
This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google™ books

<https://books.google.com>



A HIRED MINISTRY

UNSCRIPTURAL.

4.

BY JOHN BOWES.

PRICE TWO PENCE.

"Freely ye have received, freely give."—JESUS CHRIST.

"He that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth; and the wolf catcheth them and scattereth the sheep. The hireling fleeth because he is an hireling, and careth not for the sheep."—JESUS CHRIST.

"For ye remember, brethren, our labour and travail; for labouring night and day, because we would not be chargeable to any of you, we preached unto you the Gospel of God."—PAUL.

"From the moment that the interests of the ministers became at all distinguished from the interests of religion, the corruption of Christianity may be considered to have begun."—*Waddington's History of the Church.*

THE establishment of Popery may be traced to the corruption of the Christian ministry. The Scriptures were discarded as a sufficient directory for the church, and "traditions of men," suited to the growing pride and worldliness of the clergy, were substituted for the inspired writings of the Lord Jesus Christ and his Apostles. No one pretends that the modern ministry of Romanists is purely scriptural. While Reformers have discarded many of the inventions of the dark ages, they have generally retained those which affect the clergy. Hence, at this day, there is more real Popery connected with Protestant ministers than with any other portion of the church. This can only be removed by an appeal to that truth, the neglect of which originated the immense evil of a hireling ministry. That we may judge of its true character, it must be viewed in contrast with the ministry of the first Christian churches. When Christ sent out the first twelve to preach, and imparted to them miraculous powers, he added, "Freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses; neither two coats, neither shoes nor yet staves, for the workman is worthy of his meat;" or, as Luke has it, "The labourer is worthy of his hire."—Matt. x. 7-10—Luke x. 7. From what Luke says it is supposed that hire is sanctioned.

1. On these texts, remark that "freely" (*dōrean*) signifies "for nought." Thus, the same word is rendered in 2 Thess. iii, 8, "Neither did we eat any man's bread *for nought*." Then Christ's meaning was, "Ye have got the gospel for nothing, give it for nothing as you got it." The Apostles acted on this principle—"They went forth taking nothing of the Gentiles."—3 John 7.

2. The circumstances of the case prove that the words "the labourer is worthy of his hire," cannot mean that the Apostles were to take a salary for preaching, for who would then have given it? All around them were ignorant of the gospel, and no Christian church was yet formed. What Matthew calls "*meat*," Luke, as our translators render him, terms "*hire*;" but this is not the meaning of the original, nor anything like it. *Misthos* is the Greek word. It is used twenty-nine times—twenty-four times rendered "reward," twice "wages," and three times "hire." It ought always to be rendered "reward." "The labourer is worthy of his reward"—such as a righteous man or a prophet receives, called a "righteous man's reward"—Greek, *misthos*, the same word.—Matt. x. 4. "A righteous man's reward" is not a salary of so much money per annum for being righteous. The very same word is rendered reward, in the very same sentence, in 1 Tim. v. 15—"The labourer is worthy of his reward." But just as every righteous man's reward is chiefly spiritual, so is every labourer's, as we shall soon see.

Christ, the Apostles and Evangelists, all seem to have been supported by the offerings of those who received the glad tidings. Some have thought this to be an uncertain and very precarious means of support. Before the Saviour left his disciples, he said, "When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, but now, he that hath a purse let him take it, and likewise *his scrip*."—Luke xxii. 35, 36. Though our Lord, in sending out his Apostles to all nations, gave them instructions to take "a purse and scrip," he gave them no authority to take *hire*. Our Lord set his ministers an example while he acted as the Father's apostle. "He went throughout every city and village preaching and shewing the glad tidings of the kingdom of God, and the twelve with him; and certain women who had been healed of evil spirits and infirmities, Mary, called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, who ministered to him of their substance." Luke viii. 1, 2. Our Lord seems to have supplied his apostles with what they needed from these offerings. Neither he nor they asked for *state pay*, nor did they make *collections* for their own support from their worldly and wicked hearers. He who is too proud to receive support as an Evangelist, as Christ did, is too proud to preach Christ. He should stay at home and work.

In order that the gospel might be published in every land God ordained

Apostles and Evangelists to travel and proclaim it. To these he ordained support, not salary. As the text which I am about to quote has been adduced as a proof that Bishops, Elders, or Pastors should be salaried, I beg the reader to observe that it has no reference whatever to them. It refers solely to the Apostles and Evangelists. "Mine answer," says Paul, "to them that do examine me is this, have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other Apostles, and as the brethren of the Lord, and Cephas? Or I only and Barnabas, have not we power to forbear working? Who goeth a warfare any time at his own charge? Who planteth a vineyard and eateth not of the fruit thereof? Or who feedeth a flock and eateth not of the milk of the flock. . . . If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" But the Apostle was so careful to appear to be a benevolent, and not a self-interested, preacher, that he did not even avail himself of his right. Thus he could add, "Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they who minister about holy things live of the temple? and they who wait at the altar are partakers with the altar? Even so hath the Lord ordained that they who preach the gospel should live of the gospel. But I have used none of these things; neither have I written these things that it should be so done unto me: for *it were* better for me to die than that any man should make my glorying void."—1 Cor. ix. 1-15.

We shall have occasion to prove hereafter that Elders or Bishops are commanded to work with their hands, consequently this passage cannot relate to them. It plainly relates to the Apostles and Evangelists, "who had power to lead about a sister, a wife," in their itinerating, whose business it was to be as much engaged in travelling and preaching the gospel, as the Jewish priest or levite was employed in the temple or at the altar, and consequently had a scriptural claim to the temporal things of those who were receiving from them the rich truths of the gospel. Let the whole chapter be read, and it will be found to give no countenance to Pastors or Bishops being supported. But neither this nor any other part of the Christian Scriptures give the least idea of any church containing only one minister, hired to preach, called "the pastor."

Before dismissing this part of the subject, let it be carefully observed, that the Scriptures give no countenance to the covetous, who oppose a hired ministry merely to save their money; but teach that it is the duty of all Christ's followers to minister to Evangelists, preachers of the gospel, of their carnal things.

The next persons whom we find appointed, in the mother church at Jerusalem, were elected by the church to give its funds to the poor, that the Apostles might be at liberty to give themselves continually to prayer and to the ministry of the word. Though they are not called Deacons in

Acts vi. 1-8, yet as Deacon signifies servant, and as they served both the poor and the church, the name generally given seems quite appropriate. It is probably of such persons that we read in 1 Tim. iii. 8-13, and Phil. i. 2. I believe it is not contended that the Deacons received a salary. Many churches have no Deacons. Having little or nothing to give to the poor, they dispense with the office. Some are opposed to all appointments by the brethren, although they collect for the poor weekly. They leave any brother to take the money offered that may feel disposed without appointment! They think that the church has had no scripturally constituted Evangelists, Bishops, and Deacons since the first age of Christianity. As though the Apostles had been careful that she should have regularly appointed officers while they (the Apostles) lived—that is, when she least needed them—and that, after their death, when she needed them most, she should not have any through all ages to the end of time! The supposition is incredible. It refutes itself.

Elders and Bishops were appointed in the first Christian churches to teach and rule.

