

high esteem in which churches are to hold their pastors, and which is to manifest itself by submitting themselves to them in the Lord, and counting them worthy of double honour, one way of expressing which, is by ministering to their temporal necessities, &c." Again in p. 110, "And the poor, not from any consideration of the christian law in his favour." We have here then a pretty full acknowledgment that the law with the authority of the lawgiver is in the favour of the pastors in his churches. But again, if I comprehend your meaning, you say in p. 197, "Bishops while they rule in the fear of the Lord must receive a liberal support." If this is not ease and affluence, it certainly is but a small remove from it. So that it is high time we examine ourselves with respect to our general knowledge of the christian scriptures, and see what respect we can have for our own judgment. The principal scripture evidence for this support, is that of Paul to Timothy. "The labourer is worthy of his reward." That this passage is highly figurative, I think will appear when we consider the following scriptures, Lev. xix. 13; Deut. xxiv. 14—xxv. 4; and respecting temporal things may mean nothing more than in these parallel passages, Matt. x. 10; Luke x. 7. The hypocritical scribes and pharisees had their reward in the glory of men; not so with the faithful follower of Jesus the Son of God; the principal reward of the christian teacher is future—a crown of glory that fadeth not away. The present age and generation is fruitful in men with the desires after temporal things that Baruch had, seeking great things for themselves. The scriptural answer to such is, seek them not. If they take our Lord's counsel it shall be well with them: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you"—that is all necessary things.

The other or first point according to the review, not fully sustained, is "that under no circumstances a classical education is necessary in order properly and scripturally, to fill the pastoral office." Now, respecting this, I remark that having read the pamphlet, I can find no passage in it with the idea conveyed in the above quotation. You represent this as an ultra view; permit me to ask what makes it so; do not the words "under no circumstances?" You are aware that men professing christianity have made the acquisition of classical learning, divinity, and science, indispensably necessary; and John M'Cartney advocates that they are not necessary in order scripturally to discharge the duties of the pastoral office. He says, "But the question instantly occurs, does classical learning constitute any part of this fitness? If it does, let those who say so produce the passage from the law and the testimony which demands its acquisition, and the question is decided" (p. 56). As this course has not been adopted, after what has been written both for and against these different modes of procedure, I deem it unnecessary to enlarge farther on this point at present.

It is my belief that human learning should be considered as secondary, that a church of Christ in the selection of office-bearers is to be guided only by scriptural precept. The qualifications specified by the apostle Paul are partly natural, the greater part spiritual gifts, and others acquired. We should always consider the Holy Spirit the teacher, the word of God the rule or laws, and the means of acquisition to be the