

lieve, that giving is an act of worship. Like every other duty giving has its God-ward and its man-ward aspect. The latter is the lower and human aspect in which the large majority contemplate it. Our common phraseology, as well as the smallness of our gifts, proves this. "Taking up the collection" is the common phrase for what the prayer book terms the offertory—a Scriptural expression no doubt, but yet indicating only half the truth, viz.: that the alms of the congregation are for a special human object, the other half being that the collection is an offering made to God. The question of giving as an act of worship is included in the larger one of the object of church going, and the following selection will be appreciated.

#### WHY DO YOU COME TO CHURCH ?

Let me hear if you can give me the correct answer to this question. To be respectable?—No. To listen to preaching or praying?—No. To have an intellectual treat of oratory?—No. . . . All wrong answers. Why do you come to Church? Think again. To worship God?—Yes. That is the one and only right answer. You come for *worship*. That is, to give God something in return for what God has been giving you all the previous week, and always. This something is worship; the homage paid publicly by man to his Maker out of a grateful heart. Morning, noon and night of every day God is giving to you. God asks you to give to Him on one day of the seven, this return called worship. You see then that you come to give and not to get; to do something *for God*, and not for God to do something *for you*. No doubt it is most true that in the giving and doing of this you receive a blessing from God. He gives back far more and far better things than you give. Still this is not what you come to church for. You come, or you ought to come, with little idea, if any, of what God is to give or do for you there, but simply with the idea of what you ought to do for and give to God; that is to offer Him worship.

W.C.A.

### Books and Periodicals Dept.

*Principia or the three Octaves of Creation. A New Eirenikon.*

By the Rev. Alfred Kennion, M.A. London: Elliott Stock, 62 Paternoster Row., 1890.

We shall be surprised if many thoughtful persons will not be profited by having their attention drawn to this small but remarkable book. It pours a flood of light on the first two chapters of Genesis. The way it sweeps away difficulties is certain to meet with adverse criticism. Our own prepossessions started up in opposition but had to yield. After toiling through many books designed to reconcile Science with Revelation, and thinking that at length we were reasonably equipped, it was reluctantly conceded that we must reconsider, and reconstruct perhaps, our views on this vital subject.

If our author's interpretation meet with acceptance, it will supersede previous attempts in the same field. It is revolutionary but constructive; far reaching but definite; as loyal to inspiration as sympathetic with scientific research.

His convictions are as calm as strong, and spring from forceful argument, conducted by a well stored and balanced mind.

This new interpretation, offered with characteristic modesty, puts no strain on Hebrew lexicon or grammar, shirks no admitted difficulty, calls no halt to advancing science; but is a devout, fair, scholarly, yet radical attempt to disprove the existence of any discrepancy between the Biblical cosmogony and the conclusions of modern research.

No serious student will be content with once reading it, but will weigh the evidence at every stage of the argument and so will have his attention rivetted by every page of this clever and satisfying book.

*A Select Library of Nicene and Post Nicene Fathers of the Christian Church. Second series. Volume IV. St. Athanasius: Select Works and Letters. New York: The Christian Literature Co.*

The fourth volume of this valuable series has appeared out of its proper order, the third volume having not yet been published. Vol. III., however, is promised to follow very shortly and will contain, in addition to the works promised, "Jerome's Illustrious Men," "The Controversy between Jerome and Rufinus," with other works of the latter author.

But for these works of Jerome and Rufinus, not heretofore promised, the volume could be issued at once. Vol. IV, however, ably takes its place in the meantime. It places before us the great Athanasius and the celebrated controversy so intimately connected with his name. A full account is given of Arianism and the connection that Athanasius had with it. The writings, character and theology of the fearless Bishop are fully described, and eighteen of his treatises are given in full. These embrace his "Arian History," "Defence of the Nicene Council," "Life of Antony," "Apologia ad Constantium," etc., and are all well and carefully arranged. Nearly a hundred pages are devoted to the letters of Athanasius, many of which are of much historic and theological value. These are all given in English by faithful translation and with prolegomena, indices and tables make up a volume which will not only adorn, but much enhance the value of the clergyman's professional library. It is produced under the editorial supervision of Philip Schaff, D.D., of New York, and Henry Wace, D.D., of London, England.

*Light on our Lessons, or "What is the use?" Bishop Crowther, His Life and Work. The Bengal Mission. London—Church Mission House.*

The C.M.S. has just issued these little books. The first is a missionary book for boys and girls, by Georgina A. Gollock. Under the headings of reading, writing, arithmetic, history, geography, etc., many useful things are told, in an attractive way, regarding missions and missionary work throughout the world. The story of Bishop Crowther, in pamphlet form, will be found useful and also the History of the Bengal Missions.

*Year Book and Clergy List of the Church of England in the Dominion of Canada, 1892. Toronto: Joseph P. Clougher, Publisher.*

This little book reflects great credit upon the publisher. For years a Committee of the Provincial Synod has had such a book in preparation, but owing to the difficulty of getting it published, it has never seen the light. Mr. Clougher has taken the bull by the horns himself, and on his own responsibility has produced a useful little manual which doubtless will be improved year by year. Such an act of enterprise should be warmly supported by Church people, for hitherto we have not had too much of it in the Church of England in Canada.