

# THE

ISSUED  MONTHLY



# ARROW

BY THE SONS OF  SAINT SEBASTIAN

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THE activity that has prevailed for some time past in church building in our own communion in this city is very remarkable. On all sides large and costly churches are being reared, in many cases side by side with parish buildings, equipped with every convenience and appliance for carrying on the multiform work of a city parish. St. Andrew's, Harlem, the Church of Zion and St. Timothy and the new St. Agnes' Chapel of Trinity Parish will occur to every one's mind as examples, while a fine new church is at present in course of erection by the parish of the Nativity.

FROM other parts of the country similar reports come to us; everywhere the growing strength and vigor of the Church is showing itself in the beautiful temples rising all over our land to the glory of God. Among out-of-town churches, we may mention that of St. Peter, Morristown, N. J., consecrated on Easter Day, and which is probably unexcelled in this country for dignity, massiveness, and in fact, every quality which should distinguish the house of God; it is well worth a visit.

SUCH things tend to inspire us with hopeful views of the future. If it be true that at no time has infidelity been more widespread and attacks upon the very basal truths of religion been more bold and open, it is likewise true that at no time have there been more signs of abounding life and energy in the Church, not merely in the direction of church building, but in wisely directed works of charity and mercy, and in the Church's own peculiar sphere of reaching after the souls of men, of going out, like her Master, to seek and to save that which was lost. It is true that very much remains to be done, "there remaineth yet very much land to be possessed," which cannot be done by sitting down and contemplating our beautiful edifices, but the Church shows she is alive to the gravity of the situation and is bravely trying to grapple with it.

MEN are accustomed to think and to speak of times past as ages of unquestioning faith, and to take it for granted that such a state of things as the present has never been paralleled in the history of the Church. This is a mistake. Many

of the beautiful theories advanced with so much confidence, even in so called Christian pulpits, as the peculiar products of this enlightened age, are merely exploded heresies which "had their day and ceased to be" long ago. The Arianism of the 4th century is being tricked out and made to pass muster as a child of the 19th, but the student of the Church's history can recognize it in its new trappings.

WE have read of an English bishop, who, on getting into his carriage one day, was reproached by a woman standing by for living in such luxury as to ride about in a carriage, while the apostles, one of whose successors he claimed to be, went on foot and lived in the utmost poverty. "What would St. Paul say if he should come back and see this?" exclaimed the woman. "My good woman," replied the bishop, "St. Paul would undoubtedly say he was very glad the times were so changed."

WE think the bishop's answer would apply to other things as well, for instance to the manner of conducting public worship. Much has been said of the "simplicity" of the worship of the primitive Church, which imaginary simplicity has been contrasted with the ornate ritual of the Church of later times, much to the disadvantage of the latter. On this head Blunt in his Annotated Book of Common Prayer says: "It is sufficient here to say that the early Christians appear to have had no thought of what is called 'simplicity' in Divine Worship, their liturgies exhibiting a complicated structure, much ceremony and an elaborate symbolism."

SUCH being the testimony of the primitive liturgies as to the worship of the early Christians, the advocates of "simplicity" are reduced to the conclusion that their ideal state of things existed in the Church prior to the appearance of these liturgies. Considering the early date of the first of the liturgies, the primitive Christians, according to this supposition, must have very soon fallen from grace. But it is a mere supposition, and one without warrant. The apostles had been accustomed to a ritual worship, that of the temple, one of the most gorgeous the world has seen, and

which in all its details was commanded by God Himself. It was also that which Our Lord attended during His earthly life. Not only was there nothing in Our Lord's teachings to lead His followers to suppose that they must entirely revolutionize their ideas as to how God was to be approached in worship, but when St. John in the lonely isle of Patmos is granted a glimpse of the worship of the heavenly host, it is a glorious ritual worship he sees and hears,—an altar and incense, hosts of white robed worshippers and majestic anthems of praise. If the worship of apostolic times was "simple" (that is bare) it was simply because the church was poor and persecuted, and had not the wherewithal to honor God in the worship of His sanctuary, as she has ever delighted to do. This, we doubt not, is another case in which the apostles would be glad to find the times changed.

