

As to the manner of receiving the bread into the hand, we need not be severely critical upon that point. If some prefer to accept it in the palm of the right hand, supported by the left,—it may be cross-wise,—and they regard it as more reverential than receiving it with the fingers, let us not disturb them in their good intentions,—supported as they are by the custom of Christians fifteen centuries ago. Rather should we blame those who accept this solemn memorial of Christ's broken Body with seeming carelessness; sometimes with the left hand, and often without the glove removed.

It is stated on the same page, 6, that by these alleged innovations, "the offertory is converted into an offering." It is difficult to perceive what distinction is intended to be drawn between these two terms; as they have generally been considered to mean the same thing. But if offering is made to indicate more than offertory, it can only lead us to recognize it, from the occasion and the intent, as an offering to God; because it is made for those who are specially God's care,—His Church and the poor. There will be a general concurrence, I am persuaded, in the dutifulness of such a feeling; for our Lord reminds us of its truth and force when he said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

There is great cause for rejoicing that so many have come to a better recognition of the duty of alms-giving; that the feeling has gained so much prevalence that, when in the Lord's house a Christian congregation contribute of their worldly means to charitable or religious objects, they do so not from the mere impulse of compassion, but as an offering which is well pleasing to God. They can take to themselves the comfort which the centurion must have felt when he was addressed by the angel in these words, "Thy prayers and thine *alms* are come up for a memorial before God." And when, in this spirit and with this hope, the Christian makes his thankful offerings, it is well that this should be done with the solemnity that is due to a recognized part of public worship. The Church expressly provides that "the Deacons, Churchwardens, or other fit person, shall *reverently* bring the alms to the Priest, who shall humbly *present* and *place* them upon the holy table." Can it be unfitting, then, that the *reverence* and *humility* enjoined on these officers of the Church should be *exhibited* by the congregation at large; and can such feelings be exhibited in any more simple or unostentatious mode than by their *standing* during the presentation?

And if, at special times, some of God's gifts,—the beautiful flowers and culled specimens of the harvest,—should be laid upon God's altar, it is meant as a reverential acknowledgment,