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ISSUED  MONTHLY



RROW

BY THE SONS OF  SAINT SEBASTIAN

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ALL honor to Bishop Leonard of Ohio, for rendering the official decision "that a Theosophist or Unitarian could not deliver an address during, or in connection with, the Burial Service, though it be in a private dwelling."

TWENTY young men from the B. S. A. have offered their services as Missionary teachers in Japan. The first week in Advent has been set apart as a self-denial week for brotherhood men, to provide money for the support of one or more of the teachers above mentioned. Last year the offering was \$1,227.27

BISHOP COXE believes he can issue a papal bull as well as another. Years ago he wrote to Pius IX, more recently to the Archbishop of Paris, and the other day he addressed an epistle to Archbishop Satolli protesting against his intrusion into his See city of Buffalo. His letter and the reply of the editor of a Roman paper in Buffalo furnish some very amusing reading. The Bishop concludes with fine dignity, "For a few weeks my occasions may not permit me to speak to you in another letter, but in a short time you shall hear again."

THE following clipping is from the *Boston Transcript*: "A cordial welcome was extended to Rev. J. B. Brady, D.D., the newly installed pastor of the People's Methodist Church, by the members of that society and clergymen of other denominations, in the church last evening. Hon. E. H. Dunn presided, and addresses of welcome were made by Rev. G. C. Lorimer, D.D., Rev. W. W. Ramsay, Rev. Dr. Parkhurst, editor of *Zion's Herald*; Rev. Dr. Dunning, editor of the *Congregationalist*; Rev. E. Winchester Donald, D.D., rector of Trinity; Rev. Dr. Chadbourne, presiding elder of Boston district, and other prominent clergymen. A letter from Bishop Lawrence was read, and Dr. Brady gracefully responded."

WE have received thanks from many quarters for publishing last month the letter of a Harvard student revealing the heresy openly taught at the Episcopal Theological School, Cambridge. Surely, it can only be ignorance of the terrible nature of this disease which is undermining the Faith which keeps loyal Churchmen from doing their utmost to exterminate it. If it were only a legitimate

school of thought, *High Church*, or *Low Church*, or even old-fashioned *Broad Church*, they might let it alone; but it is nothing of the kind. It is *No Church*, and *No Bible*, and it will end in *No Christ*. It starts in dishonesty, and it will end in apostasy. We call upon all who love truth for its own sake, to take sides in this struggle, and to insist that while clergymen hold the offices of the Church they shall not try to destroy what they have sworn to protect.

THAT Broad Church propaganda The Church Congress, has again held an entirely successful session. If we estimate rightly the motive for this gathering, it exists solely to bring into the heat of public discussion every belief which the Church has declared settled, and which Churchmen hold sacred. The secular press which has gladly co-operated with the Congress in showing the "breadth" of the Episcopal Church, has known well how to pick from the debates the most damaging statements of the irresponsible speakers. This was part of the campaign, which, perfectly planned and perfectly executed, showed the New York daily press to be controlled in the interest of the Congress. The "broad" preached the heresy, the reporters served it up under glaring headlines, and the editors wrote leaders to prove that everything is tolerated in the Episcopal Church, and that all her doctrine is in a state of flux.

DECLARATION subscribed to by every person admitted to Holy Orders in the Protestant Episcopal Church,

"I do believe the Holy Scriptures of the Old and New Testament to be the Word of God, and to contain all things necessary to Salvation; and I do solemnly engage to conform to the Doctrines and Worship of the Protestant Episcopal Church."

QUESTION put to each Candidate.

"Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?"

ANSWER. "I do believe them."

THE New York daily papers report that at the recent Church Congress.

The Rev. George Hodges, of Pittsburgh, Pa., said: "That truth was progressive. When a Minister found he could not agree with all the doctrines he should not, however leave the Church if he accepted the Church in its widest sense."

The Rev. Alfred W. Momerie, of Kings College, England, spoke from the Broad Church point of view. He contended that if a man had faith in the Church as a whole he could exercise his own judgment as to particular points of doctrine.

The Rev. J. S. Shipman, of New York, held that there was a difference between point blank denial and difference of interpretation. He believed the Scriptures were the Word of God but not in the words of God.

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.; Matins, 9 a. m.; Vespers, 5 p. m.

Wednesday, Fridays, Holy Days.—additional Low Mass, 9:30.

Confessions—Fridays, 2:30 p. m. to 5 p. m.; and 8 to 9 p. m.; other times by appointment.

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 or Clergy House, from 10 a. m. to 12 m.