THE commemoration of the Saints and of the faithful departed in the Mass, as given in the first prayer-book of Edward VI., is very beautiful. It occurs in the prayer for the whole state of Christ's Church (not militant only) which, in that book, leads right on without a break into the Prayer of Consecration. It is as follows :

"And here we do give unto Thee most high praise and hearty thanks for the wonderful grace and virtue declared in all Thy Saints from the beginning of the world; and chiefly in the glorious and most blessed Virgin Mary, Mother of Thy Son, Jesu Christ, our Lord and God, and in Thy holy Patriarchs, Prophets, Apostles and Martyrs, whose examples, O Lord, and steadfastness in Thy Faith and keeping Thy Holy Commandments, grant us to follow. We commend unto Thy mercy, O Lord, all other Thy servants, which are departed hence from us with the sign of faith and now do rest in the sleep of peace; grant unto them, we beseech Thee, Thy mercy and everlasting peace; and that, at the day of the general resurrection, we and all they which be of the Mystical Body of Thy Son, may altogether be set on His right hand and hear that His most joyful voice : Come unto me, O ye that be blessed of my Father, and possess the kingdom which is prepared for you from the beginning of the world. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate."

It is surely not too much to hope that some day this beautiful prayer, or one of similar character may be restored to its rightful place in the liturgy.

NOTHING strikes us as being more silly than the popular cry of "persecution" and "heresy hunting" which is raised when a man is brought to task for teachings directly contrary to and subversive of the doctrines he has solemnly sworn and bound himself to teach. Generally speaking,

the secular press is very ready to join in the hue and cry, but now and again there are exceptions. One of these we came across the other day in the pages of one of our leading metropolitan journals, which, in commenting on the attitude of one of the prominent apostles of the "new theology," who had come down very hard on the "traditionalists," as he called them, says : "But what does Dr. A.— wish? Is it freedom for a Baptist to be a Pædobaptist, for an Episcopalian to be a Unitarian, for a Presbyterian to be a Roman Catholic, for an Universalist to be a Methodist, and for a Christian minister to be an infidel? This would be a happy family indeed. But there is no real difficulty in the case. A minister can be anything he likes, if only he will be what he professes to be. If he is really a Unitarian, no one will take exception to his views if he goes into the Unitarian Church," etc.

THIS is what we may call the commonsense view of the matter. The cry of "persecution" may catch the ears of the groundlings, but will not deceive any thoughtful person. The remedy is so exceedingly simple: if a man finds himself out of agreement with the belief of the religious body to which he belongs, there is no compulsion whatever upon him to remain there. We suspect that those who are outside the pale of the Christian Church, and frankly confess themselves to be agnostics, have very little respect for the reverend gentlemen who are laboring so hard to prove that Christianity means something so entirely different from what any one had previously supposed. One is struck in reading the life of Carlyle with the almost contempt which he now and again expresses for those within the Church who posed as leaders of "broad" and "liberal" ideas. This is not surprising; to one like Carlyle engaged in the demolition of shams it could not fail to be a grief to see men using day by day forms of words from which, to them, the life had departed, and into which they were busily engaged trying to read a meaning which never belonged to them.

In every land and in every age there have been altars to the Known or Unknown God. It is now agreed as a mere question of anthropology that the universal language of the human soul has always been "I perish with hunger." This is what fits it for Christ. There is a grandeur in this cry from the depths which makes its very unhappiness sublime.—*Professor Drummond's "Natural Law in the Spiritual World."*

THE situation that has not its Duty, its Ideal, was never yet occupied by man. Yes, here, in this poor, miserable, hampered, despicable Actual, wherein thou even now standest, here or nowhere is thy Ideal; work it out therefrom; and working, believe, life, be free.—*Carlyle.*



# 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.

*Confessions*—By appointment during July and August.

*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 12 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 the altar of the Church, from 10 a. m. to 12 m.

