



THE

ISSUED  MONTHLY



ARROW

BY THE SONS OF  SAINT SEBASTIAN

VOL. II., No. 16.

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EXCEPTION has been taken to a paragraph in last month's ARROW relative to the employment of female singers in the services of the Church, the impression seeming to have been given that the ARROW deprecated the use of women's voices in church choirs. This is not so; on the contrary, we believe that a great deal more zeal than discretion has been shown in many quarters in the abolition of mixed choirs and the substitution of "boy choirs" in their place, and that even when well-trained choirs of the latter kind can be secured, the addition of a few female voices is often desirable. What was deprecated was the practice of vesting such female singers in the vestments of male choristers, a practice unheard of until within the last few years, and one equally objectionable from the point of view of loyalty to Church traditions and of good taste.

THERE has been a gratifying increase, though not so great as we could wish, both in this city and elsewhere, in the number of churches which have a High Celebration of the Holy Eucharist, as the principal service of Sunday. The extraordinary combination of Morning Prayer, Litany, and what is commonly termed the "Ante-Communion" service,—“dry mass,” as it has been called—still prevails in many quarters, but is a service which, we feel sure, must become more and more unsatisfying with the spread of truer ideas of worship and more extended knowledge of liturgics. It is true that in some churches the entire three services, Matins, Litany and Mass, are said, or sung, without a break, a heroic measure which does credit to the powers of endurance of the clergy and choirs of the churches where it prevails, but which, we should judge, is beyond the capabilities of an ordinary congregation.

WE notice that recently a sermon was delivered by a minister of a prominent Protestant church in this city, entitled, "The Failure of Protestantism," a title which will call to mind the lectures on the same subject delivered by the lamented Dr. Ewer some years ago, and for which he was vigorously assailed. The opinion seems to be spreading, however, since we now have the acknowledgment of the fact from one of whose Protestantism there can be no doubt. The figures given by the preacher fully bore out the truth of the statement as far as New York City is concerned.

It is with rather mixed feelings that we read of the inauguration of the railway from Joppa to Jerusalem, which has been lately opened. The condition of the Holy Land has for so long been one of poverty and desolation, that it might seem that anything which has the promise of developing its resources and improving its condition ought to be welcomed. We are, however, so largely governed by sentiment that we cannot without a shock think of a railway train rattling across "those holy fields" which have been forever sanctified since they were pressed by the feet of the Son of God. There is something incongruous in this striking meeting of the bustling civilization of the West with the drowsy life of the Orient, but it is something more than a sense of incongruity we experience as we think of the shriek of the locomotive resounding within the walls of the Holy City. It is too much to expect, however, that in this utilitarian age such feelings can prevail, and we must take what comfort we can from the thought of the increased comfort and convenience afforded to the large number of tourists who each year visit the Holy Land.

ENGLAND'S "Grand Old Man," Mr. Gladstone, as is well known, begins every day of his life, unless detained by sickness, by a visit to the house of God to worship. What a grand example for the foremost man of a nation to set to his fellow countrymen! We fear that many churches, both here and in the old country would greet the early visitor on a week day with a locked door, though the recitation of the daily offices and the resumption of the daily mass are on the increase. The movement in this direction would be forwarded by the more general use of these privileges in churches where they are already in force. The faithful priest of course will celebrate, or say the offices, be there many or few to join with him, but how it would strengthen his hands to find even a fair proportion of his congregation turning out at the daily services and especially at the daily mass; let Catholics think of this.

MANY of the religious papers, both in this country and Great Britain, have lately been discussing the remarkable movement among Presbyterians in Scotland in the direction of Church doctrine and practices, as shown by the formation of the "Scottish Church Society," many of whose objects are distinctly in the line of Catholic teaching. This we take to be one of the most notable examples of the influence of the Catholic Revival in the Anglican Church upon bodies outside of her, and we have no doubt that many of these "High Church" Presbyterians will, before long, find their way into their true home, the mother Church of the English speaking people.

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.; Vespers 5 p. m.
Holy Days.—Wednesdays and Fridays, additional; Second Mass, at 9:30 a. m.
Confessions.—Fridays, 2:30 to 5 p. m.
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 the Church, from 10 a. m. to 12 m.

KALENDAR FOR JANUARY.

