

in hope that he will get bread for himself; and as he that thresheth thresheth in hope of the wages for which he agreed; so we who are the Lord's plowmen, labouring together with him for a rich harvest of souls, have every ground to hope for a livelihood from our labours. But the Apostle rises a step higher, and argues, from the excellence and superiority of spiritual things, to those that are carnal, the reasonableness of a competent maintenance for Ministers, seeing that they gave infinitely more than a compensation for all they get. "If we have sown unto you spiritual things, is it a great thing if we should reap your carnal things?" But lest any should object to this view on the ground that he and Barnabas were not resident Pastors at Corinth, the Apostle shows that even in this case they were not to limit their assistance to those who might be regularly stationed amongst them, but that they ought to extend it to those who, at any time, might have proved useful to them, or to any other portion of the Church of God—"If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power, but suffer all things, lest we should hinder the gospel of Christ." But the Apostle rises a step higher still, and makes his last appeal to the expressed mind of God under the Old Testament dispensation. The tribe of Levi, it is well known, was, under that economy, specially set apart to the office of the Ministry. To that tribe there was no inheritance allotted in the land of Canaan. The Lord was to be their inheritance, and accordingly we find that He made provision for a tenth of all being the special property of the Priesthood. And under these circumstances St. Paul puts the question, "Do ye not know that they who minister about holy things live of the things of the temple, and they who wait at the altar are partakers with the altar?" So that they needed not, as other men to labour with their hands to get bread to eat. And now the grand conclusion is drawn. God's will is the same under the New Testament as it was under the Old. The Lord Jesus Christ as the Head of the Church, has appointed a standing Ministry, and has determined that that Ministry shall be maintained by those who wait on it. Accordingly, when in the days of his flesh He sent forth his disciples to preach, 'that the kingdom of heaven was at hand,' he commanded them to provide neither gold nor silver, nor brass in their purse, nor scrip for their journey, neither two coats, neither shoes nor yet staves, "for the workman is worthy of his meat," or, as it is in the parallel passage of Luke's Gospel, "for the workman is worthy of his hire." And with what propriety then does the Apostle wind up his argument by saying, "Even so hath the Lord ordained, that they who preach the Gospel should live of the Gospel." We might quote many such passages. We might turn up