## CALENDAR FOR JULY.

1	Fr.	Abstinence.
2	Sa.	Visitation of B. V. Mary. O. V. B. V. M., Mass, 8 a. m.
3	S.	Third Sunday after Trinity.
4	Mo.	Trans. St. Martin, Bp. C. Burial Guild, Mass, 8 a. m.
5	Tu.	
6	We.	
7	Th.	
8	Fr.	Abstinence.
9	Sa.	
10	S.	Fourth Sunday after Trinity.
11	Mo.	
12	Tu.	
13	We.	
14	Th.	
15	Fr.	Trans. St. Swithun, Bp. Abstinence.
16	Sa.	
17	S.	Fifth Sunday after Trinity.
18	Mo.	
19	Tu.	
20	We.	St. Margaret, V. M.
21	Th.	C. B. S. Ward, Mass, 8 a. m.
22	Fr.	St. Mary Magdalene. Abstinence.
23	Sa.	
24	S.	Sixth Sunday after Trinity.
25	Mo.	St. James, Ap.
26	Tu.	St. Anne.
27	We.	
28	Th.	
29	Fr.	Abstinence.
30	Sa.	Bona Mors, Mass, 7 a. m.
31	S.	Seventh Sunday after Trinity.

## THE PARISH

THE Sunday School of this Parish closed for the season on Sunday, May 29. The regular exercises were put aside for a special service with awards of prizes and rewards to pupils, teachers and officers. Fr. Brown spoke to the School in his usual forcible manner, and was especially kind in thanking every one connected with the work; congratulating the officers upon the system, discipline and development of the School under the new control, which dates from January 17, '92, at which time there were eighty-three pupils upon the roll; at present the School numbers one hundred and thirty seven. The Superintendent expressed his most grateful thanks for the co operation of officers and teachers, and for the general good attendance of scholars, making an earnest appeal for the School in the coming season's work.

PRIZES were given to the five best scholars in School; attendance, lessons and behavior being the guides as to merit. Prizes to the best scholar in each class, being eighteen in number. Three prizes were awarded by Fr. Brown. Rewards to each child in the School, these being appropriate books, and to teachers and officers books were also given.

It is hardly the time to urge the serious consideration of the School's work in its next session, but the Superintendent does feel that his work

should be in the minds and hearts of our parishioners, and that they take such interest in the work as shall insure to him and his helpers the earnest assistance and prayers of the Parish.

THE Summer Home has been opened at Barrytown for our mothers, working girls and children, under very favorable circumstances. During July and August they should have not only the benefit of health and rest, but also much enjoyment.

To all who have contributed to the fund for the support of the Summer Home we return our sincere thanks, together with the pleasant information that the amount needed has been subscribed. As usual, when appeals are made, parishioners and friends have promptly and liberally responded.

FURTHER contributions will be welcome, and we would suggest how beneficial will be games for out-of-door play in clear weather and in-door play during rainy weather.

THE Reverend Father William Sharp, Jr., is now with us as one of our Assistant Priests. We welcome him to his work and bespeak a hearty greeting and co-operation of our fellow parishioners and Sons of St. Sebastian.

DURING July and August, one of the clergy will be in the sacristy daily from 10 a. m. to 12 m. Calls for business, visitations of the sick, baptisms, funerals, confessions, etc., should be made at the church during these hours. The church will be open for private prayer daily from 7:30 a. m. to 12 m. We hope that the many who come for this purpose will remember this change in the hours.

SATURDAY, July 2, is the Feast of the Visitation of the B. V. Mary, a feast instituted in commemoration of the visit of Our Lady to her cousin Elizabeth, as recorded in St. Luke 1, 39-55. In this Parish it is the Anniversary of the Parish Sisterhood, the Order of the Visitation of the B. V. M., who have been doing, and will we doubt not continue to do, much good work. There is an Annual Communion for the Associates on that day at 8 a. m.

## THOUGHTS FROM THOMAS À KEMPIS.

We are all frail, but do thou esteem none more frail than thyself.

Occasions do not make a man frail, but they show what he is.

God weigheth more with how much love a man worketh than how much he doeth.

If thou canst not make thyself such an one as thou wouldst, how canst thou expect to have another in all things to thy liking? We would willingly have others perfect, and yet we amend not our own faults.

O, that we had spent but one day in this world thoroughly well!

No man doth speak safely but he that is glad to hold his peace; no man doth safely rule but he that hath learned gladly to obey.

Truly at the day of judgment we shall not be examined as to what we have read, but as to what we have done; not as to how well we have spoken, but as to how religiously we have lived.