The Rectory, 226 W. 45th St., and Clergy House, 232 W. 45th St., adjoin the Church.

The Mission House is at 248 W. 45th St.

KALENDAR FOR DECEMBER.

- 1 Fr. **Abstinence.** Confessions, Afternoon and Evening.
- 2 Sa. O. V. B. V. M., Monthly Mass, 8 a. m.
- 3 S. **First in Advent.**
- 4 Mo. Monthly Meeting Sons of St. Sebastian, 8 p. m.
- 5 Tu.
- 6 We. *St. Nicholas, B.* St. Mary's Guild, Monthly. Mass, 9:30 a. m.
- 7 Th.
- 8 Fr. **Conception of Virgin Mary.** *Abstinence.* 24th Anniversary of Dedication of the Church. 2d Mass, 8 a. m. Solemn High Mass, 9:30 a. m. Confessions, Afternoon and Evening.
- 9 Sa.
- 10 S. **Second in Advent.** In Octave of Conception of Virgin Mary. Solemn High Mass, 10:45 a. m. Anniversary Sermon.
- 11 Mo. O. V. B. V. M., Retreat for Associates.
- 12 Tu. *St. Lucy, V. and M.*
- 13 We. C. B. S., Monthly Mass, 8 a. m.
- 14 Th. *Abstinence.* Confessions, Afternoon and Evening.
- 15 Fr. *O Sapiaentia.*
- 16 Sa. **Third in Advent.**
- 17 S.
- 18 Mo.
- 19 Tu.
- 20 We. **Ember Day.** *Abstinence.* Confessions before Christmas, Afternoon.
- 21 Th. **St. Thomas, Ap.**
- 22 Fr. **Ember Day.** *Abstinence.* Confessions before Christmas, Afternoon and Evening.
- 23 Sa. **Ember Day.** *Abstinence.*
- 24 S. **Fourth in Advent.** N. B. Afternoon Vespers, omitted. 1st Vespers of Christmas, 8 p. m.
- 25 Mo. **Christmas Day.** Solemn Midnight Mass. Low Masses, 7, 8, a. m. Solemn High Mass, 9 a. m. Matins, 10 a. m. Solemn High Mass, 11 a. m. 2d Vespers, 4 p. m.
- 26 Tu. **St Stephen, Proto Martyr.** Additional Masses, 8, 9:30 a. m.
- 27 We. **St. John Evangelist, Ap.** Masses, 8, 9:30 a. m.
- 28 Th. **The Holy Innocents, Mm.** Masses, 8, 9:30 a. m. Sunday School Festival, 7:30 p. m.
- 29 Fr. *Abstinence.* Confessions, Afternoon and Evening. Bona Mors, Devotions, after Vespers.
- 30 Sa. Bona Mors, Monthly Mass, 8 a. m.
- 31 S. **After Christmas.** In the Octave. Services as on Christmas Day (except midnight.)

ORDER OF MUSIC.

Advent Sunday, December 3d.

HIGH MASS.

Processional Hymn 398.....Dykes
Mass in F.....Wagner
Offertory Anthem from "Requiem".....Mozart

Lo! th' Archangel's trumpet flingeth,
Through sepulchral vaults it ringeth;
All before the throne it bringeth;
Death is struck and nature quaking,
All creation is awaking,
To its Judge an answer making.
Lo! the book so justly worded,
Wherein all hath been recorded;
Thence shall judgment be awarded—
When the Judge His seat attaineth,
And each act and deed arraigneth,
Nothing unavenged remaineth.
Let Thy pardoning voice be pleading,
Lord for me be interceding,
For my sighing heart is bleeding,
Day of mourning! Day of weeping!
When from ashes rise the sleeping
Guilty man to hear his sentence,
God of mercy, spare, repentance,
Holy Jesu, hear our prayer,
Lord, all pitying Saviour Blest,
Grant them Thine eternal rest.

Post-Communion Hymn 49, two verses.....Gregorian
Recessional Hymn 288.....Haynes

VESPERS.

Processional Hymn 226.....Pearsall
Proper Psalms 96, 97.....Gounod
Magnificat and Nunc Dimittis.....Wagner

Vesper Hymn 45.....Greatorex
Anthem from "Requiem".....Verdi

"Hark, the trumpet sounds appalling,
Earth's sepulchral dead upcalling,
Round the Lord's throne prostrate falling.
Death with wonder is enchained,
When man from his grasp regained,
Stands before the Judge arraigned.
Now the record shall be cited,
Wherein all things stand indited
Whence the world shall be required.
When to judgment all are bidden,
Nothing longer shall be hidden,
Not a trespass go unsmitten."

