

of His resurrection is declared the full meaning of the Babe of Bethlehem. The prophecy of this festival in this season of repentance is of the spirit of renewal and the humbling of the soul to the trusting simplicity of Christ's little child.

CHURCH FINANCE.

The Church's mode of Finance is the Offertory. This Offertory is enjoined in our Prayer Book—the Churchman's guide and handbook—and minute directions are given concerning its practice. Giving is as essential as praying. Giving is as essential as praising. The alms-dish becomes a conspicuous feature in public worship; and while sentences such as this—"If we have sown unto you spiritual things, is it a great matter if we reap your worldly things?"—are being read, the alms and the devotions of the people are collected by the Deacons, Churchwardens, or other persons. Their final receptacle is "a decent bason," to be provided by the Parish for that purpose. This is reverently brought to the priest, who, in the further words of the Rubric, "shall humbly present and place it upon the holy table." All these specific duties are laid down in the Prayer Book in detail, and clearly prove that the offering to God of our substance is not only a public and congregational, but also a religious act of worship, in which the minister and people are equally required duly to take their parts. The true character of the Offertory—an offering to God—is shown by the offerings being presented and placed upon the holy table.

This lost act of worship the Church is now is now endeavoring to recover, and to restore to its former prominent position in her services. To promote its thoroughness various conditions are indispensable, some of which are here briefly enumerated. The Church must be free to all, irrespective of rank or age, and the services, being for the people, must be hearty, earnest and devotional.

The Wardens should receive and be responsible for the offerings, relieving the clergyman from all trouble in this respect. On the church doors should be affixed the previous Sunday's offertories, with a statement of their application. For the sake of comparison, the quarter's receipts should appear with those of the previous quarter, and a full balance sheet of all receipts and expenditure should be laid before the congregation at the close of the year. In this way, confidence is secured and an assurance given that all is honest and above board. Another advantage is that a species of test or barometer of the religious condition of the congregation is in this way provided.

The clergyman, by assiduous and frequent house to house visitation, will induce his people to return his call on them by appearing regularly before God in public worship. All ought to repair thither, his services, as well as the building, being as much for one as for another. He will have implicit faith in the Offertory—as the Church's appointed ordinance, and make his people appreciate the confidence he places in them. He will teach his people the first rudiments of alms-giving, and their instruction in the motive, the measure and the mode cannot be too deeply implanted; care will be taken to inform the people to what they are giving, the amount being rigidly applied to the object for which it was asked. Parents and Sunday-school teachers should be impressed with the necessity of instructing the young in the church's teaching and practice of the Offertory.

And the people have their part to perform. Feeling that the Church is theirs, they are bound in honor to support it. Their own character, to say nothing of their love for their minister and of their devotion to the Church, renders them willing to make any self-sacrifice

which may be required of them. To insure success the clergymen and the people must act together. As a certain amount of honest hard work is necessary, they must be in complete "rapport." The work must be done in a painstaking way, and as prudent men of business would conduct their own affairs.—*Church Press.*

BRITISH BUDGET.

Lord Harrowby has been unanimously chosen by the Committee to succeed the late Lord Shaftesbury as President of the British and Foreign Bible Society.

An anonymous donor has sent a cheque for £2,000 to the Bishop of Liverpool, so be divided, as his lordship deemed fit, between the four diocesan societies. These are the Church Building Society, the Church Aid Society, the Board of Education, and the Benefices Augmentation Fund.

Among the candidates ordained lately by the Bishop of Oxford were several who had been Nonconformist ministers, and one gentleman who, a few years since, was a follower of Mr. Bradlaugh.

MAGAZINES.

THE HOMILETIC MAGAZINE, of London, March number, issued simultaneously in New York by E. B. Treat, 771 Broadway, is to hand, and maintains the high standard for which it has been so long noted. Is Salvation Possible After Death? is discussed by Dr. C. E. Babut; Mental Characteristics of Christ, by Rev. H. N. Bernard, M.A.; Unconscious Prophecies, by Rev. A. Mackennal, B.A.; In the Valley of Seir, by Rev. Dr. R. D. Shaw; The Youth of Jesus, by Dr. C. E. Luthardt; The Son of Uri; Devising and Devotion, by Rev. Fredk Hastings; The Permanence of Christ's Love, by Rev. Fred J. Austin; Sketches from the Second Century, by Rev. R. A. Redford. Several other articles are treated by distinguished writers. All the sections of this magazine—consisting of The Theological, The Expository, The Homiletical, The Miscellaneous and Reviews—are well filled, and cover important ground. Yearly, \$3. Single copies, 30c.

