

your righteousness, either here or hereafter. 'But your works of righteousness *i. e.* of beneficence, He will increase your means of doing good' (Hodge). But if the "fruits" are increased, they must indicate an increase of the "righteousness," or grace in the heart, of which they are the index. So the apostle really refers to the reflex good which the christian experiences from the exercise of the grace of liberality. The "fruits of righteousness" correspond to "bread for eating," that is, they are the rewards to the giver for the good deeds he has done. We do not sow bread, we eat it, enjoy it, grow by it; so liberality makes the liberal soul fat (Prov. 11 : 25).

II. Being enriched in everything to all bountifulness (R. V. liberality) which causeth through us thanksgiving to God. "Bountifulness" is, literally, simplicity, sincerity, *i. e.* right-mindedness (Rom. 12: 8). "The divine blessing upon those who sincerely loved their brethren and cheerfully assisted them in time of trouble, would be seen in their becoming rich in all spiritual and temporal blessings. The final result would be such a perfect simplicity or singleness of heart, and such a pure benevolence as knows nothing of selfish interests or painful forbodings, and manifests itself in a free and ample supply of other's wants. Such a simplicity is not only the fruit of an abundant spiritual life, but is an actual experience which blesses even with temporal benefits

those who kindly endeavor to alleviate the distresses of their brethren." (Kling) Charity not only relieves distress and benefits the giver, it also promotes the glory of God through the thanksgiving of the recipient.

## ORIENTALISMS.

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*Giving of alms:* "The giving of alms is frequently commanded in the Koran, and often recommended jointly with prayer; the former being held of great efficacy in causing the latter to be heard; for which reason the Khali Dmar Ebn Abd'alaziz used to say "Prayer carries us half way to God, fasting brings us to the door of his palace, and alms procure us admission." Many Muslim have been illustrious in alms-giving; Hasan, Mohammed's grandson, is related to have thrice in his life divided his substance equally between himself and the poor, and twice to have given away all he had." (Sale's Introd.)

Alms, by Muslim law, is of two kinds, legal and voluntary, a distinction also in vogue among the Jews, and some commentators see in vs. 5 a reference to the two chests standing in the temple, the one to receive the obligatory gifts, the other for the free-will offerings. The legal alms of the Muslim is usually about 2½ per cent of the five things, viz. cattle, money, corn, fruits, and wares sold, but no alms is due unless they amount to a certain quantity and the owner has been in possession of them eleven months.

## QUESTIONS FOR STUDY.

When and where was *II Corinthians* written? Read the epistle carefully at one sitting and then say, why it seems to have been written, and who brought it to Corinth? What collection is referred to? (Rom. 15: 26; 1 Cor. 16: 1; 2 Cor. 8). What good effect would taking up this collection have upon the relations between Jewish and Gentile christians?

1. What are christians called in this verse? Why are they so called? To what should the name stimulate us? How may we become holy? Had the Corinthians adopted the weekly offering system? (1 Cor 16: 2).

2. Of what had the Corinthians already given evidence? What zeal had they shewn? (ch. 8: 10). What boast had Paul made con-

cerning them? Is emulation in good works commendable? (Heb. 10: 24).

3. Whom did Paul send to Corinth in advance of himself? Why did he send them? What might have interfered with the collection at Corinth? (1 Cor. 1: 11).

4. Was Paul usually accompanied in his travels? (1 Cor. 16: 6; Rom. 15: 24). What humiliation did he fear?

5. What did Paul wish done before his arrival? What method of collecting had he already recommended? (1 Cor. 16: 2). What would this shew regarding their motive in giving? Other instances of "Blessing" used for "Gift" Rom. 15: 29; Eph. 1: 3; Gen. 33: 11; Judg. 1: 15; 1 Sam. 25: 27.

6. Is giving wisely for a good purpose an unprofitable use of money? What general