

*Ontario.* Dr. R. V. Rogers, Q.C., Kingston, Ont.

*Niagara.*—J. J. Mason, Esq., Hamilton, Ont.

*Algoma.*—D. Kemp, Esq., Synod Office, Toronto, Ont.

*Ottawa.*—Rev. E. A. W. Hannington, Synod Office, Ottawa, Ont.

*Reverend and Dear Sir:*

I beg to call attention to the following resolution passed by the General Board of Missions (Provincial Synod) in 1892.

Resolved, that the Board of Missions hereby expresses its conviction that no diocese or parish ought to make any special appropriation of the collections taken up in response to the Epiphany and Ascensiontide appeals from the Board of Management, which should in all cases be transmitted through the proper diocesan channel to the Board, to be dealt with as in its judgment seems best.

Also to the following resolution passed in September, 1895:

That, in the opinion of this General Board of Missions, the collections made throughout this Ecclesiastical Province at Epiphany and Ascensiontide in response to the appeals of the Board of Management should be sent UNAPPROPRIATED to the Treasurer of the Board.

A. SPENCER,

*General Secretary.*

*Kingston, May 4<sup>th</sup>, 1897.*

#### A POLICY OF FAITH.



QUESTION which continually presents itself for solution to those having direction of the Missionary Society of the Church when application is made to take up work in a foreign field, is that of "ways and means." Is it right on the part of the Board to accept and send forth applicants for work into the foreign mission field without seeing clearly how the necessary expenses, including stipend, are to be met? As is well known, the Board is not in possession of any settled, permanent fund or funds upon which to draw, but is dependent upon the free-will offerings of the people in answer to the various pleas which are made in its behalf. Even these are to a great extent removed from the free control of the Board through being appropriated to some particular work or portion of the mission field. Whilst we apprehend that every member of the Board is always earnestly desirous of accepting and sending out any suitable applicant, yet it is not unreasonably contended by some that there should be some definite and distinct means whereby the obligations which follow necessarily upon such action can be met, before

consent of the Board should be given. Others invoke the principle of "faith," that is of trusting that, as God has called the laborer, so he will provide in answer to earnest action on the part of those in authority the means whereby the laborer is to be maintained. The question is a difficult one to solve, just according as the one or other aspect prevails with those who are called upon to decide. We find, however, that the great Missionary Societies in England have had to grapple with the same doubt and difficulty, and it will therefore not be without interest to learn how at least one of those Societies—the C.M.S.—has acted, and what the result of its action has been. The editor of *The Church Missionary Intelligencer*, in the May number, after referring to the deficiency in the receipts of that Society for the year, though the aggregate was much larger than in any previous year, continues:

"When all that has been written above is considered, it will not surprise our readers that the Committee, on April 13th, when a statement was made regarding such of the above figures as had been ascertained, were moved to unite in hearty thanksgiving to God. They were reminded of the day when, in 1887, they had been led deliberately to adopt the policy of *faith*, i.e., to accept all candidates for missionary work who should appear to them to have received the Divine call and who possess the God-given qualifications, in the assurance that the same Holy Spirit Who disposed these servants of the Lord to go would dispose other servants of the Lord to give, so that while the Society kept looking to the Lord and depending only on Him, the supplies of both men and means would not fail. For ten years that policy of faith had been persevered in, sometimes on the part of some perhaps with secret fear and misgiving, sometimes with expressed forebodings. Material evidences of security there were none; even landmarks indicating to the eye of sense the direction and the goal were wanting. To one deficit of proportions unexampled in C.M.S. experiences since 1879, there was a vivid prospect of another and a still larger deficit being added. Nevertheless, however "faint," the Committee (it may be humbly claimed) have still "pursued." They have looked again and again at the grounds of their original resolution, and they have renewed their confidence in God. And now, what is the record of the ten years? In 1887, the Queen's Jubilee year, the Society could say that it had been permitted to send out 900 missionaries during the *fifty* years of Her Majesty's reign, an average of *nineteen* per year. But during the *ten* years between the Jubilee and the Diamond Jubilee the number is nearly 700, an average of *seventy* a year. And the money? In 1887 there was a balance