

more, but habitually prefer the lowest coin, are mean. The number of old, strange, battered, clipped and nickel pieces are additional evidence, if evidence is needed. Of buttons and bogus bills we make no mention.

But may not the prominent place taken by the copper or five cent piece be attributed, not so much to the meanness that tries to escape giving, as to the ignorance that does not understand that it is desired to give more. Possibly it may be. I think that quite a large number of people seem not only to be ignorant of the fact that it is their duty to give more than a copper, but that it is expected of them. They seem to think that their money is not required particularly for anything, but that respectability requires the contribution of something, and inasmuch as respectability is preserved by the cent or five cents, that is all. Possibly they never think at all on the subject, but if they do their thoughts are probably like that.

Or is it possible that they think somewhat thus: "The Church seems to get along pretty well; a good many well-dressed people come, and they can give if they are inclined to; what is the good of giving any more anyway, it only goes to the rector and tends to promote personal extravagance and make him lazy? We are conferring a favour on the Church by being there, and ought not to pay for our patronage. A copper is quite enough where there is no return." Now, this is ignorance. Ignorance first of all of the fact that to give more is required of them on the grounds of the great financial need.

First, on the ground of Church necessity. So far from these cents and five cents being enough, it is because of them that the spiritual work of the Church is crippled, and expedients are planned and resorted to that would be altogether unnecessary if the collections were larger. Debts would be paid; new works undertaken; improvements made; missions started, and general prosperity would take the place of stagnation. The meanness of the stingy contributors is accountable for a good deal of that heavy and cumbersome weight of financial care which is such a clog to Church progress. If they gave, as they easily could, in nine cases out of ten, five cents instead of a copper, and a ten cent piece instead of a five, there would be opportunity

for a great exercise of spiritual activity. This is now, Martha-like, wasted in distracting affairs of minor importance.

The greater part, too, of these cent and five cent contributors represent the offerings of those who do not take envelopes, or contribute to the Church in other ways; and often, too, of those who are just in the period of life when it is of the utmost importance that habits of that kind should be formed, and who have the means of giving too. I mean young men and young women. Do not let them imagine that their contribution is not required, *it is*; or expected, *it is*; or necessary, *it is*.

2nd. On the ground of spiritual necessity. If the Church does not need their giving more, *their own soul does*. They need to give more *for their own sake*. The act of giving lovingly, cheerfully, largely is a spiritual exercise of the highest benefit, and wherever there is developed that sense of *shame* which makes a man scorn to give a trivial sum when he can afford more, there is a sign of healthy soul growth. "I would never dream of giving five cents in a church collection if I had a quarter or fifty cents in my pocket," said a good Christian man one day, a man too with scarcely any possessions in this world, saving a good name and a clean conscience. Oh, for ten thousand such men, who are animated by the high principal of Christian ambition, and scorn to grovel as low as they can!

There is too little Christian ambition now; too little sense of shame; too little of that quick sense of zeal and animation that makes men strive to excel.

I am convinced that if our congregations were awakened to the love of God, the prominent place occupied by the cent in our church plate would be a thing of the past. They would be *ashamed* to give so little.

Read Ex. xxxv, 21-29; Ex. xxxvi, 5-7; 1 Chron. xxix, 3-18; 2 Cor. viii, 9-12. St. Paul's Rectory, DYSON HAGUE, Halifax.

WHEN we get to see God as He is, we then realize that there is nothing too great or too good for Him to do for us. Payson, in his triumph of faith, said: "I am sure that God, for Christ's sake, loves me so well that if He saw it to be necessary to my happiness to be put in possession of a world, He would create one expressly for me, and give it to me."

SPIRITUS DEI

(Whitsunday, May 21st.)

BREATHE on me, breath of God,
Fill me with life anew,
That I may love what Thou dost love,
And do what Thou wouldst do.

Breathe on me, breath of God,
Until my heart is pure,
Until with Thee I will one will,
To do or to endure.

Breathe on me, breath of God,
Till I am wholly Thine,
Till all this earthly part of me
Glow with Thy fire divine.

Breathe on me, breath of God,
So shall I never die,
But live with Thee the perfect life
Of Thine eternity.

—Edwin Hatch.

FOR PARISH AND HOME.

ST. PHILIP AND ST. JAMES. MAY 1ST.

ST. PHILIP—Two men bear this name in the New Testament. The collect and Gospel for the day leave no doubt that not Philip the Evangelist, so familiar to us from the chariot scene in the desert of Gaza, but Philip the Apostle is meant.

Our Lord began His active ministry, revealing both His authority over men and His insight into hearts when He found Philip and said unto him, "Follow Me." This was the first occasion that our Lord gave this definite call, which, repeated since then by the Holy Spirit times without number, has evoked multitudes of followers.

St. Philip soon proved the wisdom of the Lord's choice by finding Nathaniel, whose doubts concerning the Messiah he met with those memorable words, the simplest and most effective of all apologetics, "Come and see."

It was, no doubt, part of the Divine Master's plan to have among His apostles men of different types of character. St. Philip does not seem to have had either the impetuous energy of St. Peter, or the manly courage of St. Andrew, or the earnest inquiring spirit of St. Thomas, yet we may be sure that he had a place to fill for which he was best suited.

From the few incidents recorded of him in St. John's Gospel it is not wise to generalize too much. We gather, however, that though less contemplative than St. Thomas, he also was possessed with the spirit of inquiry—prudent almost to hesitation, in regard to assuming the responsibility of a course of action; he could speak out