

tween the elder we are to support and the one who must support himself. This is a practical question, which requires to be settled immediately : I want to know which of these two classes I belong to, that I may govern myself accordingly. You say (p. 194), "Men wholly devoted to study and the proclamation of the truth, are just as necessary in every community of one or two hundred families, in order to its success, as the undivided labour of the schoolmaster." Now, Bro. E., it seems you expected us to receive the above assertion without any scripture proof: I can see no proof even attempted. Now I feel disposed to make an assertion in opposition to yours, but I am not disposed to have mine without proof. I say men wholly devoted to study and the proclamation of the truth, are not necessary for every one or two hundred families; and I go for proof to the 19th and 20th chapters of the book of the Acts. There we find the Apostle Paul arriving at Ephesus, where he labours extensively and successfully for three years; he testified to Jews and Greeks repentance towards God, and faith towards our Lord Jesus Christ; he also testified the gospel of the grace of God—he even declared the whole counsel of God—he taught publicly from house to house—he warned every one night and day with tears. Did the apostle during these three years spend his whole time in studying and preaching? No such thing. Hear his own words: "I have coveted no man's silver, or gold, or apparel; yea, ye yourselves know that those hands have ministered to my necessities, and to those that were with me." Let us now inquire what instructions he gave to the elders of Ephesus: did he say to A. and B., ye must spend your time in preaching and study, and receive a comfortable support; and to C., D. and E., ye must support yourselves the best way you can. No, he says to one and all of them, "I have shewed you all things, how that so *labouring* ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

You say (p. 196), "Did not Paul appeal to his own zeal, devotion, and labours, as a pattern worthy the imitation of the Ephesian elders." Very good. I ask then, why did you not quote the apostle's address to these elders, and echo answers why! No doubt the reason was that you saw that the apostle's words were in direct opposition to your system of devoting men wholly to study and preaching; but I have quoted them, and it is incumbent upon you, and the readers of *The Christian* has a right to demand of you an explanation of the apostle's words here and elsewhere, in consistency with your plan of men devoting their whole time to study and preaching. J. M'C., after fortifying himself with the armour of righteousness—so much so, that Brother E. with all his abilities does not even make an attempt to take from him one part of his armour wherein he trusted (for I do not find in your review one sentence quoted from him to define its error)—sallies out of his castle like one confident in his cause: he attacks his opponents on their chosen ground; he takes up the texts they build upon; he examines these in their connexions (a rational way of going to work), and he gives explanations of these texts in perfect harmony with all he had said.\* I now ask why you did not follow in example in your review? The reader is respect-

\* See pp. 141-145