



THE

ISSUED  MONTHLY



ARROW

BY THE SONS OF  SAINT SEBASTIAN

VOL. I., No. 5.

NEW YORK, FEBRUARY, 1892.

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APOLOGIES are due our out of town subscribers for the delay in our last issue. The paper was printed on time but owing to a complication in our mailing department, was not posted promptly. We may promise that no such delay shall occur in future.

IN the death of Cardinal Manning the whole English-speaking world mourns the loss of a "prince in Israel." We deplore the step which severed his connection from the Church of his birth, although there was too much in the state of things ecclesiastical in England at that time to urge to such a step, but we cannot fail to admire and reverence the saintlike purity, the charity, the devotion to the cause of suffering and toiling humanity, which marked the whole life of the great Cardinal. May he rest in peace.

DURING the last month Bishop Potter held an interesting service in the East Chapel, formerly used by the Leake and Watts Orphan House, on the new Cathedral site. The occasion was the formal occupation of the ground as the site of the Cathedral of St. John the Divine. The Bishop explained the purpose of the service, which, he said, was held with a view to perfecting the title to the property, and officially devoting it to religious purposes. The preliminary arrangements for the building are progressing rapidly and there is every reason to hope that ground will be broken before the Summer months.

The perfect development of the plans for this stately structure, is a subject which should be near the heart of every Churchman, and each incident or detail must excite lively interest. In a country so deficient in Church Architecture, this opportunity is indeed a grand one.

WE note with satisfaction that on Christmas Day the Bishop of Gloucester and Bristol (Eng.) wore the cope and mitre lately presented to him by the city of Bristol. This of course has caused a great fluttering in the Protestant dovecotes, Bishop Ellicott having been long regarded as a staunch Evangelical. A great mass meeting of defenders of "our common Protestantism," was arranged for the 17th inst, in Bristol to protest against this "outrageous piece of ritualism."

THERE is a growing feeling among the Methodists in this country in favor of using in their services the liturgy drawn up by John Wesley. One of our metropolitan newspapers informs us that should that be adopted there would then be no difference between the Methodists and the Episcopal Church. Perhaps.

AN interesting correspondence has been going on lately in the columns of the (English) *Church Times* on the subject of fasting communion. It had reference mainly to the fasting of the celebrant, but it reminds us, too, of the sad laxity which still prevails among our laity in regard to this matter. To the Catholic it should surely be enough that fasting reception has been the invariable rule of the Church from the earliest times, besides that it is recommended to us by the most elementary notions of reverence for the Blessed Sacrament. Still we see, in Churches which are pleased to consider themselves quite "Catholic", crowds of able-bodied communicants approaching the altar at the late celebration.

OUR American System of election of bishops and priests leaves very much to be desired, but still, when all is said, we are spared the pain of seeing episcopal appointments made with a view to their influence on political elections. It seems evident that the two most recent appointments to the English bench of bishops have been made with an eye to securing to the Conservative party, the vote of the ultra-protestants at the approaching general election. This is one (and a very grievous one.) of the disadvantages of an Established Church.

WE are always pleased to hear of accessions to the strength of the Church, but it must be confessed that the reasons assigned by some recent converts for their change are such as to "make the judicious grieve." When we hear ministers from the denominations stating that they have "joined the Episcopal Church," avowedly on account of her laxity of discipline in regard to doctrinal teaching, it makes us almost question whether it were not better that we should forever remain a feeble folk rather than grow numerically strong by such accessions.

CHURCH OF ST. MARY THE VIRGIN

WEST 45TH ST., NEW YORK.

SERVICES.

Sunday—Low Mass, 7:30; Choral, 9; Morning Prayer, 10; High Mass, 10:45; Sunday School, 2:30; Vespers, 4.
Daily—Mass, 7:30; Evening Prayer, 5.
Wednesday, Friday and Holy-days, additional—Second Mass, 9:30.

Confessions—Fr. Brown, Friday, 2:30 to 5. Fr. Gamble, Friday, 8 to 9, and Saturday, 4 to 5.

Baptism and Churching—Stated hour, Sunday, 3 p. m. At other times by arrangement with the Clergy.

Confirmation—The names of those who desire to be confirmed will be received at any time by the Clergy.