Hymn 203.....Dykes
Recessional Hymn 47.....Monk

Sunday in Octave of the Feast of the Conception B. V. M.
Twenty-third Anniversary of the Dedication of the Church.

Second Sunday in Advent, December 10th.

SOLEMN HIGH MASS.

Processional Hymn 215.....Wesley
Introit, "Rise crowned with light".....Lovoff
Mass, "St. Cecilia".....Gounod
Offertory Anthem, "How lovely are Thy dwellings".....Spohr

"How lovely are Thy dwellings fair:
O Lord of Hosts, how dear, how dear,
The pleasant tabernacles are
When Thou dost dwell so near.
My soul doth long and almost die
Thy Courts, O Lord, to see;
My heart and flesh aloud do cry
O Living God, for Thee, for Thee.
There ev'n a sparrow freed from wrong,
Hath found a house of rest,
The swallow there, to lay her young,
Hath built her brooding nest.
Ev'n by Thy altars, Lord of Hosts,
They find their safe abode;
And home they fly from round the coasts,
Toward Thee, my King, my God."

Post-Communion Hymn 450, three verses.....Dykes
Recessional Hymn 242.....Jenner

SOLEMN VESPERS.

Processional Hymn 545.....Haydn
Psalms 24, 122, 134 (Twelfth Selection).....Prentice
Magnificat and Nunc Dimittis (service in D).....Haydn
Vesper Hymn 396, Part 2d.....Schubert

Triumphant Sion! lift thy head
From dust, and darkness, and the dead;
Though humbled long, awake at length,
And gird thee with Thy Saviour's strength.
Put all thy beauteous garments on,
And let thy excellence be known;
Decked in the robes of righteousness,
The world thy glories shall confess.
No more shall foes unclean invade,
And fill thy hallowed walls with dread,
No more shall hell's insulting host
Their victory and thy sorrows boast.
God from on high has heard thy prayer,
His hand thy ruins shall repair;
Nor will thy watchful Monarch cease
To guard thee in eternal peace.

Hymn 455.....Concone
Recessional Hymn 240.....Herold

Third Sunday in Advent, December 17th.

HIGH MASS.

Processional Hymn 398.....Dykes
Mass in E flat.....Guilmant
Offertory Anthem from "St. Paul".....Mendelssohn

"But the Lord is mindful of His own, He remembers His children.
Bow down before Him, ye Mighty, for the Lord is near us."

"Sleepers awake, a voice is calling;
It is the watchman on the walls,
Thou City of Jerusalem.
For lo, the bridegroom comes;
Arise, and take your lamps, Hallelujah!
Awake! His kingdom is at hand,
Go forth to meet your Lord."

Post-Communion Hymn 49, two verses.....Gregorian
Recessional Hymn 288.....Haynes

VESPERS.

Processional Hymn 226.....Pearsall
Psalms 96, 97.....Gounod
Magnificat and Nunc Dimittis.....Gounod
Vesper Hymn 45.....Greatorex
Anthem from "Requiem".....Verdi

"From the accursed and rejected,
Doom'd to fiery flames convicted,
Call me forth with Thine elected;
Lo! I pray a suppliant sighing,
Dark remorse my heart updrying,
Heed me at the hour of dying."

Hymn 203.....Dykes
Recessional Hymn 47.....Monk

Fourth Sunday in Advent, December 24th.

Processional Hymn 48.....Monk
Mass in E flat.....Guilmant
Offertory Anthem from "Zion".....Gade

"Yet merciful and tender is the Lord, forgiving, and full of goodness!
His anger doth not ever burn, He pardons sin, and forgets wickedness,
and puts far away displeasure. He doth lead gently His flock
Israel, and bring them to their native land. There shall come a Redeemer,
a Saviour to Zion, for the sons of Jacob if, turning and
repenting, they will seek from the Lord, mercy. There shall come a
Redeemer, a Saviour to Zion."

Post-Communion Hymn 49, two verses.....Gregorian
Recessional Hymn 53.....Gumbert

Christmas Eve, 8 P. M.

FIRST SOLEMN VESPERS OF CHRISTMAS.

Prelude, Concerto for Organ and Orchestra.....Von Weber
 Processional Hymn 60.....Gaul
 Psalms 89, 110, 132.....Prentice
 Magnificat and Nunc Dimittis.....Weninger
 Vesper Hymn 59, "Adeste Fideles".....Gounod
 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.

