

be burthensome to those who were themselves destitute of property, and that he might silence those who had impugned his motives; while it is evident that he accepted a present from the Church at Philippi, and it is by no means probable that he could have taken so many journeys without assistance from the Church at large. But whatever his own course, he could not have meant to contravene the principles which Christ had laid down in relation to the matter of ministerial support. "Let him that is taught in the word communicate unto him that teacheth in all good things."—Gal. vi. 6. "If we have sown unto you spiritual things, is it a great thing if we reap your earthen things? If others be partakers of this power over you, are not *we* rather? Nevertheless we have not used this power, but suffered all things lest we should hinder the gospel of Christ. Do ye not know (for though you may have neglected the duty, it is self evident) that they which minister about holy things, live of the things of the temple? and that they who wait at the altar, are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel."—1 Cor. ix, 11-14.

As Paul did not exercise this power, or avail himself of his rights, so a minister, and for a similar reason—lest he should be the innocent occasion of reports prejudicial at once to himself, and to the cause which he represents—may not see fit to enforce his rightful claims on the people: he may take less than the whole amount of his dues for the whole; or he may decline any compensation for services rendered, and fall back on his own resources. But every minister of the gospel has a *scriptural* claim to be supported by the church which he serves in the Lord; not a drone—not a man wholly unfitted for the work which he has undertaken, but *every workman, that needeth not to be ashamed*—every well qualified, competent, trustworthy, faithful laborer in the Lord's vineyard, is worthy of his hire; and *scripturally* in accordance with the Divine ordinance, is entitled to all needful pecuniary support.

No man can now alternately preach and work and be alike successful in "getting gain," and in "winning souls." Certain it is that he who gives to any worldly business that degree of attention which is indispensable even to ordinary success in a state of society where there are so many conflicting interests, cannot long retain the spirit of the gospel ministry. No one is in greater danger than the minister who is directly exposed to the insidious influences of secular pursuits. If it be difficult to keep the heart always right even in the uninterrupted exercise of the pastoral office, how much more must it be when some of its duties are neglected to make needful "provision for the flesh." To be divested of worldly solicitude is of the last importance both to the faithful discharge of all pastoral duties, and to effective preparation for the ministration of the word. The ministry, therefore, to preserve its own appropriate and requisite spirit intact from the world, as well as subserve, in any marked degree, the great end of its appointment, must be adequately supported; and hence, the express reason assigned for the promise of a certain fixed sum, in the formulary of a call from a congregation to a minister to become their pastor, is that he "may be free from worldly cares and avocations."

It were easy to show the reasonableness and the justice of such an arrangement on the part of a congregation. Evidently he who, in the spirit of self consecration to the cause of Christ, has foregone all worldly emoluments and honors, should not be left by the Church to supply his own temporal wants, and much less to contend with poverty.

But it is not only just and right for the people to support their minister; they owe it to themselves to support him: nay, more; they owe it to their children, to their country, and to the world. Confining our view to the rising generation, and to the moral interests of the community, it might be made to appear with all the force of demonstration that, even in a worldly point of view, it is the wisest economy for any people to secure and to retain the stated ministration of God's word. Who does not know that the influence of the gospel ministry is adverse to all that is evil, and in favor of all that is good? that just in proportion as any community has enjoyed and appreciated the benefits of the gospel ministry, is it characterized by intelligence and virtue, by sobriety and industry, by the love of law and order, of freedom and of good government—by all that respects man's weal and God's glory?

If such, then, are the prominent reasons for the support of the ministry, it requires but a moment's reflection to be able to foresee the consequences of inadequate support. They who are so straitened in their circumstances will not be able to procure suitable