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1. Tim. v. 17. are quite hacknied, and may be sufficiently replied to by Dr. Owen, in the following terms, "This would be a text of uncontrollable evidence, if it had any thing but prejudice and interest to contend with. On the first proposal of this text—"That the elders who rule well are worthy of double honour, especially those who labour in word and doctrine," a rational man, who is unprejudiced, who never heard of the controversy about ruling Elders, can hardly avoid an apprehension that there are two sorts of Elders, some that labour in the word and doctrine, and some who do not do so. The truth is, it was interest and prejudice that first caused some learned men to strain their wits to find out evasions from the evidence of this testimony; being so sound, some others, of meaner abilities, have been entangled by them." I may add a few words from Dr. Whitaker, who was a learned Episcopalian, but as soon as you are told that his view of this text is different from yours, of course you will get quit of his testimony, by saying "infallible he was not," or he "eat the bread of the Church, and has lifted up his heel against her." Be that as it may, he speaks good common sense, when he uses this example; "If I should say, that all who study well at the University are worthy of double honor, especially they who labour in the study of theology, I must either mean that *all* do not apply themselves to the study of theology, or I should speak nonsense. Wherefore I confess that to be the most genuine sense by which pastors and teachers are distinguished from those who only governed."

The other passage on which you exert your critical acumen is 1. Tim. iv. 14. You are glad to take help from honest John Calvin, when it suits your purpose, as in this instance. "Infallible, however, he was not." This is generally supposed to refer to the *Eldership* or *Presbytery* of Lystra, because it is probable, from Acts xvi. 3, that they recommended Timothy to the Apostle. But Estius thinks the eldership of Ephesus is here meant, and conjectures that Timothy was made Bishop of Ephesus, by the laying on of their hands. But if that had been the case, the Apostle when leaving Ephesus, needed not to have entreated Timothy to abide in Ephesus.