1. Concerning these we observe always a plurality in every church “Elders in every church.”—Acts xiv. 23. “The Apostles, and Elders, and brethren.”—Acts xv. 23. “Called the Elders of the church.”—Acts xx. 17. “Elders in every city.”—Tim. i. 5. We cannot find a New Testament church with an Elder or Pastor called “our minister,” or “the clergyman.” This language arises from the confusion of Babylon. One man is not competent to perform all the varied duties of the Elders’ office. Why have many churches *hired* only one? Because they cannot afford to pay more than one.

2. The first Elders or Bishops were not salaried—they were not even supported by the church as the Apostles and Evangelists were—“*they were commanded to work with their hands.*” Let us examine Paul’s address to the Ephesian Elders, whom he sent for to meet him at Miletus. He says, “Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost has made you overseers (*episcopous*, bishops) to feed the church of God, which he has purchased with his own blood. For I know this, that after my departure shall grievous (*bareis*, heavy, burdensome—the same word as in Acts xxiii. 4.) wolves enter in among you, not sparing the flock.” What a graphic portrait of “hired ministers!” They have not been shepherds, but “wolves”—“heavy and burdensome wolves.” The Pope, Archbishops, and Bishops, with their thousands per annum, have been very “heavy.” Many hired ministers in poor congregations have been exceedingly “burdensome,” biting and devouring, instead of feeding the sheep. Shepherds they call themselves, and in one respect only have they acted in that character: they have come at shearing time to fleece the flock, and they have left them exceedingly bare. As for the rest, they have proved themselves to be “heavy wolves,” often, indeed,

appearing in "sheep's clothing" to persuade the silly sheep to pay more attention to their coats than their teeth, that while the sheep were admiring their meek dress, they might have the better opportunity of devouring them. Paul proceeds, "Also of your own selves shall men arise, speaking perverse things to draw away disciples after them." How true of many "hired priests." They have spoken "perverse" things, calculated to turn men from the right path, and instead of drawing disciples after Christ, they have tried to draw them after themselves. Their learning and eloquence have been employed for this end. Paul continues, "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know that **THESE HANDS HAVE MINISTERED TO MY NECESSITIES, AND TO THEM THAT WERE WITH ME.** I have showed you all things, how that so **LABOURING YE OUGHT** to support the weak, and to remember the words of the Lord Jesus, 'It is more blessed to give than to receive.'—Acts xx. 28-35.

This great man was so far from thinking it degrading to labour, that he not only could say "these hands have ministered to my necessities," but he could add, "and to them that were with me." Yes, he wrought while others preached. And how did he work? Let 1 Thess. ii. 8 tell—"For labouring night and day, because we would not be chargeable to any of you, we preached unto you the gospel of God." Never does Paul appear so noble, so disinterested, so heavenly. Other teachers imitated his example in this; hence he was able to say, and "we labour working with our hands."—1 Cor. iv. 12. This is what he commands Elders to do—"so **LABOURING YE OUGHT TO SUPPORT THE WEAK.**" The Elder that takes a salary from the flock, and, being able, refuses to work, shows that he is acting contrary to the command of Christ by his servant Paul.

A few in almost every century have imitated Paul. "Thus those preachers among the poor Waldenses," writes *Milton*, "without these helps that I speak of (colleges, &c.) bred up themselves in trades, and especially in physic and surgery, as well as in the study of Scripture (which is the only true theology), that they might be no burden to the church, and by the example of Christ might cure both soul and body; through industry joining that to their ministry which he joined to his by gift of the Spirit. Thus relates Peter Gillies in his history of the Waldenses in Piedmont. But our ministers think shame to use a trade, and count it the reproach of this age that tradesmen preach the gospel. It were to be wished they were all tradesmen, they would not then, so many of them. for want of another trade, make a trade of their preaching; and yet they clamour that tradesmen preach, and yet they preach, while they themselves are the worst tradesmen of all"—they trade in the souls of men.

LUTHER also wrought with his hands to support himself. "If the world," said he, "will not find us support in return for the word, let us learn to live with the help of our hands." He made himself a turner. "Since among us barbarians here," he wrote, "there is neither art nor

mental culture, I and Wolfgang, our servant, have set ourselves to turn.' He commenced also to work as a gardener and as a mason.—*Michelet*, vol. i. p. 233, and *D'Aubigné's Hist.*, vol. ii. p. 370.

Here was a man whose preaching and writings were spreading joy and terror through Europe, and carrying alarm and fear into the very heart of the Vatican at Rome, making the very Pope himself alarmed, yet himself so poor that he wrought with his hands to obtain daily bread. Defenders of the Reformation come down from your lofty palaces and pride, and imitate this powerful preacher; then, like him, ye may thunder with effect against pride and sin, when you yourselves are humble and holy.

1 Tim. v. 17, 18, has been adduced in favour of a hired ministry. "Let the Elders that rule well be counted worthy of double honour, especially they who labour in word and doctrine." It is argued that honour means support or salary. The word is *timee*, which in our translation occurs forty-two times; out of which it is thirty-two times rendered *honour*, eight times *price* or *prices*, once *sum*, and once *precious*, but in not one instance is support or salary referred to. It signifies honour or value, teaching us how believers should conduct themselves to Elders. It is equivalent to what Paul teaches in 1 Thess. v. 12—"And we beseech you brethren know them who labour among you, and are over you in the Lord, and admonish you, and to esteem them highly in love for their work's sake."

1 Tim. iii. 3—"Not greedy of *filthy lucre*," *aphilarguron*—has been adduced under the impression that this qualification of a Bishop implies salary. The same word occurs Heb. xiii. 5, and is there rendered "without covetousness"—a state of mind which it is the duty, not only of Bishops, but also of believers to cherish. And any one covetous or greedy of gain would be utterly unfit for the office of a Bishop.

Elders are thus instructed—"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, not for filthy lucre, but of a ready mind, neither as being lords over God's heritage."—Pet. 1 v. 2, 3. The words "*filthy lucre*," from *aiskroherdōs*, signify *shameful gain*. If the Lord has appointed each holy Elder to obtain a salary from a holy people it would not be designated "*shameful or filthy gain*." We regard these words as a prophetic caution to Elders not to enter the office for that "*shameful or filthy gain*" which *hired* ministers have, for many centuries, contrary to this Divine command, received from the blinded people. Elders should attend to this caution, and cleanse themselves from "*filthy lucre*," and from "*all filthiness of flesh and spirit*."

The difficulty of paying the teachers of the churches is increased when we consider their great number. They are not limited to one man in a congregation—to college-educated, ordained men. *All that know the gospel and have ability to teach it are not only at liberty to teach, but this is a duty to which they are urged both by inspired commands and examples.*

Believers are all under the same law—"If any man speak let him speak

as the oracles of God ; if any man minister *let him do it* as of the ability which God giveth.”—1 Pet. iv. 11. If any one has ability to teach, he must not allow himself to be prevented from using his talent by any number of priests or ministers. God has given the talent, and to him an account of its appropriation must soon be rendered.

