

merable pursuits; and what one likes best, not only will he be disposed to be devoted to, but he will most likely excel in that particular calling, which he loves and in which he lives. He will do more work, and he will do it better than one occasionally engaged in the same employment. Here is the foundation of that useful science called political economy, by which states grow in wealth and influence, and arts and sciences seem to flourish. And now when this prosperity excites the hate and cupidity of other states, when love of plunder may call rapacious hordes to murder and slaughter peaceful and industrious citizens, the soldier is called to defend their life, liberty and property, to cast the shadow of his protection over every hamlet and home, over every pursuit and occupation. The farmer and the mechanic, the lawyer and the physician, the merchant and the trader, the artist and the philosopher, experience incalculable benefit, and feel that it is infinitely better for them to support the soldier to fight the battles of the state than that each man should be a soldier, or that each one be left to defend his own life and property; and, seeing the wisdom of this arrangement, gives cheerfully to him whose tastes lead him to devote his time and skill to the dangers of the battle-field. To ask the soldier to forego the prospects of wealth by which other citizens are allured and at the same time to protect the lives and property of all at his own charges, would be an injustice so great, an absurdity so manifest, that the apostle deals with it not in the way of argument but by exclamation! Who goeth at any time a warfare at his own charges? Were it expected that the soldier should support himself; did states act on this principle the battle-field would be thinly peopled in the hour of greatest need,—instead of skill and courage and success, there would be ignorance, cowardice and disaster, enslavement of person, destruction and confiscation of property. Then would it be seen that the penurious and covetous man, who, in time of peace raised the selfish and unjust cry, let the soldier support himself, was truly the foe of his own hearth and of his country's flag; and in grasping his pence lost

his inheritance. We pay the soldier because he does our work and does it better than we could do it.

Now, we have Paul's authority for distinctly asserting that the Church is as much bound—bound on the same principle—to pay the ministry as the state is to pay her soldiery. If it be necessary for the good of the church that some of her members give themselves to the work of the ministry, to teach from house to house—to exhort—to labor in word and doctrine, in season and out of season, for the good of Zion,—to go up to the high field of conflict, and do battle with the infidel philosopher and learned and licentious opponents of the Bible,—to stimulate the weary,—to guide the zealous and comfort mourners,—if all this is necessary; then, certainly, on all principles of equity, the church which requires this attention and toil at the hands of some of her sons, for her consolation, increase, comfort and defence, must impose on others the duty of attending to the bodily wants of all such as volunteer to discharge these important duties. Who goeth a warfare at his own charges? To demand that labor, or to take it, for naught, or at unfair, depreciatory valuation, which is for the good of all, is simply unjust. To suppose that the many shall receive the fruit of one man's labor—that he who thus toils, must do so at a sacrifice of all individual rights, is a demand decidedly immoral; yes, to such an extent that natural conscience, as seen in the treatment which the State gives her soldiery, would be ashamed to make—injurious to the spiritual well-being of him who makes it, and even of him who grants it, unless, like Paul, the latter protests against it, and shews a more excellent way.

There seems to be a theory in the minds of many, that the church and the ministry in the matter of teaching are so distinct and separate, that, when teaching, the minister is not doing the work of the church. Let it be distinctly noted that teaching is the church's duty. The command, Go teach, was given to the Apostles as the church's representatives. The church, by its very nature and constitution, is a Teaching Institute. Its principal business is educa-