



THE

ISSUED 
MONTHLY



ARROW

BY THE SONS OF 
 SAINT SEBASTIAN

VOL. I., No. 9.

NEW YORK, JUNE, 1893.

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50 CENTS PER ANNUM, IN ADVANCE.

TO THOSE of our subscribers who wish their addresses changed upon our subscription books for the summer months, we would suggest that they send their names, with *old* as well as new address, to Mr. W. Leslie Brower, 228 West 45th Street, New York, who has entire charge of the mailing department of THE ARROW.

THE name of Emmanuel Church, in Brooklyn, has been changed to St. Martin's. Father Riddel's work will grow, we are sure, as vigorously under the new title as the old, and with less annoyance in the confusion of names, the former title having been the property, also of sectarian places of worship, as well as of the Jewish Temple of that name in this city.

AS THE days of spring merge into those of summer, the Sunday Schools of the great cities complete their year's work, and the vast numbers of children return to their homes, many of them to the dreary close rooms of tenement houses, while teachers and those more blessed with means, go from city to country into pure air and beautiful surroundings. The mission work, or Sunday School work is done. Should this be so? Ought not each one who is more favored think of, and try to care for, at least one of these little children, and in some way provide the breath of fresh air, which is more than medicine, more than kind words, for it combines all? The Fresh Air Funds in the Parishes should be remembered in all our plans for summer days.

WE note with satisfaction the large numbers of the confirmation classes presented this spring and which it seems to us must be largely in excess of those of former years. More satisfactory still is the fact that in general the preparation for the reception of the Sacrament is much more thorough and sound than it used to be, though much still remains to be done in this direction. In too many cases still is it thought and spoken of as "joining the Church," making a public profession of our faith; in a word of "doing" something ourselves, instead of "receiving", as Holy Church teaches us we do receive therein, the gift of God's Holy Spirit for the edifying and strengthening of our spiritual life.

THE lectures which were delivered during the month of May, "The Church's Ministry of Grace," under the auspices of the Church Club, have been in every way helpful, forceful, and

must to a great degree, promote the growth of the Catholic Faith. Though they have been marked by profound thought and deepest research, yet so ably have the subjects been handled that the hearer could treasure up every idea; and as seed planted in due time, will they grow to the replenishing and strengthening of the Faith.

It is matter for great satisfaction that these lectures are to be printed and offered to the public, for each one is a golden contribution to the literature of the Church.

A RELIGIOUS contemporary, in speaking lately of the large accessions to the members of the Episcopal Church and especially of the large numbers of ministers of other religious bodies applying for Orders in it, gave as a reason for this phenomenon the "roominess" of the Episcopal Church. Well, for our part, we believe in "roominess." We believe that there is "room" in Christ's Holy Catholic Church for all mankind, for every variety of race, language and station; that the profoundest scholar equally with the unlettered peasant can find "room" for his faculties in her service. One kind of "roominess" we do not believe in; we do not believe that there is "room" in the Church for any man who doubts the great doctrines of the Christian Faith as set forth in the Catholic Creeds and in the Church's formularies and offices, or who proposes to explain away or water down the same in deference to a prevailing rationalism. The "roominess" that would include such is a roominess we do not covet; the Church is roomy but she *has* boundaries.

A FEW weeks ago a notice appeared in the daily papers that a prominent minister of one of the denominations had entered the Episcopal Church, been confirmed, and was preparing for orders. The notice went on to say that the gentleman's religious opinions had experienced no particular change, but that he had merely transferred himself from one denomination to another in which he thought he could work better. We were pleased to see that this statement was promptly taken up in a letter to one of the leading daily papers on the following day. The writer conclusively showed that the Church at all events regarded such a change as being very much more than a change of denomination, inasmuch as, in proceeding to Holy Orders, the gentleman in question would be regarded by her simply as a layman. It would be a good thing if Churchmen would seize upon every occasion of this kind to make known the real position of the Church. There is a vast amount of popular misconception on the subject, and all of us can help more or less to remove this, by earnestly combating all mis-statements as to the Church's position.

CHURCH OF ST. MARY THE VIRGIN

WEST 45TH ST., NEW YORK.

SERVICES.

