous to be apart from it. It requires not only true principles and a true position, but the constant exercise of faith to overcome the world. Incessant vigilance and walking with God, with affections in heaven, are necessary to counteract its power. But alas! for that state of things where the credit and power of the world are, on principle, sought by Christians, and where ministerial faithfulness and power are reckoned amongst the rest of the purchasable and saleable commodities of this trafficking age! "There, sir," said the manager, to the newly-elected minister of — Chapel, in a day not long gone by,—"there, sir, is the chapel; and when the sittings are all let, it will produce eight hundred pounds a year; and if you can fill it, it will be *all your own*." I make no comment. I only ask, "could the servant of God, in such a position, say, 'I have coveted no man's silver, or gold, or apparel?'"

GENERAL OBSERVATIONS.

I am conscious that in the statements of the foregoing pages many principles have been assumed to be true and scriptural, which, it is to be feared, are not always admitted to be so by Christians generally, even if they would not venture to deny or question them in terms. For example, it is assumed that the knowledge of the mind of God should bind the conscience of a Christian to obedience, in whatever circumstances, and at whatever cost; whether that mind be expressed by direct injunction, or gathered from the known character of God, or from the general principles of Scripture, which are clear to the spiritual mind.

It has been assumed also that, in the Scripture of the New Testament there is to be found a perfect revelation for the guidance of the Church and of the individual Christian, whatever may be their altered circumstances, or whatever changes may take place in the world up to the end.

More ver, it is assumed, that it never can be right, nor according to the mind of God, to continue in practical association with any evil, on the ground of expediency, when once the evil is seen, or when it might be seen by an honest examination of it in the light of the divine word. For "whatsoever is not of faith is sin."