

THE

ISSUED  MONTHLY.



MIRROR

BY THE SONS OF 
 SAINT SEBASTIAN

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THE altars of the Church of St. Mary-the-Virgin, New York, are always at the service of clergymen visiting New York, or other priests who wish to say mass daily or occasionally.

It is significant of the unmistakeable progress of the Catholic movement, that the New York *Tribune's* Broad Church religious editor admits that "ritualism has conquered for itself a secure place in the Episcopal Church," though he hastens to aver that "there is little possibility of its ever doing more than that," for "it is a recrudescence of outworn religious ideals." Time will tell. The heaven has won "a secure place in the Episcopal Church," and ere long it will leaven the whole lump.

THE New Church of Saint Mary-the-Virgin was opened for Services on Sunday, December the 8th, Feast of the Conception of the Virgin Mary. Low Masses were celebrated at 7 and 8 a.m. The Children's High Mass at 9 a.m. At each Mass there were large numbers of Communicants. The Solemn Mass was at 10.30 a.m., at which the Bishop of Fond-du-Lac assisted pontifically. A Solemn Procession preceeded. The Sermon was preached by the Reverend Father Arthur Ritchie, Rector of Saint Ignatius' Church, N. Y. Solemn Vespers were sung at 4 p.m. During the Octave, on Thursday, the 12th, the Church was Consecrated by the Bishop of New York.

On Sunday, the 15th, the Octave was observed. At the Solemn Mass, the Twenty-fifth Anniversary Sermon was preached by the Reverend Father Brown.

Every one seems to be happy in the new building, which has been crowded to the doors on each Sunday, etc.

The Mission House was formally blessed during the Octave, on Wednesday evening, the 11th, when the Women's and Girls' Guilds and many friends assisted.

The Clergy House was formally blessed during the Octave, on Friday evening, the 13th. The Men's Club and Boys' Guilds and many friends were present.

The New York Catholic Club will hold a public service on the evening of Thursday, January 9th, in the Octave of the Epiphany, in the Church of St. Mary-the-Virgin. After the service a conver-

sazione will be held in St. Joseph's Hall, adjoining the Church. A number of well known clergymen will address the meeting upon topics of importance and interest. A large gathering of the clergy is expected, and the laity also are cordially invited. The Bishop of Newark will be present.

The Church and Home, a small P. E. paper published in Omaha, Nebraska, provides a sorry spectacle by attacking, on ritualistic grounds, one of the noblest examples of devoted missionary work to be found in the West. It would be a more spiritual employment for Mr. Mackay, its editor, to emulate the good deeds of the priests of the Associated Mission; rather than to hinder their work.

THE Baltimore *Catholic Mirror* seems to have concluded its long-winded letters attacking the position which Bishop Paret took a year ago in his lecture on the *Rights and Pretensions of the Roman See* before the Church Club of New York. We are sorry that "Senex" has laid down his pen, for we can imagine no influence better calculated to expose the method of bluff employed by certain Roman Catholic controversialists than his prolix disquisitions. But perhaps the letters will be reprinted in book form. We suggest for the title page: *Senile Letters by "Senex"; or, History Reversed in a Roman Catholic Mirror.*

DR. SHINN, of Newton, Mass., has organized a "Ministers' Union," as an "experiment in practical Christian Unity," the chief feature of which is that it puts the authorized clergy of the Church on an equality with the self-constituted preachers of man-made societies, by a provision that "any person exercising the functions of a Christian minister in Newton may be a member of the Union." Oh for "the wisdom of William White," who so strongly disparaged such compromising alliances in the Pastoral of 1832, and who advised, along with the cultivation of kindly relations in a social way, the avoidance of intercourse with dissenting ministers in their official capacity.

