

preaching us also with ignorance, as we never had the benefit of a man wholly devoted to study and teaching.) Now, brother, O., I have been surrounded since ever I was born by people who attended the teaching of men who had no other employment (in appearance) but study and teaching. I have found the people who attend the teaching of such men, generally ignorant about religion,—while those who attended to teaching and exhorting one another, and who regularly labour for their daily bread, were well informed in the scriptures. I was ten years among the Scotch Baptists—I was acquainted with the circumstances of many of their churches. I knew by face and name all the teachers (and they were more than a few) of a church numbering at least 250 members: but I never knew any man amongst these people (if stationary in one place) but what labored regularly at some calling for his own support, unless disabled. Yet I never met with any people, any where, as well informed in scripture knowledge as the Scotch Baptists; and in confirmation of this I appeal to two respectable witnesses, Elder J. Stevenson, of Prince Edward Island, and Elder J. Murray, of Cambridge, Ohio—men who were well acquainted with the Scotch Baptists, and who are now preaching four score years of age and both readers of the Christian Banner. This however only by the way.

But the question is, What do the scriptures teach on this point? Do the scriptures teach that the labors of a man wholly devoted to study and teaching is as necessary in every numerous church as the labours of the schoolmaster in a community? If so, let the proof be produced that we may examine it. In my article of November I selected the church at Ephesus: I found it to be numerous; surrounded with enemies without and also enemies within, (this seemed to demand extra labor.) I said that I could find no proof of such a man being in the church at Ephesus when Paul took his farewell of them, Acts xx, neither any orders to provide such a person. From this I drew the conclusion that there was no such person at Ephesus at that time, otherwise Paul would have sent for him to give him a special charge; and as I could find no order or command to look out for such a person *under such circumstances*, I concluded that such a person was not necessary in every numerous church. I also said in that article that Paul committed the care of the church at Ephesus to the elders, both as regarded watching and teaching. I appealed for proof of this to Paul's farewell charge as recorded in Acts xx, to which I still refer the judicious reader.

But although the elders are by office constituted teachers and watchers over their respective flocks, the whole body of the members