

according to their primitive notions of right; and so it had been down the long ages. In the presence and in the dwelling of God man had risen from the beast-like to the man-like, from the man-like to the saint-like, and from the saint-like to the Christian. But it was to be observed that in the long development there had been certain critical periods. The development had not been at an equal increment of light and power; there had been periods when the whole human race had been lifted up to a higher plane of insight and force. The theories of the life of the world and of the Church of God were opposite one to the other. When the philosopher looked into his will and expected to find there the creative power and all that was best and noblest in his life, the humble believer looked not within but above. The one thought he would be guided by the illuminating grace of the Almighty; one worshipped self and the other worshipped God. Let any body of men in this land live in selfish worldliness alone, and in one generation there would be such an accession of effeminacy, such a loss of strength and courage, loss of purity and loss of peace, and all the world would flee from the people as from the plague. In conclusion, he said there was no institution in this land that was safe. Monarchy was not safe; aristocracy might fail, democracy might fail—as it was obviously failing in France—everything that was a type of man might fail, but the kingdom of God would not fail.

THE FEAST OF THE PURIFICATION.

(2ND FEBRUARY.)

In the festival of the Purification, as in that of the Circumcision, we see another instance of our Lord's obedience to the Law for man. He whom the Heaven of heavens could not contain was brought like any other first born child to the Temple, that He might be redeemed, according to the Law, which thus constantly commemorated the deliverance of the Israelites from Egyptian bondage (Ex. xiii., 11-15.) His parents brought Him, not with a lamb, not with a splendid train of friends and servants, but with the poor man's offering—a pair of turtle doves, or two young pigeons.

But He was not to be left without witness. One who was waiting for the Consolation of Israel, and to whom, thus waiting, God had vouchsafed a special revelation, came into the Temple, not by chance, but led by the Spirit of God. His eyes were opened to see. Here was a little six weeks old infant, with, so far as we know, nothing about Him to distinguish Him from hundreds of other children so presented, yet the aged saint knew his Lord, and taking Him up in his arms, he uttered that wonderful hymn which has come from the heart and lips of many an aged believer since that day, 'Lord, now lettest Thou thy servant depart in peace according to Thy word, for mine eyes have seen Thy salvation.'

Nor was Simeon alone in his recognition of the Messiah. Anna, an aged and devout widow, knew her infant Lord, and gave thanks and spake of Him to all that waited for redemption at Jerusalem.

Waiting on the Lord! That, it seems to me, is the great lesson of this feast day. Doubtless Simeon and Anna saw enough every day to grieve their hearts and try their faith. But they waited. They studied the Scriptures, which told them of the coming Messiah. They did not forsake the Temple and its services, though they saw its priests stained with crime, and its courts polluted by traffic and murder. They did not lose heart, though all seemed dark and hopeless. They waited, and God rewarded their waiting with the sight of the Messiah for whom they looked and prayed.

"Wait on the Lord, be of good courage, and

He shall strengthen thy heart; wait, I say, on the Lord" (Ps. xxvii., 14).—*The Parish Visitor*, N. Y.

DEATH OF DR. DOLLINGER.

