

## PAUL AN HIRELING.

In the March number of THE CHRISTIAN appeared an article headed "More Wages," and signed "H. Murray."

In the first place the Apostle Paul is represented as being "under wages," "hired to preach"; that Paul did receive pay or wages for his labor in preaching the gospel, and that Paul was a "hired person." Think of it. Paul hired for so much money to preach so much gospel. Paul, who declares that when he preached he made the gospel without charge, (1 Cor. ix. 18) bargaining for a stipulated amount of money for preaching the gospel! Being "hired" implies a mutual agreement, a bargain, stipulation or contract between two or more parties. The strict meaning of "wages" implies the same. Did Paul or any other primitive preacher ever negotiate any such bargain or contract for preaching the gospel to perishing sinners? Paul, at Corinth—taking what our translators have in this case, for want of a better word, rendered "wages" from some brethren who came from Philippi—is adduced in support of this monstrous doctrine.

Now let the reader turn and read Paul's own description of the circumstance; while preaching at Corinth he says: "For that which was lacking to me the brethren which came from Macedonia supplied." (Common version). "For being present with you, and in want, we were burdensome to no one; but what I wanted the brethren which came from Macedonia supplied." (Living Oracles).

These scriptures show plainly that Paul was not preaching "under wages"; that the "wages" simply means that brethren who came from Macedonia supplied some of his wants—something that was "lacking"; also that "wages," as defined in the standards of the English language, does not accurately describe the supplies brought to Paul by the brethren from Macedonia.

But, we are told, MacKnight uses the same word, "wages." Woll, let us hear MacKnight, and then we will hear no more of this "under wages." "Other churches I spoiled, taking wages from them." He meant the church at Philippi. During his residence there they sent him money, to prevent his being burdensome to the Corinthians. His acceptance of these presents he called a spoiling of the Philippians, because he was not laboring among them, etc. For being present with you and in want of daily bread I distressed no one among you by demanding maintenance; but my want the brethren coming from Macedonia (the Philippian brethren—Phil. iv. 15) fully supplied by the liberal present which they brought me. Though the apostle generally maintained himself by his own labor he was sometimes so occupied in preaching and in the other functions of his ministry that he had little time for working. On such occasions he was much pinched with want, as happened in Corinth at the time the Philippians relieved him.—See verse 27.

Fully supplied. The Greek word, as Bengelius observes, implies that the money sent by the Philippians, added to what he gained by his own labor, fully supplied all his wants.

With Dr. MacKnight close by it will be little use for Bro. Murray to try to get Paul "under wages," and with Wesley I fear he will not succeed any better. Hear him: "I robbed other churches, taking wages of them," etc. My work not quite supplying my necessities I chose to receive help from the poor Macedonians rather than the rich Corinthians."

The Greek word in this scripture rendered "wages" has various shades of meaning, which must sometimes be determined by the context. It is not accurately rendered "wages" in this passage, as the context proves. It may be impossible to find any one equivalent word in our language, or any one word more nearly equivalent than "wages." But this does not change the fact that "wages" does not give accurately the sense of the passage. The same word in the original is used by the Saviour in His charge to the soldiers; "Be content with your wages" (common version). But in this case the Living Oracles renders the word "allowance," which is more correct, as may be determined by the connection in which it is found. The soldiers

(like Paul) were not "under wages," because (like Paul) they were not hired. Their service was compulsory, and they were granted an allowance, not wages.

And now let us hear Paul again. "For though I preach the gospel I have nothing to glory of, for necessity is laid upon me; yea, woe is me, if I preach not the gospel! For if I do this thing willingly I have a reward. What is my reward then? Verily, that when I preach the gospel I may make the gospel without charge."—1 Cor. ix. 18. "And this I do for the gospel's sake."—Verse 23.

Next, in this article under review, we have the definition of "an hireling," "one who neglects the flock and aims only at his own advantage." Is this an exhaustive definition? On the contrary. The essentials of an hireling are not mentioned in this definition. Worcester says, "hireling is one who is hired, a mercenary, serving for hire." This is both accurate and exhaustive. "Neglecting the flock and seeking his own advantage" are not essentials, though they may be, and often are characteristics of the hireling. Any person hired is an hireling. And if Paul was hired with money to preach the gospel he was, in the scripture sense, "an hireling."

We next find the parable of the laborers in the vineyard worked in to prove that preachers ought to be hired, and that hireling preachers are not hirelings. We read in the 20th chapter of Matt., "the kingdom of heaven is like a man who hired laborers in his vineyard." This cannot possibly mean that these laborers were hirelings, because they were hired." But it does certainly mean that these laborers were hirelings, because they were hired. These were not preachers of the gospel, but common laborers in a man's vineyard, hired for money. The kingdom of heaven is (in some points) like this man who hired these laborers in his vineyard. In what point, then, are the two analogous? Is it in the hiring of laborers for money? Certainly not; no one would be so stupid as to affirm that it is. The reward of the laborer in the gospel is not money; his engagement is not with men, but with his Master; and from Him he receives his pay. It had been shown that in the Apostles' days "there was no middle party who received the funds to expend at discretion." That "the parties contributing gave to the men who were doing the work." Against this we have Scripture handled thus: "Turn to 1 Cor. xvi. 3, here we find that whoever the church at Corinth approved, 'them would Paul send to bring their liberality to Jerusalem.' This looks very much like a "middle" man, or more correctly, a treasurer." Here a number of messengers ("them") were sent to carry the liberality of certain brethren to the poor saints at Jerusalem, and yet there lives a man who says, "this looks very much like a 'middle man,' or more correctly, a treasurer!" Again, "We will see by reading 2 Cor., viii., 19, that the brother who was sent with Titus, was 'chosen by the churches.' Here is a 'middle' man, chosen to take care of the funds of the churches." This, as a perversion of Scripture, caps the climax. This man was not "chosen to take care of the funds of the churches;" but simply to accompany Titus and others who went as "messengers of churches" to carry the abundance of their gift. Read the entire chapter, and then think of the cause which demands such manipulation of Scripture for its support; that can make of this company of messengers "a treasurer" hoarding the "funds of the churches" to be expended at discretion by a Board of two or three ecclesiastical supervisors.

