

grace ; and such men being at least at sometimes without a certain place of abode, cannot, while moving about, labour for their own support, and it is the duty of the churches to do what they can for the support of such men ; co-operation among the churches seems to be a prudent and scriptural scheme for the support of such teachers.— Now if there be any farther controverting on this subject, let the ground of difference be clearly stated that we may understand one another. As I am now in the 70th year of my age I need a clear path before me, and if I still retain errors I want to get clear of them as soon as possible.

I remain your affectionate brother in the Lord,

JAMES SILLARS.

*River John, N. S., June 9th, 1854.*

We must allow the preceding—with all its good common sense and its good scriptural sense—to have its full weight without attempting to subtract one iota from it, until we pass into another chapter, wherein we shall treat of the position and obligations of evangelists ; and even then we shall gently touch only one item—more by way of inquiry than dogmatic tenacity.

There is no work in the world but what demands a workman adapted to it ; and so it comes to pass that the Lord has a work in every congregation which he requires to be done by workmen fitted to perform it. He has laid out the work and described the workmen. Those master builders, the apostles, who understood by inspiration every lesson that heaven designed men to learn, have shown the work and given us the spiritual likeness of those who are to do it.— The part to be performed by elders or overseers, and what these overseers shall or should be, are clearly and forcibly indicated by three simple words—Teach, Watch, Rule ; or, if any one prefer the terms, Feed, Guard, Guide. Teaching, watching, and ruling form the work that the congregation needs—hence he who can teach, watch, and rule well is able and fit to take part in this work.

But wherever we discover these combined gifts we likewise find an underlay of precious elements of character. A good teacher, a good watcher, a good ruler, in the Christian sense of these terms, has qualifications both mental and religious of a superior mould. An impatient man, for example, could not be a good teacher and ruler : for he would at any moment be liable to throw himself from the Christian stand-point by the sheer force of overboiling animalism. Thus he might teach himself to the congregation—not his Lord.—