

not be converted to God. Men must "hear the word of the Lord and understand it" or they cannot be saved. Now, I cannot quote the chapter and verse where God commands us to translate the Scriptures from the Hebrew and the Greek; but I know it must be done, or men cannot "hear and understand" the truth. The conclusion then, to me is irresistible, that it is the duty of christians either to prepare themselves to proclaim the truth to all men in their own language or aid those who can. But I presume that I have followed this thought far enough. Neither of the brethren who have addressed me, nor yet Mr. M'C., would differ with me in these things. And yet to take his first proposition without qualification, it might be fairly inferred that he contended that a knowledge of the original languages were under no circumstances necessary. In my review I have called this an "ultra" view of the subject. Brother F. thinks that the substitution of "under no circumstances" to his proposition has made it ultra! But I would ask, has not Mr. M'C. *labored* to establish that view? Has he not endeavoured to shew that in no case were these qualifications necessary? He appears to have lost sight of the fact, that the Lord Jesus when he sent down the Holy Spirit on the day of Pentecost, communicated to the church a knowledge of all the languages, and hence it was not necessary for the Apostles to study them.

But in Britain and America, classic qualifications would seldom be necessary to enable an intelligent English scholar to proclaim the gospel, or (possessing the other prerequisites) to teach the disciples the "all things" commanded by the Lord.

After these very desultory remarks, I hope the brethren will understand me, and conclude that I am not so very far removed from their favorite author, or from their own views of the qualifications of pastors, and preachers of the gospel. But, I ought, perhaps, to give them a *reason* for noticing this proposition in my review. The Christian was being represented by its enemies as opposed to education—that it exerted a "deleterious influence upon the ministry." Garbled extracts from Mr. M'C's. pamphlet were made to prove this. I chose, therefore, to say that I did not favor even that *apparent* leaning of his towards a contemptuous appreciation of a thorough knowledge of the languages in which the Holy Spirit first revealed the mind and will of Jehovah.

Proposition II. That "no Church can be complete without a plurality of pastors" meets my entire approbation; for it is proved by the word of God most conclusively. That any society calling itself a church of Christ should lose sight of this, is to me most astonishing. How such a people can revere the word of God as a sufficient rule of faith and practice, is most marvellous.

Proposition III. That "it is the imperative duty of the ordinary members of the church to contribute, according to their respective abilities, to promote its public teaching," is also worthy of all acceptance. I would rejoice to see all the teaching, preaching, exhorting, praying, singing, and alms-giving talent in the church, brought fully into requisition both in public and in private, on all suitable occasions.

And here, I would remark by the way, is in my humble opinion, the great fault in our brethren's favorite Scotch Baptist churches. Their gifts and talents have been confined mainly to the order of worship, and