Under the Mosaic economy the priesthood was confined to one family, and no devout Jew, out of that family, was permitted to officiate as a priest. Christianity has no such restricted priesthood. All believers are “priests unto God”—“a royal priesthood.”—Rev. i. 5; 1 Pet. ii. 9. And every believer is permitted to offer his own sacrifice through the great High Priest of our profession. When the Reformers seceded from the dominion of the Pope, instead of one pope, they established popes many. Each clergyman or minister became a pope in his own congregation. There were a few good Popes of Rome, and there have been a few good Popes among Protestants, but a good man does not change a bad system by acting under it and by supporting it.

That it is the privilege and duty of a church to edify itself is apparent from the following texts:—“One may edify another.” Brethren should be “filled with all knowledge, able also to admonish one another.” “But he that prophesieth (or teacheth, as the word may be often rendered) speaketh unto men to edification, exhortation, and comfort.” “I would that ye all spake with tongues, but rather that ye prophesied.” “Seek that ye may excel to the edifying of the church.” That G. Wakefield understood, prophet, to signify teacher in 1 Cor. xiv. is obvious from his translation of verses 29, 30, 31—“Let also two or three teachers speak, and the rest determine (*discern*—Macknight). And if a revelation be made to another who is sitting down, let the first be silent. For ye may all teach one by one, that all may learn and all may be admonished.” That liberty was given to the men to speak may certainly be inferred from what is said of the women—“Let your women keep silence in the churches, for it is not permitted unto THEM to speak.” “The whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part maketh increase of the body unto the edifying of itself in love.” Thus the way to *unite* and *increase* the church is stated, it must “edify itself.” The minister is not to edify himself, nor the clergy themselves, but the church is to “edify itself.” “Wherefore comfort one another with these words.” “Wherefore comfort yourselves together, and edify one another even as also ye do.” (This can be said of very few modern churches, whose members *do not* “edify one another.”) “Exhorting one another, and so much the more as ye see the day approaching.” “Exhort one another daily, while it is called to day.”—Rom. xiv. 19; also xv. 14; Eph. iv. 14; 1 Thess. iv. 18; also v. 11; and Heb. iii. 13, also x. 25. Let these commands be duly weighed, and it will be seen that one of the great evils of a hireling ministry is, that

it leads to a transgression of these laws, arming the church with rebellion, that it may establish itself, that it may monopolize all the teaching and emoluments of the body. Believers should take care to afford opportunity at some convenient time, when all may assemble, for the duty of mutual edification.

The minister is the mouth, the people, having nothing to do but hear, are the ear. The hands, the eyes, the feet, and other members of the body seem as though they had succumbed quietly to the tyranny of the mouth. "And if they were all one member, where were the body? But now *are* they many members, yet but one body. And the eye cannot say unto the hand I have no need of thee: nor again the head to the feet I have no need of you."—1 Cor. xii. 19-21. All are needed—all are useful—all should be employed. "For as we have many members in one body, and all members have not the same office. So we, *being* many, are one body in Christ, and every one members one of another. Having, then, gifts differing according to the grace given to us, whether prophecy, *let us prophecy*, according to the proportion of faith; or ministry, *let us wait on our* ministry; or he that teacheth on teaching; or he that exhorteth on exhortation; he that giveth, *let him do it* with simplicity (*haplotees*, liberality); he that ruleth with diligence; he that sheweth mercy with cheerfulness." Rom. xii. 4-8. The hireling minister absorbs most of these offices in his own person. He is teacher, minister, preacher, exhorter, ruler, everything. *The quiet people pay him for thinking and speaking for them, and therefore do not trouble themselves to think or speak much themselves.* This is a tameness and servility worthy only of Rome.

Generally speaking, the present ministry is a *monopolist ministry*; none may minister in the church without the seal of clerical approbation. The Presbytery—the Bishop—the Conference, or the Committee, determines who shall or who shall not preach or teach, and when a number of ministers give their sanction to a candidate, he may preach whether competent or not; when they withhold their sanction, he is proscribed, and must not minister, however much ability God may have conferred on him. Clergymen and ministers stand by their own order, hinder the members of the church from exercising their talents, and thus rob the church of the teaching of the Holy Spirit, and the world of a vast amount of gospel truth, and then they complain of the deadness of the church, and of the drunkenness, infidelity, and Sabbath-breaking of the world; they do not perceive that their own impious restrictions of divine truth are a main cause of the deadness of the church and the wickedness of the world. Suppose a farmer has a thousand servants, out of whom one hundred are ploughmen. One ploughman says to his master, 'Dismiss ninety and nine of my fellow-workmen, they have not been trained as I have; *I will do all the work, and I will take all the pay,*' The farmer yields to this selfish proposal, sees his fields covered with weeds, the fallow ground un-

broken up, and a severe blow struck at his property by his *monopolist ploughman*; for however good a workman he may be, he is not able to do the work of a hundred men, and if he is a proud, *conceited drone*, the case is still worse. In like manner, in a congregation of a thousand Christians, perhaps one hundred might be competent to teach the church, and preach Christ to the world, but they are hindered by the *one-man minister*—the monopolist ploughman, who pretends to do all the teaching and preaching of the church, and takes all the pay. We need not wonder that ‘iniquity abounds,’ when a monopoly is made of the *bread and water of life*. A monopoly of ‘the bread that perisheth,’ by which a few have their income augmented, and many are left in physical destitution, is a great national calamity, but a *monopoly of the bread of life*, which prevents tens of thousands from being fed with the bread which gives life everlasting, is a wickedness as much greater as the soul is more valuable than the body—eternity more durable than time—the sorrows of hell more terrible than the sorrows of poverty—and the joys of heaven more glorious than the pleasures of this world.

Shall this *God-dishonouring* monopoly continue? Will the Lord’s people continue to pamper and smile upon the clerical order, while thousands are sinking into hell, untaught, uncared for, and unwept? If the gospel is to be preached among all nations, it must be from higher motives than the love of money. Some, no doubt, receive a salary, and support the present system, believing both to be scriptural, and not a few, I trust, love Christ and souls, and are actuated by the purest motives, notwithstanding the corrupting tendency of the worldly systems in which they are found, but how many are captivated by worldly motives alone? Do not many go to the college, or the academy, that they may learn the preaching trade—learn ‘to trade in the souls of men’—and then come out into the church to enjoy a learned man’s life and reward? Hence they preach as few sermons as possible; and both their sermons and their prayers are as cold as their hearts are dead to Christ, to God, and to the immortal interests of the human race. Talk of the evil done to religion by Robert Owen and the Socialists! Such teachers of Christianity are the men that make Socialists—that discredit religion—are Satan’s most successful servants, having the fearful power of at once bringing real religion into contempt, and rendering vice, pride, covetousness, and other sins fashionable—‘they are blind leaders of the blind, and both fall into the ditch’—they go to perdition themselves, and drag their admiring congregations after them—serious anxious souls are stumbled and offended at the threshold of the kingdom by their conduct. Thus they ‘shut up the kingdom of heaven against men, for they neither go in themselves, neither do they suffer them that are entering to go in.’