"A TRUE faith in the Incarnation, and reverence for God manifest in the flesh," says one noble Presbyterian divine, "cannot but engender a profound love and veneration for the Virgin Mother. We cannot in the same breath pronounce Jesus sinless and divine, and speak of Mary as we do of other women. That she was chosen to an office and an honor so absolutely unique as that of maternity to the 'Only Begotten Son of God,' implies a purity and a fullness of grace in her, which exalts her far above all the daughters of Eve."—*S. James' Chronicle.*

CHURCH OF ST. MARY THE VIRGIN, WEST 46TH 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 and 8; Matins, 9 a. m.; Vespers, 5 p. m.
Wednesdays and Fridays—Additional Low Mass, 9:30 a. m.
Holy Days—Additional Low Mass, 6:30 and 9:30.
Confessions—Fridays, 2:30 to 5 p. m.; Saturdays, 4 to 5, and 7:30 to 9 p. m.; at 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 5:30 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 Church is No. 139 W. 46th St.
 The Mission House, No. 133 W. 46th St.
 The Clergy House, No. 145 W. 46th St.
 The Rectory, No. 144 W. 47th St.

KALENDAR FOR JANUARY.

- 1 We. **Circumcision.** Octave of Christmas. Low Masses, 6:30, 7:30, 8 and 9:30 (Monthly Mass St. Mary's Guild).
- 2 Th. Additional Mass, 8 a. m.
- 3 Fr. **Abstinence.** Additional Masses, 8 and 9:30 a. m. Confessions, 2:30 to 5 p. m.
- 4 Sa. Monthly Mass O.V.B.V.M., 8 a. m. Confessions, 4 to 5 and 7:30 to 9 p. m.
- 5 S. **Second after Christmas.** First Vespers of Epiphany, 4 p. m.
- 6 Mo. **Epiphany.** Low Masses, 6:30, 7:30, 8 and 9:30 a. m.
- 7 Tu. In Octave. Additional Masses, 8 and 9:30 a. m.
- 8 We. **St. Lucian, Pr., M.** In Octave. Additional Masses, 8 and 9:30 a. m.
- 9 Th. In Octave. Additional Masses, 8 and 9:30 a. m.
- 10 Fr. **Abstinence.** In Octave. Additional Masses, 8 and 9:30 a. m. Confessions, 2:30 to 5 p. m.
- 11 Sa. In Octave. Additional Masses, 8 and 9:30 a. m. Confessions, 4 to 5 and 7:30 to 9 p. m.
- 12 S. **First after Epiphany.** In Octave. Burial Guild Monthly Meeting and Office after Vespers.
- 13 Mo. **St. Hilary, Bp. and C.** Octave of Epiphany. Additional Masses, 8 and 9:30 a. m.
- 14 Tu. Burial Guild Monthly Mass, (transferred) 8 a. m.
- 15 We. Additional Masses, 8 and 9:30 a. m.
- 16 Th. C.B.S. Monthly Mass, 8 a. m.
- 17 Fr. **Abstinence.** Additional Masses, 8 and 9:30 a. m. Confessions, 2:30 to 5 p. m.
- 18 Sa. **St. Prisca, V. and M.** Additional Mass, 8 a. m. Confessions, 4 to 5 and 7:30 to 9 p. m.
- 19 S. **Second after Epiphany.**
- 20 Mo. **St. Fabian, Bp. and M.** Requiem Mass, 8 a. m.
- 21 Tu. **St. Agnes, V. and M.** Additional Mass, 8 a. m.
- 22 We. **St. Vincent, Dea. and M.** Additional Masses, 8 and 9:30 a. m.
- 23 Th. Additional Mass, 8 a. m.
- 24 Fr. **Abstinence.** Additional Masses, 8 and 9:30 a. m. Bona Mors Devotions after Vespers. Confessions, 2:30 to 5 p. m.
- 25 Sa. **Conversion of St. Paul, Ap.** Low Masses, 6:30, 7:30, 8 (Bona Mors), and 9:30 a. m. Confessions, 4 to 5 and 7:30 to 9 p. m.
- 26 S. **Third after Epiphany.**
- 27 Mo. Requiem Mass, 8 a. m.
- 28 Tu. Additional Mass, 8 a. m.
- 29 We. Additional Masses, 8 and 9:30 a. m.
- 30 Th. Additional Mass, 8 a. m.
- 31 Fr. **Abstinence.** Additional Masses, 8 and 9:30 a. m. Confessions, 2:30 to 5 p. m.