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**NOTED DANGER REEDEDITOR**

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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  
O ISRAEL IN WHOM I WILL BE GLORIFIED. [ ]

NEW YORK. JULY, 1892.

## RELIGION AND MORALITY.

A well known religious critic of our own time\* has given us a definition of religion, which, for conciseness and brevity, is, we should say, unsurpassed. "Religion," he says, "is morality touched with emotion." With the correctness of this definition we have not now to do, but, leaving that aside, the question naturally presents itself, What is to be the source of that emotion, which, when applied to morality, is to convert it into religion? Mr. Arnold, our critic, is one of that class who have striven hard to show how it is possible to retain the moral beauty and elevation of Christianity, while rejecting the beliefs which have produced them, in other words, to retain the flowers and fruit of the plant, while cutting its root. He is (as who can fail to be?) much struck with the high spiritual tone of the religion of the Old Testament, and still more of the New, as compared with the most elevated moral utterances of the philosophers of Greece and Rome. In order to illustrate this difference he gives us a series of examples which we cannot do better than quote here.

"By the dispensation of Providence to mankind" says Quintilian, 'goodness gives men most satisfaction.' That is morality. 'The path of the just is as the shining light, which shineth more and more unto the perfect day.' That is morality touched with emotion, or religion. 'Hold off from sensuality,' says Cicero; 'for, if you have given yourself up to it, you will find yourself unable to think of anything else.' That is morality. 'Blessed are the pure in heart,' says Jesus Christ; 'for they shall see God.' That is religion. 'We all want to live honestly, but cannot,' says the Greek maxim-maker. That is morality. 'O, wretched man that I am, who shall deliver me from the body of this death!' says St. Paul. That is religion. 'Would thou wert of as good conversation in deed as in word,' is morality. 'Not every one that saith unto me, Lord, Lord, shall

enter into the kingdom of Heaven, but he that doeth the will of my Father, which is in Heaven,' is religion. 'Live as you were meant to live,' is morality. 'Lay hold on eternal life!' is religion."

These examples are very well chosen, the idea in the former of each group corresponding to that in the latter, which, however, shows an emotion, a feeling of need, a deep sense of sin, which are wanting to the former. Here, then, we come back to our question, Whence proceeds this emotion which has elevated morality into religion? Mr. Arnold labors hard to account for this phenomenon on natural grounds as he has rejected the idea of a revelation. For the Christian idea of God he gives us a "stream of tendency," a vague impersonal influence, a "something, not ourselves, that makes for righteousness." This does not seem very inspiring, nor likely to be productive of emotion, yet our writer maintains that the children of Israel themselves had no other idea of God than this, and that our belief to the contrary is merely due to the highly figurative language in which the Hebrew writers clothed their ideas and from their tendency to personification. One cannot help asking, Was it then a "stream of tendency" the Psalmist was longing after when he cries out, "As the hart desireth the water-brooks, so longeth my soul after Thee, O God;" or was it some vague force or influence he had in view when he says, "The Lord is my Shepherd; I shall lack nothing"? But instances of this kind without number will suggest themselves to every one, which effectually dispose of this extraordinary theory.

The Christian, when asked to explain this difference which separates the religion of the Bible from every other, replies that it springs from that special revelation of Himself which God gave, first to His chosen people, but above all in the crowning revelation of the Incarnation, when "The Word became flesh, and dwelt among us."

The revelation of God in nature, and even His revelation in the moral law in the hearts of man, are alike incapable of calling forth the "emotion" which can raise morality to the plane of religion. Man cannot find the satisfaction of his aspirations there; his heart is not warmed by the idea of a Power, a Force; he yearns after a Person. He craves the unveiling of a Personal Will, of a Being who loves him, who asks his love; "show us the Father and it sufficeth us," is the human cry. Is there then no answer to this? has this craving been implanted in the human breast to be for ever unsatisfied? In reply comes that voice down the centuries, which will for ever thrill in the hearts of men, "He that hath seen Me, hath seen the Father." Here then, and only here, man finds his deepest longings satisfied; in the Incarnation of the Son of God his highest aspirations find their complete fulfilment, for in Jesus Christ God not only makes Himself known to us, but

\* Matthew Arnold in "Literature and Dogma."



through Him makes us partakers of His very Life. Here is the secret which our critic and others like him are so vainly trying to find elsewhere; it is comprised in the word Love, love for Him who "first loved us and gave Himself for us."