Indeed, the greatest part of what our Lord said to the Scribes and Pharisees is applicable to them; only their sins are as much greater than those

of the Pharisees as the light against which they sin—the light of the New Testament dispensation, in all its glory, is greater than that against which the Pharisees sinned.*

Since the Reformation the hierarchy has been gradually losing its hold of place and power. The Christian people have been feeling their way to the exercise of those high gifts with which the Holy Spirit has endowed them. Lord's-day schools have awoken many dormant talents. Deacons, leaders, and local preachers have, out of love to Christ and souls, preached the gospel with success and without hire.

All ministers, now hired, who love Christ, are loudly called upon to give up their "shameful gain," and resign their most unscriptural position. Few misfortunes have befallen the soul equal in magnitude to a *monopolist ministry*. This ministry has at once deprived it of heaven's appointed nourishment, and hindered gifted disciples from instructing it by those great and various truths with which they have been refreshed and stimulated onward. It will be a happy day for the church when she shall have dethroned every lordly priest and every hireling usurper, and when, within her hallowed circle, all minds shall be perfectly free and at full liberty to put forth all their might to honour the Saviour and bless the human race.

Christians, having the ability, are also required to preach the gospel to the world, as well as to instruct each other. Thus acted the primitive disciples. When "there was a great persecution against the church which was at Jerusalem, and they were all scattered abroad throughout the regions of Judea and Samaria, except the Apostles," "they that were scattered abroad went everywhere preaching the word." "They travelled as far as Phenice, and Cyprus, and Antioch preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number believed and turned unto the Lord."—Acts viii. 1-4; also xi. 19. This is a clear case. While the Apostles were still at Jerusalem, the members of the church, "scattered abroad, ~~went~~ everywhere preaching the word." Some may doubt whether they have authority to teach or not, and thus may remain sinfully silent, concealing the glad tidings of salvation through faith in Christ, while they ought to be ministering according to the ability which God giveth. Let them rest assured that there can be no harm in doing all the good we can. There can be no sin in declaring to the guilty and condemned sinners around us how they may be pardoned and made meet for the inheritance of the saints in light. Sinners are dying around us by tens of thousands—believers know the only remedy that can heal them—the only physician that can effect a certain cure—

* See the Christian Magazine and Herald of Union, by J. Bowes, vol. i., p. 19, 20.

shall they conceal this remedy and physician, and let the wicked die untaught, because they are not connected with the pretended "Apostolical succession?" If they do, they will meet God with the blood of souls in their skirts. They will be accessory to murders "where more than blood is spilled." It is often said that few are now able to teach, and it is true. The members have been inactive, and allowed their gifts to sleep so long that from some the talent of teaching seems to have been taken away because it was not improved, and others having talents can only teach usefully by exercising and using what they have,

It is to be feared that many real Christians, for want of more growth in knowledge, hardly know how to teach the gospel to a sinner in private. This is spoken to their shame. They ought to know the truth, and what truth to teach in a single conversation, so that if an unbelieving rebel should never hear the gospel from any one else, he might learn as much as would either save him, or render him inexcusable.

It is evident from the preceding considerations that Christ's first ministers did not form, as at present, a distinct order or caste from the rest of the believing people.

"The gospel makes no difference, from the magistrate himself to the meanest artificer, if God evidently favour him with spiritual gifts, as he can easily, and oft hath done, while those bachelor divines and doctors of the tippet have been passed by. Heretofore, in the first Evangelic times (and it were happy for Christendom if it were so again), ministers of the gospel were by nothing else distinguished from other Christians but by their spiritual knowledge and sanctity of life."* They did not separate themselves from their worldly employment, as the example of Paul proves, and the first ages of Christianity, unless when called to travel they were obliged to give it up for the time.

1. Modern ministers have departed from this example by their *education*.

It is not enough for men to be taught by God themselves, and to be "apt to teach" others; they must go, as in many denominations, for several years to the college or academy. In Scotland, four years must be devoted to the languages and logic, philosophy and mathematics; and in the Established church four years more must be occupied in the divinity hall; and in the Secession church five years—making eight years in all in the former, and nine in the latter. So that, if God has called any one to preach, however gifted or learned, he must remain bound in the chains of human expediency for eight or nine years, and if he should die ere they expire, the church and the world are deprived of his services. Besides,

* Considerations touching the likeliest means to remove Hirelings out of the church, by John Milton, p. 31.

many cannot raise £29 8s. to pay for an eight years' education ; and thus, such men as Peter the fisherman and the two sons of Zebedee are prevented from preaching Christ and Him crucified. An unlearned ministry is not contended for, but a ministry of God's appointment. Paul was learned, and Christ's ministers may always be expected to have a part of the learning of the age in which they live. Then, as they will redeem the time, and thirst after divine truth, they will know more than others, and thus be able to teach them such truths as they require to know.

Is the religion of Jesus Christ so difficult to understand that a disciple must go eight years to the college before he can comprehend it? If so, who can be saved? But if it is so plain that *every man*, however unlearned, may understand it, so as to be saved by it, may he not teach his children and neighbours what he knows himself?

"I offer it to the reason of any man whether he thinks the knowledge of the Christian religion harder than other art or science to attain. I suppose that he will grant that it is far easier, both of itself and in regard of God's assisting Spirit, not particularly promised as to the attainment of any other knowledge, but of this only."* Some of the most successful preachers have never been at college.

2. *Clergymen or ministers* differ from the first labourers in the Lord's vineyard by their *titles*. They love to be called "Reverend" and "Doctor," names which, in the inspired volume, are never given to Christ's ministers. Peter speaks of "our beloved brother Paul," but he never calls him the "Reverend Dr. Paul." We read of "John Mark," not of "the Reverend John Mark." Ministers or priests call others *laymen* and *people*.

3. Clergymen or ministers differ from the first labourers in their *dress*. Some have black silk gowns, others wear white surplices, and the greater part wear bands—those "rags of Rome" which Protestants have not yet discarded—others wear only white neckcloths.

4. As to *appointment*. We have already seen that the first Elders and Evangelists, as well as the Apostles, were called by God. But with many denominations the call of God goes for nothing, unless men appoint or ordain. Suppose a man were learned, a collegian, a rich and influential man, but not gifted by God, yet Bishops or Presbyters lay their hands upon his head, or a church or conference appoints him to minister in the Word. Would that supply what God has not granted?—would it constitute him a minister of Jesus Christ? On the other hand, suppose a man eminently gifted by God to teach and preach, but no Bishops or Presbyters lay their hands on his head—no church or conference appoints, but as accountable to God, he exercises his gifts to the glory of God and the

* Milton.

good of society, and the church with which he worships *does not hinder him*, but recognises the gifts of God in him. Would he not be useful because men have not made him a minister? Why not? And as to the former person supposed, he would not be useful if all the Bishops' hands in the world were laid upon his head. What the church should reject is a mere *man-made* ministry. What the church should pray for is a *God-made* ministry.