Visitation of the Sick—The Clergy desire to be notified of any sick persons in need of the services of a Priest. The Blessed Sacrament can be taken to the dying at any hour; but in cases of ordinary sickness it will be administered only in the morning, after notice given the day before.

Special Celebrations for Marriages, Funerals, Month's Minds or other Memorials of the dead may be had, freely, by applying to the Clergy.
 The Church is open daily from 7:30 a. m. to 6 p. m.

The red light burning before the Altar signifies the presence of the Blessed Sacrament.

The office hours of the Clergy (for consultation or business) are daily from 4 to 5 p. m.

KALENDAR FOR FEBRUARY.

- 1 Mo. Burial Guild, Monthly Mass, 8 a. m.
- 2 Tu. **Purification, B. V. M.** Sons of St. Sebastian, Chapter Meeting, 8 p. m.
- 3 We. *St. Blasino.* St. Mary's Guild, Monthly Mass, 9:30 a. m. St. Joseph's Guild, 4 and 7:45.
- 4 Th. *St. Agatha. Abstinence.* Confessions, afternoon and night.
- 5 Fr. Industrial School, 10 a. m. Confessions, afternoon.
- 6 Sa. **5th after Epiphany.**
- 7 Mo.
- 8 Tu. Sons of St. Sebastian, Conference, 8 p. m. Guild of St. Mary of the Presentation, 8 p. m.
- 9 We. St. Joseph's Guild, 4 and 7:45. Guild of St. Mary of the Cross, 8 p. m.
- 10 Th. Guild of St. Mary of the Annunciation, 8 p. m.
- 11 Fr. *Abstinence.* Confessions, afternoon and night.
- 12 Sa. Sons of St. Sebastian, Conference, 8 p. m.
- 13 **S. Septuagesima.** *St. Valentine.*
- 14 Mo.
- 15 Tu. Sons of St. Sebastian, Conference, 8 p. m.
- 16 We. *Ember Day. Abstinence.* St. Joseph's Guild, 4 and 7:45.
- 17 Th. C. B. S. Monthly Mass, 8 a. m.
- 18 Fr. *Ember Day. Abstinence.* Confessions, afternoon and night.
- 19 Sa. *Ember Day. Abstinence.* Industrial School, 10 a. m. Confessions, afternoon and night.
- 20 **S. Sexagesima.**
- 21 Mo.
- 22 Tu. Sons of St. Sebastian, Conference, 8 p. m.
- 23 We. **St. Matthias.** St. Joseph's Guild, 4 and 7:45.
- 24 Th.
- 25 Fr. *Abstinence.* Confessions, afternoon and night. Bona Mors, after Evening Prayer.
- 26 Sa. Bona Mors, Monthly Mass, 7 a. m. Industrial School, 10 a. m. Confessions, afternoon.
- 27 **S. Quinquagesima.**
- 28 Mo.
- 29 Mo.

ORDER OF MUSIC.

Sunday in Octave of the Purification, B. V. M. 5th after Epiphany, February 7.

SOLEMN HIGH MASS.

Processional Hymn 407.....Gumbert
 Introit, Hymn 449.....Monk
 Messe Solennelle.....Ambroise Thomas
 Offertory Anthem—"Ave Maria,".....Gaul
 Recessional Hymn 450.....Dykes

SOLEMN VESPERS.

Processional Hymn 407.....Gumbert
 Psalms, 84, 113, 134.....Mozart
 Magnificat and Nunc Dimittis.....Meyerbeer
 Vesper Hymn 448.....Monk
 Anthem—"Ave Maria,".....Abt
 Recessional Hymn 82.....Dykes

Septuagesima, February 14.

HIGH MASS.

Processional Hymn 254.....Baker
 Mass in C.....Silas
 Offertory Anthem—from 48d Psalm.....Mendelssohn
 Hymn 312, first and last verses, instead of Gloria in Excelsis.....Hodges
 Recessional Hymn 168.....Redhead

VESPERS.

Processional Hymn 269.....Monk
 Psalm 77, (10th Selection).....Hodges
 Magnificat and Nunc Dimittis—Service in D.....Prentice
 Vesper Hymn 83.....Monk
 Anthem—"Prayer," (Moses in Egypt).....Rossini
 Recessional Hymn 346.....Barnby

Sexagesima, February 21.

