

have formerly heard attempted from these texts. In the meantime I stand on the defensive.

JAMES SILLARS.

*River John, N. S., 20th March.*

You have, brother Sillars, properly apprehended me on the term labour in the first query. My second query however had reference to the work that Timothy was to do as a labourer in the Lord's vineyard in Ephesus. Both of these questions occurred to me on reading the sentence immediately preceding the queries. Speaking of a man wholly devoted to study and teaching in a Christian Church, you observe: "I cannot find any proof of such a man being in that [Ephesian] church, when Paul took his farewell of them, neither any direction to provide such a man, the whole care of the church as it regarded both watching and teaching was by the apostles committed to the elders." The questions inserted after these words were submitted for the purpose of attracting attention to the sentiment expressed, and for the purpose of making it pass through an edifying scrutiny. Let me here say, my brother, that it is my desire, when interchanging views with beloved brethren, to regard every brother equally anxious and desirous of finding and holding the truth; and therefore I have no weapons of war to put on when engaged with brethren in eliciting truth out of the mass of error everywhere abounding.

The reverse of what may be called popular error is not always a safe principle to assume in the search for what is scriptural. The populars are destructively wrong on the "pastoral office," and it is my impression that very many who reject the claims of modern pastors, not only throw out the popular rubbish but likewise fling with it some precious gems in the form of scriptural lessons. No good son of the heavenly Father desires thus to do; but it seems that it is the legitimate tendency of one extreme to prepare the way and force into existence either the whole or the half of another extreme.

If there be a man in America more opposed to the pretensions of modern clericals, divines, ministers, and pastors than the writer, I should like to see him or hear of him; yet in behalf of truth let it be said, that according to the views of many excellent brethren, the evangelist Timothy never could and never would have laboured as the Lord's workman in the congregation at Ephesus. In the first place, the apostle to the Gentiles proclaimed and taught in that city one year and a half. Then he was there still "a good while." He returns and is preacher and teacher there for two years and some months; making nearly or quite four years of personal evangelical labour in Ephesus by Paul. Did a congregation which had such opportunities—so much labour from the zealous apostle himself—need farther care, watching, teaching, and upbuilding from labourers other than those they had among themselves? Yes, say the Christian oracles. This community of the Lord's chosen, would appear to need, first, an address from Paul through the seniors, who meet him at Miletus;