

now—Canada being accounted among the richest of British colonies, and her Churchmen not the least wealthy of her people, there need be no difficulty in supporting their parishes, even the poorest, by mutual help, and at the same time providing for their educational institutions and the support of missions.

*Brother B,*—I feel sure this will be done so soon as Christian charity takes the place of selfishness amongst professing Christians. Selfishness lies at the root of too many of the modern devices for supplying the wants of the Church. For although the materials for bazaars, socials, etc., etc., are freely provided by the few, it is not to be denied that many who get full value for their 'patronage,' nevertheless credit themselves with Christian liberality. In many places the few provide Churches in which others hear the Gospel literally without money and without price.

*Brother C,*—Yes, and I believe, from what I have seen, that many objections which disturb the peace of parishes and embitter the lives of the underpaid clergy, are mainly found amongst the selfish.

*Brother D,*—God, who foresaw all these evils from the beginning, established a rule from the first—the only rule—for acceptable giving to religious purposes and at the same time the only cure for selfishness in such matters. It is the rule of paying towards the support of His work

in all its branches one tenth of that which He so freely gives to us. Even the heathen see this by the light of nature, for missionaries tell us that the Chinese, before their conversion to christianity, give one sixth, and in some cases one third of their income to the support of their forms of religion and charity. Thank God, His rule of the tithe is now followed by many christians, to their own greater comfort and the benefit of the church and the poor.

*Brother E,*—I am sure that if this rule were now as general among christians as it was in the Primitive Church, and if—as St. Paul explains God's will—every follower of Christ would lay by him in store the Lord's share of his income and present it in the Offertory on the Lord's day, we should hear far less fault-finding in many parishes. God's treasury would never be empty, selfish schemes for raising money for religious purposes would disappear, and the work of the gospel would go on prosperously. By systematic giving, the tenth or any contribution is paid regularly in small sums, with far less inconvenience than a much smaller sum total in one payment. Fault-finders, in many cases, are of that class who seek excuses to evade inconvenient payments towards religious purposes, and payments at long intervals are mostly inconvenient.

God sees heroes where the world sees only common people.