

## CHURCH PRINCIPLES.

The following succinct and emphatic statement of the principles of the Church is supplied by Bishop Huntington, and is deserving of thoughtful attention by the members of the Church and by those who are outside its pale. We earnestly commend it:

I. Evangelical doctrine, embodied in Scriptural and fixed statements, wrought into every part of the Service, summed up in an Apostolic Creed so simple as to be intelligible to a child, repeated always by the whole congregation, and thus rooted in the memory and the faith of young and old, its substance being "Jesus Christ, the same yesterday, to-day, and forever."

II. Congregational and responsive worship, engaging all the people, employing not only the ear, but the tongue, the eyes, and appropriate and significant attitudes of the body—kneeling in confession and petition; standing up in praise with frequent singing; and sitting to hear the Word; a worship conformed to the pattern shown in all parts of the Bible; animating the attention by its fitness and variety; in form of language carefully prepared by the wisdom, and fragrant with the piety of ages; gathering up all the sentiments and desires suitable to social or common prayer; avoiding all that may offend reverence, dignity, or a pure taste, and securing a noble and beautiful solemnity.

III. In preaching, an adherence to spiritual and permanent subjects, with a reverential treatment of them, by a ministry in three orders, ordained according to the apostolic model, customs extending through Christian history, and the present practice of about seven-eighths of the Christian world.

IV. A system of holy education, training every baptized child to venerate and love his Church as the mother to whom he belongs by a Divine covenant in a blessed and joyous inheritance; to heed punctually all the ordinances that are a means of heavenly grace; and to understand clearly the reason of the hope that is in him, as preparatory to the sacred rite of confirmation.

V. A system of practical righteousness, connecting all the great interests of life—such as youth, marriage, home, sickness and death—directly with the influences of the Church as "the Bride of Christ;" teaching the people that every man, woman and child should render some practical service to the Divine Master in the interest of this Church, under the rector's direction; thus tending to realize a living, united and sympathetic Body of the Lord, "having many members."

VI. An observance of the "Christian Year," making all its Sundays and holy days, feasts and fasts, a round of interesting commemorations of the great events in the life and ministry of our Saviour, of the facts of redemption and the saintly characters of the New Testament. By this means each Sunday has its own individual associations, lessons and prayers all over the world; directness and diversity are given to the discourses of the pulpit; help is extended to human infirmity; and the whole "Year of the Lord" is turned into a practical manual of evangelical instruction, both enjoining and illustrating the great truths of human sinfulness, God's benignant sovereignty, the Holy Trinity, renewal and sanctification by the Holy Ghost, and justification through faith in the Cross of Christ.

VII. A general cultivation of the spirit of religious awe, including reverence for sacred times and places, a loyal respect for authority and law, a conservative habit of thought, obedient and gentle manners, and uniformity in ecclesiastical usages throughout Christendom. A high degree of spiritual power is ascribed to

the two sacraments—Baptism and the Lord's Supper—as Christ appointed them; they are administered and received with signal marks of veneration. Each part of the church building has its peculiar meaning and reasons. The minister, as a priest of God, always appears before the congregation in a robe of his office, the same everywhere, the simplest and plainest possible, "covering up all the changing fashions of men," obviating all criticism or surprise, and designated by Jehovah as a symbol of purity.

VIII. A Church polity conformed in its main outlines to the republican government under which we live, with legislative departments corresponding to the National, State and Municipal authorities combining clerical and lay elements, with an elective representative system securing the rights of all, and reserving the exercise of spiritual discipline in the local church to the clergy.

IX. A liberal practice as regards the terms of participation in sacramental privileges, abstinence from pulpit controversy, and a charitable spirit toward the members of all Christian bodies.

X. Christ having established a visible kingdom in the world, which is the Church, "the pillar and ground of the Truth," a profound conviction arises that on earth our religion, like ourselves, must be of two parts—inward and outward, life and body, spirit and form, invisible and visible; that Christ himself has determined certain characters or ordinances by which this Church should be everywhere and always known; and that a recognition of the doctrines of this Church, with a cheerful allegiance to it, is not only essential to the final preservation of historical orthodoxy, but would provide a remedy for many evils in our present disordered condition.—*Bishop Huntington.*

## WHY DO WE KEEP LENT?

Because we are commanded in the New Testament to fast, and our Lord expects us to do so. See St. Matt. vi. 16, Christ says: "When ye fast," implying that of course His disciples would fast. He gives them therefore rules concerning their fasts. See also, Acts xiii: 2-3, for practice of Apostles, before performing any solemn duty such as ordaining; 11 Cor. xi: 27, for St. Paul's practice; St. Luke, v:30-35, for our Lord's fore-telling that the days of fasting should come after His death and resurrection.