"Fear not, for behold I bring you good tidings of great joy, which
 shall be to all people. For unto you is born this day, in the City of
 David, a Saviour which is Christ the Lord, and this shall be a sign
 unto you: ye shall find the babe wrapped in swaddling clothes, lying
 in a manger."

"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.

Carol, "Holy Night".....Ancient Melody
 Recessional Hymn, "Hail! Thou long expected Jesus".....Clarke
 Postlude, Triumph March.....Kretschmer

Christmas Day, December 25th.

SOLEMN HIGH MASS.

Prelude from Violin Sonata.....Rubinstein
 Processional Hymn 60.....Gounod
 Mass in B flat, No. 16.....Haydn
 Offertory from "Noel".....Saint-Saens

"Arise now, daughter of Zion; sound out your praises in the watches
 of the night and darkness, Hallelujah."

"Now shall the righteous in light shine over Zion, whose
 Saviour shall shine forth a Sun in all His glory, Hallelujah."

"Raise now the Host on high, and now adore the Lord our
 God with praise in His Holy Temple. Shout, oh ye heavens and
 earth oh exalt Thee, in Presence here of the Lord, for He cometh
 now. Hallelujah."

Hymn of Adoration 59 (Adeste Fideles).....Movello
 Post-Communion Hymn 482, two verses.....Smart
 Recessional Hymn 56.....Schumann
 Postlude, Festmarsch.....Bach

Sunday in Christmas Octave, December 31st.

SOLEMN HIGH MASS.

Music of the Christmas Mass repeated.

SOLEMN VESPERS.

Music of the Christmas Eve Vespers repeated.

Words of the Hymn of Adoration sung at the High Mass on Sundays,
 except in Christmas-tide and Easter-tide.

All worthy Thou, Who hast redeemed
 And ransom'd us to God,
 From every nation, every coast,
 By Thy most precious Blood.

Blessing and honor, glory, power,
 By all in earth and heaven,
 To Him that sits upon the Throne,
 And to the Lamb be given.

THE PARISH.

ADVENT Sunday will be on the 3d day of December, and will be a short season of three weeks, inasmuch as the afternoon of the Fourth Sunday in Advent will be Christmas Eve.

THE Conception Blessed Virgin Mary, Friday, Dec. 8, will be the 24th Anniversary of the opening of the Church. Low Masses, 7.30 and 8; Solemn Mass, 9.30; Sunday in the Octave Solemn Mass, 10.45, and Anniversary sermon; Solemn Vespers at 4 o'clock.

Annual Communion of members of Bona Mors Society, on or near the Fourth Sunday in Advent.

THE first Vespers of Christmas will be sung at 8 o'clock Sunday evening, Dec. 24. There will be no public service that afternoon.

THERE will be three Solemn Masses on Christmas Day, midnight, 9 o'clock and 11 o'clock. Two

Low Masses, 7 and 8 o'clock. Second Vespers plain at 4 o'clock.

EVERY parishoner should receive the Blessed Sacrament upon or near Christmas Day, which is one of the three Feasts of Obligation in the Anglican Communion.

Rev. Geo. C. Betts will conduct a Retreat for Associates O. V. B. V. M., Tuesday, Dec. 12. Send names to the clergy.

CONFESSIONS before Christmas Communion will be heard in the Church on Wednesday afternoon, Dec. 20, and on Friday afternoon and evening, Dec. 22.

LIBERAL offerings are requested for the festivals of the Sunday School, the different Guilds and the Industrial School. We prefer that the contributions be in money, as gifts of toys, etc. cannot always be used.

THE Stations of the Cross Memorial, of Mrs. Geo. W. Sutton, were blessed on All Saints' Day. We are pleased to see so many using this devotion at different times.

THE Annunciation windows in memorial of Mrs. S. A. Fiske and Mrs. S. A. E. Cushman were blessed on All Saints' Day. The text is "Hail Mary," etc.

REQUESTS were sent in for remembrance of the faithful departed, 596 for All Souls' Day and 34 for days subsequent; a total of 630 for the Requiem Masses.—R. I. P.

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.
 H. C. DAVIS, Second Vice-President and Director.
 W. LEE WARD, Third Vice-President.
 W. LESLIE BROWER, Treasurer.
 JAMES T. WAITE, Secretary.

ST. ANDREW'S DAY was generally observed by the Chapters throughout the country. The custom of holding a Corporate Communion at an early hour is to be fostered and commended. This is the rule in our own Chapter and was duly observed.