5. In their *worldliness*. Some of them live in palaces, with the appearance and incomes of princes. They call themselves "Lord Bishops," and *lords* they are. Hired ministers in general imitate the world in their dress, furniture, companions, and the hoarding up of money. Many of them are rich, yet they still take the forced exactions of the state or the pence of the poor. The people being worldly, wish their ministers to be recommended by worldly advantages. They encourage such a ministry as will please the many and the rich. The evil time has come, foretold by Paul—"For the time will come when they will not endure sound doctrine, but after their own lusts (or desires) shall they heap to themselves teachers having itching ears."—2 Tim. iv. 3. When a chapel is built, deeply in debt, and a splendid organ erected, then that minister is elected to preach who is most likely to fill the house, and thus obtain large collections, and induce many persons to take seats or pews. The rich especially must be pleased, and nothing must proceed from the pulpit to offend them. When a minister is sent for from a distance to preach, he is generally appreciated according to his ability to extract money from the pockets of his hearers, and the silver at the door, unknown in Paul's time, is generally for the funds of the chapel, the organ with which the people grind devotion, or for the college, the school for training sectarian priests. Thus vast sums of money are obtained, not for the poor—they are overlooked, or only noticed to be fleeced—but to increase the worldly glory of the priesthood.

I will now consider and answer such objections against a free ministry as I have not previously answered.

1. *Obj.* Paul says, "I robbed other churches, taking wages of *them* to do you service."—2 Cor. xi. 8. All depends upon the meaning of *wages*. Did some of the churches hire Paul and give him salary or wages? The Greek *opsōnion*, wages, signifies *vituals, eaten with bread*, also *money to buy provisions with*, from *opsōnees*, a *vender of victuals, a caterer*. The Apostle took support, not salary. Thus the word is used in 2 Cor. ix. 7—"Who goeth a warfare any time at his own *charge*"—Greek, *opsōnees*. The question is not, what soldier pays himself his own salary? but, what soldier supports himself, or purchases his own provisions with his own money? He expects support from others. Thus, Paul "robbed"—*sulao*, *preyed upon*—other churches, taking support of them, to do the Corinthian church service. The whole of Paul's history, as well as the Greek, supports this view. He never took a stipulated sum for preaching. This is made ex

ceedingly plain by v. 9, 10—"And when I was present with you and wanted, I was chargeable to no man: for that which was lacking to me the brethren who came from Macedonia supplied (this was his "wages," his support); and in all things I have kept myself from being burdensome unto you, and so will I keep *myself*. As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia." Was this man likely to take a stipend?

2. *Obj.* "Let him that is taught in the word communicate to him that teacheth in all good things."—Gal. vi. 4. "If we have sown unto you spiritual things, is it a great thing if we reap your carnal things?"—1 Cor. ix. 11. 1. *Answer.* These texts make no mention of a salary. 2. If they prove that all that teach the Christian religion should have salaries, they prove too much. The woman of Samaria taught her neighbours. Every man in the church is to minister of the ability that God giveth. "Ye may all prophesy (or teach) one by one." Are "all" that teach, then, to receive salaries? Nay, not only are all the men who are gifted to teach to employ their gifts, but the "aged women" are to be "teachers of good things, that they may teach the young women to be sober, to love their husbands, and to love their children."—Titus ii. 4, 5. Are all aged women to have salaries for teaching the young?

Many parents teach Christianity to their children and neighbours, and if "he that is taught in the word" is to give a salary "to him that teacheth him," all parents and all believers that teach their neighbours must have salaries. Many are employed as Lord's-day school teachers; are the children to give them a salary for teaching? Many are employed in fellowship meetings; many spend an hour or two weekly in preaching and teaching in country places; many elders, leaders, deacons, and local preachers teach the word; are they all to have salaries? And, if the text means what hired ministers say, they all must have salaries; and, when the church has paid all these, there will be very little left to give to the regular clergy or ministry.

It is obvious that whatever these texts mean, they do not mean that any one shall have a salary. The second passage applies solely to Apostles and Evangelists, as the whole context shows, and inculcates support, not salary—such as preach the Gospel and travel, "are to live of the Gospel."—1 Cor. ix. 14. The first passage applies to any one who is taught in the word, he is to show his regard for the blessed instructions given, by ministering in all good things; if he can give privately any light upon the sacred Scriptures; or if he communicate the glad intelligence that his soul has been blessed; or if his teacher be sick, or a stranger, or hungry, or naked, or in prison, if he minister unto him, the Lord's word is obeyed. This is only a specimen how the Scriptures, quoted to sustain a hireling ministry, when properly understood, really tend to destroy it.

3. *Obj.* "The seven churches in Asia had each an angel or minister"

therefore it is right for a church to have a hired minister." The Scriptures do not say that the "angel" was hired. Whenever *angelos* is applied to a human being, it signifies a *messenger*, and is thus rendered by our translators in Acts xi. 10; Luke vii. 24, 27, &c. Each of the seven churches had a messenger, whether this messenger was an Evangelist, or had been sent to visit John in the Isle of Patmos, the record does not say. Neither does it say that he was a hired Elder. An Elder is never called *angelos*.

4. *Obj.* "The country would go back to heathenism and infidelity, but for hired ministers." This is the objection of the ministers themselves. When the Scriptures are exhausted, and they can find nothing to support their lordly usurpation, then they recur to objections drawn from expediency. I would say, what does the objection mean? Does it mean that if men do not pay you for preaching that you will preach no more—that rather than preach for love to Christ and souls you will cease and let the country run into infidelity? For shame! O ye pretended successors of the Apostles. Thus did not Peter and Paul. They preached when their only pay from men was persecution and imprisonment. If you say that you would preach without salary during your lives; then, who knows but others, actuated by the noble principles of the gospel and your generous example, might continue to preach Christ freely after your decease, and thus preserve the world from infidelity.

5. *Obj.* "But what would become of the present ministry if the people should cease to pay them." Some of them possibly are called of God, like Timothy, 2 Tim. iv. 5, "to do the work of an Evangelist" If so, the churches should support them in their travels and labours. The rest should endeavour to obtain some calling by which they might support themselves, and those who are old or sick, and in need, most likely, have provided in their preachers' funds for themselves; for, while they have shown little anxiety for the children, widows, and aged people of the church to be provided for, they have called upon the people for collections and subscriptions to support themselves and their families. But, if true Christians are really in need, let them be provided for comfortably like others of the Lord's children.

6. *Obj.* "But men in business have not time to visit the sick, it therefore requires a minister to have time, and be paid for it." The Scriptures teach no such doctrine. They say, "Is any sick among you? Let him call for the Elders of the church, and let them pray over him."—James v. 14. And we have seen that the Elders were to *labour*. We find time to visit our sick, worldly relations, and why should not brotherly love lead us to find as much time to visit our spiritual relations? If the church can find none to visit the sick without pay, her love must be at a very low ebb. When I am sick, I wish to be attended, not by hirelings, who will

only come because they are paid for it, but by holy brethren who will visit me because they love me.

7. *Obj.* "Working men have not time to study, and it requires men to be learned, and to have time to study in order to edify us." Unhappily working men in our times have so many hours to work to pay the war taxes, hired ministers, &c., that they have not that time which they should have to grow in the highest kind of knowledge; still it would only make matters worse if they have, in addition to their other burdens, a minister's salary to pay. I do not believe that a Christian church requires a man to study the dead languages seven or nine years, and then to study all the rest of his life after, and do little else, in order to its edification. Plain people may understand and teach Christianity. The church can read the Scriptures, call attention to all duties and promises, observe the dying command of Christ, and sing and pray, without much learning. It is true that hired priests gave us a translation of the Bible favourable to themselves, but in matters which do not relate to their own *interest* and *order*, the translation is tolerably good. They have given us "*hire*" and "*ordain*" in the translation often where the Greek says nothing of them.—See Acts xiv. 23; Tit. i. 5. And as for defending Christianity against infidelity, hired priests are the worst of all defenders, for being interested parties, whose tempers and lives are often at war with Christianity, they have done more to prejudice infidels against the gospel than any other persons in the church. The church will not lack her learned men to defend the truth, when she has ceased to countenance hirelings.

