

members themselves). Why! we believe that in "the communion of saints" is the grandest, highest and purest form of fellowship to be known on earth; and that eucharistic joy is second only to that of which the Psalmist speaks "In Thy presence is fulness of joy; at Thy right hand there are pleasures for ever more." It may be, that among Christian professors there are some who care not to know those—some of those—who kneel beside them at the Holy Table, nor are ready to help, sympathize with and love, those with whom they mingle their prayers and hymns of praise. Shame for them! Yet for all that, we will not admit of secondary methods for bringing about the desired fellowship. If God's family cannot get to know and esteem one another in their Father's House and at His table—then they had better keep strangers, and those hymns which contain such stirring words as:—

"Like a mighty army
Moves the Church of God;
Brothers, we are treading
Where the Saints have trod;
We are not divided,
All one body we,
One in hope and doctrine,
One in charity."

be expunged from the Church hymnals.

(c). Something like this is also said:—That "Modern Methods of Finance" find work for young Christians; and that by employing them in a good cause they are kept from evil associations.

In other words that by the Church catering for the satisfaction of the passion for pleasure, there is a guarantee that the young will not seek for such satisfaction in the "poms and vanities of this wicked world" which they have "*renounced*." (We will point out in parenthesis that this is practically an idea belonging to another religion than that of Jesus Christ—therefore heresy. The only power which *can* keep the young is that mentioned in 1st Peter, 1st chap., 5th verse, "*Kept by the power of God.*")

We are told that "the young *must* have pleasure." We admit it. But we maintain that in the true service of Christ there is incomparable joy and blessedness.

Pro. 3rd, 16 and 17: "Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace."

Young Christians are to be taught that between the Church and "the world" is a wide gulf, and that even "friendship with the world is enmity against God." Instead of taking hold of young hearts and using their natural love of pride and vanity to screw out money from unwilling supporters of the Church—showing off their faces and figures and displaying their cleverness upon stages and platforms—developing their self-esteem and powers to fascinate;

the Church's duty is to teach the generation to come that self-abasement and self-abnegation—that the life consecrated to doing the will of the Holy Jesus—following in the steps of the holy Saints and martyrs—exhibiting the spirit of such a woman as Frances Ridley Havergal and such a man as Henry Martyn—that the possession of such qualities will make a saint more beautiful than ever was pictured by a Raphael or Titian.

Those methods are both dishonouring to God and disastrous to the Church's best interests, all hope of the Church fulfilling her mission lies in her being faithful to God and to herself as the Bride of Christ. Now see into what gross mistakes "modern methods of finance" lead. We will only mention three:

1. The encouragement of Christians to rob God. Mat. 3: 8-10.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have I robbed Thee? In tithes and offerings.

"Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

That God is robbed now is only too evident. "Modern Church methods" have been invented to make up the deficiency in the Lord's treasury.

2. The sin of obtaining money under false pretences.

People—good people and goody-goody people—buy tickets for "Church shows" in order to *support* the Church. The vendors sell them and the purchaser buys them under such conditions of sale. The thing is a fraud. The Church belongs to God. He can provide for His own house. I remember standing for a few minutes in a large market place in a city in England listening to an open-air debate between a preacher and an infidel. Suddenly the infidel turned round and pointed to the massive Norman tower of the parish church, which was some eight hundred years old, on which the wardens had recently placed a lightning-conductor. The infidel asked, "Whose house is that?" The preacher replied, "God's." The infidel then asked "Can't God take care of His own house?" The question of a lightning-conductor on a church steeple is an open one. But the question of *maintaining God's work* is not. Sceptics and mockers may well ask a similar question when they see the unbelief and worldly scheming of the religious bodies to get money for God's services.

3. The sin of helping to develop a passion which is one of the greatest hindrances of true religion—the love of pleasure.

In many places the Church is robbing the world of its legitimate means of amusing the crowd. Now let us give the world and even the