

action and inaction, as man's working day has a season of work and of rest. As Tayler Lewis remarks, 'Each day is marked by the introduction of some new thing, or by some separation or dividing of a higher and higher element of being from the old chaos. . . . Each new element, too, or new division, though gradual in its after-working, has a sudden and supernatural beginning, like the first glance of light out of chaos, and therefore most appropriately called a *boker* (Heb.), a separating, a parting, a looking forth. It is a *saltus*, a leap in nature, when God's disturbing voice is heard calling forth some new thing, and lo! it awakes from the long sleep of natural causation. The same voice is repeated in each of these supernatural mornings, and there is the same instant obedience, the same beginning of something in nature which was not in nature before, accompanied perhaps by sudden and wonderful changes, and then followed again by a long rest, or sleep, or night, as we may call it—of nature's tardy growth.'

To sum up, then, we may fairly conclude that the Bible record teaches, first, that each creative day consisted of an indefinitely long period of time; secondly, that in each creative period the earlier portion was marked by a less, and the latter by a greater, degree of creative activity, or by a fuller development of the distinctive features of the period; and, thirdly, that the seventh day, like the other six, will be of long duration, and will have an evening and a morning, as is shown by the fact that during the early portion of the seventh day, in which we live, mankind was left in a state of comparative spiritual dormancy or darkness, but with the coming of Christ, the Sun of righteousness, the dawn of an age of fuller spiritual enlightenment has begun, and is fast developing.—H. M. in *Church Bells*.

SOME CHURCHES IN NEW YORK.

(COMMUNICATED.)

THE early Sunday morning found us at the Church of the Transfiguration, of which Dr. Houghton is Rector. A small church of peculiar shape, being shaped like the letter L, with the altar at the corner, commanded by both aisles. The early celebration was most reverent and devotional. Linen vestments, wafer bread, and the lights, gave us the knowledge of the ritual of this Church. Certainly the American Liturgy, following closely that of the Book of 1549, is an improvement on our Liturgy of 1661. When shall we all return to the "Reformers' Book" of the second year of Edward VI.? In this church the notice board tells us of daily Eucharist, Matins, and Evensong. Noticeable features of the church are in the stations of the Cross being hung round the walls; a very neat baptistry, and a chapel for daily service, which forms the continuation of one of the main aisles of the church. We were disappointed to find in this Catholic building that the seats are rented, and only those in the back part are free.

ST. MARY THE VIRGIN.—For High Celebration, we found ourselves at the Church of St. Mary the Virgin, of which Father Brown is Rector. Here admission was by ticket, but our respectable face gained us admission. Here we found the full ritual of the Church. The altar blazed with lights, incense filled the sanctuary—emblematic of the "prayers of saints." What "service" was sung we do not know, being unsufficiently musical to discriminate, but the music and the singing were magnificent. The congregation was most reverent and devout, though evidently containing many strangers besides ourselves. The sermon, on the resurrection of the body and the remission of sins, was most practical and forcible. A few incongruities, we may be pardoned for mentioning: In the midst of the choir, before the altar, stood the leader of the orchestra; true, he was a 'clerk' properly vested in albe and black girdle; but still he was very conspicuous, and his time beating was rather distracting. Surely, however, the orchestra, violins, flutes, &c., and drums might be put a little out of sight. They, the violinists, &c.—paid artists no doubt—were placed in front of the altar, and sitting in their coat tails in the midst of the surpliced singers, did not add to the dignity of the high choral celebration. The lady soloist was modestly hidden behind a curtain. With these few incongruities removed, we can conceive of no more glorious worship than the High celebration at the Church of St. Mary.