8. *Obj.* "Those churches have not succeeded well who have not had a college educated and hired ministry—those having such advantages have succeeded better." We have several triumphant answers to this objection at hand.

(1.) At first the church of Christ succeeded gloriously without a hired ministry. Her greatest successes and purest periods were those in which her ministry was free.

(2.) The darkest and most wicked period of her history was during the reign of the hired priesthood of Popery. When the hirelings were at the height of their earthly glory—when nearly all were hired—then was Christianity either driven from Europe and the world, or obliged to hide herself in the secluded valleys of the Alps, and in other retired places.

(3.) The Welch Calvinistic Methodists, the largest body in Wales, have succeeded the last hundred years admirably without a salaried ministry,* and many other bodies such as Quakers, Scotch Baptists, and Independent Methodists, and large unsectarian churches have now no hired ministers.

* I believe they have now a very few hired in large towns.

(4.) Wesley and his followers at first had neither college nor salary. Since the Wesleyans got both, they have become more worldly and less efficient for leading souls to Christ. It is very sad to see a body which has led thousands to Christ without colleges, now asking the poor people, as well as the rich, to support theological institutions and colleges, while the local preachers and poor people submit to it. O! the blinding power of priestcraft. There is no safety for the church but in the utter overthrow of the system which thus corrupts and deludes.

(5.) We are not to be led away by numbers. "Thou shalt not follow a multitude to do evil." The church of Rome is more numerous than any single Protestant sect. The multitude has ever done evil. The Waldenses and the Non-conformists were doing more good in their suffering protests than all the Popedom. Lordly hirelings, tell us not that you have the rich and the many to support you, and that we have only the poor and the few. It may be so, but your days are numbered. We are daily increasing. We shall increase, but you will decrease. As gospel light travels it unfolds your dark deeds. The Bible is your enemy. The Pope knows it—the Puseyites know it—and you must all soon either take refuge under the arch-heretic of Rome, or resign your *craft*. Every Bible put into circulation—every accession of light from heaven—endangers it. The good men among you have begun to leave your ranks, and rejoice in a new position, exclaiming with cheerful gratitude after they have left you, "One is our master, even Christ, and all we are brethren." Imitate the disinterested conduct of such Episcopalian clergymen as Harris, Hull, Strong, Moreshead, Hargroves, Jukes, and Bird, who have come out of the oldest daughter of the mother of harlots, and are living testimonies against her. Tread in the steps of Dorman and Morris who have left the Independents. Learn lessons of humility from Chapman and Offord, who have ceased to be hired Baptists; and from Trotter and others, who have ceased to be salaried Methodists. Some among you are Christ-loving, disinterested men, who ought to wash your hands of the burdensome system which is doing such an incalculable amount of evil.

9. *Obj.* "Ministers should be salaried, because Paul says to Timothy, 2 Epistle, ii. 3, 4—'Thou therefore endure hardness as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of *this* life, that he may please him who hath chosen him to be a soldier.'"
Answer.—This passage says nothing about either salary or hire—it does not relate to Bishops or Elders at all, but to an Evangelist. Timothy was an Evangelist. Hence Paul says to him, "Do the work of an Evangelist, make full proof of thy ministry."—2 Tim. iv. 5. Evangelists should not "*entangle* themselves with the affairs of this life," because they do not stay long in a place, and can give themselves more fully up to travel and preach, to plant and water churches when they are free from secular cares.

Some regard Timothy as a Bishop. It is pleasing to see the mistake ably corrected by an Episcopalian.

"I assert that if, by saying that Timothy and Titus were Bishops, the one of Ephesus, the other of Crete, we understand that they took upon them these churches or dioceses, as their fixed and peculiar charges, in which they were to preside for the term of life, I believe that Timothy and Titus were not thus Bishops. For, 1st, both Timothy and Titus were Evangelists, and therefore were to do the work of Evangelists. Now, the work of an Evangelist, says Eusebius, was this, to lay the foundations of the faith in barbarous nations, to constitute them pastors, and having committed to them the cultivating of these new plantations, they passed to other countries and nations. 2ndly. As for Titus, he was only left in Crete to ordain Elders in every city, and to set in order the things that were wanting; having, therefore, done that work, he had done all that was assigned him in that station; and therefore St. Paul sends for him the very next year to Nicopolis.—Tit. iii. 12. And so, according to Bishop Pearson's Chronology, he was left at Crete A.D. 64, and sent from thence A.D. 65, and returned thither, as the ancients conjecture, after the death of St. Paul. As for Timothy, St. Paul saith he exhorted him to abide at Ephesus when he went into Macedonia. Now, as he writes to the church at Philippi, A.D. 62, that he hoped to be shortly with them, so saith Bishop Pearson, he went thither A.D. 64, and wrote his first Epistle to them A.D. 63. Two years after this he sends for him to Rome—2 Tim. iv. 9–21—and there he continued, as the ancients conjecture, till the martyrdom of St. Paul. . . . Now, I confess that these two instances absolutely taken, afford us no convincing arguments for settled Diocesan Episcopacy, because there is nothing which proves they (Timothy and Titus) did or were to exercise these acts of government rather as Bishops than Evangelists."—*Whitby on the New Testament, Preface to Titus.*

10. *Obj.* "Many churches with hired ministers have done great good, how can an evil cause, a hired ministry, produce good effects?" *Observe,* it must first be proved that *the hire, the salary,* produces these good effects—that it *converts* sinners, and *animates* believers. This can never be proved. It is the gospel of the grace of God, the truth, the *Christianity*, in any church that does the good; and the first churches had all possible good effects without a hired ministry. If good is done in modern churches it is by God's blessing on his own free truth. A hired ministry, so far as it is hired, has done more evil than good. It has lowered the character of the ministry in the eyes of the world, till it has become associated with almost everything odious. Hired ministers, in this age, have a strong resemblance to their ancient brethren, the Pharisees. Both may be described in the same Scriptural language. Let the reader turn to Matt. xxiii., and read there the faithful description of our Lord Jesus Christ, and let him apply what was said to the Pharisees to modern hired ministers, and he

