

composer of Church music, and he edited the "Psalter, Anthem Book and Hymnal," for the Scottish Establishment.

WHAT a useful and what a glorious departure was that of the most famous of all American printers, Benjamin Franklin, whom infidels in the penury of their resources have often fraudulently claimed of their own; but the printer who moved that the Philadelphia Convention be opened with prayer, the resolution being lost, as a majority thought prayer unnecessary, and who wrote at the time he was viciously attacked: "My rule is to go straight forward in what appears to me to be right, leaving the consequences to Providence," and who wrote this very quaint epitaph, showing his hope of Resurrection:

The Body
Of

BENJAMIN FRANKLIN, Printer,

(Like the cover of an old book,

Its contents torn out,

And stript of its lettering and gilding).

Lies here food for worms.

Yet the work itself shall not be lost,

For it will (as he believed) appear once more

In a new

And more beautiful edition,

Corrected and Amended

By

The Author.

—Young Churchman Co.

SOME LENTEN DONT'S.

Don't be five minutes late when you can as easily be on time.

Don't linger about the furnace lest you fall into sinful gossip.

Don't go to your seat during the pronouncing of Absolution. Standing at the door with a bowed head is far better.

Don't interrupt the worshippers during prayers by going to your pew and haling them out.

Don't turn round to gaze at the late comers during the reading of the Psalter. It embarrasses them, and also has the tendency to leave the rector without any responsive readers.

Don't keep your seat during the singing of the *Te Deum* or other anthems, unless physically disabled.

Don't wear such clothes to church as will prevent your honestly kneeling in prayers. To kneel means to get down on the knees.

Don't say the first Lord's Prayer with the priest in the Communion office. The people should unite only in the second Prayer.

Don't come to receive with either hand gloved. The Chalice should be held reverently in both hands, and these should be uncovered.

Don't leave before the Benediction unless positively compelled.

Don't, at any of the services in Holy Church, engage in chitling and pleasantry before the priest leaves the altar. At least let the sacred influences linger till he returns to the vestry.—*Church Life, Ohio.*

A correspondent writes, remitting subscriptions, and the names of two new subscribers: "It is my intention to advise all my friends to become subscribers, for their own benefit, to a publication which will be an advantage to them."

NOTE THIS.—We will send the CHURCH GUARDIAN free for one year to any Clergyman who sends us Three Dollars with the names of three parishioners as new subscribers.

CONTEMPORARY CHURCH OPINION.

The Church Helper, Michigan says:—

We would speak of hindrances to a devout, profitable Lent that we have felt.

1. Lenten observance is not general even on the part of Communicants. It is common experience, that a certain number of Communicants will attend the special services with the frequency their circumstances will allow, will refrain from amusement, and will show an earnest spirit in improving the season. This may include a third possibly a half of the Communicants. For the rest, some slight attention will be given, while there will be a number upon whose life Lent makes no impression. And so at Easter there come flocking to the high Communion members who have had no semblance of a Fast, and who if the Church had her rightful discipline would be debarred the Sacrament.

2. Lent as a Fast has only partial observance. Amusement is restrained only to the extent of preventing remark. We have heard of a lady going to her Rector to ask, "if it would be necessary to give up stated Euchre parties." We read the other day of a Detroit Caterer replying to the question—"will Lent interfere with the social gaiety?" "Not as much as it once did. The Episcopalians and Roman Catholics keep Lent, but not as strictly as formerly. The Liberal Christianity, and the doctrines that are taught in the Churches at the present time is the reason."

3. The private observance of Lent in devotional exercises is lost sight of. Many churchmen think that if they attend the special services with tolerable regularity, that is all that can be asked of them.

A true Lent cannot be secured without diligent use of private means of grace. "Enter into thy closet," is the law of a Lent that will bring the soul nearer Christ there to abide through all the remaining years of life. Lent is a bidding to more frequent fervent prayer, to better searching of Holy Scripture, to self examination, meditation and holy reading.