Sundays.—Low Mass, 7:30; Choral Mass, 9; Matins, 10; High Mass, 10:45; Vespers, 4.

Daily.—Low Mass, 7:30 a. m. Evening Prayer, 5 p. m.

Wednesdays, Fridays and Holy Days.—Additional Mass, 9:30 a. m. Confessions.—Fridays, 2:30 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 at 5 p. m.

CALENDAR FOR JUNE.

- 1 We. St. Nicomede, Pr. M.
- 2 Th.
- 3 Fr. Abstinence. Confessions, afternoon.
- 4 Sa. O. V. B. V. M. Monthly Mass, 8 a. m.
- 5 **Whitsun-day.** St. Boniface, Ep. M.
- 6 **S. Monday in W. Week.**
- 7 Tu. **Tuesday in W. Week.** Sons of St. Sebastian, Chapter Meeting, 8 p. m.
- 8 We. Ember Day. Abstinence.
- 9 Th.
- 10 Fr. Ember Day. Abstinence. Confessions, afternoon.
- 11 Sa. **St. Barnabas, Ap.** Ember Day. Abstinence.
- 12 **S. Trinity Sunday.**
- 13 Mo.
- 14 Tu.
- 15 We.
- 16 Th. **Corpus Christi.** C. B. S. Anniversary. Low Mass, 8 a. m. High Mass, 9:30 a. m. Address.
- 17 Fr. **St. Alban, M.** Abstinence. Confessions, afternoon.
- 18 Sa.
- 19 **S. First Sunday after Trinity.**
- 20 Mo. Trans. St. Edward, K.
- 21 Tu.
- 22 We.
- 23 Th. **Nativity St. John, Baptist.** Abstinence. Confessions, afternoon. Bona Mors, after Evening Prayer.
- 24 Fr. Bona Mors, Monthly Mass, 7 a. m.
- 25 Sa. **Second Sunday after Trinity.**
- 26 Mo.
- 27 Tu.
- 28 We. **St. Peter, Ap.** St. Joseph's Guild, 7:45 p. m.
- 29 Th.
- 30 Th.

ORDER OF MUSIC.

Whitsun-day, June 5th.

SOLEMN HIGH MASS.

Processional Hymn 152.....Balfe
Introit Hymn 157.....Haydn
Mass in E flat.....Neukomm
Offertory Anthem—"Come, Holy Spirit,".....Campana
Recessional Hymn 154.....Este

SOLEMN VESPERS.

Processional Hymn 156.....Webbe
Proper Psalms 114, 145.....Meyerbeer
Magnificat and Nunc Dimittis.....Meyerbeer
Vesper Hymn 157.....Haydn
Anthem—"Come, Holy Spirit".....La Hache
Hymn 207, three verses.....Dykes
Recessional Hymn 508.....Tallis

Trinity Sunday, June 12th.

SOLEMN HIGH MASS.

Processional Hymn 160.....Dykes
Introit, Hymn 163.....Monk
Kyrie and Credo, (Mass in G.).....Von Weber
Offertory Anthem—from "The Creation,".....Haydn
Sanctus and Benedictus, (Mass in E flat)......Von Weber
Agnus and Gloria, (Mass in G.).....Von Weber
Recessional Hymn 162.....Barber

SOLEMN VESPERS.

Processional Hymn 160.....Dykes
Proper Psalms 93, 97, 150.....Prentice
Magnificat and Nunc Dimittis.....Bellini
Vesper Hymn 14.....Calkin
Anthem—"The Heavens are declaring".....Beethoven
Laudate Dominum.....Parisian Tone
Recessional Hymn 343.....Monk

AFTER Trinity Sunday the Choir will be reduced to a Summer-basis and the Music will be curtailed accordingly. At the Mass the Kyrie, Sanctus and Agnus will be sung, the Credo monotoned and a Hymn will take the place of the Gloria. At Vespers the Psalms and Nunc Dimittis will be chanted and the Magnificat sung to a simple anthem. This order will continue until October when the regular programmes will be resumed.

To show the great amount of work accomplished by the Choir since the season opened, let us take, for a moment, a backward glance:

The following complete Masses i. e. Kyrie, Credo, Sanctus, Benedictus, Agnus Dei and Gloria in Excelsis, have been sung.