HIGH MASS.

Processional Hymn 287.....Hopkins
 Mass in B flat.....Hummel
 Offertory Anthem—"Come unto me,".....Coenen
 Hymn 311—Part II, instead of Gloria in Excelsis.....Willing
 Recessional Hymn 197.....Dykes

VESPERS.

Processional Hymn 256.....Dykes
 Psalms 26, 43, 141 (5th Selection).....Gounod
 Magnificat and Nunc Dimittis.....Mehul
 Vesper Hymn 26.....T. M. Prentice
 Anthem—"Evening Hymn,".....Abt
 Recessional Hymn 193.....Blumenthal

Quinquagesima, February 28.

HIGH MASS.

Processional Hymn 180.....Gauntlett
 Mass in E flat.....Hodges
 Offertory Anthem—"The Shadow of the Cross,".....Barri
 Hymn 309—Part II, instead of Gloria in Excelsis.....Webbe
 Recessional Hymn 210.....Stainer

VESPERS.

Processional Hymn 165.....Denby
 Psalms, 77 Selection.....Hodges
 Magnificat and Nunc Dimittis, Service in C.....Prentice
 Vesper Hymn 257.....Dykes
 Anthem—"Charity,".....Rossini
 Recessional Hymn 17.....Le Jeune

NOTE—The numbers are from *Hymns Ancient and Modern*.

THE PARISH.

THE Rector and his wife are at home every Friday Evening, and will be glad to see the parishioners and other friends.

ALL persons assisting at the 9 o'clock mass on Sundays are cordially invited to remain for the address given immediately after the Service.

COLORÉD pictures, cards or scraps from illustrated papers will be gratefully received at the Mission House, 248 West 45th street, for the purpose of carrying out some work undertaken by the Guild of St. Mary of the Annunciation.

CHURCH papers, Church Magazines, Illustrated Papers, Illustrated Magazines, Books, etc., will be acceptable at the Mission House or Rectory. They will be used for increasing the different Libraries which are to be formed for the Guilds.

THE Bishop of the Diocese will visit the Church on Wednesday, May 4th, to administer Confirmation. The names of all who wish to be prepared for this Sacrament should be given to the Clergy as soon as possible.

ACCORDING to a custom in this parish candles to be used at the Altar during the year are blessed on Candlemas Day, (Purification, Feb. 2.) Offerings of candles (or money for their purchase) should be sent to the Rector at least the day before.

THERE are many ways in which the charitably disposed members of a parish may help their poorer brothers and sisters, and the indication of any special need usually meets with a ready response. Just now gifts of cast-off clothing would prove most acceptable. The appeal is particularly for warm outer garments of all descriptions, suits of clothes for little boys, and shoes for women or children, but any kind of wearing apparel that may be sent in can readily be disposed of, and will be given away to families that are known to be both deserving and badly in want. Packages should be addressed to the Mission House of St. Mary-the-Virgin, 248 West 45th street, New York City.

AN old friend and parishioner writes from the Pacific Coast to the Rector:

"In all the growing work at St. Mary's, how I wish I could be near enough to help in it. How old it makes one feel, to have you say the Parish has passed its twenty-first anniversary. I can remember our *first* Christmas there so well, so clearly,—and the first little Christmas Tree over which Mr. Bronson presided. You were ill. It was all quite like a mission then. I even remember how very muddy the unpaved sidewalk was leading to the Church. It was not very easy to keep on the one foot plank laid down in it, from the corner to the Church door. A thousand little things come back in my thoughts of those poor, happy days when it was enough to congratulate ourselves that we had launched out into a real Parish. With all its prosperity, and its crowded seats and aisles to-day, there are no more loving, loyal, anxiously working hearts and hands than clustered around you and your Church—*our* Church, then in those beginning days. How we all loved everything we did. How dearly now I love to think of it all, and dear St. Mary's will never have a rival in my thoughts.