### CHRISTIANS AND CHRISTIANS.

A comparison is often made between the Christianity of the intellect and the Christianity of the heart, the former being the acceptance of, and belief in, certain doctrines especially in regard to the Person and work of Christ, and the latter the acceptance of His moral teachings and the carrying out of these in practical life. There exist many people at the present day who believe that these two can be separated, that is, that they can retain the ethical part of Christianity while rejecting its supernatural element and regarding its Founder simply as the ideal Man and as the greatest of moral teachers.

This class of persons is especially appealed to in an article entitled "Amateur Christianity," by W. H. Mallock, in the (English) *Fortnightly Review*. In regard to the proposed divorce of the Christianity of the heart from the Christianity of the intellect he says, "This would be the Christianity of the heart turned upside down, and resting on a new foundation. Originally the foundation was Christ; now it is ourselves. Originally certain precepts were revered because Christ enjoined them. In the present case Christ is revered because He enjoined certain things. We approve of the injunctions, and therefore approve of Christ. In other words, our own moral or our own spiritual judgment is the ultimate sanction of our religion. The so-called Christianity of such persons as Mrs. Humphry Ward is an assertion not of Christ, but of themselves, because their exaltation of Christ as a teacher is due solely to the fact of His embodying the teaching they prefer. . . . Christianity, with a non-miraculous Christ, is merely a form of opinion, of feeling, or of prejudice, which is no doubt honest, even to the degree of fanaticism, but which is due entirely to peculiar and transitory circumstances; which has no abiding foundation in science, logic or history, and which, though retaining at present the semblance of many Christian features, retains them only like shapes taken by a cloud, and doomed to be lost or metamorphosed in the inevitable restlessness of the air."

Not less forcible is his language in regard to such persons continuing to claim the name of "Christian." He says, "A Christian has meant for eighteen hundred years a man distinguished, amongst other things, by a belief that Christ is God. . . . To apply it to one who simply reveres Christ is a distinct spiritual fraud. . . . In the interests of honesty let them drop the name of Christ. What they recommend they recommend on their own authority, not His. If

He has any authority at all, He can, according to their principles, only have it in virtue of their recommendation. It surely is not too much to ask of them, since they declare Him to be merely a man, not any longer to appeal to Him as if He were God, and attempt to force their doctrines on grounds which they themselves repudiate."

The above contains matter very suitable for our time, when the name of Christian has in the mouths of many almost ceased to have any distinctive meaning. We have been getting accustomed to hearing Unitarians spoken of as Christians; it now appears that we have to include Mormons also under that title. This latest abuse of the name was made by President Eliot of Harvard in a very complimentary speech he addressed to the Latter Day Saints in their tabernacle in Salt Lake City, in which he referred feelingly to the "persecutions" they had suffered and spoke of them as a "Christian Church." Surely we have about reached the bottom now.

### THE FRIDAY FAST.

Now that the Lenten days are long past we fear that many people forget that the Church has other days of abstinence besides these. The days were when many people seemed to regard the table of Days of Fasting and Abstinence as a kind of curious survival of a former time which had little or nothing to do with our day, and at the same time very little was said from the pulpit on the subject.

Now, happily, this is changed, and there is a very general enforcement from our pulpits and in the columns of our Church papers of the duty of fasting as well as prayer. We fear however that there is considerable laxity in regard to the observance of the Church's weekly fast on Friday, which is no less binding on all loyal sons and daughters of the Church. "All the Fridays in the year except Christmas Day"—so runs the Church's precept. The observance of Friday as the weekly commemoration of Our Lord's crucifixion is no less binding than the observance of Sunday as the commemoration of his resurrection; they are both appointed by the Church, the one no less than the other. If it is impossible for us to attend any of the Church's services on that day, at least let us make some little difference in our life, deny ourselves something to remind us how much was given up for us, and, in particular, abstain from entertainments of any kind, which are quite inconsistent with the due observance of the day.

I had rather *feel* compunction than know the definition thereof.