Haydn No. 2 twice, No. 3 (Imperial) twice, Mozart No. 7 three times, No. 12, Neukomm in B flat three times, Cimarosa "Militaire" twice, Von Weber in G twice, Kalliwooda in A, three times, Ambroise Thomas "Solennelle", Gounod "St. Cecilia", Guilman in E flat five times, Prentice in E flat four times, besides parts of Silas in C, Hummel in B flat and Von Weber in E flat.

Complete Vesper Services i. e., Chants for the Psalms, Anthem Magnificat and Nunc Dimittis as follows: Donizetti, Bellini, Mehul, Gounod in C and D, Martin, Meyerbeer, Zoellner, Giorza, Wagner, and Prentice in C and D.

Chorus Anthems, one from Mendelssohn's "Elijah", one from "St. Paul", one from "Athalie", and one from the "Forty second Psalm", three from Haydn's "Creation", one from Spohr's "Last Judgment", four from Haydn's "Stabat Mater", three from Mercadante's "Seven Last Words", three from Gounod's "Redemption", two from Gaul's "Holy City", Gounod's "Gallia" entire, Mendelssohn's "Hear my prayer", "Dies Irae" from Mozart's "Requiem", "Ave Maria" from Gaul's "Joan of Arc", "Hallelujah" from Beethoven's "Mount of Olives", Prayer from Rossini's "Moses in Egypt", Spohr's "How Lovely are Thy dwellings", Gounod's "Ave Verum", St. Saen's "Noel", Leslie's "First Christmas Morn", "Inflammatus" from Rossini's "Stabat Mater", "Father Reigning" from Von Weber's "Jubilee Cantata", Gounod's "Noel", Schubert's "Great is Jehovah", Gade's "Christmas Eve", Abt's "Ave Maria", Beethoven's "The heavens are declaring", besides Choruses arranged from the works of Wagner, Costa, Gade and Abt.

When we remember that, with a few exceptions, the Choir is a volunteer organization, and we think of the preparation required to give a satisfactory rendering of the above list of music, we can better appreciate the interest and devotion of the members of the Choir in their work.

THE PARISH.

CONFIRMATION was administered in our Church on May 4th, to fourteen persons, and on May 8th, to one person for our parish in St. Ann's Church, by the Bishop of Montana. Our Congregation gave the Bishop a donation of \$25. towards his own Mission work, which he gratefully acknowledged.

THE First Communion was administered to the Confirmation Class on Sunday, May 8th, at a Special Mass celebrated by Fr. Brown.

THE members of the Ward of the C.B.S. are reminded that on Corpus Christi, they should attend one of the Celebrations; Fr. Brown will deliver the Address after the High Mass 9:30, upon the subject of Fasting Communion.

THE Children's Mass at 9 o'clock every Sunday Morning will be sung as usual. It has also proved to be an accommodation for Adults.

MR. SAMUEL MCPHERSON has been appointed Assistant Editor of THE ARROW, and during the Summer months, the Editor being absent from the city, he will have charge of the paper.

We ask for him that cordial support, assistance, and encouragement which has been our good fortune.

Communications should be addressed to him, or as heretofore, to the Editor of THE ARROW, 228 West 45th Street, New York.

THE corner-stone of the new Church of the Advent, West 136th Street, was laid on Saturday, May 7th, by the Bishop of Montana, assisted by the Rector, the Rev. F. Edward Kenny. Clergy of this city, and from other parts of the Diocese, were in the procession. Hymns, Chants and Responses were sung, with more than ordinary sweetness and precision, by a large double choir of men and boys.

Plans of the Church show large nave and south aisle with apsidal ends, and altar in each; lofty roof and clear-story windows give elegance of effect.

CONFRATERNITY OF THE BLESSED SACRAMENT: The 25th Annual Conference will be held in the Church of the Ascension, Rev. E. A. Larrabee, Rector, Chicago. First Vespers, June 15th. Early Masses, and High Celebration, June 16th, after which, the Conference.

THE New and Revised Edition of the Manual, containing the By-laws of the American Branch of the C.B.S., can be obtained of The Young Churchman Co., Milwaukee, Wis.