- 1 S. **The Circumcision, Octave of Christmas.**
- 2 Mo. Burial Guild, Monthly Mass, 8 a. m.
- 3 Tu. Sons of St. Sebastian Chapter Meeting 8 p. m.
- 4 We. St. Mary's Guild, Monthly Mass, and Meeting, 9:30 a. m. Christmas Tree, Guild St. Mary of the Cross, 8 p. m. St. Joseph's Guild 7:45 p. m.
- 5 Th. Christmas Tree, Guild St. Mary of the Annunciation 8 p. m.
- 6 Fr. **The Epiphany.** High Mass, 9:30 a. m. *Abstinence.* Confessions, Afternoon.
- 7 Sa. O. V. B. V. M., Monthly Mass, 8 a. m.
- 8 S. **First Sunday after Epiphany.** In Octave. **St. Lucian, B. M.**
- 9 Mo.
- 10 Tu. **St. Hilary, B. C. D.** Sons of St. Sebastian, Conference 8 p. m.
- 11 We. St. Joseph's Guild, 8 p. m.
- 12 Th.
- 13 Fr. *Abstinence.* Confessions, Afternoon.
- 14 Sa.
- 15 S. **Second Sunday after Epiphany.**
- 16 Mo.
- 17 Tu.
- 18 We. **St. Prisca, V. M.** St. Joseph's Guild, 8 p. m.
- 19 Th. C. B. S. Ward, Monthly Mass, 8 a. m.
- 20 Fr. **St. Fabian, B. M.** *Abstinence.* Confessions, Afternoon.
- 21 Sa. **St. Agnes, V. M.**
- 22 S. **Third after Epiphany. St. Vincent, D. M.**
- 23 Mo.
- 24 Tu. Sons of St. Sebastian, Conference 8 p. m.
- 25 We. **Conversion of St. Paul, Ap.** St. Joseph's Guild, 8 p. m.
- 26 Th.
- 27 Fr. *Abstinence.* Confessions, Afternoon. Bona Mors, after Evening Prayer.
- 28 Sa. Bona Mors, Monthly Mass, 7 a. m.
- 29 S. **Septuagesima.** Burial Guild, Monthly Meeting after Vespers.
- 30 Mo. Burial Guild, Monthly Mass, 8 a. m.
- 31 Tu.

ORDER OF MUSIC.

Feast of the Circumcision—Octave of Christmas, January 1st.
 SOLEMN HIGH MASS.

Prelude from Violin Sonata Rubinstein
 Processional Hymn 60 Gounod
 Messe Solennelle Ambroise Thomas
 Offertory Anthem, "The First Christmas Morn," Leslie

(a.) Night—Chorus of Shepherds.
 "Still is the night and we wait for the first rosy tint of the morn,
 Oh! the light that we long for is late.
 But far worse than our enemies' hate is our enemies' scorn,
 In the field and the gate they behold us forlorn—
 He will come, for Jehovah hath sworn that Jerusalem shall be free,
 So we sing God of Promise unto Thee."
 (b.) The Message of the Angel.

Words of the Recitative from St. Luke II, verses 10, 11, 12.
 "Lone and far the echoes ring
 Of the word of love I bring
 For a world of grief and wrong,
 Festal music triumph song."

(c.) Chorus of People

"Sing for Israel's golden morn,
 For to-day the Christ is born,
 Sing for holy angels sang
 And all Heaven with triumph rang."
 King of Kings, Emmanuel, Hosanna.

Hymn of Adoration, *Adeste Fideles*, (59) Reading
 Hymn 309, Part II Webbe
 Recessional Hymn 56 Schumann
 Postlude, *Marche des Flambeaux* Meyerbeer

SOLEMN VESPERS.

Prelude, "Noel," Villabace
 Processional Hymn 60 Gaul
 Psalms 65, 103 Prentice
 Magnificat and Nunc Dimittis Zoellner
 Vesper Hymn 57 Mendelssohn
 Anthem from "Christmas Eve," Gade

"Hear ye host of angels;
 Speed on wings unresting
 God Himself commands you.

When onward I am gazing,
 I read distress and wrath,
 I hear the tramp of nations,
 Destruction round their path.
 But now, a cheerful morning
 O'erspreads the weary earth,
 Once more is Hope upspringing
 To greet the Saviour's birth."
 Carol, Bethlehem. Gounod

Recessional Hymn, "Hail! Thou long expected Jesus," Clarke
 Postlude, March Clarke

Sunday in Epiphany—Octave, January 8th.

