

calling; and all plans which, in this matter interfere with the divine arrangement, are injurious both to the ministry and the people, court defeat, and have a strong tendency to contravene the great end of this ordinance of the Lord—the glory of God and the salvation of souls.

In expanding this subject it will be necessary to enquire, (1) What idea should be attached to a living—Ministers are “to live by the gospel.” (2.) The evil consequences of non-compliance with the divine law may be summarily presented. (3.) Some of the causes of inadequacy in ministerial support, or the reasons for this command, may be given. (4.) Remedies of this evil adverted to.

(1.) Ministers are to live by the gospel. The idea, here, cannot be one which, perhaps, is entertained by many, viz., that of mere subsistence. This is to view the ministry in its nature and design as an office purely selfish and grovelling, as nothing higher than a means to procure for an individual a precarious bodily maintenance! This idea is one in this connection wholly subordinate, and if not constantly kept there, degrades our calling. The ministry is an office ordained by God for the good of the Church—even of the world—and for His own glory in the salvation of souls; and a living in it and by it, must imply that means are to be supplied to it which are necessary to carry on its divine work in the most advantageous manner, free from all incumbrances or lets; means fully adequate to the demands which society, the church and its Great and Glorious Head make upon it. This is the only proper view. And if the exigencies hereby raised are not met, there is just cause of complaint. How reasonable the complaints of a general against his country if his operations are retarded or defeated by a parsimonious withholding of adequate outlay; it is his country's honor and prosperity, his confidence in the rectitude of her conduct, and not selfishness, that induce him to lift up his voice and spare not. And will the Lord's servant be less jealous for the success of His cause and the honor of His name? Will not these considerations save

us from the odium of selfishness, and present this subject in the light of one, directly and eminently, bearing on the general good of the church. What the exact amount contained in this living is, the Scriptures, with that admirable generalness which characterizes the New Testament statutes, leave unsettled, or rather settle by referring it to certain great principles, founded in love and honesty, touched and prompted by the highest and holiest considerations which can operate on the heart. The subject is thus left; and there may be an honest misunderstanding about it, which, however, will disappear before an honest desire to know our duty and to discharge it.

Now, let us be understood at the outset. We do not plead for the possession of affluence by the clergy—for the means to pamper pride and indulge sloth, that they should be raised to lofty eminence of secular grandeur, to enable them to cast around the ministry the air and appearance, the pomp and circumstance which the great ones of the earth, who walk in a vain show and vex themselves about fame and rank and preferment, who court the homage and gain the envy of the poor, maintain and exhibit. There should be nothing about the ministry calculated to bear the impression that earth is made so much of that heaven is overlooked, or that the glory of this world is viewed greater, and more valued, than the glory of heaven. All our arrangements should be so carefully made to point to unseen realities, that, while we live in the world, we be recognized as pilgrims passing to a better country, that it be realized by all, that our citizenship is not so much here as heaven,—that our business is to induce others to reject this world for a future reward, that God is our inheritance, and that we are so well pleased and satisfied with it that pure benevolence prompts us to say to men, whether seated on a throne with all its attractions, or on a dunghill with all its repulsiveness, to both alike, come with us, and we will do you good. Nor do we plead that the people be impoverished to enrich the ministry; and in the threshold we silence such reflections as would intimate this to be our drift and intention by remind-