

from conformity to his will, and to supply means sufficient to send the gospel to every creature. It is suited to be a *complete, abiding and universal rule*. It is one which should be put on the walls of every house of worship, which should be written in the memory and heart of every professor of religion, and which should be taught to every child that has been consecrated to God in baptism."

It is not our purpose to analyze at present these remarkable words in which Paul their Apostle enjoins on the Gentile Christians in the Provinces of Galatia and Achaia the system of finance which had prevailed for ages among the Jews. This task we may undertake some other time, but in the meantime will content ourselves with some general observations.

#### THE AUTHORITY.

1. The *authority* with which Paul speaks is worthy of notice: "I have *given order*." In the original the verb here is the same as that used concerning our blessed Lord. "When Jesus had made an end of *commanding* his twelve disciples." Paul, here, therefore lays down rules on finance for the New Testament Church with the same authority with which Moses laid down rules for the Old Testament Church. If we refuse to abide by his ruling on this subject, why not refuse to abide by his ruling on such subjects as Sacraments, office bearers, relative duties, and many other things. It is really strange to see people searching the Epistles with microscopic eye to ascertain whether they authorize the use of hymns and organs in worship, and yet passing this text as unworthy of notice, which is as clear as the sun on a point which, in comparison with music, is in the great work of conquering the world for Christ, as the *music* of an army is to its *commissariat*. If Paul had happened

to say "I have given order that there be an organ in every church" people would never hear the end of it; but when he gives an order that touches the pocket, people find it difficult to understand what it means, or cry out that the order was for Corinthian and Galatians, not for Anglo-Saxons and Americans.

#### THE MOTIVE.

2. The *motive* is striking. Let our readers remember that the directions for raising money come immediately after the triumphant demonstration of the *resurrection of the dead*: "O death where is thy sting, . . . Therefore my beloved brethren be ye . . . always abounding in the work of the Lord, inasmuch as ye know that your labour is not in vain in the Lord, . . . and concerning this collection . . . upon the first day of the week." We see clearly the channel in which ran the Apostle's thoughts. A carnal church like that of Corinth is very stingy about money matters and touchy about reference to them. It is an instance of the wisdom of the Apostle and his expertness in the art that conceals art, that (in order to sanctify gold to Christ and remove his readers from their usual atmosphere of cold, selfish, criticism whenever money is mentioned) he brings in this "*queen of virtues, almsgiving*", as the early fathers call it, right on the heels of the resurrection of the dead, and in connection with *future glory*. It is indeed an excellent commentary on the words of Christ: "*Lay up for yourselves treasures in heaven*." Just as people in Europe who intend emigrating to America send, a-head of them, portions of their means to meet them in the bank with interest on their landing, so Paul and Paul's Master give it as a *motive* for liberality that what we pay out here in behalf of Christ shall meet us again up in heaven. "Make to yourselves friends the mammon of unrighteousness."