SOLEMN HIGH MASS.

Processional Hymn, "Three Kings of Orient," Ancient Carol
 Mass from "The Holy Supper of the Apostles," Wagner
 Offertory Anthem from "The Redemption," Gounod
 "The world is Flesh become: thus begin we the story;
 Full of grace, full of truth, is He,
 In the womb of a Virgin did He veil the glory
 Of His eternal Majesty."
 Hymn of Adoration, "Adeste Fideles," (59) Reading
 Hymn 309, Part II Webbe
 Recessional Hymn 79 Dix

SOLEMN VESPERS.

Processional Hymn, "Three Kings of Orient," Ancient Carol
 Psalms 72, 95, (9th Selection) Meyerbeer
 Magnificat and Nunc Dimittis Meyerbeer
 Vesper Hymn 75 Schumann
 Anthem, "Rejoice Greatly," (The Messiah) Handel
 Words from Zechariah IX, verses 9, 10.
 Hymn, "Rise, Crowned with Light," Levof
 Recessional Hymn 76 Monk

Second Sunday after Epiphany, January 15th.

HIGH MASS.

Processional Hymn 179 Monk
 Mass in G Von Weber
 Offertory Anthem, "He that Soweth Little," Dachauer
 Words from the Offertory Sentences.
 Hymn 211, Part II Willing
 Recessional Hymn 274 Dykes

VESPERS.

Processional Hymn 219 Mason
 Psa m 147, (19th Selection) Martin
 Magnificat and Nunc Dimittis Martin
 Vesper Hymn 31 Dykes
 Anthem, "Dominus Juravit," Giorza
 Words from Psalm 110, verses 4-7.

Hymn 455 Concono
 Processional Hymn 19 Ouseley

Third Sunday after Epiphany, January 22d.

HIGH MASS.

Processional Hymn 309 Oakely
 Mass No. 2 Haydn
 Offertory Anthem, "Light from Heaven," Gounod
 "High Heaven hath stooped to earth so lowly,
 God's glory doth my bosom fill;
 O Wondrous Love! O Presence Holy!
 Trembling soul; adore and be still.
 When time is done, when life is fleeting,
 O Holy Saviour be my stay;
 When morning bursts and Heaven's mansions
 Open wide the door, take Thou my soul."

Hymn 312, first and last verses Hopkins
 Recessional Hymn 78 Tallis

VESPERS.

Processional Hymn 214 Flemming
 Psalms 84, 123, 124, 125, (17th Selection) Mozart
 Magnificat and Nunc Dimittis Giorza
 Vesper Hymn 38 Beethoven
 Anthem, "Protect us," Curschmann
 "Protect us through the coming night, Oh Father Mighty, Deliver us
 from every ill and guard our slumber."

Hymn 455 Concono
 Recessional Hymn 82 Dykes

Septuagesima, January 29th.

Processional Hymn 254 Baker
 Mass in C Silas
 Offertory Anthem, "Trust thou in God," Mendelssohn
 Words from Psalm 42, verses 6, 7.
 Hymn 309, Part II Webbe
 Recessional Hymn 168 Redhead

VESPERS.

Processional Hymn 257 Dykes
 Psalm 77, (10th Selection) Hodges
 Magnificat and Nunc Dimittis Lejeal
 Vesper Hymn 83 Monk
 Anthem, "The Hour of Prayer," Speranza
 "It is the hour of prayer, forget all earthly care
 Father Almighty, we are but dust,
 In Thy great mercy we put our trust,
 Thou art our Father, Thou art our Lord,
 By men and angels Thou art adored."

Hymn 20 Scheffler
 Recessional Hymn 346 Barnby

MUSICAL NOTES.

The "Messe Solennelle" by Ambroise Thomas, sung by the choir on Christmas Day, was first given in the church of St. Eustache, Paris, on St. Cecilia's Day, November 22d, 1852. On the Feast Day of the Patron Saint of Music every year the "Society of Musical Artists" has a Festival Service in one of the churches of Paris, and some member of the Society composes a Mass for that celebration. Gounod's "Messe Solennelle" was written for a like occasion whence it derives its title "St. Cecilia."

The Choir has in its repertoire three Masses by composers of the modern French School, Thomas, Gounod and Guilmant. Although we are in-

clined to look upon everything "French" as light and frivolous, no one can deny that all of these compositions are full of devotional spirit and more "churchly" than many works of the heavier schools of music.

