

PREACHING TOUR BY NATIVE INDIAN EVANGELISTS.

A party of four native evangelists were lately on a preaching tour through the villages in the neighbourhood of Banstheria. They were everywhere well received. The following is a short extract from their journal, and will give some idea of their operations, and of the effect of their preaching.

4th January.—This morning we entered into Khonnen—a pretty large village, through which the grand trunk road passes, and which is inhabited by people of all castes. It was rather an unfavourable time of the day when we entered it, for we found the respectable classes, such as Bahuhans and Kayustas engaged in bathing and performing devotions prior to their first meal, and the labouring classes had not yet returned home from their respective fields. Three or four individuals whom we met in the village, asked us to come again either in the afternoon or the next morning, that we might have the chance of securing a tolerably good audience. In the afternoon we paid a second visit to Heerah, as we promised the people yesterday, when we came away from them. This time we were conducted to the house of one of the richest and most influential of the inhabitants. Here we found upwards of a dozen of men engaged playing cards—an idle amusement with which most of our upper classes beguile their afternoon hours. When we announced to them the object of our visit, they, with great politeness, laid aside their cards, and expressed great willingness to hear the gospel message. Babu D. read a portion of the 16th chapter of Acts, and explained to them at large the circumstance of the jailor's conversion. When he had ended, a discussion arose, in which Babu J. took up the subject of idolatry, and exposed its absurdity so cleverly, that the Soodras, who were silently listening to the discussion, now began to declaim against the Brahmins, and said, amongst other things, that they (i. e. the Soodras) and their forefathers, have been fooled by them, and it was for this privileged class that they denuded day and night. The Brahmins who were present were so utterly confounded, that they ventured not to utter a word in defence of their religion. Taking advantage of the momentary excitement, Babu J. again exposed to them the impiety and mockery involved in the worship of idols, and exhorted them to forsake their superstition, and worship the only true and living God—the God of the Bible. As at the first time, so now, many people came to hear us from the different parts of the village, so that our audience amounted to nearly double the number we had on our first visit.

THE SUPPORT OF THE MINISTRY.

THE SCRIPTURAL STANDARD OF LIBERALITY.

But to return to the point that I am upon,—liberal maintenance is due to those that labour in the Word and doctrine, out of justice, and not out of mercy, for their work's sake. I will not press the examples of heathens themselves in this duty, for the shame of Christians.

But we will first look upon the example of God's own priests and Levites under the law: Secondly, upon the precepts and commands of the gospel. God is not less mindful of ministers under the Gospel, than of those under the law. Now then, if you did not believe that a liberal maintenance is now by God allotted unto us, look what he did allot unto them: first, look upon the proportion of their persons, and then upon the proportion of their maintenance: for their persons, it would not be hard to prove that the tribe of Levi, though the thirteenth part of

the people in regard of their civil division, were not yet the fourth part of the people. One would think, that the fortieth part of the people could require but the fortieth part of the maintenance in proportion. But, First, They had the tenth of all the increase of seed, and fruit, and great and small cattle. Secondly, They had forty-eight cities with suburbs for gardens, and for cattle:—which cities were next to the best, and, in many tribes, the best of all; in Judah, Hebron,—in Benjamin, Gibeon, both royal cities: so that those, with about a mile suburb to every one of them, can come to live less than the wealth of one tribe alone, in that little country, which from Dan or Beer-heba was about a hundred and sixty miles long. Thirdly, They had all the first-fruits of clean and unclean beasts; of the fruits of the earth, and the fleece of the sheep; of men to be redeemed. Fourthly, The meat-offerings, the sin-offerings, the trespass-offerings, the heave-offerings, and the wave-offerings, were all theirs. Fifthly, They had all vows and voluntary obligations, and consecrations, and every hallowed thing. Sixthly, Excepting the Holocaust, they had either the shoulder, or the breast, or the skin, or something of every sacrifice which was offered. Seventhly, The males were to appear three times a year before the Lord, and they were not to come empty handed. Lastly, Unto them did belong many recompenses of injury, which was the restitution of the principal, and a fifth part. Now put the tithes, the cities, and the other constant revenues together; and the priests and Levites, who were but about a quarter as many as one tribe, had yet about three times the revenues of one tribe.

