

power but suffer all things lest we should hinder the Gospel of Christ." (Verse 12.) In case his motives might be called in question or dangerously accused in any way to the cause he had so much at heart, he preferred waiving his claim. "He denied himself for fear of giving offence, but asserted his right lest his self-denial should prove prejudicial to the ministry." He was willing "to suffer all things." He "bore in silence," as the word "suffer" literally indicates, all sorts of privations—rather than that any pretext be given to the surrounding heathen or his disinterestedness be in any way questioned. He is anxious, however, that no wrong use be made of his example in this respect to the detriment and deprivation of his ministerial brethren whose indisputable right to an adequate sustentation he in this passage so firmly holds, and honorably stands up for.

V. His fifth argument the Apostle takes from the arrangements of the Church under the *previous dispensation*. The old Jewish establishment which was after the pattern shown by God in the Mount, made ample provision for the priesthood. Surely under the Christian, with its superior advantages, there cannot be inferior privileges. Paul appeals to what was of common report, known alike to Jew and Greek, that the Church in her childhood was thus generously looked after, and surely, in its manhood, would not be neglected. Verse 13 "Do you not know that those who minister about holy things live of the things of the temple, and those who work at the altar are partakers with the altar." What is here said was true of all religions, but was specially applicable to the Jewish. Those who offered sacrifice derived their support from the temple. The priests received a portion of the sacrifices presented on the altar. They were otherwise provided for in the most liberal way. "This is thine (said God to Aaron) the heav-offering of their gift with all the wave-offerings of the Children of Israel: I have given them to thee and thy sons and thy daughters with thee by a statute forever; everyone that is clean in thy household shall eat of it. All the best of the oil and the wine and of the wheat, the first-fruits of them which they shall offer unto the Lord they have I given thee. And whatsoever is first ripe in the land which they shall bring unto the Lord shall be thine. Every thing devoted in Israel shall be thine." Then follows a long list of articles made over for a perpetual portion to the priesthood (Num. 18: 11-20.) The Apostle

justly reasons on this wise—"If the Hebrew priesthood were supported out of the holy things then offered, surely the ministers of the Gospel should receive a like ample support out of their ministry too. If they were that minister, why should not we? Did Christ rate us out, make us an exception, or cancel the claim of such ancient date. Did he make void this ancient law? Nay, rather, he established it.

VI. Here comes in, to culminate and clench his high argument, that so far from repealing this former practice, Christ virtually repeated it. "Even so hath the Lord ordained that they who preach the Gospel should live of the Gospel." Verse 14. "To support the Christian ministry is Christ's own ordination. He hath appointed it. It is his express command which we cannot neglect without sin. A minister is at perfect liberty to refuse a salary if he can afford to do without it, or feels that he would be in any way compromised in asking it. But the great Head of the Church has imposed it and the members of the church cannot disobey so plain an ordinance without sin. They who preach the Gospel have a right to live by it, and those who wait on their ministering and look not after the worthy subsistence of their ministers, directly contravene the orders of Christ—despise prophesyings, and must bear the brunt of the Master's charge, "He that despiseth you despiseth me." The mind of the Lord in the Old Testament we have already seen in the Law. It shines out from many a Psalm (our time and space forbid quotations). And in the Prophets it is revealed in such a passage as that (Is. 22: 18) where the devotion of commercial gains to the support of the ministry on the part of restored Tyre, is intended to foreshadow a corresponding consecration of mercantile profits to holy purposes, in Gospel times. "Her merchandise and her hire shall be holiness to the Lord; it shall not be treasured nor laid up for her merchandise shall be FOR THEM that dwell before the Lord, TO EAT SUFFICIENTLY and FOR DURABLE CLOTHING." Here is a direct prophecy and promise of abundant temporal provision for ministers in the latter day, and of mercantile gains being consecrated to this end. The world's "merchandise and hire" shall not be devoted to mammon, but to the Master: shall not minister to pride or luxury, to appetite or avarice, but be "holiness to the Lord." It shall not be hoarded with miserly meanness, or doled out with parsimony.