I am thankful for all the Church news, glad of the promise it gives. I shall be so glad to have THE ARROW. It is a most refreshing thing to hear of *men* organizing themselves into a chapter for real, good, Christian work. Out here men are very lax. Sunday is a day for hunting, shooting, fishing, boating,—any recreation that the weather will permit. The week days are so busy and full of cares, that on Sundays the men are, or seem to be, too tired or too careless.

THE activity of the men in the Parish has given new life to many branches of the work, and as these broaden and develope, additional help will be needed, especially in the work of the Sunday School. Volunteers as teachers, or for visiting, etc. may send their names to the Superintendent.

THE Rector has expressed himself in very warm and gratified terms for the assistance given him in the work of the Sunday School. The complete re-organization of the School was accomplished under the new Superintendent on Sunday, the Sixteenth of January. Twelve men of the Chapter volunteered their services as teachers and co-workers. The former teachers retain classes, and the School is being graded as rapidly as is consistent with the permanent development and advancement of the pupils. There are more than ninety pupils, divided into classes averaging seven. New classes are being formed for which teachers will be most urgently needed.

WITHIN the scope of the work, as projected by the Advisory Committee of the Chapter, there will be growths in various directions: first, in the size of the School. It is most earnestly hoped that all the children of the Parish will be sent to this school, for in this way only can we gain the personal interest, sympathy and support of all the parishioners.

The Library, for which an appeal is made in Chapter Notes, this issue, will be another growth, and one which will evoke the personal aid of everyone. Books devoted to such an object can, and we believe will, be sent to us at once.

Father Brown will receive such donations at the Church.

CHAPTER NOTES.

SONS OF ST. SEBASTIAN.

Chapter 603, Brotherhood of St. Andrew.

The Rev. T. McKEE BROWN, President.

The Rev. H. L. GAMBLE, First Vice-President.

WILLETT BRONSON, Second Vice-President and Director.

W. LEE WARD, Third Vice-President.

W. LESLIE BROWER, Treasurer.

H. C. DAVIS, Secretary, 216 West 45th Street, New York.

THE Sons of St. Sebastian wish to acknowledge the hearty and valuable assistance which they have received from some of the ladies of the Parish in getting THE ARROW ready for mailing, and in other work in the Parish. Also the very cordial and effective co-operation of the trustees of the Church in the work of the Chapter.

The Sons of St. Sebastian have now undertaken what seems to all of us by far the most serious work of any yet started; a work, too, that must be the most far reaching in its results. After grave deliberation the chapter, at the Rector's request, has taken charge of the Sunday School,—of its practical systematic working. It was with a feeling of misgiving that the subject was considered; for the importance of the proper training of the children in the Christian life, and the tenets of the Church, impressed us all. It is our aim, as it should always be in Sunday School work, to so instil into the now pliable minds of the children the great truths of our religion, and the unfailing grace of God, that in after years, wherever their lot in life may be cast, they may be true and earnest servants of the Master, and unfailingly endeavor, by precept and example, to uphold the Church. Hereafter the Sunday School sessions will be held entirely before the altar. The school will be in the charge of a layman, as superintendent, who will have the active co-operation of the entire chapter, as well as of the Priests of the Parish. The chapter has become responsible for properly supplying the school with teachers, and in this it trusts that it may have the assistance and support, not only of those now engaged in teaching, but also, as occasion demands, of many other members of the Parish; for the well-doing of the school should be of vital interest to each and every member of St. Mary's. Mr. Elliott Daingerfield was proposed to Father Brown for Superintendent, who heartily accepted and endorsed our choice, as a man eminently fitted for this responsible position, and the school is now under his direction. The session on the last Sunday of each month will be devoted to instruction and catechising by one of the Priests.

WE are very desirous of establishing a well equipped library for the school, at as early a date as possible. Already, thanks to the liberality of the trustees, we have quite a sum of money in hand for this purpose. But we shall be very grateful for any contributions from members of the Parish, or other friends in carrying on our work. Contributions may be sent either to Father Brown or to the secretary of the chapter.

WEDNESDAY, Jan. 20th, St. Sebastian's Day the Chapter made its regular quarterly communion. The attendance was good, but every Chapter man should have been present.



IN the evening the conference meeting, postponed from Tuesday, was held. The Chapter had prepared some light entertainment which was shared by friends of the members, in honor of the day.

