

cause of their persecution, it would end all controversy, and we would soon see a union of sentiment. Without the agreement that Christ is really an object of worship, and is of course Divine, there can never be christian union between them.

These disputes have originated a technical phraseology on both sides, which has greatly narrowed the vocabulary in religion, and has rendered some modes of expression almost obsolete, which were indulged in without scruple by the sacred writers. They have occasioned, on the Arian side of the question, in many instances, the relinquishment of the latitude with which the scriptures express themselves on the nature and glory of Christ, and have produced a scrupulous and systematic caste of diction which is altogether inconsistent with the noble freedom displayed by the inspired penmen. Many expressions are employed, without hesitation, in scripture, which are rarely found even in the direct form of quotation in their writings, and are never heard in their public addresses but with a view of subjecting them to explanations and speculations, which so mutilate and mar the character of Christ as to render him altogether an object unfit for the worship of christians; and who, if thus seen, had never been worshipped by Stephen and Paul and the apostolic christians. Paul wrote his first epistle to "the church of God which is at Corinth," and "to all that in every place call upon, or invoke, the name of, or worship, Jesus Christ our Lord, both their and our Lord."

[To be continued.]

### SUPPORT OF CHRISTIAN OFFICERS.

*For the Christian Banner.*

*Remarks on how far Elders of Christian churches and Teaching Men or Missionaries ought to be supported, and how far they ought to support themselves.*

[In No. 3 of the *Christian Banner*, present volume, page 81, I find an article containing remarks on the manner of religious teachers' support, and the writer says, "we want the scripture rule concerning these things." On reading the article, it occurred to me that something in the following, written some time ago, might be published as a beginning to find the scripture rule, since there appears to be a good deal of mist brooding over (at least) many of the sects (not excepting some of the disciples) on this subject.—J. S.]

The apostle Paul when writing to the saints at Philippi says, "Brethren be followers together of me, and mark them who walk so, as you have us for an example," and in the same passage, chap. iii. 17-19, he exhorts against the example of those whose god was their appetite and who minded earthly things. Now, as the apostle enforces his own example on all the saints at Philippi including bishops and deacons, and particularly on the elders of the church at Ephesus. Acts xx. 33, it is evident to me from these and other texts that the apostle enforces his own example on all Christians, whatever their station in the church may be; and as Paul teaches the same things everywhere, in every church, I conclude that elders ought to use reasonable endeavours to support themselves. Otherwise they cannot be said to follow the example of the apostle. The man that refuses or neglects