MANUALS are for sale at the Church Book-Stores, and by the *Secretary General*. Price, 35 cents.

NO MANUALS WILL BE SENT WITHOUT PREPAYMENT.

THE CONFRATERNITY OF THE BLESSED SACRAMENT is Incorporated under the laws of the State of Illinois.

FORM OF BEQUEST.

I give and bequeath to the CONFRATERNITY OF THE BLESSED SACRAMENT OF THE BODY AND BLOOD OF CHRIST..... Dollars and Real Estate..... (here describe)..... for the general purposes of the Confraternity.

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.

SINCE "THE ARROW" for May was issued the Sons of St. Sebastian have been called together to bid good-bye to a member; to wish him God speed, and every success in his future labors, which they did most heartily.

Father Gamble's resignation of his position as assistant to Father Brown in his labors in the parish, severed his connection as an active member of the Chapter.

To Father Gamble we are all indebted for the organization of a Chapter of the Brotherhood of St. Andrew in our parish, and for his efficient aid in founding "THE ARROW."

It is, doubtless, a matter of congratulation to

him to feel, as he leaves us for other fields of labor in the cause of Holy Church, that he leaves behind him a Chapter so thoroughly organized, and strong to carry on the labors laid out for it; and a paper which, though so young as is "THE ARROW," meets with the friendliest reception from all sections, and kindly expressions of interest and regard for the completeness of its "make-up," and unswerving fidelity to the cause of the Catholic Church.

ALTHOUGH for some months we have been deprived in a great measure of his counsel and advice, owing to his poor health, the evidences of the growth of both the Chapter and the paper as shown by the increasing roll of members and subscribers can only have been fraught with gratification to him, as one of the founders of both, as they were to each and all of us.

Proper resolutions expressive of the Chapter's regret at the resignation of Father Gamble were formally presented to him, signed by the members of the Chapter.

THE time of the year having arrived when the streets of our city are apt to feel like open furnaces, and when so many of the inhabitants of the metropolis seek for the cooling and fragrant breezes of country or ocean, the Sons of St. Sebastian discontinued their weekly conference until autumn. The last conference was held on Tuesday Evening, May 17th, and was highly instructive. The subject was the Canon of the Mass,—the Divine Liturgy. Mr. McPherson conducted the Conference.

It has been decided that during the next season a regular course of conferences will be held, with progressive subjects. The principal speakers will be men well qualified to ably handle the subjects. The conferences will be conducted on the same line as were those of the past season. That is, the speaker of the evening will deliver a short lecture, which will be followed by a general discussion of the subject. The dates, subjects, and names of speakers will be published from time to time in THE ARROW, and, as far as possible, will be complete. It is hardly necessary to add at this early day that all men will be most heartily welcomed at all or any of the conferences.

In our last number we recorded the death of one of our members, Mr. Turrell. Again we have been visited by the dread messenger and now record the death of Mr. W. Frank Sanford, on the 16th of May. Mr. Sanford was one of our charter members. He always took a lively interest in the Chapter and the work of the Brotherhood; and until overtaken by ill health was one of the most faithful and active members.


On the first page of "St. Andrew's Cross" for May, there is a word of advice to Brotherhood men, Priests and Chapters, upon practical Brotherhood work, and Brotherhood life.

Each word should be read by every man who has joined, or is thinking of joining the Brotherhood;—and the Priests in whose parishes Chapters exist would be greatly helped by these paragraphs. Would that we might all live up to the ideas here expressed. Then, indeed, would the Brotherhood of St. Andrew be strengthened, and each new member of a Chapter, no matter where, be an added sinew in the body which is striving so nobly for the spread of Christ's Kingdom.

THE ARROW:




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THE EDITOR: DAVID GRIFFIN

ENTERED AS SECOND-CLASS MATTER AT THE NEW YORK, N.Y. POST OFFICE OCT 20 1891

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

NEW YORK, JUNE, 1892.

WHITSUN-DAY.

The day upon which was fulfilled the promise of our Blessed Lord, and the perfecting of His earthly work, the outpouring of the Holy Ghost upon the Apostles, and through them upon His Holy Church, to abide with it forever. The day has always been kept with solemn services, and grateful devotion for the presence of the Holy Spirit.

