

for political propaganda in the villages, and experience has thus been gained as to their construction and the best method of working them. It is eminently desirable that the thousands who are themselves living in vans should have a clergyman also 'on the road' who can meet and minister to them, with full appreciation of their special difficulties."

At a banquet recently given in China by Li Hung Chang, at which many foreigners were present, the statesman's son, speaking in English for his father, praised western civilization, and especially western medical science, stating that a foreign physician had recently saved Li Hung Chang's life.

THE CHURCH AND MODERN METHODS OF FINANCE.—(Concluded).

BY REV. RURAL DEAN WADE, OF WOODSTOCK, ONT.

DEPOSITING their loads at the church doors, the horses were tied to fences and posts waiting for the darkness. It came. The display began. The rockets flew. So did the horses! away, away! over fence and field, breaking springs and harness and buggies and trampling down the precious grain. I can only compare that stampede to the wild rush of that 150 pairs of foxes which Samson sent harum-scarum into the standing corn of the Philistines with firebrands tied to their tails! If ever a church show "went off" that one did. "Tickets only twenty-five cents each!"

A Toronto Church paper is answerable for the statement that a certain congregation in Michigan hit on a more novel mode still for raising money for the Church. The pretty girls of the Church were labelled with tickets bearing these words, "You may kiss me for twenty-five cents!"

Now, thank God, the Church of England has not as yet soiled her robes in this matter so much as other communions have. It is pleasing to read these words of Dr. Gordon given in an address in Chicago in November, 1885: "We are not insensible to the perversions of another kind which have crept into our non-liturgical churches. For so far as we know, the liturgical churches have not gone into the 'cooking-stove apostasy' which is turning so many of our church basements into places of feasting; nor have they been ensnared with the entertainment heresy, which sets up all sorts of shows and exhibitions for amusing the unchurched masses into an interest in the Gospel." It may also be said that in most cases where there has been transgression, in England at any rate, the purposes for which they have been used have been for the

furthering of works of charity such as day-schools and hospitals.

As a proof of this, some time ago the "Society for the propagation of the Gospel" declined to receive money raised in a Cathedral-City from a fancy fair "*on the ground that money so raised was not fit to be used for the propagation of the Gospel of our Lord Jesus Christ.*"

With the knowledge that much literature on this subject is current, the writer has tried to strike out on ground hitherto not much traversed, so far as he knows. The theme is a great one and demands immediate attention. The time permitted for this paper will only allow the presentment of a few conclusions worth the consideration of the Conference. They are as follows:—

First.—Faith in God and self-denial are the only means permissible in carrying on the work of the Church. Help from "the world" must not be expected or sought.

Second.—The Church *cannot* accept "modern methods" because they set aside what has been established by her Lord in her very constitution. She *must* follow only what is primitive and apostolic. The Church is to be supported by the "laying by in store" of its members.

Third.—It is not the duty of the Church to furnish amusement either to her own children or to the people, even when the intention is good. The attractive power of the Church is *Christ*. "I, if I be lifted up, will draw all men unto me."

Fourth.—Modern methods have been invented to cover a crying sin of the Church—disobedience to the command, "owe no man anything." Church debts are a disgrace to the Church!

Fifth.—Unscriptural methods do not really advance the Church's life and influence, for:—

(a) The support gained by them is fitful, precarious and unreliable.

(b) They involve a large expenditure of time, thought and anxiety for an unjustifiable end.*

(c) They admit into the government of the Church those whose interests are at variance with it. For those who give either money or service, *properly* expect to have a voice in the disposal of what they contribute.

(d) They often promote jealousy and rivalry among Christian workers, and too frequently foster a spirit of frivolity among those whose duty it is to become grave and sober-minded.

(e) They are antagonistic to the spirituality of the young and inexperienced.

(f) They help to foster a spirit of "congregationalism" in our Churches.

(g) They attract people to become "Church workers" whose work is both unacceptable to God and a hindrance to the Church; because they work for their own pleasure and not for the

* NOTE.—After the reading of this paper the question was asked: "How can the Church utilize the talents and labour (such as music, sewing, fancy work, etc.) lovingly offered by those who can only render these?" The answer was that much of this work could be devoted to the cause of Missions to the Heathen and to the poor at home and abroad.