It is interesting to note the growth and development of the Order of the Daughters of the King, which is organized with much the same constitution and rules of prayer and service as the B. S. A. Their first Annual Convention was recently held in Baltimore, Md., and a vigorous campaign plan for the coming year adopted.

THE Local Assembly at a recent Ex-Committee meeting have undertaken systematic prison visiting, hospital visiting, etc., and has issued a letter urging all Chapters to aid in the work. Visits are to be made of Saturday afternoons, and Chapters may send a different delegate each week. The work takes about one hour. The meeting place is the office of the J. Luby Wood, Jr., No. 1 Broadway, Room 163, Saturday at 2.30 P. M.

THE ARROW:

ISSUED MONTHLY BY THE SONS OF SAINT SEBASTIAN:

228 WEST 45TH STREET, NEW YORK:

50 CENTS PER YEAR ☐ SINGLE COPIES 10 CENTS:

EDITOR: DANIEL GREENE

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

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

NEW YORK, DECEMBER, 1893.

THE COMING APOSTASY.

A crisis is rapidly approaching. We are upon the threshold, as it seems to us, of the greatest apostasy from Christ the world has yet witnessed. It behoves us to understand the issue, and to count the cost.

If there is one belief in the Christian Church which has been held without question everywhere and by all, it is that the Author of the Holy Scriptures is the Holy Ghost. If there is one belief which the reformers in the English Church, whether their preference was for Catholic or Protestant theology, held in common, it was that from the Holy Scriptures properly interpreted there could be no appeal. If there is one doctrinal basis which the Episcopal Church endeavored to embody in its Prayer Book and Articles, it is that the Holy Scriptures of the Old and the New Testaments are the infallible and undeceivable Word of God.

No one can say that the Church has not stood for these things. Moreover, there is not a scrap of evidence that the Episcopal Church has ever abandoned her position. Her Articles are the same, her Ordinal is the same, the doctrinal expressions of her Prayer Book are the same as were ratified and established by the General Convention. Again, the wording of the formularies of the Church is plain, but the meaning of these formularies is still plainer, for when they were framed all were agreed that the Holy Scriptures were the very oracles of God. There is no loophole of escape between the words of the Church and the thought she intended to express.

Now a brand-new school has arisen of late years, which absolutely rejects Holy Scripture as the Church has received it. This school has no traditional place in the Church; yet the men of the school, regardless of honesty, continue to subscribe to formularies they reject. They will retain their offices until such time as they shall have sufficient weight to turn the scale in the councils of Church. Then they will let down the bars for those tender consciences whose honor

prevents their present subscription; and the Episcopal Church, released from its thralldom, will become "the Church of the future."

Last month we gave our readers a glimpse of the *Ethics of Doctrinal Subscription* taught by this school. The recent Church Congress has even more glaringly brought out the facts. We would say a word now upon the broad churchman's contention that the thinking man is compelled by intellectual necessity to give up the belief that the Bible is infallible.

We once heard a child who expressed his firm opinion that the world was not round, as his first Geography told him; because, if it were, men would tumble off the other side. The argument satisfied him; it would probably satisfy other children as well, and not long ago it satisfied grown folk. If the child had his way, no doubt he would have chosen a more accurate text book. But he protested in vain. He must use this book and no other, and must learn his lesson or suffer the consequence.

Now the child with his primer is the man with his Bible. Compressed into two short chapters of Genesis, man finds an account of the act of creation, which, if written in detail, would fill all space with its bulk. Can not God select from the book of creation if He will? Does He not know what extracts are most needed by man? Can we not study nature without telling the God of nature that His analysis is false? The child's *First Geography* was an outline sketch, by no means complete, adapted to the present state of his mind. The child found fault with his text book because its author thought well to omit an elementary discussion of the laws of gravitation. We smile at the folly of the child, but we bow to the wisdom of the *great thinker* who can dispense with God's text book. The child may become a man, and may then revise the very primer he studied; would it not be more modest for man to wait until he becomes a god before he revises God's Bible?

When the Creator gave mind to man, He gave him an intelligence, though infinitely above that of the brute, still infinitely beneath that of God. To speak mathematically, the mind of man and the mind of God are magnitudes of different orders. Multiply man's mind by infinity, in other words, give him the power to observe all things, in the heaven above, in the earth beneath, and in the waters under the earth; give him the power to acquire and retain all knowledge, that was, and is, and is to be; in other words, give him omniscience, and the mind of man would be of the same order as the mind of God.