In modern times, among the sects, there seems to be almost complete forgetfulness of the Personality of the Holy Spirit, and we hear men use the words, and speak of the Third Person of the Ever Blessed Trinity as if 'twere some vague essence or ether encompassing us; a shadowy something quite undefined, and whose office and work is indefinite. The last sentences of the Creeds are said, by many, in a perfunctory way; and yet they contain as complete declaration of His work, as the preceding parts are declarations of the nature and work of the Father and the Son.

He is the Lord and Giver of Life, and with the Father and the Son is to be worshipped and glorified.

He is the Guide of the Church, which is Holy and Catholic, He is the Medium by which we obtain forgiveness of sins. He is Holy. He is a Person of the Substance, Might, and Majesty of the Godhead, proceeding from the Father and the Son. That He is a Person, is clear in that He was sent by the Father and the Son. "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever." In all the work of the Church He is ever present; in Baptism, in Confirmation, in the Holy Eucharist, and by Him at last we shall obtain, through the Resurrection, eternal life. Let us remember, too, that our bodies are the temples of the Holy Ghost;—"Know ye not that your body is the temple of the Holy Ghost which is in you?"—Upon Whitsun-day, then, with our hearts dwelling upon the giving of the Holy Ghost, we shall "worship Him in Spirit and in Truth."

TRINITY SUNDAY.

The Church has now completed the great cycle of fasts and festivals in which she has followed the footsteps of her Lord along that path of His human life which he trod "for us men and our salvation."

Having, on Ascension Day, seen the heavens receive Him out of our sight, and, on that great day of Pentecost, beheld the fulfilment of His promise "I will send you the Comforter," she now bids us turn aside to contemplate for a short time the mystery of that Divine life which He came on earth to reveal. In the words of the Epistle for the day we may say "behold a door was opened in heaven." That mystery of the Life of God which to His chosen people had not been revealed or had been but faintly hinted at, is now, by the coming to earth of His Son and all that followed thereupon and by the descent of the Holy Ghost, expressly declared.

It is true that it still remains a mystery, and must ever so remain to us here on earth; nothing that can be said from any pulpit of the Church on this day can take from that mystery, can enable us "by searching to find out God." It remains for us but to accept the revelation, to cast ourselves before the throne with that heavenly choir, saying "Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come," and to pray, as the Church bids us do, that God would keep us ever steadfast in this faith.

It is not proposed here to attempt any explanation of this great doctrine, but it may not be uninteresting to point out that the existence of some such great mystery in the Life of God as the Trinity in Unity is much more in the line of what we should expect from the analogy of the natural world than the simple idea of Unity. Life is an ascending scale, like Jacob's ladder, one end of it resting on earth, but the top veiled in the clouds of heaven, from the lowest forms of organic life to the Creator and Ruler of the universe.

Ascending through the vegetable kingdom and passing into the animal kingdom we find a new kind of life added, and going on through the ever-ascending scale of animal existence we find continually increasing complexity, until at last we arrive at Man, the crown of God's works on earth.

But who shall say that the life of man is not mysterious? his complex life of body, soul and spirit is the greatest mystery of God's creation. There is, says Carlyle "an inscrutable venerable Mystery in the meanest tinker that sees with eyes."

Are we then to expect that the ascending complexity and mystery of life which we have seen through Nature's works, ends in Man, and that the Life of God Himself can present us with nothing more inexplicable than our own?

It is not reasonable to think so. Far more reasonable is it to suppose that the mystery of the

Life of God is as far beyond that of man's life as man's is beyond that of the lowest forms of animal life. And so, in harmony with this, Holy Scripture teaches and the Church proclaims on Trinity Sunday the mystery of the Divine Nature; that in the One Divine Essence exist Three Persons, Father, Son and Holy Ghost, Ever Three and Ever One.

We can go no further, we can know no more, until that day when we shall see, not as through a glass darkly, but face to face.

S. MACPHERSON,

ECCLESIASTICAL ART.