The singing of the "Kyrie Eleison" in its entirety gives now the complete music of the Mass. Heretofore separate themes were taken out here and there from the regular "Kyrie" of the Mass and arranged as Responses to the Commandments. Of course the beauty of that number of the Mass was spoiled and very little knowledge of the composer's ideas could be gained after such a pruning. We should be grateful to the compilers of the "revised" prayer book for giving us the opportunity of singing the Kyrie as composed, and the music of the Mass in its complete form.

THE PARISH.

SEPTUAGESIMA will come the last Sunday this month, foreshadowing Lenten retirement and discipline. It may seem to leave us a short period for the joys of Epiphany-tide. Yet we have more days of brightness than penitence during the year; just as we have six days for the labor and pleasures of the world to the one day of the Lord's rest every week.

CHRISTMAS services were well attended. Crowded early Masses are always signs of faith. Attendance at Mass, multitudes at the altar rail, speak more for the belief of Christians than grand Ceremonial, Choral Services, or any such luxuries as are sometimes noted as proof of church life. Worship which commemorates the Infancy of the Incarnate God, shows deep belief in our Blessed Saviour's comprehensive life.

THE 22d anniversary of the opening of the Church for public worship was observed with devotion and enthusiasm. The services were hearty, congregations large, offerings liberal. Every anniversary comes with increasing blessings. Faithfulness at the altar always avails for good.

THE Bona Mors Society has had good meetings this last Advent, each Friday afternoon. The large attendance at the Corporate Communion on the fourth Sunday in Advent speaks well for the active interest which has been aroused. May its members be faithful to its objects at all times, and its growth always vigorous. A good life, frequent communions, watchfulness unto prayer, are the Church's teaching in preparation for a "happy death."

A Retreat was conducted by the Rev. Wm. Wirt Mills of the Diocese of Newark, last month, for the Associates O. V. B. V. M. It was largely attended by Associates and others. Spiritual truths were well presented and profitably accepted. Whenever such opportunities are provided, our parishioners should avail themselves of so great a means of grace.

ST. MARY'S GUILD is the oldest and Mother Guild of the Parish. Its meetings are held the first Wednesday in the month, preceded by a Mass at 9.30 A. M. Every woman in the congregation should belong to it. From time to time it engages in good work and is a great help to the clergy. The decorations of the Church was one of its achievements. The new organ was built under its auspices. The linen albs, surplices and cottas are in its charge.

CHAPTER NOTES.

SONS OF ST. SEBASTIAN.

Chapter 603, Brotherhood of St. Andrew.

The Rev. T. McKEE BROWN, President.

The Rev. WILLIAM SHARP, Jr., First Vice-President.

C. W. KIRBY, Second Vice-President and Director.

W. LEE WARD, Third Vice-President.

W. LESLIE BROWER, Treasurer.

S. MACPHERSON, Secretary, 408 West 23d Street, New York.

THE Conferences for this month will be on the evenings of Tuesday the 10th and the 24th. The former will be given by Rev. Canon Knowles, late of Chicago, now one of the clergy of St. Chrysostom's Chapel, whose subject will be "An Evening with Browning." The latter will be given by Rev. R. M. Kemp, of St. Paul's Chapel, Trinity Parish, who will deal with work among young men. A large attendance is hoped for on both occasions.

THE Brotherhood in the City and at large has met with a profound loss in the death of Mr. Chas. James Wills, for some time President of the Local Council, and member of the Executive Committee of the Brotherhood. He was a man fully imbued with the true brotherhood spirit, earnest, zealous and a hard worker. His addresses to the Convention in Boston stirred one, because of their absolute sincerity and directness. Such a man must be greatly missed in his home Chapter. His call came to him in the midst of active labor for the spread of Christ's Kingdom. May he rest in peace!

ON the night of Dec. 14th the Bishop of this Diocese called together, at the Diocesan House, the officers and members of the various Chapters in this city to confer with him in reference to continuing and developing the work so ably managed by Mr. Wills, the Stanton Street Mission. A large number of Brotherhood men responded to the Bishop's call, and it is worthy of notice that the personal signature of Bishop Potter was attached to each invitation; of itself a strong indication of his desire to personally meet the men who are working under the rules of the Brotherhood of St. Andrew.

