

A Lesson
from 1 Corin. IX, 13. 14.

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 of the Gospel.

There are occasions when curi-
cious & sensitive men occupying
any place of trust or any responsible
office much too violent to their
own feelings or speak things rather
disrespectful to their own fancy or
inclination. This is particularly the
case when their own position or

or trust, their social claim or
privileges & interests are concerned.
Such occasions may from time to time
present themselves to the ministers of
the Gospel. They may apparently
have to advocate their own cause,
or plead on behalf of their own
rights & interests; though in real-
ity they may plead only for the cause
of religion and have no other aim
but the spiritual well being
and moral improvement of those
entrusted to their care and re-
sponsibility. Yet neither feelings
of delicacy, nor the fear that
some prejudiced sinners might
misapprehend & misconstrue our
motives & aims must deter us
from pointing out & urging the
duties & obligations of the members
of Christ's Church, with reference to
those who are their excommunicated
and spiritual enemies, ^{inasmuch as} and have
a just claim on the support of
those to whom they minister in holy

things. The laborer is worthy of his
hire & is a maxim which holds as
true with the laborer in the Gospel
field as it does with any laborer
who is engaged in the common pursuits
of life ~~who~~ works for wages. The one
may have no other interests or aim
but his own ^{reward} ~~advantage~~ & gain; the
other may be ^{influenced} ~~influenced~~ by the purest
motives since the highest aims viz: to
profit immortal souls to lead them
to the path of righteousness that
they might be saved. Yet if he ^{devotes} ~~devotes~~
his time & talents to the service
of God ~~and~~ ^{and} the good of souls,
and is rebuffed from engaging
~~in~~ in secular pursuits which
might yield him his necessary
support or worldly gain, he must
of necessity look for aid and
support to those to whom he serves.
This is so plain & self-evident that
it requires but little argument.
There may indeed be a difference
of opinion as to the mode or the

or the ways & means of making
provision for the ~~wants and~~ neces-
sities of the ministers of the Gospel.
But no right minded, or Christian
man will deny the propriety and
justice that those who labor in
the Gospel should obtain their
maintenance from their office,
or in the words of the text, that
those who preach the Gospel should
live of the Gospel. The Apostle
you will observe from the text,
refers to the priests & Levites of old
who ministered in holy things at
the Temple and were direct
of the things of the temple and
were partakers of ~~such~~ the offerings
presented at the Jewish altar.
In a corresponding manner he
~~makes~~ ^{pleads for the} a claim for those who now
under the Gospel dispensation
ministered in holy things.
The principle which held good
then, must hold good now.
What was requisite under the

Old Testament dispensation
is no less requisite to justify than
the Christiana dispensation. This
is the fact which the Apostle
establishes. This the argument
which he pleases. Indeed he
argues the question so briefly and
~~so authoritatively~~ in such an authoritative
and conclusive language as not
to admit of any doubt or contradiction,
because so reasonable & equitable
as to commend the full assent
of all who care for the maintenance
of the Gospel. With for assistance
It is my anxious desire to consider the
subject before us in its various aspects
and bearings, though briefly yet carefully
~~with all candor & impartiality~~, in ac-
cordance with the import of our text
and the general purpose of the Scripture
~~with reference to the question of providing~~
~~for the support of the Christian~~
~~ministry~~. In the course of our inquiry
we shall endeavor to show how
far the Apostle decides the question

on the special mode of providing for
those who preach the Gospel, how far
he disposes of the question of what now
a way is called the voluntary system
and how far he leaves it an open question.
and in conclusion I shall state the
reason why I have deemed it my
duty to bring this subject before you

I, We shall in the first place consider
the Apostle's direct & emphatic reference
to the O. T. ministry.