This has been called an age of electricity, of hurry, of business; men's minds are said to be too full of practical things to give attention to religion, and for Art, in any of her forms, they have no time. When she turns to inspired Scripture for her themes, the results have been called sentimentality, and, not infrequently, with much truth. Since the days of the old Italian fervent devotion to religion and the Church there has been little to command the respect of the student, in the ecclesiastical art of any country, and Protestantism has eliminated every desire for the adornment and decoration of the sacred walls of the house of God; but in the light of the true spirit of Christ's Church, these ideas are giving place, and we find the artists of the world seeking to express in line and form and color, the majesty of the Bible truths.

It is somewhat strange to have offered us, in the midst of the hurry, and business rush of American life, an exhibition of pictures such as that recently shown by the Society of American Artists, in which there was so much of vigorous, earnest, and in many cases, spiritual effort to express high and noble religious thought. There is no wish to give here a list or description of all the works bearing religious titles, but one's attention was so held by certain canvases that they must be mentioned.

Here was a "Virgin enthroned," so simple and pure, and of so lofty a type one needed no mental process to feel fully the perfect peace, the perfect purity of her who but awaits the salutation—"Hail thou that art highly favored, the Lord is with thee," to know that from her lips will fall in gentlest trust, her answer,— "Behold the handmaid of the Lord."

In "The Carpenter's Son" we look upon the daily life of Him, during that time when He went down with his parents and "was subject unto them." After all, it is only a roughly clad boy who looks out upon us, his surroundings the rude shop of the carpenter, but how the mind and personality pervade the scene, and the workings of that brain are mysterious and infinite. "The Holy Family" is a less modern treatment of the

familiar theme, but very beautiful in its expression of the home life of our Blessed Lord.

Is there not something significant and hopeful in the presence of this ability to deal with loftiest themes, just at a time when Architecture is about to tell the story of a people, a time, and the Church's growth, in the building of the Cathedral of St. John the Divine? Shall not our Art, also, find expression there, and the sacred writings be told in pictured forms with all the energy of our nineteenth century?

THE Feast of Corpus Christi was instituted for general observance in Europe, before Trinity Sunday was ordered to be observed on the Sunday next after Whitsun-Day. Their respective dates 1264 A. D. and 1334 A. D. In 1246 an office was composed in Liège for Diocesan use; in 1230 preparation had been begun for it,—one hundred years before Trinity Sunday was made obligatory, as above said.

There have from Apostolic times been special usages on Thursday in Holy week in honor of the Institution of the Eucharist. But the sacred memories of Christ's Passion in Holy week have precluded anything like Festal observances in commemoration of the Institution of the Blessed Sacrament.

The Thursdays in Easter-tide, Ascension-tide and Whitsun week are held as especially occupied, so that the Thursday after Trinity Sunday is the first free one. It is accounted as if Maunday Thursday were transferred.

In France, Corpus Christi is called Fête Dieu,—a beautiful name.

It is one of the Feasts in commemoration of a fact in Christ's life, and is considered one of the Feasts of our Blessed Lord.

ST. ALBAN was a pagan layman who sheltered in his house a Christian Priest, in the persecution of Diocletian, 304 A. D. Upon the arrival of the Roman soldiers, he threw the long cloak of the Priest over his own head and shoulders, and was led before the Governor of Verulam. Thereby having excited his anger, for the priest escaped, Alban was ordered to either sacrifice to the gods or suffer death. Scourging failed to change him. On the green hill where the famous stately abbey now stands, his head was cut off and fell amidst the beautiful flowers there growing.

The Feast used to be kept in England upon June XXII. The present date, June XVII, may be a misprint—not unlikely if we compare the numerals.

As touching, kneeling, crossing, holding up of hands, knocking upon the breast, and other gestures, they may be used or left, as every man's devotion serveth, without blame.—*From 1st Prayer Book of Ed. VI.*

"IF I SHOULD DIE TO-NIGHT."

If I should die to-night,
My friends would look upon my quiet face
Before they laid it in its resting place,
And deem that death had left it almost fair,
And laying snow-white flowers against my hair
Would smooth it down, with tearful tenderness,
And fold my hands with lingering caress—
Poor hands, so empty and so cold to-night.