will see a remarkable analogy. So long as a hired ministry is unauthorised by God, it cannot have his blessing, though his truth may be blessed. What a lofty idea does Paul give us of the first Christian ministry. He says, 1 Thess. ii. 2-12, "We were bold to speak unto you the gospel of God with much contention." The Apostles reasoned boldly with enemies. Though meek, they did not conceal or soften down the truth. "For our exhortation was not of deceit, nor of uncleanness, nor of guile." Not so the modern ministry at Missionary meetings. Those who have been behind the scenes know why so much buffoonery is there exhibited. It has been whispered by the actors, "If we can only get the people into a good humour they will be sure to give." *They may laugh sinners out of their money more easily than out of their sins.* "Even so we (the Apostles) speak; not as pleasing men, but God who trieth our hearts." Now, men must be pleased with finished specimens of elocution, or they will prefer the theatre to the chapel. "For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness. Nor of men sought we glory, neither of you; nor yet of others, when we might have been burdensome as the Apostles of Christ." Well might these ministers change multitudes and nations. They, unlike hirelings, had no paymasters to flatter. They regarded the favour of God more than the "glory" of the praise and wealth of their rich auditors. Divine truth was given forth in its native simplicity and majesty, with the fullest confidence in its purity and power. It had already shed its bright beams on the souls of its advocates—had led them to say, "We were gentle among you, even as a nurse cherisheth her children." Beautiful image of mighty tenderness. "So being affectionately desirous of you, we were willing to have imparted to you, not the gospel of God only, but also our own souls (lives) because ye were dear unto us." Hirelings love themselves. The primitive preachers were ready, out of love to the people, to die for them—they could not injure them or give them onerous burdens to bear. It was their glory to diminish and remove, not increase human burdens. If modern ministers would study and imitate those models which the inspired Scriptures place before them, they must be able to say, "Ye *are* witnesses, and God also, how holily, and justly, and unblameably we behaved ourselves among you that believe. As ye know how we exhorted, and comforted, and charged every one of you, as a father *doth* his children, that ye would walk worthy of God who hath called you into his kingdom and glory." Such a ministry as this is one of the greatest blessings to the church, as an unauthorised, man-sent ministry, managed by men for the gain and glory of the hierarchy, is one of the greatest curses. The first ministry was unhired, loved, successful. Let the churches resolve to support no other kind of ministry. Let them cease to give life and power to the usurpation of the Romish Bishop. Without a hired ministry Rome had never known a Pope—Puseyism had never been born. Let a hired

ministry cease, and the song may be universally sung—"BABYLON THE GREAT IS FALLEN, IS FALLEN." Let us not spend our time in vain wishes—let us use all our influence with God and man to overturn Babylon's mightiest pillar. "I hate to see things done by halves," said Gilpin, "if it be right do it boldly, if it be wrong leave it undone." Interests of immense, eternal magnitude wait the issue of this question. The religion of the son of God can never prevail while a hired ministry lasts. Let the church become entirely obedient to Christ, and she will acknowledge no master but Christ—a proud, haughty, time-pleasing, covetous, hard-hearted, idle, flesh-gratifying clergy she will cast off for ever.

Let me ask your attention to a few of the immense evils of a hired ministry.

1. It corrupts the ministers themselves. More ungodly men may be found in the history of this system than in any other connected with the priesthood. Students are often corrupted at college by the heathen immorality which they are doomed to read. When engaged in the ministry they have much spare time on their hands—indolence opens the way to temptation—an idle man tempts satan to tempt him. Their titles, dress, and the superstitious reverence paid to them by the people all tend to inflate and intoxicate their minds with pride. Hence the lordly, reserved bearing of not a few. Having interests of their own separate from those of Christ and the people, they are very likely to support those measures which will conduce to their own interests. A few, I have known, who loved Christ and his blessed truth. Many I have known the greatest lovers of money on earth. Many triflers, intense smokers, revengeful, sectarian, tipplers, lascivious, blind leaders of the blind. Other men may be evil in spite of good systems—this system produces such men. Some of the worst men I have ever known have been hired ministers. The evil deeds of the Romish priesthood during the dark ages showed that they had departed from the faith, "Forbidding to marry."—1 Tim. iv. 5. The Methodists have established this unnatural system of the apostacy during the first four years of their preachers' labours.

2. It encourages men to enter the ministry from unworthy motives. There are always persons to be found that will do anything for money. And when the ministry is considered, not as a laborious, but an indolent ministry—not as a self-denying but self-indulgent life—not one of persecution but honour—men may enter from unworthy motives. Hence many ministers in all denominations, some of whom are decent and regular in their outward habits, do not know the gospel—do not love that Saviour whom they are pledged to preach. In Establishments, and in the richer congregations among Dissenters, the pecuniary reward is great.

It is well known that clergymen who can buy advowsons in the state church can enter upon the charge of souls; or any one making such a purchase can put in a son or a brother; and even in the northern establish-

ment the patron, the crown, or the magistrates, of whom we know nothing in the New Testament, as officers in a Christian church, put in the minister of a parish. Ministers often get a call from one parish to another, which is commonly accepted, if the stipend be larger; there are only a few honourable exceptions to this rule.

But generally speaking, the Lord may ask the ministers, as he did the priests of Judaism of old—"Who is there among you that would even shut the doors *for nought*?"—Malachi i. 10. We may clearly see from the Scripture that no pecuniary motive should be held out to induce ministers to teach Christianity, since it tends to crowd the church with mercenary men, who love money, honour, or pleasure, more than Christ and souls. Such ministers will not be faithful to God and truth; they may be expected to desert both at the smile or frown of the rich and the noble. He only can be faithful amid the opposition which a bold and earnest declaration of the truth will excite, whose soul is sustained and animated by a living faith in the promises of the blessed Saviour.

The system of a one-man ministry is exceedingly pernicious, when an unconverted minister occupies the pulpit. Every true Christian, if he is instructed in his duty, will shun such a minister—when "the shepherd of the sheep goeth before them, the sheep follow him, for they know his voice, and a stranger will they not follow, **BUT WILL FLEE FROM HIM**, for they know not the voice of strangers."—John x. 4, 5. What Christian father would think of placing his children under a "blind leader," an unconverted minister? Is not such a minister more likely to lead the children from Christ than to him?

3. It hinders God's ministers and gifts from blessing the church and the world. We are to pray the Lord of the harvest to send forth labourers, and when he sends them, if they are not such as the hierarchy wishes, they are not permitted to labour. We are to covet earnestly the best gifts, but it is useless under this system, for they cannot be employed when the Spirit of God himself is hindered from speaking through any one but the hireling.

It prejudices the wicked against the gospel. When an ungodly sinner is placed under the sound "of the gospel," the idea that the minister is delivering a good discourse, *but he is well paid for it*, must be an obstruction to his receiving the truth; but, on the other hand, if he believe that the preacher can have no other inducement to address him earnestly and affectionately than what flows from love to God and his soul, he will be more disposed to listen, and more likely to receive benefit.

4. It promotes divisions and excludes the truth. Haughty, malignant clergymen have been the first to divide and the last to unite the church. Of the Pharisees it was said, "All their works they do to be seen of men; they love the uppermost rooms at feasts, and the chief seats in the synagogues, and to be called of men Rabbi, Rabbi (or Doctor, Doctor). But be not ye called Rabbi, for one is your Master, even Christ, and all ye are brethren.

He that is greatest among you shall be your servant."—Matt. xxiii. 1–10. Is not this an exact picture of many modern ministers?—how eagerly they seek to be called Reverends and Doctors, and when they have obtained these titles, how they blazon them abroad? In the dark ages of Popery, the clergy assumed the titles and prerogatives of God, but if Popery is to be discarded, these titles must be given up. Why not?—a truly spiritual mind can surely find no satisfaction in them.

