

vases, alms dish, and cross. The font is of white freestone.

The parish is still a large one, consisting of St. Mark's, East Oro, twelve miles distant, which is served by the rector, the Rev. J. E. Cooper, and Crown Hill and Craighurst, served by a curate, Rev. J. H. Teney. The present rector, the Rev. John Edmund Cooper, was born and educated in Cambridge, England, and was ordained deacon and priest by the Rt. Rev. Dr. Bethune, second Bishop of Toronto, in 1876 and 1877, since when he has served the diocese faithfully as a travelling missionary and incumbent of different missions and parishes. Shanty Bay parsonage is beautifully situated on the shore of Kempenfeldt Bay. From its front windows are seen the beautiful blue waters of the bay, and from the rear of the house can be seen the white walls and tower of the church, picturesquely nestling among the trees.

CHRISTIAN GIVING IN RELATION TO THE MISSIONARY WORK OF THE CHURCH.

BY REV. CANON MOCKRIDGE, D.D., TORONTO.

IF we are to get at a man's money, one of the first things necessary is to convince him of the worthiness of the object for which his money is asked. Reckless giving, or even thoughtless giving, however liberal it may be, is not the kind of giving that the Church wants to get at. Nor is it the kind of giving that we may hope will ever be of any great benefit to the Church. Money is wanted, it is true, for Church objects, yet some regard ought to be had to the source from which such money comes. It is *sanctified* money that is wanted, money that comes from people because they love the work for which it is given. Have not clergymen and others been somewhat too regardless of this? Their object has seemed in many cases to be *to get money*, no matter *how*, no matter *whence*, it might come.

No matter *how*. We are improving a little in this respect. Fairs and lotteries and raffles and things of that kind are fast falling into bad repute. Thank God for it! The Church has debased itself to this kind of thing long enough. It has been humiliating in the extreme to see it. We have seen thirty-two people, among them the wealthy leaders of a congregation, marching about in a large drill shed to represent a game of chess—men and women dressed like kings and queens and bishops and knights, patiently standing, or occasionally moving about, as directed by the slow unfolding of the game—and all before the gaze of a half-amused audience, some of whom must have wondered why people of money, so many of them, would care to do all that for a net sum which would come

to less than a dollar a head of the whole thirty-two. And for that pittance these people have rehearsed for hours and hours, have spent large sums of money on costly robes, dresses, armor, crowns, and endless other curiosities, and all in the name of the Church!

We say, thank God, our faces are beginning to tingle with shame—perhaps faintly, but still we begin to feel it—over this foolish and suicidal method of Church finance. There are many now who fail to see a single good lesson that is to be taught by it. There are many who go further and see much harm engendered by it. It is not Christian giving. It is a mere device to get money, as if *to get money* was the whole object of the Church's work on earth!

No matter *how*. We have every reason to be thankful that the Church is now considering seriously this most important question.

And the next is perhaps a step in advance of it. Yet it is pushing itself to the forefront. It is, no matter *whence*.

We have been in the habit of asking subscriptions from men whose lives have been no adornment to the Christian profession, whose daily walk in life has been in opposition to the pure and holy precepts of the religion whose champion the Church is supposed to be. Large subscriptions can be got from such people. It pays them to give them. They help to make their lives, and, it may be, their occupation, respectable. Their names appear as those who are giving liberally to support good things, and as those recognized by the Church as pillars. While we cannot expect too much from poor weak humanity, yet some regard is to be had to the outward walk that characterizes those who are looked to for money. The Church cannot prosper without some regard being had to this. The Church wants money, but for her own sake she must be careful *whence* she gets it.

To get at a right system of giving we must procure, if possible, a right state of mind for those who are to give.

It is *sanctified* giving that is wanted—a holy, good, religious giving—a giving because the givers are interested in the object to which they give—because they are more than interested—because they love it with all their heart and soul.

There are different kinds of giving, some that lean to worthy objects, and some that are somewhat lacking in this respect. We must be careful, in teaching people to give, that we are not by it building them up in a false principle. If we do that we shall hurt the cause that we have in view. And the very first element in the idea of Christian giving is *unselfishness*. Unless a pastor has taught his people to be unselfish, he has failed to a great extent in the work that he was expected to do amongst them. And it is one of the easiest things in the world