

corn," is one of the forms in which instruction is conveyed as to the manner in which the spiritual labourer should be supported—teaching that his maintenance should be derived from the immediate sphere of his labour. Again, "Let him that is taught in the word, communicate to him that teacheth in all good things;" shewing that it is the duty of him who enjoys the service of a pastor, to give for his support. "Who goeth a warfare at any time at his own charges? Who planteth a vineyard and eateth not of the fruit thereof? Or, who feedeth a flock and eateth not of the milk of the flock?" "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

Such is the gospel precept respecting ministerial support, and in accordance with this was the conduct of the primitive christian teachers. They were not endowed out of a national treasury. No petitions were lodged by them at the foot of the imperial throne, to have a portion dispensed out of the funds that were appropriated to the support of the established religion. They gave their services depending upon the christian liberality of those to whom they ministered, and went forth on their missionary tours, brought on their way by the churches they had planted. To no other quarter did they look for provision; and yet their doctrine commended itself no less forcibly to the consciences of men, because they were not supported by imperial enactment, or did not revel in the abundance possessed by some of our state-paid bishops. Nor was an endowment accepted for some centuries after the truth in Christ began to be preached. Not till the Church had become infected with a worldly spirit—not till she had lost sight of the line of demarcation drawn between her and the world—not till she had become unfaithful as the spouse of Christ did she consent to receive provision from powers that had been her persecutors—thus taking a step for which nothing but heathen example could be pleaded—for which no divine command could be alleged—a step which was at variance with the easily ascertainable mind of her Lawgiver and King.

2. These battlements *are not sanctioned* by the Lord.

Prelacy among the clergy—the spiritual supremacy of the reigning sovereign and the state-maintenance of christian pastors—may appear to give influence and strength to Messiah's kingdom, but he does not approve of them, and says, respecting them, "take them away." They are the objects of an unlawful confidence, and they tend to engross it.—They engage expectations that should be directed to God alone. By