

free from worldly plans and penalties, how pernicious is the lesson which the church reads; how murky, on this point, is the light which hangs around the walls of Zion! Is the poet who tells us that if the State is infected the plague begins in the church, a sound philosopher?

Again, it scandalizes our principles as unendowed churches; says that the people are not worthy of the confidence reposed in them; and goes to hold up all theories which rest on the idea that "many never could be trusted and cannot in the present age,"—theories which pre-suppose the people incapable of a correct appreciation of their privileges, or unwilling to grant remuneration up to the measure of ability and benefit received, unless under pressure of external force! That our theory is, therefore, unwise, not being adjusted to the exigencies which surround it. The only proper answer, be it remembered, to all this, which we believe to be slander, is correct action in the premises on the part of the many. But we conclude this part of our discourse by remarking that inadequate support is *UNGODLIKE*. In the infancy of the church, when Jehovah took ministerial support directly into His hands, He provided liberally for the teachers of His people. As Matthew Henry remarks, "they were altogether disentangled from the affairs of this life, they have no ground to occupy, no land to till, no vineyard to dress, no cattle to tend, no visible states to take care of, and yet had a more plentiful income than any other families whatsoever." (Numb. viii.) Now that it has reached its manhood and His people appointed almoner of His bounty to His ministers, it is surely not becoming their office, should they remain uninfluenced by His example. And, then, being ungodly, little wonder that it should produce jealousies, heart-burnings, discontent and strife between pastor and people, as in many instances, undoubtedly is the case!

III. CAUSES OF INADEQUATE SUPPORT.

Neither inability nor want of will, on the part of the people, can sufficiently account for the existence of the evil which constitutes the subject of our complaint. Gene-

rally it is true, if you have a good cause, and present it as it ought to be, you will find the heart of the people sound and their liberality praiseworthy. But there has been silence on the part of the pulpit on this subject; whether from fear of the few, or from an idea that for ministers to speak of support is unscriptural; and if they did, their moral and religious standing might be injured, will not just now be determined.—Silence there has been. This is what we would view as the first cause of this evil.—Doubtless under certain circumstances it would be right for us to remain wholly silent about maintenance. The missionary to savages must not speak on that subject *to them*, but if *the church* will not support him ought he not to *complain loudly*? Governed by selfishness; ignorant of duty and of the first principles of justice, being brutish in their mind and affections, we do not wonder that the heathen have no appreciation of the labors of him who sows spiritual things, that they know not how right it is that such an one should reap their carnal things. All this is expected, and means carefully and liberally taken to provide against the evil of no, or inadequate support from them. As already seen, Paul, when attacked by teachers who ever labored to misrepresent his motives in preaching the gospel, who attempted to fasten upon him the charge of mercenary designs, and when the people to whom he preached, like the Corinthians, were too ready to suspect that he was not so clear in this matter as he proclaimed himself to be, rejected with scorn the gold and silver of all such ingrates and worldlings who imagined that he loved the ministry for the sake of their gold, or the world more than his ministry. Then shut out from doing them good—for this would be the effect of their view of him—injured in his own character and the innocent cause of injuring the character of the Gospel and that of his Great Master, he, by preaching the mystery of the kingdom of God free, would enable all men to see in the light of this action what were his reigning motives, and rebuke any dark suspicions which might arise on this head. But let it be noted, carefully, that Paul did not