Dr. Rainsford, of St. George's, outlined the work, its nature and needs. A general discussion followed in which Mr. Houghteling made the emphatic statement that the Brotherhood had reached a crisis, and if it failed to firmly go into this work, it should cease to be. No inclination was exhibited either to shirk or give up the duty, and while there was no vain exhibition of enthusiasm, the spirit of the meeting was all that earnest men could wish. A committee was appointed to report to an adjourned meeting a plan, in which the Brotherhood of the City is pledged to take active interest.

The Conference on the evening of December 20th was given by Beverly Chew, Esq., who had for his subject the Revised Prayer Book. Mr. Chew treated the subject in a most instructive manner. The interest was greatly increased by the inspection of a number of old editions of the prayer book, Sarum missal, primer of Henry VIII, etc., brought by Mr. Chew to illustrate different points in his paper. Conferences of this nature are of great value in imparting knowledge of the history of the Church and her services and might with advantage be taken up by other Chapters.

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ISSUED MONTHLY BY THE SONS OF SAINT SEBASTIAN:

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ELLWOOD DANGERFIELD EDITOR

ENTERED AS SECOND-CLASS MATTER AT THE NEW YORK N.Y. POST OFFICE OCT 20 1892

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, JANUARY, 1893.

NEW YEAR'S DAY.

The thoughts suggested by the advent of a New Year are so obvious as scarcely to require to be enlarged upon. To Churchmen besides they have already, in a measure, been anticipated; the Church's year is already a month old and the solemn Advent-tide has brought with it the thoughts of the swift passage of time, the regrets over the large portion of our past wasted and misspent, and, we trust, the hearty purpose to use well what remains, which are natural as we pass into a new year.

The Church takes no note of the first day of January as the beginning of a new year. That day appears in her Kalendar only as the feast of the Circumcision, which, however, with its lesson of Our Lord's perfect obedience to the law for man, His full acceptance of the conditions of the earthly lot He had assumed and its prayer that "our hearts and all our members being mortified from all worldly and carnal lusts," we may in all things obey God's blessed will, makes a very fitting opening for the new year. May the key-note thus struck—perfect obedience to the will of God—be that to which our lives may be attuned during the year on which we have entered!

A Happy New Year THE ARROW wishes with all sincerity to its friends and readers. A Happy New Year! The words are on everyone's lips, in many cases lightly uttered, merely in compliance with general custom, in others truly expressing the heartfelt wish, but one and all witnessing to the fact that *happiness* is the great desideratum of the human race. And what is this *happiness* so universally sought?

Manifold are the answers to the query, as manifold as are the dispositions and characters of men. A perfect conformity between our desires and our lot is perhaps a fairly accurate definition of what we mean when we speak of happiness, though that *perfect* conformity is not to be found here below; always there is "a fly in the oint-

ment." Man's desires cannot be adequately filled had he the whole world at his disposal, simply because he is an immortal creature. "Man's unhappiness comes of his greatness; it is because there is an Infinite in him, which, with all his cunning, he cannot quite bury under the Finite."

But if man cannot find complete happiness he can find something higher; he can find blessedness,—something which many have found who have in the eyes of men, been far from having happiness, something which can come only from a life lived in the light of God's law, and in dependence on His strength and grace. "Blessed is the man whose strength is in Thee, in whose heart are Thy ways."

If our New Year cannot be a happy one, it *can* be a blessed one; let us, with God's help, make sure that it shall.

THE USE OF THE BIBLE IN SUNDAY SCHOOL.

There is no way in which a lack of understanding in the first principles of education is more apparent in our Sunday Schools than in the use of that large class of text books and leaflets in which a question is given, followed by a reference to chapter and verse of the Bible. This use of the Bible as a riddle book finds no basis for existence in the natural development of the child's life. The young child's mind opens most readily to every form of story, and every story of the nursery becomes an active factor in the growth of his mind. Robinson Crusoe has been responsible for many a change in a young boy's life, because of its vivid picture of a man making everything possible out of his surroundings. How easily such effect might have been made impossible by the introduction of a text book to rudely dissect the word painting by the famous author.

Imagine the effect of a series of questions like these. On what day of the week was the ship wrecked? Page 41, line 26. How was Crusoe saved? Page 42, line 3. Did he thank God for his deliverance? Page 44, line 8. What did he then do? Page 44, line 12 and so on.

