

needed in our thoughts with anything holy or heavenly, sounding altogether of this earth, and its lowest ambitions and most sordid pursuits. But the highest and holiest things of heaven are much more closely linked with the lowest and meanest things of earth than many people dream of. If it were asked for instance, Can old rags and a black dye have any great part to perform in the spread of true religion through the world? the answer is, Yes, for of these things are made Printed Bibles, and from Printed Bibles the Holy Spirit often takes of the things of God and shows them to the souls of men, and with an instrument, formed from such despised things, stamps the Divine Image on the human heart. God hath made nothing in this world which may not have a connexion with the advancement of his Spiritual Kingdom; but the connexion between the progress of this kingdom and its money affairs is not of this vague character, it is a moral, essential, all pervading connexion. I say the money affairs of this kingdom, for, though it be neither meat nor drink, but righteousness and peace, and joy in the Holy Ghost, yet it rests on the foundation of meat and drink, and cannot advance a step without them; and, when we speak of money, we speak of it as the representative of meat and drink, and all the bodily wants of man. Is not a body the very basis of humanity—the foundation on which our nature is built—on which it rests and must for ever rest? First the body was made, and then the spirit breathed into it, as into its everlasting habitation. “The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.” In the work of Redemption the body was not overlooked or forgotten more than the soul. Christ took to Himself a body, lived in it, ministered to it, and required that it should be ministered unto, died in it, brought it again from the grave, and by many infallible proofs after His resurrection convinced his disciples that His body was a real body of flesh and blood as well as their own. There were many heretics in the early ages of the Church who thought it a degradation of Christ to suppose, he had taken the nature of Flesh, and denied the reality of His body, as a disgrace to the Christian religion. The same spirit still manifests itself in many ways. These ancient heretics, who despised the body of Christ, sometimes affected to despise their own, but in words only in most cases, while in deed they showed themselves slaves to its lusts. Many now seem to think it a disgrace to Ministers to complain of bodily wants and necessities, when they might just as well think it a disgrace for them to have bodies, for they cannot have bodies without having wants, nor can the body suffer through these wants, and the spirit not suffer along with

it, nor is it an easy matter to suffer and not complain. What if these complaints, disregarded on earth, have entered into the ears of the God of Sabaoth, and He is answering it by a dearth of Ministers? The connexion then in the Church between religion and money is just as close as the connection between soul and body in man. The Church can no more subsist without money than man can without a body. If a Church in this world can be built up of spirits without bodies, it may be built without money, otherwise not. One simple fact speaks volumes on the subject; and let all, who have at heart the maintaining and propagating of true religion in the world, ponder it well, for it is worth thinking on. From the earliest ages of the Christian Church,—from its first dawn in the times of the Apostles to the present day, the giving of money or goods has in some way or other, and for some purpose or other, been connected with almost all acts of social worship—with all unions among Christians. If any one will examine the early history of the Church with the express view of ascertaining what connexion there was between its Financial system and its Spiritual condition, he will perhaps be surprised at the influence both for good and evil possessed by money and money's worth. It is a point well worthy of a special examination, and, I hope, the examination of it will be undertaken by some one who either possesses the necessary information, or has access to it, and the leisure and discrimination to sift and weigh it, and the ability to set the result of his enquiry in a clear light before the public, and influence with the Churches to induce them to consider it and profit by it. But, to do much good, the enquiry must not be made, with the design of either supporting or condemning any particular present arrangement. It must be made, not in the spirit of a partizan either of the Establishment or the Voluntary principle. It is hardly to be expected that any enquirer will be found willing to undertake this task, who has not some pre-existing prejudice in favour of the one or the other system, but a man may prefer one way of providing for the temporal affairs of the Church without abhorring or even condemning every other. He may feel that in every age, and under every system in his own age, and under his own system as well as others—that in all times, under all systems, on all sides mistakes will be committed and wrongs done and attempted to be done in this matter, it being the very one, on which the worldly passions and interests of all men are sure to be most warmly excited—the very point where the covetousness of the Church Officers, and the covetousness of the people—of those who are to be supported out of the Common Fund, and those who are to contribute the funds—will meet and contend.

With such a conviction notwithstanding some partial bias to some particular system, the enquiry might be made with sufficient impartiality to ascertain what instruction in the way of warning or example, the past history of the Church may afford for her present guidance. One thing, I feel certain, would come clearly and strongly out, that in every age and country there has existed a close, intimate and influential connexion between the administration of the temporal affairs,—the management of the money matters of the Church and its Spiritual condition. That whether the influence exerted has been of a beneficial or a hurtful nature, it has always existed and always been of a powerful nature. That, whether the Earth has helped, or has hindered the Woman, its agency, in all her struggles, has ever been both present and potent. It will be found that the seeds both of truth and falsehood, of godliness and ungodliness, of life and of death, took root and grew, and were nourished in this same soil of earthly things—that, if it grew tares, and sent up a dark unwholesome crop of weeds, the wheat also was nourished of the same, and the harvest of God, and the harvest of Satan was reaped from the same field, was fed and matured by the very same aliments. For the heavenly harvest grows not only in the same field, but makes its increase from the very same earthly juices, rests on the same foundation of earthly things, and by the unalterable decree of God can rest on no other,—can draw its support from no other than does the foul harvest of hell. It will be found, therefore, that there is not a single earthly agent or influence employed by the kingdom of darkness for its advancement, which is not essential also for the advancement of the kingdom of light, and without which it cannot be advanced. When I say not an agency or influence is employed in the one kingdom, which is not necessary in the other, I of course except those agencies and influences which are peculiar to each. The kingdom of light, of righteousness, truth, and holiness, neither uses, nor can use darkness, falsehood, wickedness or sin, as direct means for its advancement. It may turn these devices of its enemies against themselves, and make the wrath of man and the malice of Satan redound to its praise, but it derives no strength nor nourishment from evil. It rises in the midst of all iniquity, but it rises on its ruins. The good seed is cast forth to grow amidst all uncleanness, wickedness and sin, and it takes root and thrives amidst them all, but it does not thrive by them. It does not make increase of itself by incorporating them into its substance, but by drawing into itself those very things on which its enemies are fed and supported. There are things which, as it were, lie in the neutral or debatable ground between the two kingdoms, which are now on the side of