If I should die to night,
My friends would call to mind with loving thought
Some kindly deed, the icy hands had wrought,
Some gentle word, the frozen lips had said,
Errands, on which the willing feet had sped;
The memory of my selfishness and pride,
My hasty words, would all be laid aside,
And so I should be loved, and mourned, to night.

If I should die to-night,
Even hearts estranged would turn once more to me,
Recalling other days remorsefully—
The eyes, which chid me, with averted glance
Would look upon me as of yore perchance
And soften in the old familiar way;
For who could war with dumb, unconscious clay?
So I might rest forgiven of all, to-night.

O friends! I pray to-night,
Keep not your kisses, for my dead cold brow;
The way is lonely, let me feel them now.
Think gently of me, I am travel worn,
My faltering feet are pierced with many a thorn,
Forgive, O hearts estranged, forgive, I plead;
When dreamless rest is mine, I shall not need
The tenderness for which I long, to-night.

—Selected.

SOMEWHERE.

How can I cease to pray for thee? Somewhere
In God's great universe thou art to-day
Can He not reach thee with His tender care?
Can He not hear me when for thee I pray?
What matters it to Him who holds within
The hollow of His hand all worlds, all space
That thou hast done with earthly pain and sin?
Somewhere within His ken thou hast a place;
Somewhere thou livest and hast need of Him;
Somewhere thy soul sees higher heights to climb,
And somewhere still there may be valleys dim
That thou must pass to reach the hills sublime,
Then all the more because thou canst not hear
Poor human words of blessing, will I pray,
O, true brave heart! God bless thee wheresoe'er
In His great universe thou art to-day.

From Church Eclectic for Aug. 1889.

NOTES AND QUERIES.

"Is it necessary to salvation to have a perfectly clear understanding of the meaning of the Church's Creeds?"

PERPLEXED

We cannot answer this question better than by the following quotation from a lecture by Canon McColl, of Ripon Cathedral, Eng. He writes:

"But is belief in the creed of Christendom necessary to salvation? Yes and no. The answer to that question depends upon what is meant by 'necessary to salvation.' Is it, for example, necessary to eternal salvation that everybody in the Christian Church who hears the Athanasian Creed said, and who takes part in saying it, should have a clear intellectual apprehension of the words he hears or says? Certainly not. Very few people have a clear intellectual apprehension of any of the creeds. . . . The essence of right faith is a right direction of the will. Where the will is directed aright God makes allowance for any intellectual error; if the error is not *wilful* He does not hold us accountable for it. Now, no mortal man can have a perfectly clear and complete apprehension of Almighty God. His

existence and attributes are truths too vast and complex for any human mind to apprehend adequately, or any human language to express completely and accurately; and therefore all our creeds, all our prayers, all our discourses are at best nothing more than approximations to what we believe to be the truth. But in so far as we direct our thoughts aright, in so far as we do our best to have right notions of Almighty God, in so far as we make the best use of the opportunities which He has placed within our reach, and we ourselves do not place any barrier in the way of believing and holding the truth, then God accepts the will for the deed. Let me refer you to Our Lord's own words—"If any man hath the will to do the will of God, he shall know the doctrine whether it be of God."—That is to say, that the essence of a right faith consists in a willing mind; where that is present God holds no man responsible for an error of genuine ignorance."

"Is there any intimation in the Old Testament of the mystery of the Blessed Trinity?"

INQUIRER.

It has often been remarked that the use of the word "Elohim" in the book of Genesis, as a name for God, a plural noun, joined to a singular verb, is a hint of personal distinctions in the Being of God; in other words, of the doctrine of the Trinity. It may be said that this is a somewhat slight peg on which to hang such a large conclusion, but when we remember that the Unity of God was the prominent idea of the Mosaic dispensation, in opposition to the polytheism of the surrounding nations, the point is not unimportant, as no word would be likely to be used which could even apparently militate against the idea of God's oneness, unless there was a weighty reason for it.

Among other faint foreshadowings of this mystery in the Old Testament Canon Liddon* points out the priestly blessing in Numbers vi., 23-26, in which the Divine Name is to be thrice pronounced, and the frequent appearances and references to the "Angel of the Lord," who is sometimes spoken of as "The Lord," and certainly seems to be more than a created being. He adds; "Whether this was actually the Word or Son, or whether God made an angel the perfect exponent of His Thought and Will, they point to and suggest a Personal unveiling of God before the eyes of His creatures, a kind of anticipation of, and training for the Incarnation."