But to leave this argument. Let us consider what the apostle saith; "Let him that is taught in the word of communicate to him that teacheth, in all his goods," as Beza well expounds it.—"The elders that labour in the Word and doctrine, are worthy of double honour: for the Scripture saith, 'Thou shalt not muzzle the ox that treadeth out the corn, and the labourer is worthy of his reward.'" "Do ye not know, that they which minister about holy things, live of the things of the temple? And they which wait at the altar, are partakers with the altar?" "Even so hath the Lord ordained, that they which preach the gospel, should live by the gospel." And what is to live? First, They must live as men: they must have for necessity and for delight. Secondly, They must live as believers: "He that provideth not for his own, is worse than an infidel." They must therefore have, by the gospel, sufficient to lay up for those, whom the law of common humanity, much more of faith, commands them to provide for. Thirdly, They must live as ministers. They must have enough for piety, charity, and hospitality, that they may confirm by practice, what in doctrine they teach. And the instruments of their calling, which is a profession of so vast unlimited a compass of learning, cannot but be very chargeable. And alas, how many men preach the gospel, and yet scarce find the first and meanest of all these supplies! This is the great ingratitude of the world, and withal the malice and policy of Satan,—by the poverty and contempt of the ministers, to bring the gospel itself into contempt, and to deter able men from adventuring on so unrewarded a calling, as Calvin justly complains. All that can, with colour or countenance, be pretended by those who are guilty of this neglect, is poverty and disability to maintain the gospel. But suppose that poverty be truly alleged: do we think poverty a just pretext for the neglect of a moral duty? May a man spend the Lord's day on his shopboard, because he is poor and wants means? And if I may not rob God of his time, upon pretence of poverty, neither then is the same any argument to rob him of his portion. "Be not deceived, God is not mocked;" namely, with pretence of poverty and necessity, as Calvin expounds that

place. St. Paul bears witness unto some men, that "they did good beyond their power," that they were richly liberal, though they were deeply poor: And yet those were but contributions out of mercy; whereas, double honour is due to the ministers of the gospel by a law of justice. It is a wrong and foolish apology, to pretend the punishment for the continuance of the fault. The poverty of many men is, doubtless, a just recompense for their neglect of the honour of the gospel;—for God hath ever severely punished the contempt and dishonour done to his messengers. Whereas, on the other side, do thou deal faithfully with God; fulfil to thy power his appointment and decree, that they which preach the gospel, may live by the gospel, and then harken unto God: "Honour the Lord with the substance and the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses burst forth with new wine."—"Consider now from this day and upward, from the day that the foundation of the Lord's temple was laid consider it. Is the seed yet in the barn? From this day I will bless you."—"Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me herewith, saith the Lord of Hosts" (if ye will not do it out of duty, yet do it out of experiment,) "if I will not open you the windows of Heaven, and pour you out a blessing that there shall not be room enough to receive it. There was never any man lost by paying God his dues; there was never any man tired by grudging, or pittingance the Almighty. I will conclude this point with the apostle. It is his doctrine; "Faithful ministers are worthy of double honour." And it is his exhortation; "Render to all their dues, tribute to whom tribute, custom to whom custom, fear to whom fear, honour to whom honour."—*Bishop Reynolds.*

PLAIN BUT SOUND REASONS WHY PROTESTANTS DIFFER FROM POPERY.

[The following "Reasons," printed originally in 1688, are here reprinted slightly abridged.]

Amongst all the sects that have troubled the Church of Christ, there is no one that has heaped up so great a multitude of errors, and made so vexatious a stir for them in the world by subtilty, by importunity, and by cruelty, as the Papists have done. Their ordinary way is to seek first to unsettle men's minds and make them doubt of their former profession, and to bring them into a dislike of their teachers, so as to win them over to themselves. But having reached into the writings and courses of the Papists for many years, I am the more and more confident, that for Protestants to turn to Popery, is to turn from the will of God, from truth to error, from the way of the unity of the Church to a sect, from safety to exceeding danger, and from the way of duty to the way of sin.

And of this I am now to give you my reasons; wherein I promise, as before the Lord, that I will not write anything but what I would write if this were the last day I had to live, nor will I charge anything on them falsely, but undertake to prove it out of their own writings.

Reason 1. Popery is a notorious schism; and therefore not the way of God. They tell us of the smallness of our Church, and the greatness of theirs; but the true Catholic Church consisteth of all the Christians in the world of which the Papists are but a sorry and corrupted part. As if the bramble should be taken for all the wood, and the oak and the cedar must be no part; or the oven and the chimney must be all the house; or a dirty village would be the whole commonwealth. It is well for the Papists if they can prove themselves to be a part of the Universal Church; for I am sure they are schismatical in pretending to be the whole.

Reason 2. In this schismatical pretence the