You are all aware that ~~that~~ under
the O. T. dispensation a whole
tribe viz: the tribe of Levi ^{was}
set apart for the special and
exclusive service of Jehovah, or,
the service of the temple and of
the altar. The numerous rites and
ceremonies of ordinance by God
and hence it necessary that a
whole tribe should be employed

temple to attend either at the ~~temple~~
for the ~~celebration~~ or to instruct the ~~Israelites~~
in their various duties, to read
and expound the law ~~and~~;
in short to devote their whole
powers & offerings ~~clearly~~ require there

fine to the service of God &
his Church, as established among
his chosen & favored people.
Of this tribe one family, that of
Aaron, was especially selected
and ordained to attend on the
new sacred & solemn services
of the sanctuary. The priests
and Levites were not permitted
to engage in any secular business
or pursuits. ~~They had not~~

~~even an inheritance of land~~
~~like the other tribes.~~ The Levites
shall be mine, they shall serve
me as the language of Jehovah
concerning them. They had not
even an inheritance ^{with the other tribes} in the land
of promise, like the other tribes.
To the Levites, it is said of Joshua,
he gave none inheritance. ~~But~~
~~between cities & towns~~ ^{between} ~~was given~~ ^{allotted}
them for their habitation. But
then the Israelites were especially
commanded to provide for all.

the temporal wants & necessitation of
the Levites. For as he and the Levites,
or remember the Levite was a *tribe*
injunction. Priests & Levites were
maintained, partly by the voluntary,
or free will offerings of the people, &
partly by certain sacrifices & offerings
specifically & ~~distinctly~~ *directly* commanded,
such as *tythe* & the first fruit of
all the produce of the land or
such other offerings which every
Israelite was from time to time
required to bring before God into
the temple. It was not for that
required the offerings for himself,
except so far as his name was
being thereby honored and his commands
obeyed; but the various
offerings & oblations, whether ~~more~~ vol-
untary or *given* enjoined by a
special command were chiefly required
for the maintenance of the priests themselves
since their utter necessity, the Levites
serving or ministering in holy or sacred

of their duty
of worship
were to be
accounted
by some
of the
gratitude

things they receive of the things of the ^{world} people & partook of the offerings of ^{the} altar. The ~~principle~~ ^{principle} ~~influence~~ ^{influence} in this was not merely that they should be maintained by their office and by the offerings which required their ministrations, ^{as their great duty} but also that they should be free from care and not be tempted to occupy themselves in worldly business.

Now in like manner, the Apostle argues, or rather states it as a direct injunction, that the Lord have ordained that they who preach the Gospel should live of the Gospel? For the principle involved in this injunction as being Divine or coming from Christ himself if no one will dispute who cares about religion & its ornaments, or desires to be numbered among Christian professors. For it is no more than common justice that those who are required & expected to devote their time & labors to the service of God's Church

should be so far from for in
their temporal necessities as not to be
subject to want or
embarrassment with anxious care or
~~anxiety~~ but cheerfully. But whilst
When Christ sent first his twelve
disciples & again these seventy to preach
the Gospel of the approaching Kingdom
of Heaven he told them not to pro-
vide themselves with gold or silver
nor any other brass in their purses
nor any ~~thing else~~ other thing
besides that they might upon they
should require, but they should
look ~~for these~~ to the hospitality
and liberality of them to whom they
were sent, for the woman is worthy
of ~~it~~ his meat. Were it ~~anxious~~
still for Christ's ministers back
chiefly as itinerating preachers
or as missionaries among those
who professed to know the Lord and
God as well as the Jews, the same
injunction might still hold good
in its literal sense. But though
circumstances may change the principle
implied in the command of Christ

