

ucation, might be added. The men as a rule, who have received beneficiary education are among the noblest and most faithful and manly servants of the church.

Again, it is not to be forgotten that the so-called eleemosynary aid is not charity at all. If it is not so regarded in the Army and Navy, why should it be so regarded in the Church? Army and Navy officer holds up his head with a pardonable consciousness that he renders his country more than his country has given or can give to him. This feeling is not vacated in time of peace, even when comparative idleness and ease is the rule. But with the servant of Christ it is always a state militant—it is war always—war seven days in the week against the world, the flesh, and the devil.

Is it unfair for the poor to give for such a purpose? Then be it said that the poor widow who gave her two mites to the support of the Temple service received the Master's unstinted commendation. The poorest giver to-day may be consoled by the reflection that his or her mites go to those who may be quite as poor, and will never be anything else than poor in this world's goods.

Finally, we regard the crowning consideration to be the example and authority of the Scriptures. As to the Old Testament, it is not necessary to expatiate upon the fact that the most ample provision was made for those who were preparing to engage in the Temple service. Even the Levites were provided with extended suburbs about the cities to furnish grazing grounds for their cattle. But let us turn to the New Testament and see what we can learn from the divine Head of the church and His apostles. Not only were the disciples trained in the best school ever known upon earth, but for years were sustained freely by the side of their divine Teacher and Lord. When He sent them forth to test tentatively their newly conferred powers, Christ asked on their return, "Lacked ye anything?" They said, "Nothing." A workman is worthy of his hire, and Christ applied this principle, not only to the fully equipped apostle, but also to them while they were as yet but learners. For he fed them, when need existed, by miracle itself; and, added to all this, He endued them with miraculous power to insure success.

The Apostle Paul, the great founder of churches, announced and established the same principle to be adopted in all the churches. Work for the church, live by the church; and this applies as well to those who are serving the church while in course of training for life service, as to those who are serving it in the open field of ingathering, and building up and extending the work.

Quite sure are we if these principles were clearly and unapologetically set forth in all our congregations there would be such a response on the part of our laity that there would be no more necessity for refusing needy, worthy applicants, approved by our church authorities.