

The progress of science has therefore neutralized the objection that light could not exist before the sun. Indeed it has done more—it has proved the accuracy of the Mosaic language. Moses does not call the sun “Or, light,” but “Maor, a place or instrument of light,” a luminary or candlestick, just what modern science has discovered it to be. Thus, so far is the Mosaic doctrine of light from being opposed to recent discoveries, that if Moses had wished to describe the modern doctrine concerning light, he could not have expressed himself more happily. Scripture does not say that God created the light, or made it, but said, “Let it be, and it was!” If then light be not a separate and definite body, but only vibrations or undulations of ether, somehow set in motion, the sacred writer could not have expressed its appearance in words more beautiful or more agreeable to truth.”

THE OFFERTORY.

The foundation stone of a new Church, to be dedicated to S. James the Less, has just been laid in Liverpool, England, by the Mayor, R. Hutchinson, Esq, the site being a piece of land given by the Earl of Derby. The district in which the Church is to be built is very thickly peopled, almost without exception by the labouring classes and the extreme poor. All the sittings are to be free, and the weekly offertory relied upon as the only endowment. With reference to this feature in the proposed scheme, the Mayor made the following remarks which we recommend to our readers not only as the deliberate opinion of an influential layman, but as setting forth with great plainness and force the true character of Christian charity.

“It was the primitive custom of the Church that the money collected at the Offertory was divided into certain portions, and assigned partly to the relief of the local poor, partly to the relief of the sacred edifice, and partly to the support of the clergy; thus at once recognising the principle that the support of the poor, the church, and the ministry, is the legitimate object of the donation given at that sacred time. Let us but revert to and try the prescribed plan of a weekly Offertory, and depend upon it the experiment will be a great success. Why should the sacred treasury of our Christian temples be open only to those who cast in much, and closed against the reception of the widow’s two mites? And sure I am that were the plan generally adopted the amount contributed would be found to be a very large sum in the aggregate. The smallness or poverty of a district or a congregation is but a poor plea for the abandonment of a positive duty with the Church has enjoined. A puny faith begets a sickly charity, and in nothing is the faith of our day set in stronger contrast with the faith and practice of the first Christians than in the zeal and self-sacrifice with which they devoted their worldly goods to the furtherance of the cause of religion. I have been accustomed for many years past to watch the progress of this movement—“the revival of the weekly Offertory”—and I can safely assert that in no case that has ever come under my notice has it ever been tried and found to