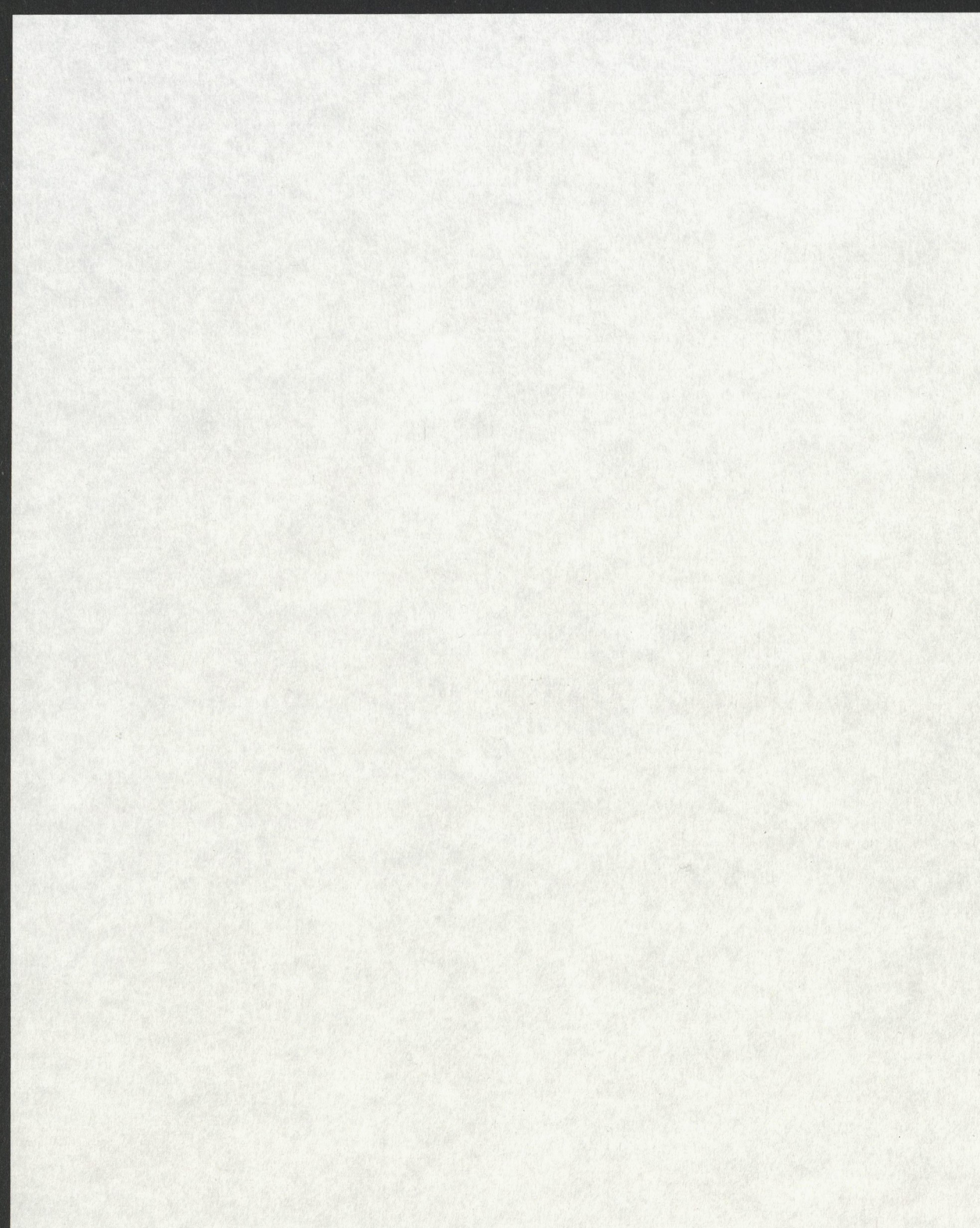
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body when the richer congregations
aid ~~the~~ others that may be poorer,
and where the more willing & liberal
members make up for the shortcomings
of others. The patronage of the rich may
be encouraged to relieve the poor to a great
extent. Nor need the Church upon
the aid of the state. If kings shall
be her nursing fathers & queens her
nursing mothers, why object to that
which is the fulfilment of prophecy?
Or if a state ^{or its government} where all profess the
name of Christ & desire the ministrations
of God's ordinance, should impose taxes
or taxes for the support of the Church,
there can be no valid objections to such
an arrangement. It is certainly not contrary
to ~~the~~ the sanction either of the Old or
New Testament. The Apostle's arguments
are indeed weighty & conclusive that
those who receive a spiritual benefit
should not be grudge in return to provide
for the temporal necessities of Christ's ministers.
If we have sown us to you spiritual
things, is it a ~~large~~ ^{great thing} matter, if we reap
you carnal things? And in connection
with our text, the Apostle argues thus

further: Who goeth a warfare at
any time at his own charges? Who
planteth a vineyard & eateth not
of the fruit thereof? Or who feedeth
a flock & eateth not of the
milk of the flock. Now in our
text he concludes that as those
who minister in holy things under
the O. T. dispensation have a right
to live of the offerings ^{made to} of the temple &
sacrifice on the altar, so the Levites
have occasion that those who were
employed in the preaching & ministration
of the Gospel should live of the
Gospel as by their office.
Yet immediately after he states
that though he have a right & claim
on the support & liberality of the Corinthian
Church, he have not asked any of it
he have not sought for it. Elsewhere
he tells them that what he have
abstained from making his great
demands on them, he have not been
other Churches who have ministered
to his support. Why this? Was it because
the Corinthians were too poor, by
no means, for there were rich members
among them. But probably he