THE ARROW.

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THE LORD HATH MADE ME A POLISHED SHAFT  IN HIS QUIVER:
HATH HE HID ME  AND SAID UNTO ME: THOU ART MY SERVANT
VANTO ISRAEL IN WHOM I WILL BE GLORIFIED: 

NEW YORK, JANUARY, 1892.

THE MISSION OF A KINDLY WORD.

To the ordinary mortal it is, at least, a pleasant thing to do a kindness; to the serious or thinking mind, the knowledge of a kindness done is grateful because it brings with it the consciousness of purpose in life; that we have not merely jostled our neighbors in the way, but have befriended or benefited them; that one's own life is not all emptiness. The kindly action of the ordinary mind means no great tax upon the energies, maybe the toss of a penny to the beggar, or a coin upon the alms-basin as it passes in the Church. It may go farther, and a name be added to the charity list of the Parish for a liberal sum. But the purse does the work of the heart. With the serious man, who looks upon his life as a thing to be used for good to fellow man, his kindness is the result of an earnest wish to really help others, and expresses itself in well judged action, in suffering, often, in bearing and forbearing, and in being ready at the call of need.

But when we put to the general world the question. Why do ye nothing for the cause of Christ's Kingdom? This excuse is always a ready answer; "I have no mission." Oh, that men will stand in the market places day after day, year after year awaiting their mission, until at last their own mission of life runs out, and they go to their places weighed down with the knowledge of wasted days.

The determination to be kind supplies the mission, action upon it, the work, and the field is found in every corner of our lives. We need not seek out the poor, the halt or the blind to bring into their lives this grateful gift of gentleness; to rich and poor alike the gentle voice and kindly phrase bring, unconsciously if you will, a sense of peace. The man is not alone poor, and hungry, and ill clothed, who stands at the street corner and begs; many times there is a more biting pain than cold or hunger, often he has lost heart in the strife of a crowded world because no man has spoken a kind word. And now no man bids him

take courage, but rather, with the loss of fortune, the first fault against society, you draw your skirts away, and I cross over to the other side, and so the weak nature, sins again and falls lower. Your voice or mine would have helped him. Through every walk of life, at home, in business, on the streets, in every hour we meet, and pass, our mission. For who shall estimate the good held in one kind word, said in sincerity and truth. Each of us knows the comfort of a gentle voice, and we all know the confidence which comes with the sound, not only of a gentleman's voice, but the voice of a gentle man.

It is not meant that in words our work is done; this is but the step which lifts us higher, turning our thoughts to helpfulness and away from self, and so the nature is softened and we grow within ourselves that other quality of "Love which beareth all things, endureth all things," and "is Kind."

HISTORICAL SKETCH OF THE CHURCH OF ST. MARY-THE-VIRGIN.

PART III.

The building of the Church was begun in June 1868 and the corner stone was laid in October of the same year. The service at the laying of the corner stone was performed by Dr. Francis Vinton, acting for the Bishop. There were present, also, Dr. Ewer, Dr. Frederick Ogilby and other of the Clergy and some two hundred of the laity. The musical part of the services was rendered by the vested choir from Trinity Church, under the direction of Dr. Messiter. The procession started from the house of the Hon. George Shea, No. 205 West 46th Street, passing down Broadway and through Forty-fifth Street to the ground, returning by the same route.

After the laying of the corner stone, over two years elapsed before the church was so far finished as to be opened for services. St. Mary's has and always has had a poor congregation. Of course it was much poorer then than now and the struggle to complete the building was an arduous one. The issue at times seemed to be doubtful and there were periods of anxiety and discouragement. However, with God's blessing, the result was at last achieved and the building stood completed. Everything, however, was of the simplest. The battle had been to get the roof on and there was no money left for ornament. The walls were bare, the chancel furniture was of plain pine, the altar was of wood and of inexpensive construction. Where the chapel and choir and inquiry room building now stand, there was a small one story temporary building used by the choir, the clergy, and for other purposes. On the building then completed there was a heavy debt, twenty-five thousand dollars. That debt still remains after the passage of over twenty years. Its existence is a detriment to the Parish and a

source of regret to its friends. It would be a happy thing if, as we approach our twenty-fifth anniversary, some of the warm friends of the Church would at least devise some systematic method of continual and progressive effort for the gradual payment of the debt by a sinking fund or otherwise.

