

case. Dr. Cuyler tells us of a poor seamstress in his congregation who gives her \$100 yearly to missions, and she has never even asked the congregation to sell her handiwork. A congregation therefore, that places its veto on church bazaars does not restrain the liberality of its poorest members.

Again it is said that as the women of Israel spun coverings and hangings for the tabernacle, here is a precedent for church bazaars. One is ashamed to mention this latest argument, it is so weak. And yet Doctors of Divinity have been known to use it. What person of sense would object to the women doing similar work for our churches to-day? But had the women of Israel a bazaar? Did they advertise it so that the desert tribes might come to buy? The absurdity of this argument might provoke merriment were it not painful to find one of the grandest passages of the Old Testament in favor of free-will offerings perverted in this way.

We will now state several reasons that have led us to take a decided stand against church bazaars:—

1. *They cannot be said to be free-will offerings so far as the buyers are concerned.* Admitting that the women who give their time and labor self-denyingly do give their offerings willingly to the Lord, they are not the only offerers. It will not do to say that the buyers do not give at all to the Lord, because they simply get the worth of their money. For if this be so, why are bazaars held under church auspices and advertised as such? Clearly to lead the buyers to believe they are giving to the Church. This is making the buyer believe he is giving to the Lord when really he is not. And, at best, it is educating him into a poor kind of liberality, for in the best conducted church bazaars people are coaxed and badgered into buying. And yet all this is called a free-will offering!

2. *They make the Church appeal to the world for help.* Has she a warrant to do so? Have we an instance recorded in the Bible of the Church doing so? Israel asked the Egyptians, but what was this but asking for a part of what was *owed* to Israel for many years of servitude. This holds true also in the case of the Babylonian people giving to the returning Jews. And, besides, in this case, the Jews did not ask for help. They simply received it. So the Church to-day should not question the mo-