

noticeable that the Brethren call them by that name when speaking of them in connection with other churches.

CARRYING A "MUZZLE" WITHOUT AUTHORITY.

A paid minister is a sore grievance to the Plymouthite. It is quite true that those who "hold forth" among the Brethren do not decline payment whenever it is forthcoming. They have, however, an ingenious method of accounting for this, and one which is worthy of the Jesuit himself. Dr. Davis writes, "I do not know of one example in all the New Testament to support the practice of a paid ministry." But does he know an example to support the contrary proposition, viz.,—that the ministry should *not* be paid? In the meantime let the Doctor continue his sophistry: "But as regards itinerant pastors, evangelists and teachers, the principle is plain enough, that they who preach the Gospel should live of the Gospel." The distinction drawn is this: that preaching the Gospel is preaching exclusively to *unbelievers*, and that such preaching should be paid for, according to 1 Cor. ix. 14, "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel." On the other hand, it is said that the work of the pastor or elder is to preach to believers only, *i.e.*, "To feed the flock of God," and therefore he should not be paid. We demand, On what authority does Plymouthism make this distinction? Our position is, that the New Testament nowhere warrants either of these propositions, but that it does warrant the very reverse. Let us see. The command to "feed the Church of God" is found in Acts xx. 28. But, according to verse 17, those who received this command were "elders" in the church at Ephesus. It is undeniable that the "elder" in this passage was a *settled* pastor, and preached to believers. Now, the Plymouthite says that these should not be paid. But Paul says that they ought to be paid. In Timothy v. 17, we read, "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine." But what has this "double honour" to do with the question of pastoral support? The answer is in the following (verse 18): "For the Scripture saith, thou shalt not muzzle the ox that