

the existing deficiency. It is very common that the Ladies' Fair or the Tea Party is resorted to as the most effective means by which the purse-strings may be loosened and the amount obtained.

The object is accomplished, but how often to the sacrifice of more valuable ends. The most objectionable feature is the blending of this world's policy with the Gospel's simplicity and candour, in the promotion of an object which all will acknowledge is desirable. That course which sullies the beauty of the church, destroys the symmetry of her character, and throws into eclipse the design of her Founder, ought to be discountenanced; while that which has a tendency to exhibit her true position as the light of the world, will share the commendation of every genuine lover of Zion.

To make the church of God a reproach, and a by-word, by giving occasion for the enemies of the cross to say, that "churches are money-making concerns," is evidently wrong. To exhibit an interest in her temporal weal for its own sake, which far surpasses that manifested in the spirituality and holy devotion of her membership, is to place her in a false position. The combination of pastor and people in matters of worldly speculation, for purposes of gain; the transformation of the house of God literally into an house of merchandize; converting the pulpit into a mock post-office; making use of the contemptible grab-box; the sale of articles destitute of utility; of luxuries that debase rather than elevate; the disposition of useful articles upon principles at war with the laws of the land, of God and His gospel; and all done in behalf of the church, and by holy men and women who belong to a kingdom which is not "earthly, sensual, and devilish," but which is "righteousness and peace and joy in the Holy Ghost." To us it seems the presence of the Master with the whip of small cords is necessary in order to rectify such inconsistencies, not to say unhallowed practices.

If the necessity for money could possibly justify worldlings in a resort to such measures, the church of God should ever be exempted from participating in such unrighteous schemes. When the circumstances were such such that the Messiah was expected to resort to the ordinary methods of worldly kings and potentates to sustain his authority and power, and that expectation was expressed, His words in reply were—"My kingdom is not of this world." Had it been, no doubt the usual course of earthly princes would have been pursued. According to human view, never were the prospects of the Saviour's kingdom more dubious and dark. The church then was moneyless and friendless; and if our Lord, under such circumstances rejects this world's policy, should not his churches now, though feeble, be jealous of the dark and deceitful policies of this world in money-making in

order to relieve themselves from pecuniary embarrassments. If she is not, then the skirts of her robe will become confounded with her body; and her influence, instead of raising our thoughts from earth to heaven—from the creature to the Creator—is made subservient to the advancement of her mere secular interests.

The indirect influence of our holy religion is made its principal end. How often the zeal of the membership in the temporal interests of the church far surpasses in intensity that which is manifested in securing a nobler end; that which, reaching beyond time, takes hold on eternity. The glorious design for fitting men for heaven, is thrown into eclipse. The light becomes darkness—"how great is that darkness!"

But the question is asked, "How would you raise money? Money is needed! How obtain it?" Our answer is, adopt the simple plan recommended by the God of the cattle on a thousand hills, and of the gold and silver of earth. If it cannot be raised on this plan, we say it better not be raised.

There can be no question but that God hath established the medium of the heart through which this world's substance shall be conveyed into His treasury. Men would fain establish the medium of the head; would devise plans and execute them; would induce individuals to purchase articles at exorbitant prices, from motives aside from genuine regard to the objects which are to be promoted.

Money is raised, but how preferable is the plan which heaven has devised—that of exercising the benevolent feelings wherein the giver is benefitted beyond that of the receiver. "It is more blessed to give than to receive." God would have us "diligent in business," and as he prospers us "according to our several abilities," lay aside upon "the first day of the week," towards defraying the expenses incumbent in extending His kingdom among men.

The love of God in the heart keeps it open; but destitute of this, its avenues are closed; bowels of compassion are shut up. "How dwelleth the love of God in him?"

The business of this world should have less to do with the heart and more to do with the head; the business of religion should have less to do with the head and more to do with the heart.

Contributing as God doth prosper us, is a part of religion; visiting the widow and the fatherless, and keeping ourselves unspotted from the world, is declared to be pure religion; but what can this amalgamation of worldly wisdom with the gospel's simplicity be called, unless it be religion adulterated, Christianity modified, or modernized to suit the taste of the age.

The spirit of Christianity's modern improvements would seem to have made such rapid strides that soon we may expect the

announcement, "Behold light doth commune with darkness; Christ and Belial have perfect concord; righteousness and unrighteousness walk hand in hand."

#### "ACCEPTED IN THE BELOVED."

If we are accepted, then we are not outcasts, not rejected nor condemned. "There is, therefore, now no condemnation to them which are in Christ Jesus." If we are accepted, then we are owned, adopted into God's family; not merely absolved from guilt, and our sin pardoned, but we are restored to the divine favour. If we are accepted, we are not mere servants, but sons and heirs of God. Acceptance implies pardon, but it is more than pardon. The former is separated, though it is distinct from the latter. Both are by Christ's atoning blood and righteousness. He "was made under the law." In dying, he obeyed; in obeying, he died. He obeyed until death; he obeyed in death. In him was no sin, but on him were laid the iniquities of us all. He bore mercies in his hands, but he bore the sins of many in his person. He died that we might live; and he lives that we may not die. He shed tears. He shed his blood. He poured out his life. "His blood cleanseth from all sin." This fountain is always open. Happy for us that it is so. We need to wash daily, for we sin daily. As the scarlet thread in the window of Rahab, as the mark put on the forehead of the righteous by an angel having an ink-horn at his side, and as the blood of the lamb on the two side-posts and the upper doorpost of Israel in Egypt, so the blood of Christ only and alone can avert the righteous vengeance of God.

It is of the nature of law to be rigorous. Law may be broken, but it will not bend. We must conform to it; it will not conform to us. God's law is holy, just, and good, both in its precept and in its penalty. It is indeed perfect. It could not be changed but for the worse. It is, and ever shall be, the bond of society among angels and redeemed men in heaven. Its demands are enforced by the principles of eternal justice, which could demand no less than spotless obedience, and be satisfied with no less terrible penalty than death. "Christ hath redeemed us from the curse of the law, being made a curse for us." Thus pardon flows to us through him.

*Accepted in the Beloved.*—We must be in him, as the branch is in the vine, as the arm is in the body, as the stone is in the building, as the man-slayer was in the city of refuge. In vain shall we hope for any saving mercy, unless by union with Christ. As all lines terminating in a common centre are one in it, so all believers are one in Christ. And all those lines, the nearer they approach the centre, are nearer to one another, so all believers, the closer their