THE SACRAMENTAL LIFE.

What is this Spiritual Life? It is the union within each man of the Divine life with the human. That union began in the God-Man, and is imparted to each of us through Baptism. That is to say, Almighty God, having in the Incarnation imparted the Divine nature to the human, so that the two should be one in the Person of Christ, extends the process by which the Divine nature is incarnated by planting a germ of that Christ-nature in each other human soul at Baptism, so that Christ becomes "one flesh," not only in an abstract sense with all mankind, but concretely with each human being to whom at first He gave His nature in germ, and then afterwards feeds it with His Body and Blood. Thus His Body natural grows out and becomes His Body mys-

*Bampton Lectures on the Divinity of Christ.

tical, the Church. This germ, entering into the soul and becoming one with it, becomes its divine and supernatural life.—*From Ewer's "Romanism, Protestantism and Catholicism."*

Belief in the organic unity of Scripture is not fatal to a recognition of differences between its several portions. . . . The unlikeness which subsists between the head and the lower limbs of an animal is not fatal to their common share in its nervous system and in the circulation of its blood. Nay, more, this oneness of Scripture is a truth compatible with the existence within its compass of different measures and levels of Revelation. . . . Novatian compares the unfolding of the mind of God in Revelation to the gradual breaking of the dawn attempered, as it is, to the human eye, which, after long hours of darkness, could not endure a sudden outflash of noon-day sunlight.—*Canon Liddon.*

Do we thirst for God? As the days and months and years pass, do we ever look out and beyond ourselves upon that vast ocean of Uncreated Life which encircles us, which penetrates our inmost selves? Do we ever think steadily, so as to dwell with a real intellectual interest, upon Him who is the first and highest of Truths, to whose free bounty we ourselves owe the gift of existence, and to whom we must one day account for our use of it? Do we ever sincerely desire to love Him, and to live for Him, or are we hurrying along our solitary path, from one vanishing shape towards another, while we neglect the Alone Unchangeable? Be sure that if we will, in God revealed in Christ, the soul may slake the thirst of Ages; and the dreariest, and darkest and most restless existence may find illumination and peace. "This God is our God forever and ever. He will be our Guide even unto death," and beyond it. To each of us now this, if we will; if we will, He will be forever to each the Eternal Truth, wherein thought can never find its limit; the

Uncreated Beauty, "Most Ancient but always Fair" whereof affection can never tire; the Perfect Rule, existing eternally in the Life of the Necessary Moral Being, whereunto each created will may perpetually confirm itself, yet never exhaust its task.

Without this Awful and Blessed Being man has no adequate object, even during these days of his brief earthly existence; his thought, his affection, his purpose spring up, and are exercised only that they may presently waste and die. With God the human soul not merely interprets the secret of the universe, it comprehends and is at peace with itself. In God is the satisfaction of its thirst,—He is the Object of Religion.

Canon Liddon.

PHYSICALLY the African hews out a god to suit him and then falls down and worships it; intellectually the Theosophist does the same.—*N. Y. World.*

There is this difference between the Christian doctrine of the Fall and that of Greeks and Romans. The latter placed their Golden Age in the past, and made man gradually deteriorate, and held out no hope of renovation for the future; whereas the Christian believes that the Fall is a thing of the past, out of which mankind is being gradually recovered, with perfection in full view on the horizon.—*Baring Gould.*

Man is a house divided against itself. He is a beautiful instrument whose strings are in discord; a chime

"Of sweet bells jangled out of tune;"

a city wrecked by an earthquake. Then comes the Incarnation. He is provided with the Conciliator, with One whose note is so clear and true, that he can raise the pitch of all his strings by that, and thus restore the lost music of the world.—*Baring Gould.*

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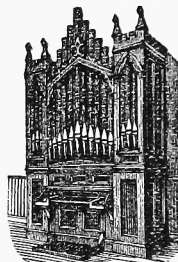
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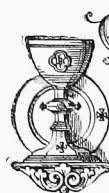
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