

Let us now read carefully I. Cor. xvi. 1-3. Here we find the weekly collection to be taken on the first day of the week. The same order or command was given to the churches of Galatia. Be very careful to notice that these collections were not for themselves, but for the Jerusalem brethren. Now read II. Cor. viii. 1-6. Here the apostle takes occasion to inform the Corinthians that the churches in Macedonia had contributed to the saints in Jerusalem. Although they were poor, yet "their poverty abounded unto their liberality." Here is the church at Corinth, the churches of Galatia and the churches of Macedonia all contributing to others who were beyond their own local interest. There seems to be in this Scripture greater importance placed upon the distribution of the money than upon how it was collected. In these cases, so far examined, nothing is said about collecting funds for themselves.

We will now turn to II. Cor. xi. 8. We learn from this that Paul had been preaching the gospel in Corinth. He was then as an evangelist, and was under wages. Please don't be too hard on Paul. It may be possible he could take wages and yet not make "merchandise of the gospel." But my pen is leading me away from the point in this lesson, viz., How the apostle was paid while preaching in Corinth? We will read from the New Testament: "I robbed other churches, taking wages of them that I might minister unto you; and when I was present with you and was in want I was not a burden to any man, for the brethren, when they came from Macedonia, supplied the measure of my want." It seems by this the churches in Macedonia supported the apostle while preaching the gospel in Corinth. This is wise as well as just that the Corinthians should help others, seeing they were helped by others.

We will call your attention now to Phil. IV. 15-16. You will observe that Paul received help from these brethren in Philippi, not only when he was in Thessalonica, but also after he had departed from Macedonia. In all these passages there is not a word as to their collecting and appropriating monies for the support of their home church. Their recorded work was that of mission. The church in Corinth assisted the saints in Jerusalem; the churches supported Paul in Corinth; the church in Thessalonica sounded out the word in Macedonia and Achaia, and Philippi in turn helped the church in Thessalonica.

This surely is authority enough to convince any that the work we are now doing in these provinces is not only necessary but strictly apostolic. We have said it is all right that we should devote our money or a certain amount of it to the cause in our own locality. This is not only expedient, but good common sense. But when we devote all our contributions to our home interest and neglect the wants of other churches and other localities, we are anti-scriptural and anti-apostolic. To be apostolic and evangelical, we must be evangelistic. Let us be as scriptural in appropriating our money as we are in collecting it. H. MURRAY.

### THE BLESSEDNESS OF GIVING.

We have no reason to doubt the declaration of Holy Writ that "it is more blessed to give than to receive." It is more blessed to be able to give than to be in need and be obliged to receive. It is more blessed for the Christian lands to give the gospel to the heathen than it is to be heathens and need the gospel. It is more blessed to have the disposition to give than it is to receive what is bestowed. Now, if we really believe this record, why are we so much afraid to act upon it? How is it that special agents have to be employed and special arguments used to secure money to carry on the evangelization of the world? Why do not those

who are able bestow their God-given money for the support of the cause of God without let or hindrance?

There are many reasons why it is blessed to give to God and His cause—

1. It kills out the covetousness of the human heart. This is no small blessing. A miserly man was about to give a smoked ham to a minister. Old Self said, "You can not afford to give him one so large." He replied, "Let me alone, or I will give him all the hams in the smoke-house."

2. It is blessed to give because "there is that scattereth and yet increaseth," while "there is that withholdeth more than is meet and it tendeth to poverty." "He that soweth bountifully shall reap also bountifully." The blessing of God on what is left is better than though we kept the whole. God is not unrighteous to forget our work and labor of love." God has connected earthly prosperity with Christian liberality in every age of the world.

3. It is blessed to give because it secures spiritual prosperity. "The liberal soul shall be made fat." His soul shall flourish like the cedars of Lebanon. "He that watereth shall be watered also himself."

4. It is blessed to give because what we bestow upon earth shall be rewarded in heaven. We have the hundred-fold here and eternal life hereafter. It is laying up a good foundation against the time to come, that we may lay hold upon eternal life. Our earthly treasures bestowed for God will become incorruptible in heaven, "to the praise of the glory of His grace."

