

It is what Christ claims for faithful servants, and cannot be withheld without robbery. We spurn, for ourselves and for our brethren, the degrading apprehension that they are supported by charity. They are not clerical pensioners upon mere bounty. Our appeal is to justice"—to that justice which is founded upon the positive declarations of Christ and his Apostles.

3. This duty is also taught by the every day transactions of life. Does your merchant feed and clothe you—your physician heal you—your lawyer secure your rights—your editor furnish you with news—your teacher instruct your children—and to each of them do you cheerfully contribute to remunerate them for their toils? And their demands are considered as founded upon the strictest principles of justice and equity. And shall he alone, who instructs you in the way of life, who pleads your cause with God, warns you of impending danger, points out the way of escape, visits you in sickness, and consoles your forlorn spirit in the days of sadness and mourning,—shall he alone of all the train—even he who is an ambassador for Christ, go unrewarded?—feel the cold hand of poverty, and see it press heavily upon his beloved family, while those for whom he has labored day and night with tears, are enjoying an abundance of the good things of this life? Let common sense—let justice—let the word of God, yea, and the revelations of the last day, answer.

II. To what extent should a Minister be supported?

1. His support should be sufficient to enable him to provide for the comfortable maintenance of his family, now and hereafter. His duty is immutably settled as to the amount of time he is to devote to the ministry: "Meditate upon these," i. e. spiritual "things; give thyself wholly to them, that thy profiting may appear unto all." 1 Tim. iv. 15. With equal strictness is the duty of the church settled. "The laborer is worthy of his hire." "They that preach the gospel shall live of the gospel." All his energies, then, must be devoted to preaching the gospel, whilst he and his family "shall live"—shall receive a support from those to whom he ministers in holy things. This is the primitive bible rule, which has never been

disannulled, but is in full force up to this hour. And we have yet to learn, if that man whom God has called to the ministry, is not virtually forbid to earn his bread in any other way than by preaching the gospel, except where he may providentially be disabled to preach, or a church is so covetous that they refuse to give him his honest dues—refuse to let him "live of the gospel," and thus take upon themselves the woful responsibility of closing the lips and paralyzing the energies of Christ's ambassadors. Then it may be lawful for him, if he finds no other field to labor in, as he betakes himself to a secular employment, to say with the Apostle, under similar circumstances, "These hands have ministered to my necessities, and those who were with me." And upon the church must rest the responsibility of the act.

As to the amount he is to receive, this the bible does not specify. It was unnecessary after settling the question that he should receive his support. This is to be regulated by circumstances—by a mutual arrangement between the parties upon Scriptural business principles. In this contract the brethren should not forget, that a minister necessarily has many expenses, which they for the want of experience, can know little or nothing of.

But many suppose that a minister should only receive enough to carry him through the year with the greatest possible economy; though they consider it their duty to lay up something every year against a time of need. But has God made one law for ministers and another for laymen? Does he require one to make more sacrifices than the other? If actions may be allowed to speak, we fear this fatal error is lurking in the hearts of many. But as ministers are more liable to disease and premature old age, or sudden death, from their arduous labors and many exposures, than any other class of community, where, we would ask, is the law, written or oral, human or divine, that is founded upon justice, which does not require a minister, as well as his lay brethren, to "provide things honest in the sight of all men," to "lay up in store a good foundation against the time to come," and "provide especially for those of his own house," lest he be "accounted as one who has denied the faith," "is worse than an infidel," and is at last compelled to end his days in a poor house, or