What will it avail thee to be engaged in profound reasonings concerning the Trinity, if thou be void of humility, and art thereby displeasing to the Trinity?

The more thou knowest, and the better thou understandest, the more strictly shalt thou be judged, unless thy life be also the more holy.

## REST.

When God at first made man,  
 Having a glass of blessings standing by,  
 "Let us," said he, "pour on him all we can;  
 Let the world's riches, which dispersed lie,  
 Contract into a span."

So strength first made a way;  
 Then beauty flowed; then wisdom, honor, pleasure:  
 When almost all was out, God made a stay,  
 Perceiving that, alone of all His treasure,  
 Rest in the bottom lay.

"For if I should," said He,  
 "Bestow this jewel also on my creature,  
 He would adore my gifts instead of me,  
 And rest in nature, not the God of nature,  
 So both should losers be."

Yet let him keep the rest,  
 But keep them with repining restlessness;  
 Let him be rich and weary; that, at last,  
 If goodness lead him not, yet weariness  
 May toss him on my breast."

—GEORGE HERBERT.

## NOTES AND QUERIES.

*Why is it that in some of the Church's offices the Lord's Prayer ends with "Deliver us from evil," while in others it proceeds "For Thine is the kingdom," etc.?*

IGNOTUS.

The Lord's Prayer is recited in the offices of the Church either as an act of penitence or as an act of praise, which is indicated by the omission or addition of the doxology, as the closing part of this prayer is called. Thus, in Morning and Evening Prayer, the Lord's Prayer follows the General Confession and Absolution, which is the penitential part of the service, and ushers in the part more especially devoted to praise, being followed by the versicles and responses which precede the saying or singing of the Psalms. In the Eucharistic office the same distinction is made. The Priest says the Lord's Prayer alone at the opening of the office as an act of preparation, when of course the doxology is omitted. After the Communion the Lord's Prayer is said or sung aloud by priest and people, with the doxology, because it is here an act of thanksgiving. Because the Litany is a penitential office the doxology is omitted; so, in other parts of the prayer book, the same distinction is made. If we enter upon an act of penitence the Lord's Prayer ends at "Deliver us from evil;" if we enter upon an act of praise the doxology is always added.

*Why is it that Holy Baptism, alone of all the Church's sacraments can be administered by a layman in case of necessity? Would the sacrament be valid if administered by a person living in schism or heresy?*

ALPHA.

Because Baptism is Christ's own appointed means of entrance into His Kingdom, the Church has wisely placed this sacrament of regeneration as far as possible within the reach of all in order that no one may die unbaptized. In case of necessity, when a bishop, priest or deacon cannot be found, a layman is permitted to baptize. There is no reason for the children of Christian parents to die unbaptized. If a deacon is permitted to baptize there is nothing in the act which would forbid a layman to do the same in case of necessity. Baptism is validly administered by a person

living in schism or heresy, provided he has received valid baptism himself.

*What reason or reasons can be given for administering the Sacrament of Baptism at other times in the Church than at the times prescribed by the present Rubrics?*

EMERGENCY.

It will best be seen that the American Rubrics for Public Baptism may have implied exceptions by comparing them with the present and preceding English Rubrics.

The American Rubrics are, "The People are to be admonished, that it is *most convenient* that Baptism should not be administered but upon Sundays and other Holy Days or Prayer Days. Nevertheless (if necessity so requires) Baptism may be administered upon any other day." "The People with the Children, must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer."

When any such Persons as are of riper years "shall be found fit then the Godfathers and Godmothers (the People being assembled upon the Sunday, Holy Day or Prayer Day appointed) shall be ready to present them at the Font immediately after the second Lesson, either at Morning or Evening Prayer."

The present English Rubric has these words, in the Office for Infants, which have been omitted from the American, after naming Sundays and Holy Days, "When the most number of people come together; as well for that the congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church; as also because in the Baptism of Infants every Man present may be put in remembrance of his own profession made to God in his Baptism."