But the mind of a man and the mind of a child are of the same order. Multiply the mind of a child, not by infinity, but by a finite quantity; in other words, give him the common experience which comes with growth, and it becomes the

mind of a man; multiply again the mind of a man by a finite quantity by giving him the opportunities for special research and development, and it may become the mind of a wiser man, but it still will remain a magnitude of the very same order as the mind of a child. Here, if you please, is a *Natural law* which will hold in the spiritual world, which some others will not. Strive as he will, the experience of a man can be no more than finite, his mind of itself can approach no nearer to God than an infinite distance from Him. Let him study as he will, comprehend all human knowledge, if he can, in his grasp,—all the sciences and all the “ologies,”—and the wisdom resulting is not in the order of its magnitude separated from the simplicity and ignorance of the child. We may write the ratio thus: The mind of a child is the mind of a man, as one is to two; but the mind of a man is to the mind of God, as one to infinity. If we draw a moral from this, we must say, “Some of the truths of revelation are beyond man’s comprehension, and all are beyond his criticism.” Yet, if God had given us a Bible without difficulty, man would reject it, arguing thus, “If this infinite subject had been treated by an infinite Author, it would have contained difficulties for my finite mind.” But, as God as given it to us, the Bible does contain difficulties, and man makes this fact the excuse for his unbelief.

Now all this, of course, does not argue the point whether God is the author of the Scriptures or not. It simply shows that, if a man has so believed, he need not abandon his position because God has given him a mind. But a word to the Catholic. You may see that all Old Testament prophesy points forward to Christ, or you may be blind to this fact; you may be able to reconcile apparent discrepancies in the Gospel narratives, or you may not; you may find in the contemporary Assyrian monuments agreement or disagreement with the sacred text; but the one final argument for you is that the Scriptures are given you by that Church against which the gates of hell shall never prevail. Believe the Holy Scriptures you must if you believe the Church; and if you take the gift you must take it as given. Some are urging to-day that the Church has not defined the true theory of inspiration, but they can find no shelter behind such sophistry as this; for the Church has ever held, what is much more important, that as the Holy Scriptures came from their writers they contained nothing but truth.

In each age of Christianity there is some one principle more than another which a Catholic must stand for. It is always a principle which is opposed to the spirit of the age, and which takes from him the support and the sympathy of the world. It may be a principle he is unable successfully to defend against the great ones who oppose it. If so, it becomes his cross, which he must not refuse to carry. The life of the Son of Man is a continual Way of the Cross. In each age He is arraigned at the bar of the world and is sentenced to die, because He utters no word in His own defense. “Behold how many things they witness against Thee. And Jesus yet answered nothing.” Again and again the world has buried the Nazarene and His doctrine, only to find that it has planted a seed which will cover the earth.

GEORGE HERBERT.

“When God at first made man,
Having a glass of blessing—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, Honour, 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 least,
If goodness lead him not, yet weariness
May toss him to my breast.’”

This is the only poem by George Herbert which has been included in the well known *Golden Treasury of Songs and Lyrics*; but this poem, besides being beautiful in itself, is characteristic of all Herbert’s work. Indeed, it is well that this poem alone of all Herbert’s work should have been inserted in the *Golden Treasury*; for, standing almost unique in this book, it becomes a type of Herbert’s own life among his contemporaries. All Herbert’s powers were devoted to singing of the love of God; but, for the most part, the poems in the *Golden Treasury* are devoted to the loves of men.

“Immortal Love, Author of this great frame,
Sprung from that beauty, which can never fade,
How hath man parcelled out Thy glorious name,
And thrown it on that dust which Thou hast made,

While mortal love doth all the title gain;
Which siding with invention, they together
Bear all the sway, possessing heart and brain,
(Thy workmanship) and give Thee share in neither.

Wit fancies beauty, beauty raiseth wit;
The world is theirs, they two play out the game,
Thou standing by; and though Thy glorious name
Wrought out deliverance from th’ infernal pit.

Who sings Thy praise? only a scarf or glove
Doth warm our hands, and make them write of love.”

