

tion of a mill, or the opening of a store, provide for themselves in such a way as would relieve their congregations from a burden which they are ill able to bear? Let us consider this in all candour, and in the light of Scripture.

It is very obvious that in the case of those who labour to spread the gospel among a people who have not yet been brought to any sense of its value, they must draw their support either from their own means, or from other Christians who, although, it may be, at a great distance, feel it to be their duty to lay out of their substance to make known the grace of the Saviour to perishing sinners. A heathen, or Mahomedan, or Jewish population are not to be expected to exercise self-denial, or to make sacrifices, in order to provide means for the support of those whom they view as the enemies of their faith—as the subverters of the religion which they profess; and when others, such as organized Churches, or Societies, may not furnish the necessary means, the self-denied heralds of the cross may show their devotedness to the cause in which they are engaged by labouring with their own hands for support, while they endeavour to make known the unsearchable riches of Christ. But besides all this, the Scriptures represent the Apostle Paul as so situated, in various quarters where he laboured, that he had peculiar reasons for exerting himself that he might preach the gospel without being a burden to those who enjoyed the benefit of his services. For instance, as the cause of the gospel prospered, there were those who were willing to preach it for the sake of the worldly advantages which they might thereby secure to themselves, and there were opponents of the Apostle who were desirous of misrepresenting him as one who was making worldly gain of his professed godliness. At Corinth, particularly, he was opposed by intruders, whom he styles false apostles, who were endeavouring to make the gospel a means of worldly gain. Referring to such as these, he says, (2 Cor. xi. 20), "For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face." From these, therefore, as he states at the twelfth verse of the same chapter, he would cut off that occasion which they sought against him, while they wished that he might be found so acting as that in their lordly assumption of pre-

rogative, and eager pursuit of wealth, they might have it to say that they were doing nothing more than he himself was doing. Let his support come from what quarter it might, he was resolved that he would not receive it from a church in which such men, and their adherents would make his doing so an argument for impairing his ministerial usefulness—for undermining his apostolical authority. He says to them (2 Cor. xi. 8, 9), "I robbed other churches, taking wages of them, to do you service. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied; and in all things I have kept myself from being burdensome unto you, and so will I keep myself." In the church of Thessalonica, again, numbers seem, upon the reception of the gospel, to have neglected the duties of their worldly callings, and to have fallen into disorderly practices in consequence. These disorders were subsequently increased by the error into which that church fell with respect to the doctrine of Christ's second coming. To meet the evil, the Apostle instructs them, both, by his precept and example, in the duty of being diligent in business that they might thus provide things honest in the sight of all men.—In his first epistle to them (chap. iv. vv. 11, 12,) his exhortation is, "And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing." In his second epistles, chapter third, verses sixth, seventh, and eighth, he says, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you." But while, under the influence of these and similar considerations, the Apostle declined to receive his support from particular churches, and chose rather to provide for his wants by the labour of his own hands, he takes care to show that in doing this he was foregoing what nevertheless was his right. He says to