

as a mere pensioner upon the charity of friends.

2. The minister should have something to contribute to benevolent objects. It is a standing rule of Christ to "use hospitality one towards another without grudging." And it is required of a minister in all things to "show himself a pattern of good works." But how can he obey the above commands, if quartered upon a scanty pittance, not sufficient to furnish the necessaries of life for his family? And how can he plead with his people to contribute of their substance for the relief of the poor, or for sending the gospel to the destitute, unless he not only "point to heaven," but "lead the way," by becoming "a pattern" to them in contributing to the object for which he pleads.

3. We believe the day of inspiration has passed,—that no man can preach the gospel acceptably without previous thought and deep study, and also, that no minister can consistently ask the aid of the Holy Spirit in preaching, until he has used every possible effort to help himself. The commands rest upon him, "Give attendance to reading"—"Feed the people with knowledge and understanding." He must then study, and by demonstrations of the Spirit, replenish his stores of knowledge, that he may communicate to others. If he neglect these duties, he is guilty of robbing God's children of their daily spiritual bread. Books of course must be had. Money is necessary to purchase them; but from whence is it to come, unless from those who, through their minister, are to be especially benefited by it.

In short, we believe that a minister should have for his support just what his abilities would be worth in the same place in any other kind of business to which his talents were adapted. And that it is for the greatest good of the church herself, and for the declarative glory of God, that she sustains her ministry upon the most elevated principles of liberality.

III. In the minds of a few, there are some objections to the above truths.

1. Some will affirm that Paul says, "These hands have ministered to my necessities and those who are with me," Acts xx. 34; and if Paul labored with his hands, why ought not ministers at the present day to labor for their support? These words prove nothing against the principle,

that ministers have a right to a support from the churches, as appears from the connection. "I have coveted no man's silver or gold, or apparel; yea, ye yourselves know that these hands," &c. He evidently here concedes nothing of his right, but only shows that he had waived it for special reasons on that occasion. In another place he particularly asserts his right to a support and to omit every secular pursuit if he pleased. "Have we (i. e. Paul and Barnabas) not power (i. e. a right) to forbear working? Nay, who goeth a warfare at any time at his own charges? Who planteth a vineyard and eateth not the fruit thereof?" 1 Cor. ix. 6. What church, then, at the present day, will receive a licence to neglect the support of the ministry, because some churches first converted from heathenism, and at best not extensively instructed "into the ways of the Lord," refused to give Paul a reasonable support? Refused it, while at the same time he asserts to their lasting disgrace, "I robbed other churches; taking wages of them to do you service." 2 Cor. xi. 8. Who, we ask, will follow the example of these churches, when "the Lord hath ordained, that they who preach the gospel shall live of the gospel?" 1 Cor. ix. 14.

2. Another will say, the minister is rich, or has rich friends, and does not need a support. Is this the way you reason in your worldly business? Because your physician, your lawyer, your merchant, your butcher, or provision dealer, is rich, does this discharge you from paying to them their honest dues? Or do you that are rich, ever reason thus when your poor neighbor makes a purchase of you? Does your wealth disannul your claims upon him? Have you not a right to demand the debt? But, "to the law and the testimony." Our Lord has said, without any qualifying terms, "The laborer is worthy of his hire;" that is, it is due to him. "It is just and honest in him to receive, and even to claim it; and it is unjust and dishonest to withhold it from him, or dispute his claim to it."

3. But, said a professor recently upon this subject, "We don't intend to buy the gospel, for that is without money and without price." All we ask is, that you will do the same as when you purchase a Bible. You only pay for the