

their intercourse with each other, as time would permit and circumstances require, did they not do all in that way which that passage requires? "Exhorting each other daily" must be understood on the same principle, and cannot be daily observed as a church, unless they meet daily as such, which would be impossible.

5. I object to your extreme view of the subject, as it destroys in the church the line of distinction between the teachers and the taught, and very often does away with teachers altogether; and if they do remain, they are seldom tolerated but in the light of speaking brethren. God would have them rule, but they cannot. He makes it their special duty to feed the sheep and lambs of Christ, but they must often sit aside in full congregations to be taught in common with all, by many to whom God never gave either talent or grace to address a public assembly; or, perhaps, by a boy received the Sabbath before into the church, who is perhaps beginning to learn the first principles of religion. Can this be reason or the ordinance of God? I once saw a raw boy, a few days after his admission into the church, rise and deliver a public exposition of the 5th chapter of the Songs of Solomon; and on another day a discourse on Is. xxv. 6, 7, 8, very much to the satisfaction of the church generally, because, however pious, they knew but little of either propriety or Scripture; and they were just as much afraid as the young man himself, of this adding fuel to his vanity, and almost ensuring him a place in the snare of the devil. But the brethren in common were supposed to have the privilege, and who could doubt his right any more than others, if he was savingly taught of God? I have seen (in the presence of the pastor and two other learned and aged Ministers of different denominations, of unquestionable and standing piety) two of the brethren exhort to attend to a church ordinance before the Ministers were allowed to open their mouths.

I object to it; because, in the face of an apostolical prohibition, it creates in a church a great many masters; or, as it should be rendered, "many teachers," who differ no less from each other than from their pastor, which often disturbs, distracts, and divides the church.

I object to it, because whether, as a necessary consequence or not, it very commonly and naturally leads the speakers to despise the Gospel Ministry, just according to your taunting language, "eloquent discourses from the pulpit." Because it has not a single text of Scripture to support it; and the experiment made by the Campbellites of America as a body, and the Scotch Baptists very generally, is evidently against it. There are honourable

exceptions amongst the latter I confess, but too generally they are against *education, missionary operations, and pastoral support*. Theological Seminaries are run down by the taunting title, "the factory where ministers are made;" and thus often think that as soon as a man is savingly taught by grace, he at once is fit for public speaking, and to render him any aid by human learning, is thought useless, unscriptural, if not pernicious. Godly, learned, and useful missionaries are in the same way often styled "factory boys," and solemnly advised back to their work, although millions upon millions are going to hell that never heard of the name of Jesus; and if the good man refuses, he is often represented as away to make a trade of it. In such a state of things pastoral support is almost out of the question, although ordained by Jesus Christ, that they "who preach the gospel should live by the gospel." As for the Campbellites of America, their schismatical and destructive proceedings, their antipathy and opposition to every missionary and religious combination for the diffusion of knowledge and the recovery of a ruined world, is notorious enough, and need no comment from me.

And now, to conclude, allow me to remark, that I do not condemn churches or men, but the practical working of a principle or system. But in churches and individuals there are honourable exceptions; but this you find amongst the professors of almost every system; but this is not owing to the system, but in spite of it, and owing to other causes and the influences of truth. I confess that, with your views I was first added to a church, and as such remained for many years. In my estimation, every thing went on scripturally, and all the rest, I thought, had forsaken apostolic order, till the excesses and natural working of the system led me to doubt, enquire, and examine; and I confess I never have been more convinced than I felt after a thorough examination of your letter, and carefully attending to all your proofs from Scripture. However, let me not be understood as against the brethren exhorting and admonishing each other in their common intercourse, and meeting for the purpose which may be equal to their gifts; and should a brother show a gift for public speaking, let him be encouraged to use it in aid or absence of the pastor, in prayer, social, and exhortation meetings, and in the destitute world around, as truth and circumstances seem to require. Clerical domination has been the means of spiritual tyranny, and a great deal of evil; but really, as things stand in our denomination, we have much more reason to fear the very opposite extreme. "God is not the author of confusion," and requires by his own solemn authority, "that every thing be