TRINITY.—In the afternoon, we went to Trinity—everybody goes to Trinity—consequently the Church is full of strangers, not that it was crowded at Vespers on Low Sunday; but then, there was no sermon, a great disappointment to some people, rather a satisfaction to others. Trinity is handsome, but decidedly cold. The hideous great window in the East has been fortunately largely hidden by the 'Astor' Reredos. The Altar and Reredos are very, very handsome. The Vespers was a sort of shortened Evensong. Some priest catechised the children, who answered the set questions very well. He then addressed them, but as he began by saying (without explaining terms) that we were "in the Octave of Easter, and by coincidence, &c., &c.," I do not think the children understood much of what he said—we are sure we did not. Perhaps the reason of his failure to explain 'octave,' 'coincidence,' and other similar 'tarers,' might be seen hidden in the expression which he frequently used, viz., "it seems to me." Of the lessons, I am quite sure that not one in ten of the congregation heard a word; perhaps, as there was no sermon, it wasn't worth while to read the lessons clearly. The singing was simply magnificent, especially that of the boys. The processional, "Christ the Lord is risen to-day," was sung as the choir entered. The procession, which was preceded by the Cross, was very orderly, but somewhat marred in appearance by the closing pair, two clergy, one of whom was *very tall* and the other *very short*. Why cannot such ludicrous appearances be remedied by a little tact of arrangement. The *Cantate* and *Deus*

Miseratur, in the American Ps. book, the great mistake was made of omitting the gospel canticles in favor of the psalm, were both to set music, which, of course, gave the congregation no chance to do ought but listen. The service closed with the Alleluia chorus, which was very effectively rendered, as the clergy, the cross bearer and his attendants, grouped in front of the altar. We would tell you what the anthem was, but we don't know; the solo was very lovely, and the choruses magnificent. It was painful to hear the silence of the congregation, even during the singing of well-known Easter hymns. The Recessional was "Jesus lives no longer now," to the tune written in Hymns A. & M. The choir were out of the church before the last two verses; the congregation could not finish the hymn. We will notice other churches next week. NEW YORK.

CONFEDERATION LIFE ASSOCIATION.

The proceedings of the 14th Annual Meeting of this sterling young company will be found on page 299, and we commend for it a careful perusal by the insuring public. It exhibits a state of things highly creditable to the management. From its inception to the present time its successive reports has shown continued and uninterrupted progress, closing its first year with a business of \$1,689,290; assets, \$100,952, and its 14th with business in force of \$13,009,715; income, \$466,702; assets, \$1,676,334. The profit on the business of the year we observe is \$108,757, and the surplus at its close \$282,199. There are other noticeable features in the report. The expense of management has been reduced. The interest is now more than sufficient to cover the death claims.

THE CLEAN AND SOLID CHARACTER OF THE ASSETS.

The profits to policy-holders will in future be divided at each fifth year of the policy instead of the fifth year of the Company's history. The success of this Company demonstrates the fact that we have within our own borders the material to build up institutions as strong as any on the continent, and it is the duty of our people, everything else being equal, to patronize our institutions managed by our successful business men, investing all its funds at home to the benefit of our own trade, rather than sending their money abroad to enrich the foreigner.

The financial standing of the Confederation is second to none in this country, and we recommend insurers to examine this and previous reports before insuring elsewhere. We are informed that over 300 clergymen have availed themselves of the privileges of a separate class established in 1879 for their especial benefit.

THE PILLAR AND GROUND OF THE TRUTH.

SOME REFLECTIONS ON 1 TIMOTHY III. 15.

COMMUNICATED.

2. But it has been objected, "the church of the living God," is too grand and too unrestricted a title to be given a particular Church. That is an objection which seems to be entirely destitute of weight. For (1) every single Christian is called "the house of God." "Know ye not that ye are a temple (or sanctuary) of God, and that the Spirit of God dwelleth in you?" 1 Cor. iii. 16, R. V. If the Corinthians were a sanctuary of God, in which His spirit dwelt, why not the Ephesians also, and other particular churches everywhere? Again: "The temple of God is holy, which temple ye are." And if the Corinthians, why not the Ephesians also? Again: "Know ye not that your bodies are the members of Christ?" Cor. vi. 15, and what greater sanctity or honour than this? and so