The Church was first opened for worship on Thursday, December eighth, the Feast of the Conception, in the year of our Lord, 1870. The first service was a celebration of the Holy Communion, a *Missa Cantata* at seven in the morning. The Rev. Thos. McKee Brown, was the Celebrant. There were sixty communicants. Later there was choral morning prayer. The High Celebration took place at about 11 o'clock. Bishop Potter, being engaged at a Convocation, sent a letter of regret and commendation. The Celebrant was Bishop Horatio Southgate, Missionary Bishop to Constantinople, and he was assisted by the Rev. Thos. McKee Brown, as deacon, and the Rev. Walter B. Noyes, as sub-deacon. The sermon was by Bishop Southgate. The choir was from Christ's Church, under the charge of Dr. Stephen Cutler. There were twelve or more clergy in the chancel and many in the body of the Church.

W. B.

TWENTY YEARS OF CHOIR WORK.

PART II.

It has been the Choir's effort that at all times the musical selections shall be consonant with the Church season, each Feast or lesser Holy-Day being appropriately marked. The great Festival-Days of our Church have been celebrated by especially elaborate musical services, and the employment of a large orchestra on these occasions has largely contributed to the success achieved. All the standard masses are scored for orchestra and by its absence lose much of their grandeur and beauty of coloring. While the organ is employed—and most appropriately—in all sacred music, it is impossible to produce upon it certain orchestral effects, notably those of the harp, tympani, and strings. A conductor is a necessity when an orchestra is employed, and at all times greater precision of attack, stronger contrasts of coloring, and a general steadiness is noticeable in a body of singers as large as the choir of St. Mary's, when singing under a baton. Mr. T. M. Prentice has acted in this capacity for seventeen years.

St. Mary's possesses a valuable musical library, the result of careful research, not alone in this country, but in Europe. Many of the Masses sung are not published in English, but have been specially adapted by Dr. Prentice. Likewise many of the Vesper services, anthems, hymns, and orchestral numbers, are original adaptations in manuscript, which are not published, and consequently cannot be heard elsewhere. Frequent

requests are made for these compositions by churches in every section of the United States, and as far as possible such requests are complied with.

Included in the extensive repertoire of the choirs are the following masses:

Haydn's, Second, Third and Sixteenth.

Mozart's, Second, Seventh and Twelfth.

Gounod's, *Messe Solennelle*, and Second *Messe des Orpheonistes*.

Guilmont, *Messe Solennelle*.

Von Weber, Masses in G. and C. Flat.

Rossini's, *Messe Solennelle*.

Kalliwooda, Mass in A. Major.

Gounod's, "Sacred Heart" Mass.

Wagner, adapted by Dr. Prentice.

Ambroise Thomas' *Messe Festivale*, and others by Neukomm, Silas, and Leprevost.

In addition to the above are requiem Masses by Verdi, Cherubini, Willcox and Prentice. These in addition to nineteen complete Vesper services, the standard oratorios, and a multitude of anthems, special processions, etc., make a most complete library of music of the highest standard. Dr. Prentice has written for the choir a Mass in E. flat, Unison in F. and a Requiem, as well as two Vesper services, and numerous lesser compositions.

The reputation which the choir has gained is justly a high one, but it has not been without diligent and faithful labor on the part of each member. Above all has been a desire to offer to God, all that is best in music, which example might well be followed. Beautiful edifices are erected, whose stately furnishings, are admired by thousands, and money is lavished upon artistic windows and harmonious decorations, but how little attention is paid to the music in these churches. Who shall say that good music is not more acceptable in the sight of God, than that so frequently offered under its name. Many thoughts are suggested as to the development of church music, and that best suited to the worship of the Church, but these must be deferred until a future article.

T. M. P.

"The number of nominal Christians," says the *New York Churchman* (P. E.), "who play with Buddhism as if it were an innocuous fad is not small. But when it is considered that Buddhism, according to one of its most exalted disciples, teaches the highest wisdom and goodness without a personal God; a continuation without an immortal soul; an eternally blessed state without a local heaven; a possibility of salvation without a vicarious Saviour; a redemption which can be reached without prayer, without divine grace, and solely through one's own will and power, there is no excuse for even a merely nominal Christian's non-appreciation of the width of the vast gulf that lies between the doctrines of Buddha Gautama and the divine truth as enunciated by Christ."

