

Now, to put one's hand on the various causes of this slow expansion of the heart of the Church in giving, may be difficult. This much, however, is plain, that it is full time for the Church to betake herself again to the Word of God that she may determine whether the sundry ways of filling the Lord's treasury she now encourages and practises are Scriptural. For if not, they are hurtful to her spirit of liberality, as well as unacceptable and dishonoring to her Great Head.

In two able articles in recent issues of this journal the truth was assumed and emphasized that there *is* a spiritual method of giving to the Lord. There are few who will deny the soundness of this position; and still there are many, judging by their practice, who maintain that *other methods* may be adopted by the Church. Can this position be held consistently? It may, if it can be shewn that these other methods are in line with God's method. Who will undertake to show this? Many excellent people are ready to condemn severely such devices as grab-bag, ring-cake, etc., in connection with bazaars and socials; but yet who hold that certain methods are justifiable and harmless if kept free from such tricks. It is this latter position the present writer questions, convinced as he is that these matters, kept never so free from mean tricks, are *per se*, objectionable and unworthy of Christian people.

With a view of limiting his subject, he will confine his attention to one of the commonest of these methods, viz., bazaars. It will, however, be seen that many of the objections urged against this method hold with equal force against concerts, garden-parties, etc.

The only argument of any weight in favor of church bazaars is put in this way: many poor women cannot give money, but they can give their work which is surely as much a free will offering as money. This looks plausible. On examination, however, it shows two wrong inferences. The first is, that since a few women in a congregation cannot give a widow's mite (a statement to be questioned), therefore, all the women must give in this way. And, second, even if it is granted that a few women can give their work only, does this lay the Church under the necessity of taking upon herself a work her Lord never gave her to do, viz.: the sale of such work? There is no necessity in the