And finally we have this statement, spoken "as one having authority, and not as the scribes: "It is impossible to accomplish any co-operative work without a treasurer." The authoritative manner of utterance, however, does not establish the truth of this saying; for Judas Iscariot is the only example of a "treasurer" among the disciples, and the plan did not prove a success. The best co-operative work done since, and being now done, is without the aid of any such unscriptural creature. Let the good work continue, and God's name be glorified.

D. McDOUGALL.

## Married.

CLARKE-RICHARDSON.—On the 20th ult., at the church in Lord's Cove, Deer Island, by W. K. Burr and T. H. Capp, Clarence H. Clarke, of Lubec, Maine, to Miss Clarinda A. Richardson.

FINLEY-GARNETT.—At the Coburg street church, St. John, N. B., June 4th, by T. H. Capp, Robert H. Finley to Miss Lavinia Garnett.

GORDON-McMILLAN.—At the residence of the bride's mother, Mrs. Alexander McMillan, Alberry Plains, April 2nd, 1889, by O. B. Emery, James Arthur Gordon, Esq., New Perth, Lot 51, Kings Co., and Miss Lydia A. McMillan, Alberry Plains Lot 50, Queen's Co., P. E. I.

HADDON-LESLIE.—At Lord's Cove, at the residence of the bridegroom, May 14th, 1889, by W. K. Burr, Mr. James Haddon and Miss Elizabeth Leslie, of Northern Harbor, Deer Island, N. B.

CHING-STEWART.—At the residence of Jason A. Stewart, Esq., brother of the bride, Monday evening, May 13th, 1889, by O. B. Emery, Mr. Peter Ching, Red Point, Lot 46, Kings Co., P. E. I., and Miss Eliza A. Stewart of the same place.

## Died.

LORD.—One more of the old pioneers has passed away in the person of Andrew Lord. He died on Bean's Island, May, 10th, at the advanced age of 85 years. He was baptized in early life by Elder Hosea Smith, and was one of the first in the organization of the church in Lord's Cove. Patient, kind and amiable down to old age, he was ready for his final change and wanted to go home. He was buried at Lord's Cove where a large congregation convened to pay the last tribute of respect to one who had all along tried to be good and to do good and help in every good work.

W. K. BURR.

McKENNEY.—At Leonardville, Deer Island, May 22nd, Bro. James Strang McKenney, at the age of 46 years. He was baptized by Elder O. B. Emery and was one of the most consistent of Christians. He was universally respected by all who knew him, and was followed to the grave by a large number of sorrowing friends. This is the fourth of a family that has passed away during the last eight months. A wife, daughter and two sons remain to weep and sigh, but how sweet the thought—they will meet again at the glorious dawn of the resurrection morning.

W. K. BURR.

LEEMAN.—At Lord's Cove, Deer Island, on the 9th inst., Bro. James E. Leeman passed over the stormy billows of death. In the beauty and bloom of manhood, at the age of 30 years, death claimed him for his victim. 'Twas hard to give him up. Many an eye was suffused with tears. The congregation that attended his funeral was said to have been one of the largest that ever convened on a similar occasion here on the island. He was baptized by the writer, to whom he clung tenderly till the last. He, however, expected to get well and was always cheerful and happy and never gave up till he realized he was dying. Then he cried, then he expressed his trust in Jesus and his hope of heaven—a half hour of intense suffering and all was over. Seldom has my heart been so touched, and a wave of mingled sorrow and sympathy was felt all over the island. Farewell, dear brother, by and bye we shall meet you—in heaven.

W. K. BURR.

STEWART.—After a lingering illness, Bro. Oliver J. Stewart died at his home, Red Point, Lot 46, April 26th, 1889, aged 37 years. While quite young Bro. S. was baptized by Dr. John Knox, united with the church at South Lake where he continued in full fellowship until he passed to the purer fellowship and higher life. January 29th, 1885, Bro. S. was united in marriage with Lillie Dale, daughter of Wm. McDonald, Esq., West River, who, with her dear little girl, his aged and widowed mother, brothers and sister and a large circle of friends, are left to mourn the loss of one whom to know was to love, and who was held in the highest esteem in the community. O. B. E.

McLAREN.—At her home, Brudenol, Lot 51, April, 1, after a short illness, Mrs. Helen Walker, relict of the late Peter McLaren, Esq., quietly and apparently painlessly passed to rest in the sure hope of a better resurrection. She died as she had for many years lived—trusting in Jesus. Sister M. had passed the allotted bound of life, being 72 years of age. For some time before her last illness she often expressed the thought to her intimate friends—that she was just waiting now until her change would come. Two sons and eight daughters are left, some on their native island and some abroad. They sorrow for mother, but not without hope, because they look for something better yet to come.

O. B. E.

## HALIFAX CHURCH FUND.

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