

ment. We can never ascertain the *exact* amount. We have to settle down upon something that is satisfactory to both parties. There are two parties, and both must be satisfied. The parties ought to understand each other as perfectly as possible, before they enter upon their work. As to the expenses of a family, no man can well tell what they are, or what they may be. No family will submit to the inspection, or supervision of another. It is best for both parties to conjecture, and agree upon the conjectured amount, than to leave it open for altercation, for it will inevitably end in strife, or chafed feelings. It is an easy matter to settle these things beforehand. Beware how you leave them unsettled till the expiration of the labors of the preacher.

3rd. If my opinion is of any value on another point, I am free to give it. Suppose a Preacher should be engaged in any of the vocations of this life during the week, and should preach for a congregation on Lord's day, is he entitled to compensation for such labor? My decided conviction is that he is not. If he is at any expense, the congregation should bear it. But the labor is such as every Christian is under obligation to perform and it ought to be rendered most cheerfully. We are all bound according to our ability.

4th. If a man spends all his time in the cause, he ought to be well sustained; if half or a fourth of his time, the laborer is worthy of his hire.

5th. I cannot see why all other engagements should be definitely settled, and christian engagements should be left indefinite. I never made an indefinite engagement that I now recollect, but what I suffered for it. But I must close at present.

Yours affectionately,

J. T. JOHNSON.

REPLY TO BROTHER JOHN T. JOHNSON.

Whilst no man of our acquaintance commands more of our love than brother J. T. Johnson, and whilst we regard most of his remarks as, at least, approaching the truth, we must assure him, that we believe he misses the mark, and the slightest error in regard to any teaching of the New Testament, must always be considered as at least dangerous. So far as logic and philosophy are concerned, we have seen nothing superior to our brother's teaching. Every thing seems plausible, and were he and I to make a religious system, by one standard of worldly