This poem of Herbert’s for the most part describes the influence under which the poets included in the *Golden Treasury* actually wrote, but all of Herbert’s poetry was written from the higher motive. This poem illustrates perfectly the temper of mind which he brought to his work, and in this singleness of purpose his poetry stands unique among that of writers of his time. Others, as Crashaw and Vaughan, wrote religious poetry, but not exclusively; if they wrote of heaven, they wrote also of earth. Even Milton’s religious poetry was tainted with a classical mythology altogether inconsistent with the Christianity of which he wrote. In his *Ode on the Morning of Christ’s Nativity* he must needs make the birth of the Saviour, not a signal for the downfall of false religious systems only, but for the actual dying howl of the whole category of mythological creatures, fauns, satyrs, nymphs, and gods. Milton puts beauty first, then truth; but Herbert sings from the heart alone. Through his poems as a whole one may read the words he has so beautifully woven through one of them, “My life is hid in Him That is my Treasure.”

One of Herbert’s first efforts in poetry writing was “A Sonnet sent by George Herbert to his mother as a New Year’s gift from Cambridge.”

He was then aged 16. It may be considered the song with which he dedicated his talents to singing God's love and praise. The whole sonnet is a protest against applying God's gifts to the praise of earthly beauty, and against using the beauties of nature as types of human loveliness.

"Each cloud distills Thy praise, and doth forbid
Poets to turn it to another use.
Roses and lilies speak Thee; and to make
A pair of cheeks of them is Thy abuse."

Herbert by no means neglected the study of profane poetry, if we may judge from his writings, but he regarded it, probably, much as he regarded the study of mathematics, as a necessary part of the knowledge of every well educated man. He looked upon its object as merely temporal and therefore unworthy to be compared with religious poetry, the object of which is to raise the thoughts from things temporal to things eternal. His poems, and his life, were both a continual protest against putting one's talents to a lower use than that of the worship of God. In all creation he saw but this one use; it may be studied as a stepping stone to God.

"Indeed man's whole estate
Amounts (and richly) to serve Thee;
He did not heaven and earth create,
Yet studies them, not Him by whom they be.
Teach me Thy love to know;
That this new light, which now I see,
May both the work and workman show;
Then by a sunbeam I will climb to Thee."

Herbert may have been a man of one idea, but surely this idea was the noblest possible conception; and had not all his powers been wholly wrapped in this one great thought we should have lost the most beautiful, because the most sincere book of sacred poetry which English Literature affords. Truly the last line of *The Church Porch* applies to Herbert himself:

"If thou do ill, the joy fades, not the pains
If well, the pain doth fade, the joy remains."

THERE'S A SONG IN THE AIR.

There's a song in the air,
There's a star in the sky;
There's a mother's deep prayer,
And a baby's low cry.
And the star rains its fire, while the beautiful sing,
For the manger of Bethlehem cradles a King.

There's a tumult of joy
O'er the wonderful birth,
For the Virgin's sweet boy
Is the Lord of the Earth.
Ay, the star rains its fire, and the beautiful sing,
For the manger of Bethlehem cradles a King.

In the light of that star
Lie the ages impearled,
And that song from afar
Has swept over the world.
Every hearth is aflame, and the beautiful sing,
In the homes of the Nations, that Jesus is King.

We rejoice in the light
And we echo the song
That comes down through the night,
From the heavenly throng.
Ay, we shout to the lovely Evangel they bring,
And we greet in His cradle our Saviour and King.

—J. G. Holland.

NOTES AND QUERIES.

SUITABLE questions sent to the ARROW by subscribers or non-subscribers will be answered in this column if they reach the Editor by the fifteenth of the month.

Is it true that in New England Unitarianism is openly taught in Episcopal Churches? H. B. A.

Unquestionably it is not only true of New England but elsewhere. Read the following leader from the *Boston Transcript* of October 26.

THE LOADSTONE IN UNITARIANISM.

A weekly paper of the Episcopal Church [*The Church Standard*], has lately been commenting upon Unitarianism. The change in the views of the younger generation of ministers as set forth in a volume called "In Spirit and in Truth," causes an agreeable surprise, and a modified welcome of its conclusions. It does look as if a stronger relation were about to be established between positive and negative sides in theology, and that a fusion between these two representative bodies must not be inveighed against. That there is a loadstone in Unitarianism under new definitions, is evident. The centripetal tendency has anyway set in, and it has lately been said that the highest authorities in the Episcopal Church have held forth the olive branch from the Trinitarian side. What will come out of it will remain for a time as mere conjecture, but there is something in this growing inter-relation. It implies the absence of former fear, and assigns differences of opinion to a mere logomachy. It is willing to get definitions restated, and the changed aspect, after renewed acquaintance with old formulas of belief, is such as to necessitate the removal of the old methods of criticism. The practical side of Unitarianism is fast being emphasized. While it has principles to sustain, it has laid stress upon those plainly influential for their present usefulness. Its heap of doctrines has always been small and never allowed to accumulate. Its altruistic side has been no inferior exponent of its right to exist. There is destined, for many reasons, to be fewer conversions from one sect to another. The process is cohesion. Those two forms of religious belief, diametrically opposite in many respects, are likely to see more points of resemblance than those commonly allied together and separated upon a question of policy. It was stated last Sunday by a minister of this city, that Universalism and Congregationalism were converging, and now that Unitarianism and Episcopalianism are being focussed, the vision is clearer of their relation. One has no prejudice to disinherit, and the other is becoming so flexible and aggressive in its treatment of theological differences as to be able to modify what it cannot really absorb. There is a transformation going on, and the magnetism in religious bodies toward one another is a sign of the closing century. Differences of administrations need not mean differences of teaching in theology. This science belongs to all Christian bodies, and will mean eventually the same thing to all, so that the future theologian can choose his training where he likes, and will see for himself that he can adequately fit its possession to to any one of the Christian folds without creating a disagreement, and without the feeling of being homeless.