Let us suppose that such be his introduction to that delight of the boy's heart, moreover let the book be without illustrations, printed in mean little type, divided into chapter and verse, and bound with eight or ten other stories, and he be compelled at certain times to sit down and handle such dry tomes, is it difficult to believe that he would soon hate the book as a stupid instrument of torture? Every Sunday thousands of children are brought to the rich story of the Gospel by just such barbarous and stupid methods.

Let Mother Nature teach us how to present the story of our Father's love, and the Gospel will become part of His children's life. She will tell us that because it is necessary to print some Bibles

for reference, it does not follow that all Bibles be made reference books; that because it is convenient to have the books of the Bible bound together for economy and convenience it does not follow that we shall always consider economy and convenience.

Why are we bound by the ignorance of our ancestors?

Suppose that we take a Gospel, print it with the idea of having it read as a history, throw away the chapter, verse, mean little type, bind it by itself, put in plenty of good pictures and have our children read it as they would read any book, and when a part has been read in class by the teacher or one of the scholars, have a sensible and intelligent conversation in the class upon the subject.

It is indeed a miracle that God has preserved the Bible as a reading book among men when we have been systematically doing all we could to make it tedious, dull and stupid to the minds of children.

W. EVERETT JOHNSON.

As we write the new date, 1893, we realize how fast the century is hastening to its close, a century marked by such stupendous changes in the life of the race and the history of nations, that nothing approaching to a parallel of it can be found in human records. That the world is, on the whole, wiser and better and happier than at the opening of the century we are firmly convinced, though the threatening aspects of the times are many and serious enough. Alike in the social, the political and the religious world it is a time of unrest; old things are passing away; all things are becoming new. Our only hope and reliance that "good will be the final goal of ill" lies in the thought that, after all, God rules in His world, a thought which will not lead us to fold our arms with a fatalistic resignation to the inevitable, but which will nerve us each in his sphere, great or small, to do his part to hasten the coming of God's Kingdom for which we daily pray. It is the same thought which brought comfort and hope to the Psalmist of old amidst the troubles and distractions of his time—"The Lord is King, be the people never so impatient: he sitteth between the cherubim be the earth never so unquiet."

In that interesting book "Looking Backward" in which Mr. Bellamy so graphically describes the Socialistic paradise in which our descendants will find themselves in the year two thousand and something, it will be remembered that, after enlarging upon the perfect arrangements for the supply of all the material wants of human nature, the author gives us a glimpse of the provision that will be made for the supply of man's spiritual needs. On Sunday an eloquent discourse (not necessarily, it would seem, of what we now under-

stand as a religious nature) is pronounced by a prominent orator in some central location, from which, by means of the perfect electrical appliances then in use, the eloquent periods are conveyed to every house in the vicinity, and, as it were placed on tap there, for the delectation of the fortunate inhabitants, without the necessity of their stirring abroad. There, should one feel so disposed, he can turn on the stream of eloquence, and, reclining at his ease, drink in the sweet sounds.

It would appear that the satire here is quite unconscious, and that the author is writing in good faith, and thinks he has made a very satisfactory provision for man's religious instincts. In fact, this is a not at all unlikely development of the idea of public worship apparently entertained by large numbers at the present day; we see something not so unlike this even now amongst us, so that we should judge it would require considerably less than a thousand years to bring it to the point of perfection described above. Meanwhile, how does all this comport with the Psalmist's call, adopted by the Church in her Matin service,—"O come let us worship and fall down, let us kneel before the Lord our Maker?"

A lecture on Voltaire recently delivered by a noted agnostic in this City, recalls to mind a boast which the great Frenchman is said to have made to the effect that one man (meaning himself) would overthrow what it took twelve (meaning the Apostles) to build up. The contrast between this swelling vaunt and the actual net result of Voltaire's attacks on Christianity is sufficiently striking. The institution built up by the twelve men continues to exercise an ever widening influence in human history, while he who spent a great part of his life in attacking it, has become to the great mass of mankind merely a name. We notice that in the lecture referred to, amongst others, Carlyle was brought in to add his tribute of praise to the memory of the brilliant atheist. This will sound somewhat strange to those who remember the great Scotchman's contemptuous references to Voltaire in Sartor Resartus. Speaking of the necessity human beings are under of reverencing and falling down before what is higher and greater in whatever way it shows itself, he instances Paris in the middle of the eighteenth century, when, because even Voltaire seemed to be the Wisest and Best, he could drag mankind at his chariot wheels. All Paris he says was one vast temple of Hero Worship, though, he adds grimly, "their Divinity, moreover, was of feature too apish." And again, apostrophising Voltaire, he exclaims: "Wilt thou help us to embody the divine spirit of that religion [Christianity] in a new vehicle or vesture that our souls, otherwise too like perishing, may live? What! thou hast no faculty in that kind? Only a torch for burning, no hammer for building? Take our thanks, then, and thyself away." The world has, on the whole, echoed the advice given in the last sentence, whether with thanks or not. Voltaire is irretrievably a "back number."