SPECIAL, VOTIVE, AND OTHER MASSES.

- Sunday.**—For the Children 9 a. m., weekly.
Monday.—Burial Guild, 8 a. m., first in month.
 Requiem 8 a. m., other Mondays.
Wednesday.—St. Mary's Guild, 9:30 a. m., first in month.
Thursday.—C. B. S., 8 a. m. Nearest middle of month.
Saturday.—O. V. B. V. M., 8 a. m., first in month.
 Bona Mors, 8 a. m., last in month.

GUILD MEETINGS, ETC.

- Sunday.**—Singing School, 9:45 a. m., weekly.
 Bible Class for Men, 10 a. m., weekly. *
 Sunday School, Lessons, 2:30 p. m., weekly.
 Bible Class for Women, 3:30 p. m., weekly. *
 Burial Guild, after Vespers; first in month.
Monday.—St. John's Guild, 4 p. m., weekly. *
Tuesday.—Men's Guild, 7:45 p. m. weekly.
 Sons of St. Sebastian, second in month.
 League of St. Lawrence, as called.
Wednesday.—St. Mary's Guild, 4 p. m., first in month.
 Guild of St. Mary of the Cross, 8 p. m., weekly.
 Guild of St. Alban, 8 p. m.
Thursday.—Guild of St. Mary of the Annunciation, 7:45 p. m., weekly.
Friday.—Guild of St. Mary of the Angels, 3:30 p. m., weekly.
 Bona Mors Society, after Vespers, last in month.
 St. Joseph's Guild, 7:30 p. m., weekly.
Saturday.—Industrial School, 10 a. m., weekly.
 *NOTICE.—Omitted until further notice.

ORDER OF MUSIC.

Second Sunday after Christmas, January 5th.

SOLEMN HIGH MASS.

Mass in E flat..... Prentice
 Sequence Hymn, "Shout the glad tidings,"..... Avison
 Offertory Anthem, from "The Holy Night,"..... 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,
 Destructive round their path"
 "But now a cheerful morning
 O'erspreads the weary earth,
 Once more is Hope upspringing
 To greet the Saviour's birth."

Hymn of Adoration 59 (Adeste Fideles)..... Novello
 Post-Communion, Hymn 482..... Smart
 Hymn 58..... Gauntlett

FIRST VESPERS OF THE FEAST OF THE EPIPHANY.

Carol, "Three Kings of Orient,"..... Hopkins
 Psalms 72, 117, 135..... Mozart
 Magnificat and Nunc Dimittis..... Leprevost
 Vesper Hymn 75..... Schumann
 Anthem, "Brightest and Best,"..... Kucken

"Brightest and best of the sons of the morning
 Dawn on our darkness, and lend us thine aid;
 Star of the East, the horizon adorning,
 Guide where our infant Redeemer is laid."

"Cold on His cradle the dew-drops are shining,
 Low lies His head with the beasts of the stall,
 Angels adore Him in slumber reclining,
 Maker and Monarch and Saviour of all."

"Shall we not yield Him in costly devotion,
 Odors of Edom, and off'rings divine,
 Gems of the mountain, and pearls of the ocean,
 Myrrh from the forest, and gold from the mine."

"Vainly we offer each ample oblation,
 Vainly with gifts would His favor secure;
 Richer by far is the hearts' adoration,
 Dearer to God are the prayers of the poor."

Hymn 219..... Mason
 Hymn 76..... Monk

Sunday in Octave of the Epiphany, January 12th.

SOLEMN HIGH MASS.

Messe Militaire..... Cimarosa
 Sequence, "I am crowned with light,"..... Lovoff
 Offertory Anthem, from "The Holy Night,"..... Gade

"O! with pure devotion may each heart be filled,
 Ha te to yonder cradle, worship ye the Child,
 Long desired salvation comes to bless mankind,
 Our God's loving kindness, yours it is to find.
 Lo! the night of evil soon will pass away,
 Full and free redemption brings a brighter day,
 Worship ye."