The discourses of Jesus Christ were pre-eminent for their clemency and love, but upon the Pharisees he denounced the most alarming curses—"Woe unto you Scribes and Pharisees, hypocrites, for ye devour widows' houses, and for a pretence make long prayers; therefore ye shall receive the greater damnation." In like manner, modern ministers are receiving the money which should be given to widows. Many denominations are gathering up every penny they can for the support of ministers, while the fatherless and the widow are left unprovided for. As to their "long prayer," in some congregations it is proverbially long, and nearly the same; the people have got it off, and can say it almost as well as the minister. Might not both as well have a book? Prayer should come from the heart and from the Holy Spirit. "Woe unto you Scribes and Pharisees, hypocrites, for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more a child of hell than yourselves." The modern hypocrites are not destitute of party zeal. They can utter loud cries of "Protestant heresy," or "no Popery," or "our excellent" church, or "our useful denomination," and amid all their labours some proselytes are made; but are they taught the meekness, gentleness, unity, and brotherly kindness of the gospel? No; they are taught to abide by their own denomination, and to cleave to sectarian peculiarities, with a stiffness and a bitterness of spirit utterly inconsistent with the mild benignity of the gospel.

Some of them are so full of pride that they will hardly speak to a poor minister; thousands of them are so bigoted that they will not preach a sermon beyond the pale of their own denomination or sect. Many of them lull the church to sleep by read sermons, or moral essays, and they call this preaching the gospel, whereas it may rather be called *reading the gospel*; that is, when their composition contains the gospel, but unhappily there is frequently no gospel in it.

They have so moulded their sects that their own minds are not free. If they are in the church of Rome, the Episcopal, Methodistic, or any other sectarian association, they must preach the doctrines of their party or quit their position. They are not at liberty to give utterance even to God's eternal truth, if it is opposed to the real or supposed interests of their sect. Sects are the enemies of truth, of freedom, and of the best interests of mankind. It is better to spread the gospel, the pure unadulterated truth of God, as it recommends itself to the soul, in the open air, or in a school-house, or even in a barn, where the soul is free and at perfect liberty to give utterance to its

deepest thoughts and firmest convictions, than in a splendid chapel or domed cathedral, where manly Christian thought is fettered, and the preacher pledged to preach as his party dictates.

Talk not of rich congregations, and costly temples, and crowded auditories, while the regenerated soul of the preacher is consigned to the cell of party interests; it is better to preach to poorer congregations on a ship or mountain side, and to small assemblies, even in the peasant's cottage, where both the proclaimer and his hearers are free to follow the hallowed directions of holy, heavenly truth. The soul's very nature is progressive, and when once enraptured with the discoveries of divine truth, it yearns to know all that can be known, and to make known to other minds that which constitutes its own felicity. To set human bounds to its investigations and utterances, and while a perishing world are dying for lack of knowledge, to limit its communications of what it has discerned, is the worst of all robbery—soul robbery.

5. It robs the poor. Hired ministers take the pence, shillings, and pounds of their members as long as they are able to live, and when they become old, sick, or poor, and unable to give any more, instead of teaching the church to support them, they allow, nay, advise them to go to the workhouse.

There are many now that see that a hired ministry is depriving the poor of support—that it is unscriptural, and yet support it. They would do well to remember, that if they help to support that which they regard to be wrong, when it hinders them from doing good to their poor brethren, they commit a sin both against conscience, which tells them their duty, and against their brethren whose burdens they refuse to bear. While a hired ministry is supported, the poor will be neglected; the hirelings will eat nearly all up and leave the poor destitute. I know of no church with a hireling ministry that provides for all its poor members. The Quakers, the Scotch Baptists, and several purely Christian churches do, but they have no hired ministry. Let not Christians fear if they give all their surplus means to the poor, that they will come to want. The faithfulness of Christ forbids it. He says, "Give, and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal shall it be measured to you again."—Luke vi. 38.

"Men shall give into your bosom," and God, who loveth a cheerful giver, will not forget you. If you sow bountifully you will reap bountifully. But if you give what you can spare to maintain hired ministers, and fine organs, and splendid chapels, while you neglect the poor, be not surprised if God shall allow men, who follow your example, to carry what they can spare to support a hired ministry, while you are left either to starve or go to the poor-house. God will give you measure for measure, both in this world and the next.—See Matt. xxv. 31-42.

"So constant and urgent are the claims of the salary, so multifarious, and in many cases so harrassing are the schemes and efforts incessantly requisite

to make provision for it, that the feeble and unobtrusive voice of real and virtuous indigence is unheard or unheeded; and sometimes may the man who is thus the cause of turning from the tables of the poor and the needy of the family of God that provision which His kindness and wisdom have made for their wants, be seen leaving a house of princely dimensions and furniture, and a table loaded by such means with all that wealth and luxury can supply, to enter in condescension and self-denial, the empty and cheerless dwellings of the poor of his flock, for the purpose of filling the famishing souls of the inmates with spiritual food."—*Claims of Pastors and Preachers for Maintenance, by David Lindsay, New York, p. 127.* Many churches are poor, and cannot both salary a minister and support the poor. How unlike Christians do they act when they pay the pastor and leave the poor to starve. Not a few of the present race of hirelings, who are ashamed to beg and unwilling to work, may have the affirmation applied to them, "They crouch for a piece of silver, and say, put me into the priest's office that I may eat a morsel of bread. They teach for hire and divine for money." Ministers of Christ should be bold men, preaching the truth indeed very tenderly, but regarding not the persons of men. But how liable are they to "crouch" to a "patron," a "minister of the crown," or a rich "member" or "seat-holder," and flatter in their message that they may please those on whom they depend for their salary. To many the following language is truly applicable—"His watchmen *are* blind; they are also ignorant, they *are* all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, *they are* greedy dogs, *which* can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his own gain from his quarter."—Is. lvi. 10, 11.

They keep the people in the dark, or else, if their pulpits were not shut, I would preach these sentiments, should God spare my life, from every pulpit in the kingdom. As it is, I will send this tract to every minister and Christian, as far as I have the means; let all that approve its sentiments do the same. I have a strong conviction that the sentiments here advocated are scriptural; if any minister or writer think otherwise, let him prove to me that I am mistaken, and I will again take a salary, as I did for seventeen years; but if he cannot do this I must preach "freely," as I have done for the last six years, in which I have felt inexpressibly more happy than before. The Lord's way is the most joyful, as well as the most useful.

Sold for distribution by the Author at 12s. 6d. for 100; 6s. 3d. for 50; and 3s. 1½d. for 25, at 61, York Street, Hulme, Manchester; and sold also by Houlston & Stoneman, 65, Paternoster Row, London; Ellerby & Cheetham, 34, Oldham Street, S. Johnson & Son, 3, Oldham Street, Manchester; George & Robert King, Aberdeen; and many other Booksellers.

Vol. I. of "The Christian Magazine and Herald of Union," by the same Author, 306 pages, 2s. 6d. Vol. II. is publishing monthly, 12 pages, price 1d., it may be had of all Booksellers.

Ellerby & Cheetham, Printers, 34, Oldham Street, Manchester.