TRUST.

The same old baffling questions ! Oh, my friend
I cannot answer them. In vain I send
My soul into the dark, where never burn
The lamps of science, nor the natural light
Of Reason's sun and stars ! I cannot learn
Their great and solemn meanings, nor discern
The awful secrets of the eyes which turn
Evermore on us through the day and night
With silent challenge, and a dumb demand,
Proffering the riddles of the dread unknown
Like the calm sphinxes with their eyes of stone,
Questioning the centuries from their veils of sand !
I have no answer for myself or thee,
Save that I learned beside my mother's knee,
"All is of God that is, and is to be
And God is good." Let this suffice us still,
Resting with childlike trust upon His will,
Who moves to His great ends, unthwarted by the ill.

—Whittier.

CHRIST AND HIS CHURCH.

In guise of sanctity the Arch-Fiend taught,
In latter days, a maxim well received
By minds whom shallow artifice deceived :
"Preach not the Church, but Christ :"
With mockery and death. If he had sought
He had not found one fitter for his aim
Religionists to dupe and bring to shame.
"Preach Christ !" he saith : and multitudes are caught
By sounds so euphonious, and straight divide
Christ from His Body, seeking to attain
Their end without the means—a labor vain.
They dare dis sever Bridegroom and the Bride—
Christ and His Church ; yet dream their heaven to gain
Without the Ark to bear them o'er the tide.

—Latimer.

NOTES AND QUERIES.

We should be pleased to have questions from our readers for this column. If appropriate, they will be answered to the best of our ability.

"Who are the Nestorian Christians ?"

VERAX.

The Nestorians belong to a heretical sect who derived their name from Nestorius, Patriarch of Constantinople (A. D. 428). Their heresy consisted in making such a distinction in the humanity and divinity of our Blessed Lord, as to imply that there were two persons. Their heresy is somewhat difficult to explain so as to make it certain what they really meant to teach, but it evidently involved the denial of what is called the Hypostatic Union, i. e., two natures in Christ which can never be divided. It cannot be too strongly urged that these true natures are so inseparably united that they both have reference to the person of Christ. In many passages we will find that the human nature is spoken of in reference to the divine, and so the divine is often spoken of in reference to the human. The heresy of Nestorius appears to be in separating the two natures of Christ and implying that there were two persons in Him. Nestorius was a Syrian by birth. His heresy was promulgated in the first year of his patriarchate. St. Cyril, Bishop of Alexandria stands out as one of the strongest advocates of the Catholic faith against the Nestorian heresy. He, with many others, admonished Nestorius to give up his heresy, but to no purpose. Nestorius appealed to the Emperor Theodosius

who was the means of convening a General Council which was appointed to meet at Ephesus, at Pentecost, A. D. 431. The Council was unanimous in condemning the Nestorian heresy, and in upholding the Hypostatic Union. It asserted "that Christ was one Divine Person in whom two Natures were most closely and intimately united, but without being mixed or confounded together." Nestorius was banished and died four years after his deposition by the Council. After his death the sect largely increased, especially in Northern and Eastern countries. They are not now identical entirely with the old Nestorians. They are now the modern Chaldeans or Nestorians. They have spread over Persia, Arabia, Mesopotamia, Syria, India, Tartary and China. It is doubted by many whether they are still tainted with the original heresy, having by several confessions of faith cleared themselves. They are said to agree with the Roman Church on the doctrine of the Incarnation, although they express themselves in different terms. Some are said to be professed Roman Catholics, while others are not.