Hymn of Adoration 59, (Adeste Fideles)..... Novello
 Post-Communion, Hymn 482, first and third verses..... Smart
 Hymn 79..... D x

SOLEMN VESPERS.

Carol, "Three Kings of Orient,"..... Hopkins
 Psalms 72, 117, 135..... Mozart
 Magnificat and Nunc Dimittis..... Zoellner
 Vesper Hymn 75..... Schumann
 Anthem, "Triumphant Zion,"..... Schubert

"Triumphant Zion! 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 ruin shall repair;
 Nor will thy watchful Monarch cease
 To guard thee in eternal peace."

Hymn 219..... Mason
 Hymn 76..... Monk

Second Sunday after the Epiphany, January 19th.

SOLEMN HIGH MASS.

Mass in E flat..... Guilmant
 Sequence, Hymn 179..... Monk
 Offertory Anthem, from "Jubilee Cantata,"..... Von Weber

"Your thankful songs upraise,
 With bell and organ praise,
 God most high,
 Soar ye to heaven above,
 The Lord hath showed us His love,
 Who still to all His own is nigh."

"Adoring bend we low
 Before Thy throne of glory,
 Lord of kindness and of might,
 O may the grateful songs we bring Thee,
 Be off'rings precious in thy sight;
 Thou shieldest us with mighty hand,
 And sendest peace on all our land"

Post-Communion, Hymn 316..... Haydn
 Hymn 178..... Redhead

VESPERS.

Hymn 80..... Gumbert
 Psalms 72, 66, (Ninth Selection)..... Giorza
 Magnificat and Nunc Dimittis..... Giorza
 Vesper Hymn 23..... Tallis
 Anthem, "Dominus Juravit,"..... Giorza
 Words from Psalm, 110, verses 4-7.

Hymn 220..... Roe
 Hymn 223..... Roe

Third Sunday after Epiphany, January 26th.

SOLEMN HIGH MASS.

Messe Solennelle.....	Neukomm
Sequence, Hymn 219.....	Mason
Offertory Anthem, "O Salutaris".....	Tours
Post-Communion, Hymn 318.....	MacLagan
Hymn 180.....	Gauntlett

VESPERS.

Hymn 305.....	Oakeley
Psalm 147, (Nineteenth Selection).....	Prentice
Magnificat and Nunc Dimittis.....	Wegand
Vesper Hymn 24.....	Ritter
Anthem, "Spirit Immortal,".....	Verd
"Spirit immortal, thou who art wearing Woe like a garment, gloomily bearing Life's heavy burden, why thus despairing? Lift thine eye heav'nward, hope smiles above. There God for the weary rest is preparing, And joy for the sorrowing child of His love."	
"Spirit immortal, while upward soaring, Thy gracious Sov'reign humbly adoring; Loud in His praises, lift up thy voice In strains of gladness, sing and rejoice."	
Hymn 26.....	T. M. Prentice
Hymn 193.....	Blumenthal

THE PARISH.

THE Sunday-School Christmas Tree was on Thursday night, Saint Stephen's Day, when a large attendance of scholars and friends were cheered. There was hearty singing. Every child enjoyed a bountiful spread of eatables, and carried away a box of candy.

THE Guild Christmas Tree will be during the week of the new year, beginning with the Epiphany.

THE Men's Club met on Christmas Eve, at 8 o'clock, in the Club Room, and adjourned to attend in a body the First Vespers of Christmas, at 8.30. A Solemn Procession followed the Vespers.

THERE were Masses on Christmas Day at 6, 7, 8, 9 and 10.45. Large numbers of Communicants were present at the four early masses.

THE Organist and Choirs have given us good musical services, beginning with the opening services. The enlarged and new organs sound well. The voices seem to be aided much by the acoustic properties of the building.

THE Chapel of the Catechism under the Clergy House is to be known as Saint Joseph's Hall.

