

of Christian churches are bound to watch over one another and teach, exhort, and edify one another as ability and opportunity may offer. We do not need now the apostle Paul *personally* to send for our elders to give them a charge, neither write a long letter to us, for we have the letter he sent to the church at Ephesus, and also the charge he gave to the elders of that church; moreover we have 20 other epistles sent to churches and individuals; we have also the sayings and doings as recorded by the four Evangelists; we have the book of the Acts, where we have recorded not only the manner the apostles fulfilled their commission, but also the formation of the first Christian churches, and the materials of which they were composed; we have the book of Revelation containing many solemn warnings and exhortations; we have Moses and the Prophets, all teaching us. Now my dear brother, we—Scotch Baptists—in all our meetings give a pre-eminence to these divine teachers by reading their writings (the scriptures of the Old and New Testaments,) in large portions, and we generally give these teachers an opportunity to speak even before elders and brethren; moreover we consider it a part of the duty of our elders to see that these divine teachers be permitted to speak in our churches, and also to call forth the talents of the brethren into exercise; and we believe these things to be in accordance with divine truth; and we think that even common sense might teach that a plurality of elders reading the scriptures in large portions, and calling into exercise the gifts of the brethren, must in the very nature of things be better calculated to instruct the people in religious knowledge than listening to one man engaged all the time in text preaching, although at study most of the time.

In my article of November, page 288, vol 7, I enumerated five evils naturally and necessarily produced by devoting a man wholly to study and teaching, while remaining in one locality. I now appeal again if these evils are not true; and I ask if each of them does not involve the laying aside of an important scripture principle. At the conclusion of my article of Nov. I remarked that what I said was intended for general cases and circumstances—that peculiar cases and circumstances might arise calling for a different treatment from what I had reasoned, but that a little common sense would generally be sufficient to govern in such cases.

I would not be understood to be opposed to talented men, mighty in the scriptures, while engaged in preaching the gospel, spending a portion of their time among the churches. Such visits are in my opinion calculated to help them much who have believed through