II. It is very certain that if men are permitted to select their own season of fasting, they are never quite ready for them. We must feel ourselves to be very strong in spirit, if we do not realize any need of guidance in the regulation of our lives.

III. We keep Lent in memory of our blessed Lord's fasting in the wilderness. He left the world that He might prepare by a communion with God, for the work of His ministry. If He required this watch and fast, how much more do we need it? As Moses was in the cloud forty days and forty nights with God, and then came forth bearing the law in his hands, so the Church bids us go into the shadows of fasting and prayer, each year, that we may come forth from them with God's Law more deeply written upon our hearts.

IV. It is objected that we ought to keep ourselves holy and apart from the world at all times. So we ought, and this fast of Lent is one of the means giving us for becoming more as we ought to be. Let no man condemn this means until he has faithfully tried it. A help in our spiritual life; of which Christ and his Apostles availed themselves, cannot safely be cast aside by us in this age.

V. It is a "little thing to give up pleasant food or amusement?" Try it for forty con-

secutive days, and see. Satan is never so full of devices, as when we set ourselves to the duty of self-denial, for he knows how the very smallest sacrifice made "in His Name," brings strength to the heart. Try the "little sacrifice" for this one Lenten season. One drop of water does not make any apparent impression, a great many drops are felt.

VI. As life on earth comes before the glory of heaven, so Lent precedes Easter—coming forth from the gloom and fasting for six weeks, into the glorious sunshine of Easter, a faithful soul who has mourned with Christ, and fasted, will never need to be told the use of Lent. It is a help, a strength, and a source of great spiritual refreshment, but it is not possible to appreciate all this, until the faithful effort is made to test it.—*The Church News, Ft. Edward, N. Y.*

## THE PREACHER'S NOTE BOOK.

## LANDRED LEWIS' EIGHT NOTES.

"Be a full man,"—keep well stocked; have something worth listening to, other, if not your own. (Let not a foolish pride come in here. "Honesty and Modesty" are the "marks of a gentleman.") But the fact will be found thus, a certain and large class of people will come to Church, if in their opinion there is any thing worth coming for, *i.e.*, something which they could not learn equally well at home. Whence it is derived troubles them not. I speak now of quotation. The armory whence these are to be drawn is the Note Book. Every sermon may well contain at least one acknowledged extract, both on the principle of variety and because it gives additional weight to your own statements. Who does not know that a man is liable "to preach himself out," especially if he goes upon extempore orders, just as a novelist is to write himself or herself out. One of the saddest criticisms the writer ever heard was innocently made by a poor unlettered old churchwoman, "When Mr. — goes into the pulpit, I always know what he is going to say." Let it never be known what you are "going to say." Keep ahead of the people in that respect. It is a duty that you owe.

Now, it is an acknowledged fact that now-a-days in literature, plagiarism, at least, occasionally, is unavoidable. A man never knows when he is not a plagiarist. That he is unconsciously so adds nothing to the point. The fact remains, "there is nothing new under the sun." And in no field of furniture is this misfortune (if misfortune it be) more palpable, and from the nature of the case more necessary and expected, more pardonable, nay, more welcomed, than in pulpit literature. (The only field for art and originality open to the preacher as such lies in *presentation*.)

If this, then, is true, v. 12, that more or less of plagiarism is expected from the pulpit, why should it be thought a thing unworthy that we should frequently let some of the greater lights, contemporary or otherwise, speak for themselves—men from whom we should probably receive impression in *any case* by reading—giving their words as well as their thoughts, first hand to the congregation, instead of a compound of ourselves and them. That an occasional sermon entire from an acknowledged leader, will be welcomed by the people (provided it is not in the tongue of the Chaldeans) has been indicated elsewhere (in these notes) already. There is no end to the material from which the preacher may draw towards making his sermon effective, and his preaching with power. \* \* \* Through everything we read keep an eye open for our sermons. This is worth noting.

And while thus reading generally, the Note Book—at least in cases where we want the exact words—should be ever within reach. Surely