CHAS. W. ELIOT (a Unitarian), President of Harvard University, spoke to more than 200 members of the Episcopalian Club assembled to greet Bishop Lawrence at the Hotel Vendome, Boston, on Monday evening, October 30. He began by alluding to the great interest which Harvard College had taken in the election of the last two bishops of Massachusetts, rejoicing that they had both been her sons. "Personally," said President Eliot, "I have a special source of satisfaction at the election of Bishop Lawrence. So far as I know, I was the first person to nominate him for bishop." President Eliot then went on to speak of the growing desire for Christian union. This would not be accomplished, however, in drawing tighter denominational bands, nor yet in a creed, a sacrament, a ritual or a ministry; but in following Christ as the highest type of humanity and as a common purpose to pursue that ideal.

The next speaker was the Rev. Dr. Donald, who rejoiced that the old prelatical idea of a bishop was among the things of the past. He felt that as men came to look upon the bishop rather as the overseer, the Church would grow, and by this spirit of overseership, he was confident, the episcopate of Bishop Lawrence would be eminently characterized.

Bishop Lawrence was greeted with hearty applause. He told how his brief experience in the episcopate had gone to show that many people in the rural sections of the state had become restive under their old beliefs, and were just in the position to be held back from infidelity by the Episcopal Church. The Church, he felt, should never go into the towns of New England to suck the strength out of other churches, but there were numbers in all parts of the Commonwealth who were attracted to her by her simple creed and liturgical worship, and in these people she had a manifest mission.

Were the Creeds drawn from the words of the Bible, or were they formulated independently of the Holy Scriptures?
H. J.

The Church had the Creeds before she had the Bible. The Society founded by Jesus Christ had "the Faith once for all delivered to the Saints," as St. Jude testifies, long before he wrote his Epistles; and St. Paul in several places mentions the same fact. They had learned "all whatsoever Christ had commanded them," not from books, but from His lips; and were commissioned also by Him to minister His sacraments. They had both these in their integrity, and handed them down to us. The Bible was not put together till the Council of Carthage, A.D. 397, and the earliest list of Books of the New Testament is that given us by Athanasius (320). When the Nicene Creed was formulated, Scripture was never even appealed to. The 325 Bishops were asked singly concerning each article of the Apostles' Creed, what its meaning was according to the tradition handed down in his Church. Seventy years afterwards it was found that every particular of the doctrine was registered somewhere or another in the written code, and thus it became an axiom that whatever claimed to be an article of belief must also be tested and proved by the written word. The Church was the first pillar of the Truth (1 Tim. iii. 15), the Scriptures were gradually built up into the second. Get Dr. Neale's lecture on *The Bible and the Bible only*.—*Church Times*.

WE are glad to recommend a little book entitled *The Catholic Religion*, Illustrated, published by Mowbray & Co., London. It contains in small compass, and at a low price, a vast amount of accurate doctrinal and historical information regarding the Church. It is just the book to place in the hands of enquirers. James Pott & Co. sell the book in New York.

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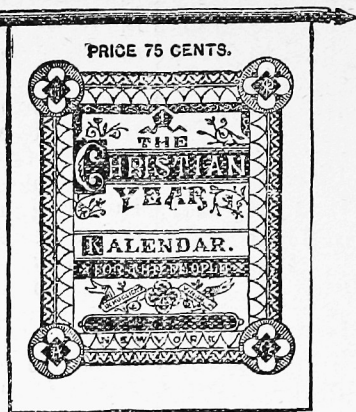
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