In a recent number of the ARROW, in response to a query as to pamphlets or tracts dealing with the beliefs of the Catholic Church, the *Living Church* tracts issued by the *Young Churchman Co.* of Milwaukee were recommended. It might have been added that neither these nor any other series of tracts give a perfectly full and comprehensive view of the faith, and in fact, in some particulars, the tracts referred to fall short of a full statement of Catholic truth. Good books to study in this connection are Sadler's *Church Doctrine Bible Truth* and Mason's *Faith of the Gospel*, which can be had at any good Church book store.

A correspondent writing to the *Living Church* states that between Advent 1891 and Advent 1892, seventy-two ministers of different Protestant denominations have come into the Church, besides four from the Roman Catholics. The numbers are as follows: Congregationalists 18, Methodists 16, Presbyterian 9, Roman Catholics 4, Baptists 4, Lutherans 3, Reformed Episcopal 3, Universalists 2, Reformed 2; besides 15 in Wales of whom the writer had been unable to obtain particulars. Of these, 41 entered the Church in this country, and 35 the Mother Church of England. At this rate it would seem as if the problem of Church Unity was in a fair way of solution at no very distant date.

NOTES ON THE KALENDAR.

JAN. 1st. *Circumcision of Christ.*

"The year begins with Thee
And Thou beginn'st with woe,
To let the world of sinners see
That blood for sin must flow."

Thus does Keble in the *Christian Year* indicate the teaching of this festival; thus, while still the glad anthems of Christmas resound in our ears, are we reminded of the path of suffering which He must tread whose birth we have just celebrated. The Circumcision is the octave of Christmas and has been observed in conjunction with it from a very early period. In later time the religious observance of the day has been much obscured from its coinciding with New Year's Day.

JAN. 6th. *The Epiphany* or Manifestation of Christ to the Gentiles, called also Twelfth Day, from its falling on the twelfth day after Christmas, is one of the Greater Feasts of the Church, which, however, does not receive the attention from Church people which its importance requires, perhaps owing to its nearness to the great festival of the Nativity. The fact on which the festival is based is of course the visit of the Magi to the Infant Saviour at Bethlehem, they being looked upon as representing the whole Gentile world to which Christ was thus manifested, indicating the Catholic or universal nature of the Church He should found. Very few events in sacred history seem to have appealed so strongly to the mind and the imagination of the Church of all ages as the visit of the Magi. The absolute silence of Holy Scripture as to the names of the "wise men" their number, station in life, place of abode etc., has been supplied by legends which in great number have clustered around this striking incident, which also has been a favorite subject for art in all ages. The legend which has obtained most currency is that they were kings, three in number, and that their names were Caspar (or Gaspar), Melchior and Balthazar. Their relics are said to repose in the Cathedral at Cologne, and during the middle ages the Shrine of the Three Kings was one of the most famous places of pilgrimage. On the Festival of the Epiphany it was customary for the Sovereign of England to present at the altar of one of the royal chapels, gifts of gold, frankincense and myrrh. This custom is still observed, though the presentation is now made by deputy; George III was the last Sovereign who made it in person.

JAN. 21st. *St. Agnes, Virgin and Martyr.* St. Agnes was a Roman maiden who suffered martyrdom and persecution under Diocletian, A. D. 305. She is the type of pure, sweet, Christian maidenhood, and hence this festival used to be regarded

as in a special sense for women. An annual procession was instituted in Rome in her honor, in which a lamb, adorned with garlands was led, this custom no doubt originating from the connection between her name and that for a lamb (agnus).

Reverence—if we may venture, though with much diffidence, to define it—is the habitual, almost instinctive recognition of a goodness which it cannot emulate; of a wisdom which it cannot fathom; of an Almighty Power which fills the soul with unspeakable awe, yet of a love which in its inexpressible tenderness passeth knowledge. It is the strongest as well as the deepest souls that are fullest of reverence. It is also they who know most and love best who are readiest to say—

Let knowledge grow from more to more,
But more of reverence in us dwell,
That mind and will, according well,
May make one music as before,
But vaster.

Reverence, in a sentence, is created and sustained by the constant thought of God, which helps us not so much to go in and out of His presence as ever to stand in it, with heart and mind and feet and eyes veiled, lest His glory smite them. Reverence, which, while it restrains the lips, feeds the fire within of holy and even rapturous meditation, is slow to promise, but does not perform less for its not promising, and invisibly moulds the highest and finest type of character the Church can ever see on earth.

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