True friendship depends not so much upon one's capacity for loving well, as upon the ability to bear well. It is easy to give our affection where there is a ready response, but change that response into a quality inharmonious with one's own wishes and the test of patiently bearing becomes, also, that of faithful friendship. It readily follows; that he who loves faithfully must be one who bears patiently.

REPARATION.

Oh sweetest Jesus ! God and Man,
To Thee I offer all I can ;
For Thou to me did'st condescend,
To me from heav'n to earth descend ;
Thou gavest all Thou had'st for me,
I render all I can to Thee.

Oh, why the Church so rich and rare,
Oh, why the Altar decked so fair,
Oh, why the tuneful song of choir,
Oh, why the lamps of quivering fire,
Oh, why for Thee the gem and gold,
For Thee does earth her wealth unfold ?

Oh, why the organ's pealing strain,
Oh, why the window's coloured pane ;
Oh, why the sculpture deftly wrought
With care and subtlety and thought.
Oh, why the painter's pictured art
Form of Thy shrine a treasured part ?

Oh, why is this ? why, verily,
The best of all beseemeth Thee.
If Thou from us dost naught withhold,
Shall we retain from Thee our gold ?
For stable mean that once was Thine
Churches shall now with splendor shine.

For manger, once thy lowly bed,
Thy Altar now with silk we spread ;
For rags of old we velvet cast,
Making amends for what is past ;
Because men gave Thee straw and hay,
We give Thee wreaths and flowers to-day.

Because that once Thou knewest shame,
We laud and magnify Thy Name ;
Because the curse Thy hearing smote,
To-day we give Thee organ note ;
Because Thou hadst the gloom and night,
We give to-day the taper's light,

Because Thou gavest all for me,
We render all we can to Thee,
Tho' small our best, yet we believe
The gift of love Thou dost receive ;
And if in wealth we have no part,
We give Thee what we have—the heart.

—Rev. S. Baring Gould.

THE ANGLICAN COMMUNION.

The Anglican Communion embraces all Christians in full communion with the Church of England, viz :

The Church of England, with its 58 Bishops and 24,099 Clergymen.

The Church of Ireland, with its 13 Bishops and 1,807 Clergymen.

The Episcopal Church in the United States, with its 61 Bishops and 3,800 Clergymen.

The Church of England in Canada, Newfoundland, West Indies, etc., with its 24 Bishops and 1,300 Clergymen.

The Church of England in Asia, with its 13 Bishops and 712 Clergymen

The Church of England in Africa, with its 13 Bishops and 350 Clergymen.

The Church of England in Australia, with its 21 Bishops and 269 Clergymen.

Scattered, 9 Bishops and 120 Clergymen.

Bishops resigned, 27.

Say in round numbers, 225 Bishops and 30,000 other Clergymen.

These different branches of the Anglican Communion are entirely agreed on the three essential points : The Faith, the Administration of the Sacraments, and the three Orders in the ministry.

—*The Record*.

NOTES AND QUERIES.

1. *Why is the priest at Solemn Vespers clothed during the service with a vestment of more than ordinary magnificence ?*

2. *Are we warranted in the belief that the angels to whom St. Paul alludes as being present during the Services of the Church, when he commanded the Corinthian women to be veiled on their account, are better pleased by reverence shown in postures of body on the part of the Congregation, than if that reverence was alone spiritual ?*

J.

1. At Solemn Vespers, (viz. on Feast Days,) the Officiant wears a cope, in order that the festival may be commemorated with befitting solemnity. On occasions of lesser dignity, such as ordinary Sundays, he assumes the cope only before incensing the altar at the Magnificat, which is regarded as the feature of chief importance in the service, as being the memorial of Our Lord's Incarnation. The cope differs in shape from the chasuble (which is a sacrificial robe peculiar to the Mass,) but it is not supposed to exceed it in magnificence.

