

ed by a sufficiency at the hands of those to whom the gospel is preached. If the minister performs the duties of a minister, then divine authority to look for a competency of worldly "good things" is clear and unequivocal. So clearly is it the duty of the people fully to support the ministry, that the ministry is not at liberty to look to a farm or any trade, as means, in whole or in part, of support. They that preach the gospel are to live of the gospel. This is the method contemplated in the word of God as the only proper one. If the ministry is driven to adopt any coupled scheme, gathering part here and part there of their sustenance, there is something wrong in the preacher, or people, or both. Paul was compelled to supply his bodily wants by the labor of his hands, but this was owing to the presence of false and base teachers who interpreted the demands of justice to be, in his case, the cravings of covetousness,—a gross slander—which through the ignorance and avariciousness of the church at Corinth was only too readily believed to be the correct view of his motives in preaching the gospel, when his own character is thus traduced the nature of his mission misunderstood, &c., &c. This turning, at times, to another occupation was not Paul's fault. He records the fact that he had to labor with his hands as a memorial of the people's lack of duty, 2 Cor. xi. 8, 9. It was a stigma, not on Paul, but on those whose misconduct rendered it necessary for him to depart from the rule he had himself so authoritatively announced to be the only proper one. That the minister should live by his ministry is, moreover, argued at some length by Paul in this 9th chap. of 1 Corinthians. The total neglect of this duty or partial discharge of it on the part of the people, is, according to Paul, contrary to the principles of fair and honest dealing or even-handed justice. He establishes this view by a reference to the manner in which the State treats the soldier who fights its battles; to the right of the owner of a vineyard to partake of its fruits; by the right of the possessor of a flock to use the milk of the flock; from God's care for oxen; His justice dictating

that the ox that treadeth out the corn, i.e., that giveth his labor to the husbandman, shall not be muzzled. Then with an appeal to common sense which crushes all opposition, he asks,—Does God take more care of the laboring brute that but treads out corn, than of his laboring servant in the ministry of the glorious gospel? Here he establishes a great principle which sweeps over the surface of society and extends even to irrational creation: labor should have its just reward, or as the divine Master puts it, in reference to the case we have in hand, the laborer is worthy of his hire. Paul goes on to argue that the ministry are entitled to full support from the people for the sake of their ministry, because of the vastly disproportionate value of what the minister communicates to the people and the people return to the minister. If we have sown unto you spiritual things is it a great matter if we shall reap you carnal things?—From the fact, that society is so constituted that failing to support good and orthodox teachers, we must support false, cruel and rapacious ones, v. 12, compared with 2 Cor. xi. 20—from the fact that God appointed this arrangement under the Old Testament, and that Christ has continued it under the New, saying, so hath the Lord commanded that they who preach the gospel should live of the gospel. If, then, Paul is right, the support of the gospel is not left optional, nor is it to be viewed in the light of a mere gratuity, but as a debt paid, as money earned by precious labor. Instead of being a beggar at any man's door he presents it as giving infinitely more than it receives.—These are the principles of that pure, disinterested, high-minded and holy man, speaking as he was moved by the Holy Spirit, the apostle Paul. Shielded by his illustrious example and plain dealing, what minister need be afraid to speak out, as on every other doctrine in the Bible so on this, the whole counsel of God?

Let us for a moment dwell on one or two of Paul's illustrations. Who goeth a warfare at his own charges? Why, not any. Because the whole state is benefited by the labor of the soldier. Men's tastes are exceedingly diversified and give rise to innum-