THE Chapel of the Catechism under the Mission House, is to be known as Saint Elizabeth's Hall, and the side chapel adjoining as Saint Elizabeth's Chapel. The side altar from the old Church is here.

THE Lady Chapel is opened for use. Its beautiful new altar was blessed on Christmas Eve by the Bishop of Newark, who celebrated Mass afterwards, and administered to a goodly number of persons.

WE welcome back Sister Mary Maude to her work in the Order of the Visitation, in the new Mission House.

THERE will be two Masses daily at 7.30 and 8 o'clock, to be continued until Easter. Usually the Parish Mass will be said at the High Altar; the additional Masses at the Altar of Saint Elizabeth's Chapel or the Lady Chapel. Matins and Vespers daily are said in one of the Chapels.

THE Sister will be happy to receive donations of old clothes for distribution among the poor. The Winter is upon us. A liberal supply is much needed.

THE Catholic Club will hold a Service on the evening of Thursday, January the 9th, in the Octave of the Epiphany, after which they will meet in St Joseph's Hall for a conference. The Bishop of Newark will be present. All are invited.

NEW CHURCH FUND.

Amount to be raised (equivalent to paying the old debts)	\$40,000 00
Amount subscribed (to Dec. 1).....	18,959 48
Amount still desired.....	\$21,040 52

SUGGESTIONS FOR GIFTS TO COVER THIS:

St. Joseph's Hall.....	\$15,000
St. Elizabeth's Chapel.....	3,000
Chapel of the Catechism.....	1,000
Confessional.....	500
Confessional.....	500
Organ in St. Joseph's Hall.....	900
Carving Capitals of Columns, 19, 20, 21, 22, each.....	100

These gifts may be made memorial if desired. Payments may be made in cash; or subscriptions will be received, payable in 1896, or in special cases in annual instalments.

Copies of the fine drawing of the interior of the Church are for sale, the proceeds going to the credit of the New Church Fund. Price, unframed, \$1.00; framed in oak, \$2.50. The sexton will receive subscriptions; or application may be made to any member of St. Mary's Guild.

OTHER GIFTS DESIRED.

New Reredos.....	\$13,895 00
Subscribed (to Dec. 1).....	1,061 85
Balance to be raised.....	\$12,834 15
Wrought-Iron Grille around the Chancel.....	\$1,800 00
Calvary for Rose Window (exterior).....	\$2,400 00
Tympanum, upper panel.....	600 00
" middle ".....	600 00
" lower ".....	1,200 00
Statue of St. George and the Dragon.....	800 00
" St. Michael, Archangel.....	800 00
Upper Statues on front, each.....	700 00
Statue of St. Joseph, front of Clergy House..	700 00
Proper Pendants for eight Sanctuary Lamps (all)	250 00

EXCHANGES: The 229 Exchanges regularly received by THE ARROW are kept on file in the Men's Club Rooms. The following new exchanges received since November are acknowledged:

Parish Notes, Austin, Ills.; *Kalamazoo Augustinian*, Kalamazoo, Mich.; *St. John's Leaflet*, Bayonne, N. J.; *Parish Leaflet*, Philadelphia, Pa.; *Church World*, Spokane, Wash.; *Parish and Mission*, Dover, N. J.; *Ocean Waves*, San Francisco, Cal.; *Our Babies*, New York; *Parish Visitor*, North Tonawanda, N. Y.; *Church News*, Sioux Falls, S. Dak.; *The Pioneer*, Willimantic, Conn.; *St. Andrew's Church Messenger*, Dayton, Ohio; *St. Andrew's Bells*, Tampa, Florida; *Reformed Church Herald*, St. Joseph, Mo.; *Pulpit of the Cross*, Omaha, Nebraska; *St. Andrew's Gazette*, Buffalo, N. Y.

THE ARROW:

ISSUED MONTHLY BY THE SONS OF SAINT SEBASTIAN:

145 WEST 46TH STREET NEW YORK:

50 CENTS PER YEAR ☐ SINGLE COPIES 5 CENTS:

ENTERED AS SECOND CLASS MATTER AT THE NEW YORK POST OFFICE OCT 20 1895.

