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APPENDIX.

THE OFFERTORY.

AT the late Session of the Diocesan Assembly it was *unanimously resolved*, "That the Bishop be, and he is hereby, requested to recommend the general adoption of the Offertory, as a substitute for subscription lists, for the support of the clergy."

In compliance with the above resolution, I *again* recommend the adoption of the weekly offertory, wherever it can be substituted for other modes of collecting the sum required for the maintenance of public worship. Four years ago I recommended this method, and its advantages have been proved by the experience of several Parishes. I am aware that, in some of our Missions, there is little, if any, money in circulation except at one period of the year; and in such places it may be necessary to adhere to the subscription lists, but where the people, although poor, are constantly earning small sums, the offertory system will be far more productive, as well as more satisfactory, than any other. Its success, however, will very much depend upon the manner in which the people regard their contributions. Our Lord has classed together alms-giving, prayer, and fasting, and has promised a reward to the right performance of each of these duties; and His apostle has taught us that "he which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully." If your congregations are taught in accordance with the Scriptures, and present their offerings with the belief that they are giving "to the Lord and not to men," they will give much more cheerfully and liberally than they will otherwise. In some churches the offertory sentences are read, and the collection is taken, *before* the sermon in the morning; but this is wrong, and the offertory should always be immediately followed by the prayer for the Church militant, in which we beseech God "mercifully to accept our alms and oblations."