5. It is blessed to give liberally because we thereby become allied to God and His cause, and have an abundant access to His grace on earth, as well as to His glory in heaven. "God will make all grace abound toward us, that we, having all sufficiency in all things, may abound to every good work." No wonder so many cry out, "Oh, my leanness, my leanness!" They are spiritual starvelings sitting on the porch of plenty, too mean to give their temporal good, and, therefore, too mean to secure spiritual good. They pray, but there is no response. The windows of heaven are closed, just like their coffers. Give nothing, get nothing. Give a little, get a little. Give liberally, and receive liberally. Such men know but little of the bounty of a God, and if they could steal into heaven they would have so small a harvest that they would have to reap it in a little corner by themselves. Alas! I fear they who have been so content as just to enter heaven will find themselves just outside, and Satan will come and gather them up to be burned.

6. It is blessed to give while you live, so that the lawyers will not get it after you are dead. Take warning, ye men and women of God, and scatter before you go home, or the fruit of your labors may be perverted.

Gospel in all lands.

W. J. MESSERVEY.

### LEXINGTON, KENTUCKY.

It may interest the readers of THE CHRISTIAN to know something of the work done by the students in the College of the Bible. At the opening of the present session, the students, realizing the great amount of good that might be done among the poor of this city, determined that a special effort should be made during the winter months to reach those who would not attend places of public worship.

Lexington, while it may be called a city of churches, abounds in wickedness. Various kinds of employments are engaged in on Sundays, and many storekeepers display their wares for sale as openly on the Lord's day as at any other time. Murders are not uncommon, while petty crimes are an every-day occurrence. Seeing the immensity of work to be done and the good that might follow

as the result of a special effort, arrangements were at once made to carry out our good determinations. Accordingly, suitable places in different parts of the city were procured and our object made known to the people in the vicinities. This was more than three months ago. Since then prayer meetings have been held every Tuesday night, at which time the students address those who attend, and thus far the results have been encouraging.

In connection with the social meetings Sunday-schools have been organized, in which the children are gathered and instructed from the Word of Life. The number enrolled in one school is 120, and the other schools are not far behind in numbers. By a systematic organization the families to which these children belong are visited, and thus parents as well as children are reached, who otherwise would not interest themselves in those things which pertain to life and godliness.

Our Main street and Broadway churches are alive to the needs of this city, and already a lot has been purchased on which to build a mission church in the spring.

A missionary society has also been formed called the Students' Missionary Society of Kentucky University. Its object is to awaken among us a lively interest in mission work, and to cultivate the missionary spirit. The members meet once a month, at which time essays are read and addresses delivered on the subject of missions. Occasionally Professors Graham, Grubbs, Loos and McGarvey address the meeting. Bro. McGarvey's lecture, delivered a few weeks since, as to "How mission work may best be conducted," was not only clear and forcible, but showed that the present means employed was not incompatible with the teachings of God's Word.

On Thanksgiving afternoon, Bro. McLean of Cincinnati delivered an address to the students, and in the evening gave a public lecture, his subject being, "An account of the General Missionary Convention held last year in London," with which most of our readers are already familiar. It is always a pleasure to hear this warm-hearted man talk on the subject to which his life has been devoted; and to say that the lecture was highly enjoyed, would but faintly express the feelings of the large audience, which he held for over an hour.

The members of the society pledge themselves to contribute a certain amount to the support of the work every year, and payments are made in quarterly or yearly instalments. It is the object of this society to increase their numbers and means to such an extent that ere long they shall be able to support one of their own members in foreign lands. Other colleges in the United States are doing this, and we believe that the Bible College can do the same. As yet the College of the Bible has little to boast of in the way of sending out missionaries, Bro. Snodgrass, who last year was sent out by the Foreign Board, being the only one; but we predict that, under the present influences, which are so conducive to a cultivation of missionary activity and self-sacrifice, many shall go forth from here carrying the glad tidings of salvation to the dark places of the earth.

Thus, while busily engaged in the pursuit of knowledge, we can find time to do the Lord's work, cultivating hearts as well as intellects, and in doing good to those around us we benefit ourselves.

We hear a great deal said of missions, both for and against the present mode of operation; but let us remember that we all have a part to do in evangelizing the world, and whether we approve of the means now employed or not, for the sake of those who have left all for Christ, let us make them feel that the hearts of the brotherhood are behind them, just as the wave that laps upon the seashore feels the swing of the great ocean behind it.

E. B. BARNES.