2. Whatever may be the purport of St. Paul's reference to the holy Angels, it may safely be considered that they are pleased with whatever is pleasing to God. External, as well as interior, reverence is offered to God because it is pleasing to Him. The principal underlying the matter is that, since we are not soul alone, but body and soul, and since our bodies as well as our souls are subjects of Christ's Redemption, therefore is it necessary that our bodies participate with our souls in the worship of Almighty God.

As a further point suggested by the answer on *Merit* in our last number, we have received the following:

Do the merits of Saints and good people avail us in anyway ?

Most certainly, if we are in a fit state to receive such aid. You do not doubt that the prayers, for instance, of Saints and other good people can avail us, and perhaps avail us much. But besides prayers there are other good works that prevail with God, such as fasting, alms deeds, endurance (see the Beatitudes,) labor for Christ, etc. The Ninevites averted a great evil by fasting and prayer, and ten righteous souls would have saved Sodom. All good deeds that have been wrought by the Saints plead for us now. Even in earthly affairs we often find a family benefited by the good deeds of one of its members. Likewise our Spiritual Household, the Church, profits much by the good deeds of its members, and is offended and dishonored by their evil deeds.

The merits of Our Lord over and above what were necessary for the Redemption of the world, together with the superabundant merits of all the Saints, are conceived by theologians as forming a spiritual Treasury, from which many of our spiritual needs are supplied.

THE TITLE "PROTESTANT."

The title "Protestant" seems to have had a strange history. It is now claimed by men who, had they lived during the Reformation period, would probably have indignantly repudiated it; and it is objected to by others who would certainly have been denounced by the Puritan party as "Protestants" in the sixteenth century.

I need not remind your readers of the well-known origin of the title "Protestant," and the history of Diet of Spire, in 1529. The protest was not against the Pope, and historically the title belongs only to the Lutheran body. It seems to have been used very early in England as short for "Lutherano-Papistical," as a term of reproach against the High Church party. Bullinger, when consulted by the English Nonconformists on the subject of the clerical vestments, told them it was better to conform, if only to keep out the Protestants and Papists. Peter Martyr, whose memory is cherished by modern Protestants, writing from Zurich on March 20th, 1560, probably to Thomas Sampson, says: "If, as is reported, it be the determination of your countrymen to embrace the Confession of Augsburg, and to court an alliance with the Protestants, you may judge for yourself in what esteem my letters, and the letters of those like me, will be held."

Sampson had written to Peter Martyr a few weeks before, on January 6th: "O, my father what can I hope for, when the ministry of the Word is banished from court, while the crucifix is allowed, with lights burning before it?" It is true, he adds incorrectly, that the altars were

elsewhere removed. The Lutherans everywhere retained altars, lights, and the use of the crucifix.

The Church of England has never adopted this title any more than she has adopted that of "Whig," "Tory," "Conservative," and "Liberal," all equally changeable. She protests (and, I trust, more than protests) against the Tridentine and Genevan innovations; but she has an existence independent of these innovations, and does not exist merely to witness against them. Her Prayer Book proves her to be more intent on teaching the whole Catholic Faith by creeds, Church seasons, and reverent use of the means of grace, than in attacking Rome or Geneva. She does not ask the sponsors at her fonts, nor the communicants at her altars, whether they protest against Rome and Dissent, but whether they believe in all the articles of the Christian faith, and live in charity with their neighbors. Her whole tone in all her formal utterances is emphatically Catholic; and if any Church has a right to the title Catholic, surely she possesses that right.

Controversy is doubtless unavoidable, and controversial terms; but we ought to insist on the fact that the title Protestant is merely a temporary controversial nickname, which in its modern use can never accurately be applied to the Church of England, and has never been adopted by her in her Prayer Book, Articles, or Convocations. The eagerness with which Romanists at the present day are trying to confound us with the numerous sects, and fasten the title Protestant upon us in its modern use, and the delight with which they welcome the utterances of extreme Puritans, show us they dread nothing more than the assertion of the Catholicity of the Churches of England and Ireland.

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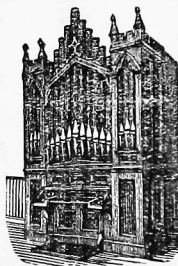
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