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

THE subscription price of THE ARROW is 50 cents per year. The paper is sent in *exchange* to Diocesan and Parish papers, and to other regular publications. It will gladly be sent *free* to clergymen, seminarians, religious, and to Church Institutions upon the receipt of a postal card giving proper address. This request must be renewed at the beginning of each year.

NEW YORK, JANUARY, 1896.

THE INCARNATION.

WE select the language of the Creed of St. Athanasius concerning the Incarnation, as the most perfect expression of the Catholic faith, which has been written in Western Christendom. The first part concerning the worship of God in Trinity and Trinity in Unity, we shall omit, except the concluding words, "He therefore that will be saved: must thus think of the Trinity." The Creed continues:

Furthermore, it is necessary to everlasting Salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man.

God, of the substance of the Father, begotten before the worlds: and Man of the Substance of His Mother, born in the world.

Perfect God, and perfect Man; of a reasonable soul and human flesh subsisting;

Equal to the Father, as touching His Godhead; and inferior to the Father, as touching His Manhood.

Who although He be God and Man; yet He is not two, but one Christ;

One; not by conversion of the Godhead into flesh; but by taking of the Manhood into God;

One altogether; not by confusion of Substance: but by unity of Person.

For as the reasonable soul and flesh is one man: so God and Man is One Christ;

Who suffered for our salvation: descended into hell, rose again the third day from the dead.

He ascended into heaven, He sitteth on the right hand of the Father, God Almighty: from whence He shall come to judge the quick and the dead.

As Whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good shall go into life everlasting: and they that have done evil into everlasting fire.

This is the Catholic Faith: which except a man believe faithfully, he cannot be saved.

The Incarnation of our Lord, Jesus Christ, God

and Man, perfect God and perfect Man, of a reasonable soul and human flesh subsisting, is the fulfillment of the prophesy foretold in the Garden of Eden, that the seed of the woman should bruise the head of the serpent. The man who had been created in perfection, who had such wonderful knowledge of divine principles, that he could say when the woman was brought unto him, that she was now bone of his bone and flesh of his flesh: and that therefore a man should leave his father and mother, and should cleave unto his wife, and that they should be one flesh, was enabled to confer with God, because of the holiness which was part of his human perfection: and in the Fall, whatever else may have been retained in his nature, holiness was lost.

When the prophecy was fulfilled, the seed of the woman was Christ, the Son of Mary; He was the seed, She the woman. He was born from Her in perfection and full of holiness. The experience of His life, Who came down from heaven for us men and for our salvation, was that he went through all the bitterness of our fallen nature, sin only except. It became Him to fulfill all righteousness, and to receive during His life increase of grace by submission to external rites of religion, even partaking of Baptism and uniting in the sacrament of His own flesh and blood, when He instituted the Sacrament of Holy Communion. In all this experience, no matter how deeply humiliated, He rose superior. When His mortal life hath gone out, He rose again with immortality completely victorious over His entire human nature, as at Easter. He took away to heaven the human nature and flesh which He had assumed of the Blessed Mary. At Pentecost He poured out, not Himself, but God the Holy Spirit. He reigns in that same body in some place that we call the right hand of the Majesty on high, until His second advent, the great day of judgment.

Our growing up into Christ means that we grow up into all He is, divine and human. Whom the Article of Religion speaks of thus: "The Godhead and manhood were joined together in one Person never to be divided." According to this language He does not convey His divinity without His humanity nor His humanity without His divinity. Concerning His divinity, St. Peter says, "His divine power hath given unto us all things that pertain unto life and godliness, *** whereby are given us exceeding great and precious promises; that by these ye might be partakers of the divine nature." Concerning His humanity St. Paul says, "The cup of blessing which we bless, is it not the communion—or the communication—of the blood of Christ? The bread which we break, is it not the communion—or the communication—of the body of Christ?" So that we have revealed to us in the Sacred Scriptures that at different times the

entire Christ, God and Man is conveyed to us by definite channels appreciable by the senses. This communication of His double nature is independent of and distinct from the communication or outpouring of God the Holy Ghost upon the Day of Pentecost. This definite communication on that day, appreciable by the senses, is not to be confounded with any other.