4. There is another Lenten hindrance for which the Clergy are sometimes to blame. We refer to Church entertainments, sales and socials immediately to follow Easter. When these are contemplated, the weeks of the Fast and even the Holy week—we have known it so—are taken up with preparation. What is purely earthly is mingling with the solemn scenes of our Lord's last days. Those for whom Lenten duties and privileges have little interest gladly accept the work of the occasion in their place. If such devices for money must be, let them be placed at a reasonable distance beyond Easter.

The Church Year, Jacksonville, Fla., says:—

The season of Lent is the religious commemoration of our Blessed Lord's temptation in the Wilderness. The keynote of the faithful observance of its duties, is to be found in His struggles with, and victorious conquest over the evil one. Rightly considered, the temptations which assailed Him epitomize the whole struggling life of humanity against evil; point to the one only source of strength, and the assumed pledge of eventual victory. Its duties run on two lines of action; first, the proper discipline of restraint and self denial "to keep under the body," and second, the increased effort to build up and strengthen the inward and spiritual life. And these two run together, the latter is the purpose in view, and the former is a means toward accomplishing it, warranted and endorsed by the deepest experiences of both the natural and the religious life.

The North East, Portland, Me, says:—

To make Lent profitable to the soul, the season must be used, as the Church intends it to be used, for self-denial. Self-discipline cannot be carried on to any purpose by the person who will not give up those things which he

knows are at present engrossing too much of his time and thoughts. To attend the service of the Church and to be ready to obey her rules *only* when there is *no other engagement to be kept*, to make no alteration whatever in the manner of life, "to eat, drink, and to be merry" as at other times, to deny one's self nothing which demands sacrifice,—to do these things when the spiritual life is crying out for help,—is to let pass an opportunity for the improvement of the soul's condition which will never again be presented in just the same way as it is now. Besides the actual loss in spiritual things, there is certain spiritual damage, and that consciousness of neglect of duty which is sure to cause constraint and unreality.

Never is the influence of Church people more important for good, than when it is the result of a conscientious desire to discharge *faithfully* the duties the Church lays upon her children during the *season* of Lent.

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.

The festival of the Annunciation is one which loses observance because of the date of its occurrence. It falls almost invariably in Lent. There are but three possible contingencies in which it can happen outside of this penitential season. Twice in the remainder of the present century it will coincide with Easter Day, and it will happen so infrequently as to occur but once or twice in a life time, that the worshipper will be able to observe it by itself as a detached and special solemnity. In almost every case the Annunciation comes to the Church in the midst of Lenten associations. Sometimes it falls in Holy Week, and adds by its contrast a deeper sadness to the solemn memories of Good Friday.

Yet on at least one account it deserves higher prominence than it usually receives. It is the festival of the Incarnation. It presents the divine side of that doctrine to which the Nativity offers the human side. There are many who keep Christmas in a spirit which is doubtful or indifferent to the heavenly descent of the Saviour, who merely recognize the outward attractiveness of the picture of the birth at Bethlehem, and who are quite content to honor the Lord, as at least a human teacher and benefactor, without acknowledging Him as the Lord of glory.

But to keep the Annunciation is to recognize in its fulness the gracious doctrine both of the pre-existence of God the Son from all eternity, and the truth that the Word was made Flesh, and took not the nature of angels upon Him. An angel announces Him to the Blessed Mother. Angels celebrate His birth, but while He lives on earth He is made "a little lower than the angels," to obtain a much more excellent heritage than they.

When in this day some at least who should be wiser and better instructed, are casting doubts upon the previous existence of Christ, when these are attempting to explain into a metaphysical unreality, the meeting of divinity and perfect humanity, it is well for all true Churchmen to recognize with especial devotion that day which emphasizes and enforces the high truth of the Incarnation. That is not a speculation, but a fact God manifest in the flesh, one of the facts embodied in the Creed, one of the truths by which the believer is to live.—*The Churchman N. Y.*

Another Offer.

"THE ATLANTIC MONTHLY" and the "CHURCH GUARDIAN" for one year for FOUR DOLLARS,—the subscription price of the former alone.