Dr. Dollinger, the illustrious historian and divine, and the leader of the Old Catholic movement, died at Munich on Friday evening, 10th January, at nine o'clock. Although suffering from influenza, Dr. Dollinger was on Friday engaged in his literary work when he was suddenly seized with a fit of apoplexy, which proved fatal. The Last Sacraments were administered to him by Professor Friedrich, an Old Catholic, after which he passed quietly away. The late Dr. John Joseph Ignatius Dollinger had nearly completed his ninety-first year, having been born at Bamberg, in Bavaria, February 28, 1799. He received priest's orders in 1822, and almost immediately became chaplain to the diocese of Bamberg. In 1826 he published a work on "The Doctrine of the Eucharist during the First Three Centuries," which at once gained for him the reputation of a profound master of theology and a most learned historian. The fame of this work led to an invitation to lecture before the University of Munich on the history of the Church, and the substance of his lectures before that University was subsequently given to the world in his 'Manual of the History of the Church,' and later in a most extended form in his 'Treatise on the History of the Church,' the first part of which was published in 1838 and the second in 1843. Dr. Dollinger was thenceforth recognized throughout Germany as the greatest divine of the Roman Catholic Church. For a short time he turned his attention to politics, and in 1845 represented the University of Munich in the Bavarian Parliament, and in 1851 he was a delegate to the Parliament at Frankfurt, where he voted for the absolute separation of the Church from the State. In 1861 he delivered a series of lectures advocating the abandonment of the temporal power by the Roman See. His literary activity was very great, and among other work which proceeded from his pen were 'Origins of Christianity,' 'The Religion of Mahomet,' 'The Reformation: Its Interior Development and its Effects,' 'A Sketch of Luther,' 'The Church and the Churches, or the Papacy and the Temporal Power.' Dr. Dollinger's name obtained a world-wide celebrity by his vigorous opposition to the decrees of the Vatican Council and especially to that one which declares the infallibility of the Pope when addressing the Church *ex cathedra* on questions of faith and morals. This breach with Rome led to his excommunication in 1871, but his conduct was approved of by the Bavarian Government, and he became the leader of all the German Roman Catholics who were opposed to the Ultramontane party. The University of Oxford conferred on Dr. Dollinger the degree of D.C.L. in 1871, and in the same year he was elected rector of the University of Munich by fifty-four votes against six. Many other degrees and scientific honors were conferred on the venerable doctor, and in 1874 the German Emperor, in recognition of his services in opposition to the Ultramontane party, gave him the Order of the Eagle, Second Class. He presided over the Old Catholic Conference, convened at Bonn, in September, 1874, when it appeared that his views on ecclesiastical subjects had been greatly developed since his rupture with the Church, as he declared that he and his colleagues did not consider themselves bound by the Council of Trent. He also introduced a declaration, which was unanimously adopted, that the Eucharistic celebration in the Church is not a continuous repetition or renewal of the great propitiatory sacrifice. Dr. Dollinger was one of the most remarkable instances in modern times of the

preservation of mental vigor to an advanced age. His marvellous memory remained unimpaired to the last, and up to a very few days ago he preserved his physical activity, and his tall, upright form was daily familiar to the citizens of Munich, by whom he was venerated and beloved.

The funeral of Dr. Dollinger took place at Munich on Monday, 13th January, and immense crowds witnessed it. Many thousands lined the streets which lead to the beautiful cemetery in perfect order. The hearse, on which lay a beautiful wreath from the Empress Frederick, was followed by a representative of the Regent Prince Leopold, by Ministers Baron von Crailsheim and Baron von Leonrod, many high Court functionaries and generals of the Army, and the Prussian Minister. The rector and all the professors of the University, except of course the theologians, were also included in the cortege, as well as both mayors of the city, numerous members of Parliament, and representatives of all the sciences, literature, and art. Conspicuous among the artists was Franz von Lenbach, who years ago painted a splendid portrait of the deceased savant and presented it to him. Professor Friedrich performed the funeral service according to the Old Catholic rite, assisted by the Greek Archimandrite and the English clergy. His speech dealt chiefly with Dollinger's works as a theologian. He said that Germany had never before boasted a theologian of such power, and that the world had not produced another in this century. He bore his excommunication as an undeserved martyrdom; being a Church historian he knew best that he was not the only one whose merits Rome recompensed in this fashion.—*English Church*.

THE USE OF A PARISH.

A thing is worth just what can be got out of it. It is well to keep that in mind.

What is the use of the parish?

It may strike some of us as a rather strange question. We have never thought whether the parish needed to be of any use. It seemed to us its own sufficient apology—its own sufficient excuse for being.

Will this quite answer, however, when we come to consider?

As a matter of fact, we do think this is usually the view taken. And we honestly confess we believe that there are a thousand dead parishes in consequence. People, without thinking, quietly assume that the parish—the congregation, the church, or whatever it may be called—is its own sufficient purpose and end. It exists for itself. It completes itself in itself. And when we ask, "What is the use of a parish?" they would answer, "Its use is to be a parish—that is all."

Now we do not think this can be accepted. The parish is not an end, but a means. It was organized to do something. And its value depends entirely on the extent to which it does that something well.

To preach the Gospel, to save the souls of men, to extend the Kingdom of Christ—this is what the parish exists for. To build up believers; to gather in unbelievers; to bring men to faith and repentance, to Baptism and Confirmation, and Holy Communion; to set people about good works—caring for the poor, the outcast, the sick and sorrowful; to set men working and giving for Christ's sake and man's—this is the purpose of the parish, as it is of the Church and Ministry, and all the means of grace.

The extent to which a parish does this sort of business in the world is the measure of the value of that parish. The parish that does not do it at all is of no value whatsoever. It, assuredly, is not such a lovely sight that it is its own beautiful excuse!