Our Lord Jesus Christ did not propagate human seed, although He blessed male and female in marriage for that purpose. Therefore into the child born by natural propagation he conveys His double nature by the sacraments, which He ordained for the purpose of conveying Himself and all His powers, especially the holiness, which the first Adam lost. First He said, "Except a man be born again of water and the Spirit, he cannot enter the kingdom of God." Second He said, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you" "Birth" is well understood to be the conception in a mother of a new body, which, after developing in her for a certain length of time, being part of her flesh and nourished by her own flesh and blood, is truly the communication of her flesh and blood to some one else, known as her child. Therefore when He said, "A man must be born again of water and the Holy Ghost," by saying the word "born" He meant that in a way not according to nature, His flesh and blood is conveyed to some one on the earth, and that that one carries about with him the fallen nature of his human parents and also the unfallen human nature and the divine nature of Jesus Christ, the second Adam, the father of the race. It is also well understood that every mother, after the birth of her child, conveys her flesh and blood to her child when she nourishes it with the milk of her breast. She, therefore, sustains her child's life by feeding it with herself; therefore the sacrament of the body and blood of Christ was ordained to nourish the children of God after they were born again in Baptism, by the communication of the body and blood of Jesus Christ. There should be no difficulty for any one to believe that the divine and human nature can be conveyed to another person by a sacrament of feeding, any more than that a mother's nature is conveyed by her feeding her child. One difference is that the sacrament of communicating the flesh and blood of Christ is under the forms of bread and wine, whereas the act of communicating the mother's nature to the child is under the form of milk. According to the condition that Christ is never to be divided, His flesh and blood are not communicated without His divinity. Entire Christ is communicated at different times for different purposes. At one time for the special operation of His divinity; at another time for the special operation of His humanity. Just as the one sacrament of His flesh is communicated for a certain effect, and the other sacrament of His blood for a certain other effect. In the language of the Prayer Book, we eat the flesh of Christ and drink His blood, in order "that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood;" and in order that "we may evermore dwell in Him and He in us." Therefore the strengthening of our souls by the body of Christ, and the refreshing of our souls by the blood of Christ, is a good illustration of how, at one time, His divine nature, which cannot be separated from His human

nature, acts upon us for one purpose, and His human nature which cannot be separated from His divine nature, acts upon us at another time for another purpose. Indeed, we must remember in all our thoughts concerning these sacraments, that He used language which emphasized the extraordinary concerning His flesh and blood. So that "the Son of Man" was a phrase to convey to the world that He never would be divided, and that His perfect humanity was to exercise always those functions which He assumed in the Incarnation; quite different from the meaning of the phrase, "the Son of God," which was used in connection with His divine nature.

This is the peculiarity of the Incarnation of the second person of the Trinity. This is not claimed for any other religion than the Christian, nor by any human teacher in any of the ages or in any part of the world.

We have selected the two great sacraments as sufficient in this outline to illustrate the meaning of the Incarnation and the extension of the Incarnation from Jesus Christ into the sons of men. Every one therefore who baptises another person properly, by that act and at that time is the minister who extends the undivided Christ's natures, both human and divine, to some other person on the earth. Every priest therefore who celebrates the mysteries of the sacrifice of the death of Christ, is the one who ministers to another person, by that act and at that time, the communication of the undivided Christ's natures, both human and divine, to some other person on the earth.

How exalted then is the power which Ordination gives, and how deeply impressed we should be with the tremendous responsibility of thus extending the Incarnation to our fellow men. The extension of the Incarnation by these sacraments is both privilege and duty. How ready we should be to respond at once whenever called to administer such a sacrament. How carefully we should live and keep ourselves in the worthiness of life, and place no hindrance in the way to the full effect of Christ's mercies. The season of the Holy Nativity of our Saviour should bring to everyone the increase of the grace which He offers.