THE THEOLOGICAL AND HOMILETIC MAGAZINE. S. R. Briggs, Toronto.

This is the Canadian edition of the Homiletic Magazine, published at 30c. a single number, or \$1.50 for six months, and \$2.50 per annum.

THE HOMILETIC REVIEW.—Funk & Wagnalls, 10 and 12 Day street, New York. \$3 per annum; 30c. each.

In the March number of The Homiletic there eight articles in the Review Section: Prof. E. C. Bissell, of Hartford, shows that Modern Criticism has not unfavorably affected any of the essential Doctrines of Christianity; Dr. Witherpoon, of Louisville, Ky., sensibly defines what should be the attitude of the American clergy towards the Revised Scriptures; Dr. Moxom, of Boston, clearly defines the Essential Features of the "New Theology"; Dr. Howard Crosby shows the advantage of Greek to the average clergyman; Dr. J. M. Buckley discusses what Books should be in every Minister's Library; Dr. J. M. Ludlow gives a valuable paper on Illustration of Themes; Dr. Ormiston another chapter of his intensely interesting experience; and Dr. Pierson contributes Seed Thoughts for Sermons. The Sermonic Section gives seven sermons: one from the German, by Dr. Gerok, and others by Drs. Henry M. Booth, R. S. Storrs, J. G. Butler, Rev. J. C. Allen, and others, and an ancient Jewish sermon by Prof. B. Pick. The New Departments are all well sustained; while the Miscellaneous and Editorial Departments are full of sterling, live matter, put in a striking way.

THE CHURCH SUNDAY-SCHOOL MAGAZINE.—The Church of England Sunday-school Institute, Serjeant's Inn, Fleet street, London, Eng.

This is one of the publications of that most excellent Institute which has done and is doing so much for Sunday-school work throughout the world. Every number is full of interesting Church information and instruction.

WORDS OF COMFORT AND CONSOLATION.—Thos. Whittaker, 2 and 3 Bible House, New York. Price, 75c.

Thirty-one sheets of Scripture Texts, printed in large and clear black letters, and mounted on roller, ready for hanging up in school-room or house. The work is excellently done, and it adds one more to the many "helps" in the instruction of the young.

THE ATLANTIC MONTHLY.—Houghton, Mifflin & Co., Boston.

The March number contains a short story, which is likely to be the subject of much comment, as also several articles of remarkable interest. The story in question is called "A Brother to Dragons," and is anonymous. The notable articles are a paper on "Americano," by Justin Winsor; a consideration of the "Present Condition and Prospects of Architecture," by Henry Van Brunt; an article, "Classic and Romantic," on the two great schools in literature, by Frederic Henry Hedge; and memorial papers on Dr. Mulford and Gen. Grant, by Horace E. Scudder and T. W. Higginson, respectively. The number would be worth possessing if there were nothing else in it, but in addition we have continuations of Henry James' and Charles Egbert Craddock's serials, and of Dr. Holmes' delightful "New Portfolio," which holds two "occasional" poems.

CORRESPONDENCE.

To the Editor of THE CHURCH GUARDIAN:

SIR,—It is hardly, perhaps, worth while that anything more should be written about the new Bishop of Manchester, but the letter of your correspondent from Halifax, in your issue of the 17th, criticizing your article upon that subject, is so full of misconceptions that I should like to be allowed to say how entirely I agree with the article in question. In your comments appended to that letter you have clearly pointed out that it is not a "compliment to the Colonial Church," as your correspondent thinks, but the exact opposite, to withdraw the gift England made to Australia. And when he writes that "no selfish question was ever raised" when Dr. Barry went out to be Bishop of Sydney, he must either have forgotten, or not read, what was written by the Church Press on the subject. He clearly, too, does not know the causes which have led several Bishops to resign Colonial Sees, or he would not attribute their resignation in "nearly every case" to "ill-health." I believe the Episcopate in England furnishes no example of a Bishop resigning his See for any cause. Comment is needless. The translation of Dr. Moorhouse from Melbourne to Manchester is a great enigma. It cannot be believed that a suitable appointment, even for Manchester, could not have been made from the thousands of clergy in England; so where was the necessity of depriving the Colonial Church of one of her ablest Bishops? Whatever are the reasons for the course adopted, I venture to think that all earnest Colonial Churchmen will agree with the view you have taken of it, and feel very sorry that a different mode was not taken to fill the See of Manchester.

Yours obediently,

F. E. J. BRIGSTOCKE,

Rector of Trinity Church, St. John

March 19, 1886.