

days of Solomon; whether you see it in the company of disciples in the "upper room" at Jerusalem, or rising in imperial power in the days of Constantine, you are to remember that it is the creation of God, in which He has ever rejoiced and for which He has ever cared.

You cannot find a period in the Church's history when it had to subsist by its own effort. That ark as it rises on the surging flood and is safe amid the raging elements, because God protected it, is a faithful picture of the ark of the Church, sheltering those whom God shuts in. That vast caravan of two or three millions of precious souls brought out of Egyptian slavery, fed with bread from Heaven and water out of the stony rock, sheltered from the heat by the cooling cloud by day and all night through by a light of fire, is a picture for all time of the hosts of the true Israel. From these, prophets and apostles, poets and theologians have drawn their most stirring thoughts and words, as they portrayed the glories of the Church. It is not incumbent upon us now to trace the hand of God down through the ages. It will suffice to say, that we believe God's people inherit all that was possessed in times patriarchal, theocratic, prophetic, pontifical and apostolic, to provide for every true legitimate want and to guarantee "the Church of the living God" perfect immunity from every distressing care and anxious thought. We cannot take lower ground than this, for "we believe in one catholic and apostolic Church."

But you have only to read the title of the paper which the Committee of the Society under whose auspices we meet has committed to the writer, to see that something counter to apostolic usage and the custom of the Primitive Church has obtained. Something in direct opposition to all that is Scriptural. Something antagonistic to all that is apostolic. Something which is eating the vitality of the Church as the phylloxera eats the vine and as the cancer's virus poisons the fount of human life. "The Church and Modern Methods of Finance." May "the Church" soon see that Almighty God has pronounced a decree *nisi* against the alliance and that there is no proctor to intervene.

If the writer could preach a sermon on this text it would be much easier than to write a paper on it, for he could make his three divisions thus:

1. The methods.
2. Their usefulness.
3. The way to establish them; or,
1. The methods.
2. Their inutility.
3. The way to get rid of them.

But the time allotted for this paper makes it necessary to condense rather than to enlarge. And as the onus lies upon those who have introduced (what we claim are) innovations, to justify them, rather than our place to prove the Scripturalness of our position, our endeavour will be to kindle and fan the flame of enthusiastic opposition.

Now let us look at a few of the statements made

in defence of "Modern Methods of Finance." The strongest of these is:—

(a). That while, as a rule, good people will be so influenced by the Holy Ghost to give of their substance to the cause of God, there are places and circumstances where pressing needs call for the adoption of unscriptural methods. The plain English of which is, that a poor cause must depend upon weak supports. Hence a weak parish must be built up by depending upon what is weak to make it strong. In the medical world there are physicians who believe that to cure a disease there should be the substitution of an action dynamically similar but weaker; but such a theory in the *spiritual* world would be rightly laughed to scorn.

Who that knows the word of God believes that heaven's choicest smiles are reserved for stately cathedrals and aristocratic congregations? Who believes that the rich anthem which swells and echoes in the vaulted roof of the glorious minster is more melodious in the ears of the Lord God of Sabbath, than the broken, perhaps discordant, hymn which ascends from such a temple as the little log church at Perry, Ohio, an illustration which appears in this month's *Spirit of Missions*?

The weaker the cause, the more dependent upon the promises and faithfulness of God. The poorer the congregation the greater the need to rely upon the infinite resources of our God—that is what some of God's people believe!

There was a time when Christians were taught, that with the presence of Christ, any congregation—even "two or three"—might be assured of all its needs being met. But now it seems things have altered. The heavens are impenetrable brass. The cry of God's elect is lost in space. He avenges them no more. "Ichabod! Ichabod!" we must put our wits to work. We are going to "run this Church," and we mean to succeed. We form a committee, each member of which acts as a spy to ascertain "the nakedness of the land."

(To be continued.)

DOMESTIC AND FOREIGN MISSION-ARY SOCIETY OF THE CHURCH OF ENGLAND IN CANADA.

EASTER MEETING, 1892, TORONTO.



THE Board of Management met in the Synod Office, Toronto, on Wednesday, April 27th, at 11 a.m.

The following members were present: The Bishops of Toronto, Algoma, Huron and Niagara, Rev. Dr. Mockridge (General Secretary), J. J. Mason, Esq., (General Treasurer), Rev. Canon Sweeney, Rev. A. Williams, A. H. Campbell, Esq., Toronto; Dr. L. H. Davidson, Q.C., Montreal; V. Cronyn, Esq., London; Ven. Archdeacon Bedford Jones, Brockville; Rev. Rural Dean Pollard, Ottawa;