THE ABBE DELASGE ON ANGLICAN ORDERS.

THE latest contribution to the literature of the movement that has come before us is a pamphlet on the validity of Anglican Orders, by the Abbé Gustave Delasge. This pamphlet has an interest and value of its own, as compared with similar works, which claim special attention for it. The Abbé Duchesne and the Abbé Portal, by their studies and other circumstances, were possibly predisposed to take a favorable view of the English Church; but this is obviously not the case with the Abbé Delasge. The latter, as is evident to any reader of his pamphlet, has not been well informed in regard to the history of the English Church. It is from its most unfavorable aspect that he regards the English Church, and yet on this particular point he is compelled to decide in our favor. There can be no doubt that more accurate information would not only strengthen his conviction on this point, but would considerably modify his opinion on other points, as, for example, on his assumption that we are heretical in regard to the Sacrifice of Mass. It is important,

in the face of the fact that the vast majority of Roman Catholic clergy take it for granted that Anglican Orders are invalid without any serious study of the question, to notice that a French priest, not very fully informed, and naturally prejudiced against the English Church, should be compelled by candor and logic, even upon a somewhat weak statement of the argument in our favor, to accept the validity of our Orders as proved. * * * *

Our Ultramontane friends tell us that, if the validity of our Orders is proved, we are no nearer demonstrating our position as within the Catholic Church. The writer in *St. Luke's* tells us that the question Anglicans should ask themselves is, not "whether we have Orders?" but rather "whether we are in the Church of God?" Well, this latter question depends not upon our ecclesiastical tastes and fancies, but upon whether we have been validly baptized. Satisfied of this, our next question is, not whether the Ultramontane or Anglican, or any other theory commends itself most to our taste, but what Bishop has jurisdiction where we live and is, therefore, in the diocese in which we are placed, our chief ruler in the Kingdom of Christ. Each of us here in England finds two Bishops claiming this position. It is certainly an important question whether, say, the person who claims to be Bishop of London is really a Bishop. If not *cadit questio*. But if the answer is affirmative, the next question is which has jurisdiction and is the Bishop—the Bishop who claims to be Bishop of London, or the Bishop who claims to be Archbishop of the pretended new See of Westminster. That is the question which will agitate Western Christendom as soon as the validity of Anglican Orders is accepted throughout the West, as we are confident it will be. The question of Anglican Orders, though by no means decisive of the whole controversy, as we are ignorantly or maliciously said to assume, in spite of repeated repudiations of such an absurd theory, is important as a step towards the conclusion of the controversy and the peace of Christendom, and we are grateful to M. Delasge for his graceful contribution to that end.—*Church Times*.

ANSWERS TO CORRESPONDENTS.

W. G. W. S.—*Can you oblige me with the form that is used for receiving Romanists into the Church.*

(We cannot undertake to reply privately to correspondents by letter.)

1st. We do not approve of encouraging those

who are born Roman Catholics to break away from that state of life to which it has pleased God to call them. They have the whole faith and the sacraments where they are.

2d. If members of the Roman Church insist on becoming Anglicans we do not think it necessary to impose any form of reception. The Anglican Church has never denied to Roman Catholics the right to receive the Blessed Sacrament at her altars. If one holds the whole faith which the undivided Church has accepted, why should he be obliged publicly to declare that he has abandoned certain extra beliefs which are not included in that faith? You would not require a man to declare his disbelief in Santa Claus before admitting him to communion.

3d. In the case of those, who, having left the Anglican Church for the Roman, wish to return, it is advisable that they publicly acknowledge the error of their first change, and make reparation, so far as they can, for the scandal they have caused. A suitable form of reconciliation in this case will be found on page 217 of the *Priests' Prayer Book*, (seventh edition).

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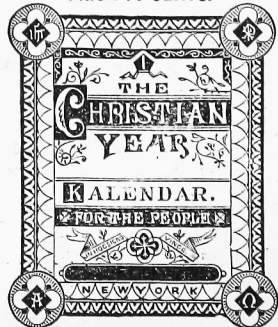
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