he foresaw that their random interference
their contentions their carnal misceadness
their want of simplifying in the gospel
would sooner or later tempt some
of them to seek for some pretext
against him and he was determined
to cut off the occasion. It is evident
from this in connection that though he
permitted and their duty to provide for
the support of those who preached the
gospel, he did not consider it prudent
to be beholden to them. And such
cases may occur now as well as then
when the clearest voluntary principle
however just in itself may not be able
to be considered as expedient. It is much
to be feared that ~~such similar~~ many
parallel cases will be found in
this country. It is not desirable
or expedient that the ministers of Christ
should make dependance on the support
of men whom he may have too frequent
occasion to reprove as Paul had
to act with the Corintheans. Now
when the principle remains unaltered
if any congregation desire to have
the ministrations of the gospel &
the State refuses to aid, whether

with a without good reason, as
the Government of this country have
done, then the duty of the members of the
Church of all who care for the interests
of religion is plain & undeniable.
You cannot refuse ^{to give} aid, if you
will have the Gospel preached to
you. It is no use waiting for an
unwilling government to supply
your wants. Some of us may deem
it both unjust & unwise that
a professed Christian government
should not provide for the
instruction of the people who
performing among the the widely
scattered population of the
Islands. But if that Government
persistently refuses to do so
it makes for the power in
the duty of the people of this
who will be members of the
Church is plain & clear.



A Sermon
from
1 Corinthians XI, 26.

For as often as ye eat this bread
and drink this cup ye do show
the Lord's death, till he come.

There is no truth of Scripture however
important, no doctrine however plain
and distinct ~~no precept or command~~
~~however reasonable & just~~
con^{cerning} which there ~~have not~~ ^{have not} been maintained
~~a different & of opinions among~~ ^{or opposite views}
those who profess to be Christ's fol-
lowers. Nay ~~more~~, the most sacred
subjects, the most solemn ordinances,
and sublime mysteries have too
often been misunderstood and
misinterpreted or perverted and
abused. These assertions hold

True more particularly in regard
of the Sacrament of the Lord's Supper.
No candid & ~~clever~~ ^{thoughtful} reader of the
New Testament will deny, that
the Lord's Supper, or Holy Communion
presents to us a sacred & solemn sub-
ject, a Divine mystery, to be treated
with all possible reverence & devotion.
The very manner & circumstances of
its institution, the solemnity ^{with which}
~~it was first instituted~~ ^{abundantly} celebrated
the significant words employed by
Christ, the end & purpose, the benig-
nity & efficacy of its devout & faith-
ful ^{reception} ~~use~~, & the direct injunctions
of its continuance in the Church
all combine to impress us with feeling
of sacredness to make us think & speak
of it with becoming reverence. Yet
notwithstanding it has too often be-
come a subject of dispute rather

~~benefit. Some have exalted it~~
benefit. It has caused more argument
& controversy than almost any other
subject. Some have ascribed to the
very elements of the sacramental bread &
wine a ~~virtue & efficacy~~ as if apart
from the fitness of the recipient as if
~~acting like a charm~~ a virtue & efficacy
as if acting like a charm to quicken
the inner life, others have lowered
its significant meaning as if merely a figure
and symbol of Christ's atoning sacrifice
without any special grace conveyed
by it. Some have made the mere reception
of it a meritorious act forgetting the fit-
ness required, others have shrunk
from approaching the Lord's table, as
if it were too sacred a thing to be partaken
of only by ~~mere~~ perfect saints. Some main-
tain as if the very elements were changed
into the actual body of Christ. Others
view the elements as if simply memorial
of the ^{once suffering} ~~atoning sacrifice~~ ^{but now} exalted Redeemer.
It is therefore of the utmost importance that

in Scriptural ground
estimate of the nature meaning & intent
~~in order to celebrate it for our comfort~~
~~and spiritual benefit~~

of that Divine ordinance, or sacrament,
called the Lord's Supper, in order
to direct our earnest attention to its im-
portance, and to ~~enjoin~~^{teach} the duty & pri-
vilege of ~~its~~^{its} celebration for our bene-
fit & comfort.

In connexion with the words of context
we shall in the first place make
I, ~~A brief statement of its significance~~
~~and intent agreeably to the teaching~~
of Scripture & our Church make

I, A brief statement of its significance &
intent.

II We shall