

have successively assailed and demolished the bulwarks of infidelity, which genius and learning have reared up, from the earliest period of the gospel history to the present time? Have they not been the most acute, the best disciplined, and the most learned men the church could furnish in the ages in which they flourished? And is not this remark true in relation to every period of the gospel history, from the days of the apostles to the present time? We, then, are indebted to the sanctified learning and talent of the church for nearly the whole of our ideas of religion. If all the monuments of genius and learning, which the church has reared up for the last eighteen hundred years, were levelled to the earth, and the church herself flung back into a state of ignorance, and then the Scriptures put into her hands in the native language in which they were written, how deplorable would be her condition! And what a length of time, and what an amount of labor it would take to advance her to her present happy state. From these remarks, we may learn some thing of the value and importance of a Christian education.

### SUPPORT OF THE MINISTRY.

BY ELDER T. R. CRESSY.

1. The duty is established by the direct and implied commands of Scripture. When our Lord was sending forth his disciples into the whitening fields, he commanded them, "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat." Matt. x. 9. 10. "The laborer is worthy of his hire." Luke x. 7. They should take no outfit for their journey, for those to whom they ministered were solemnly bound to give them a support.

The Apostles sustained the same truth. "Let him that is taught in the word communicate to him that teacheth in all good things." Gal. vi. 6. "If we have sown unto you spiritual things, is it a great thing that we should reap your carnal things? 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 has the Lord ordained, that they which preach

the gospel shall live of the gospel." 1 Cor. ix. 11, 13, 14. Thus our Lord himself hath "ordained," determined, or decreed, that his ministers are to live of the gospel—receive their support from those to whom they preach the gospel.

2. This duty is farther made plain, from the nature of reciprocal obligations. Christ has made it the imperious duty of his ministers to "preach the word," to "be instant in season and out of season," to "watch in all things, endure afflictions, do the work of evangelists, make full proof of his ministry," 2 Tim. iv. 2, 5; to "be not entangled in the affairs of this life," 2 Tim. ii. 4; "to give attendance to reading, to exhortation, to doctrine; to meditate upon these things, to give themselves wholly to them, to continue in them in order that they may save themselves and them that hear them," 1 Tim. iv. 10—16; to "bring beaten oil into the sanctuary," and "feed the people with knowledge and understanding." Ex. xvii. 20. and Jer. iii. 15.

These are a few of the duties, privations and sufferings to which our Lord has appointed his ministers, while at the same time he positively forbids them to entangle themselves in the affairs of this life. Now is it possible that our blessed Saviour should enjoin all these duties upon his ambassadors, and even virtually forbid that they engage in secular pursuits to obtain their bread, and at the same time make no provision for their support?—make no corresponding demand upon those for whom they labor? There is a reciprocal duty for the churches. It is plain, pointed, and cannot be mistaken. It was established by Christ himself, as an immutable law. It is this: "Even so hath the Lord ordained, that they which preach the gospel should live of the gospel." 1 Cor. ix. 14. Every minister of the gospel, according to this settled determination of our Saviour, is then entitled, as a matter of justice, to a maintenance from the people whom he serves in the gospel. "The laborer is worthy of his hire," therefore let him that is taught in the word, "communicate to him that teacheth in all good things." This support is due upon the strictest principles of equity. In the language of another, we would say. "Let it not be thought that what is given to a minister is a charitable donation; it is the payment of a just debt.