In Edward VI.'s First Book, 1549, the Rubric begins, "It appeareth by ancient writers, that the Sacrament of Baptism in the old time was not commonly ministered but at two times in the year; at which times it was openly ministered in the presence of all the congregation: which custom (now being grown out of use,) although it cannot for many considerations be well restored again, yet it is thought good to follow the same as conveniently may be, wherefore people are to be admonished, that it is most convenient that Baptism should not be ministered but upon Sundays," etc. . . . "Nevertheless (if necessity so require) children ought at all times to be baptized either at the church or else at home."

Inasmuch as Baptism is one of the Sacraments ordained by Christ in His Church, as generally necessary to salvation (see Gospel according to St. John, Chapter III., and the Church Catechism), and as the spirit and mind of the Anglican Communion are shown in the above Rubrics, there must be some mode of meeting cases of necessity—when children and adults are neither dying—so as to require Baptism in Private at home, or are unable to be present in the church at the hour of Public Prayer, or are in parishes where the clergy do not say Public Prayers daily or at all during the week.

In our large cities, where poor people work during the hours generally appointed for Public Prayers, it becomes a question whether their children are to be baptized at all, if the Rubrics of the American Church are to be narrowly and unhistorically construed. The same is true for adults.



Hence, in mercy, some of our clergy administer Baptism *at any time* that candidates can reach the church. Our missionary bishops and priests exercise the same charity, and have to, as they pass from station to station.

To have made such Rubrical changes or restorations as should meet these cases, would have been a practical part of the Revision of the Prayer Book and relieved our energetic clergy from the suggestion that they were unmindful of the importance of Rubrics. Persons "*ought at all times to be baptized.*"

#### SOME NOTES ON THE JULY KALENDAR.

15th. S. SWITHUN, Bp.—S. Swithun was an English Saint, Bishop of Winchester, in the ninth century, and was noted for his good works, especially in reforming abuses in the Church, his piety and humility. In connection with S. Swithun's Day a belief prevailed for long in England, and still lingers, that if it rain on S. Swithun's Day, it will be wet weather for the next forty days. This is said to have been given rise to by a tremendous rain storm which occurred on that day in the year A. D. 971, on which day it had been arranged to transfer the body of S. Swithun (who had been buried outside his cathedral) to the interior of the church, where a magnificent shrine had been prepared for it. The rain continuing, with more or less intermission, for the time mentioned after that day, it was thought to mark the Divine displeasure with the proposed removal, inasmuch as the saint in his humility had expressly desired to be buried outside the church, where the feet of passers-by might tread on his grave and the rain of heaven water it. A similar idea prevailed in France in regard to the feast day of a French saint (S. Médard, June 8th), hence it is thought to be a survival from pa-

gan times when some day about that period of the year was held to have a kind of prophetic character in regard to the weather to follow.

22d. S. MARY MAGDALENE.—This day appeared as one of the greater holidays in the first Prayer Book of Edward VI., a Collect, Epistle and Gospel being appointed for it. In the revision of 1552 it disappeared altogether, and was afterwards restored only as one of the minor holidays. The Magdalene has always been identified with the woman who, at the feast of Simon, the Pharisee, washed the feet of Our Lord with her tears and wiped them with the hairs of her head. This affecting incident has in all ages taken a strong hold upon the hearts of Christians, being both an instance of Our Lord's method of dealing with sinners and an example of true penitence and restoration to the favor of God of one who had departed very far from Him.

25th. ST. JAMES, Ap.—This is James the brother of John, one of the Twelve, commonly called "S. James the Great" to distinguish him from the other James who is called the "brother" (*i. e.*, kinsman) of Our Lord and was the first Bishop of Jerusalem. S. James "the Great" was the first of the apostles who suffered martyrdom, being put to death by Herod Agrippa, as related in the Acts of the Apostles. S. James the Great is the patron saint of Spain, his remains being supposed to be preserved at Compostella in that country, where a magnificent shrine was built over them.

26th. S. ANNE, Mother of B. V. M.—Nothing is recorded in Holy Scripture regarding S. Anne, but she is mentioned very early in Christian times, and is frequently represented in the Catacombs at Rome, with her name beneath the figure. S. Anne is much honored in the Eastern Church, having three days in the year on which she is commemorated.



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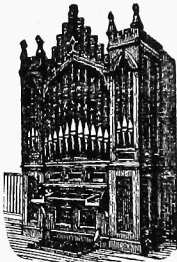
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