



# THE

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# ARROW

BY THE SONS OF  SAINT SEBASTIAN

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THE Reverend Mother Harriet, Superior of the Sisterhood of St. Mary, one of the founders and the first Mother of the Order, after a very brief illness, entered into her rest on the afternoon of Easter day, at the Mother House, St. Gabriel's School, Peekskill, New York.

On Thursday, in Easter week, a large assembly of Priests, religious and other friends assembled to celebrate the last office for the Dead. Reverend Doctor Houghton, Chaplain of the Order, said the early mass. Reverend Father Lowndes, Chaplain of St. Gabriel's said the last mass; and the Reverend Doctor Houghton said the Burial Office. Her body was then borne by six Priests from the large Chapel to the little graveyard in the Convent grounds, where the Committal was said by Doctor Houghton.

Although the Sisters were in deepest grief, yet they preserved their self-possession in rendering the beautiful music both in the Chapel and in the graveyard. It was a sight never to be forgotten. The large body of clergy standing near the grave; beyond them a large proportion of the Community; and on the other side a great company of men and women from New York City and other places. The sun shone brightly over everything and everybody. The snow was beginning to disappear; the green grass to show itself in its new life; the fir-trees in their dark rich green, and the other trees and bushes beginning to swell in their new Spring life.

The Reverend Mother Harriet's life has been exceptionally influential and blessed. It was the day of small things for the religious, when some thirty-two years ago she began her oversight of the faithful Company of St. Mary. Her work has extended East, West and South. Her powers of organization were unusual; and in the Providence of God she was raised up to found these works and give an initiative to the religious life; so that, besides developing the first American Order, she has left it, the great and permanent Order of our Church.

As all walked away from the little hill, we were impressed with the words of the Mass, for the Office of The Visitation, "Jesus, my Beloved, spake and said unto Me, Rise up my love, my fair one and come away. For lo the Winter is passed, the rain is over and gone, the flowers appear

on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land. The fig tree putteth forth her green figs and the vines with the tender grape give a good smell. Arise my love, my fair one and come away."

May she rest in peace. Amen.

SISTER Sarah, for a long time Mistress of Novices and later Assistant Superior of the Sisterhood of Saint Mary, has been legally elected to succeed the Reverend Mother Harriet, and will be duly installed as the Reverend Mother Sarah. It is proper that a Sister, who has been from the first a member of the Order and so signally in the confidence of Mother Harriet, should succeed to this Office, and it is also a due recognition of her character and ability.

THE new Boston Broad Church paper, "*The Church*," appears to be quite "peart," as was to be expected from the land of its birth. Every Yankee, having assumed the authorship of the First Commandment, feels himself entirely capable of making his own subsidiary gods. It is delicious, then, to read its fling that Catholic doctrine is "provincial"; of course, because not originating in Boston.

THE Reverend Professor Zahm, who has attracted so much attention for the past year or two by the lectures and essays in which he has maintained that the doctrine of Evolution is entirely compatible with Roman Catholic theology, has been called to Rome "to represent the Congregation of the Holy Cross and its Superior-General at the Papal Court." Rome has more ways than one of stopping the mouths of those who speak unadvisedly with the lips. A "promotion" which removes a man from his audience at the right moment, is a more effectual method of closing his mouth, than a command to be silent.

FOR one soul saved by scolding and fault-finding, ten are saved by sweetness. For one soul saved by fear of hell, ten are saved by the thought of the love of God. A gentle voice and a pleasant face make religion beautiful to the miserable and the sinful, whereas gloomy looks and a harsh or condescending manner make religion seem a thing to be avoided. Do you wish to draw souls to God? Then let your souls reflect His love. Be gentle, be sweet, be patient. Practical people may sometimes condemn you, but only thus can you imitate our Blessed Lord.—*Ave Maria*.

# 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 MAY.

- 1 Fr. **Sts. Philip and James, Aps.** Abstinence. Masses, 6:30, 7:30, 8 and 9:30 a. m. Confessions, 2:30 to 5 p. m.
- 2 Sa. O. V. B. V. M. Monthly Mass, 8 a. m. Confessions, 4 to 5, and 7:30 to 9 p. m.
- 3 S. **Fourth after Easter.** *Invention of the Holy Cross.* Burial Guild Monthly Meeting and Office, after Vespers.
- 4 Mo. Burial Guild Monthly Mass, 8 a. m.
- 5 Tu.
- 6 We. *St. John E., before the Latin Gate.* St. Mary's Guild Monthly Mass and Meeting, 9:30 a. m.
- 7 Th.
- 8 Fr. **Abstinence.** Additional Mass, 9:30 a. m. Confessions, 2:30 to 5 p. m.
- 9 Sa. Confessions, 4 to 5 and 7:30 to 9 p. m.
- 10 S. **Fifth after Easter. Rogation Sunday.**
- 11 Mo. **Rogation Day.** Abstinence. Requiem Mass, 8 a. m.
- 12 Tu. **Rogation Day.** Abstinence.
- 13 We. **Rogation Day.** Abstinence. Additional Mass, 9:30 a. m.
- 14 Th. **Ascension Day.** Masses, 6:30, 7:30, 8 (C. B. S.), and (Solemn) 9:30 a. m.
- 15 Fr. In Octave, **Abstinence.** Additional Mass, 9:30 a. m. Confessions, 2:30 to 5 p. m.
- 16 Sa. In Octave, Confessions 4 to 5, and 7:30 to 9 p. m.
- 17 S. **After Ascension.** In Octave.
- 18 Mo. In Octave, Requiem Mass, 8 a. m.
- 19 Tu. In Octave, *St. Dunstan, Abp.*
- 20 We. In Octave, Additional Mass, 9:30 a. m.
- 21 Th. Octave, Additional Mass, 9:30 a. m.
- 22 Fr. **Abstinence.** Additional Mass, 9:30 a. m. Confessions, 2:30 to 5 p. m.
- 23 Sa. Confessions, 4 to 5 and 7:30 to 9 p. m.
- 24 S. **Whitsunday.** Masses, 7, 8, 9 and 10:45 a. m. Solemn Procession before High Mass.
- 25 Mo. **In Whitsun Week.** In Octave. Masses, 6:30, 7:30, 8 and 9:30 a. m.
- 26 Tu. **In Whitsun Week.** In Octave. *St. Augustine, Abp.* Masses, 6:30, 7:30, 8 and 9:30 a. m.
- 27 We. In Octave, **Ember Day.** *Venerable Bede, Pr.* Abstinence. Additional Mass, 9:30 p. m.
- 28 Th. In Octave.
- 29 Fr. In Octave, **Ember Day.** Abstinence. Additional Mass 9:30 a. m. Confessions, 2:30 to 5 p. m. Bona Mors Devotions, after Vespers, 5 p. m.
- 30 Sa. In Octave, **Ember Day.** Abstinence. Bona Mors Monthly Mass, 8 a. m. Confessions, 4 to 5, and 7:30 to 9 p. m.
- 31 S. **Trinity Sunday.** Octave. Solemn Procession after Vespers.

## 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., in Church, first in month. In Mission House other Saturdays.  
 Bona Mors, 8 a. m., last in month.  
 N. B.—The intention of the Votive Mass, as indicated above, will be retained, even when on Holy Days or within Octaves the Votive Mass itself gives way to the proper for the day.

## 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.

Feast of the Invention of the Holy Cross.

Fourth Sunday after Easter, May 3d.

### SOLEMN HIGH MASS.

Mass in G..... Von Weber  
 Sequence, Hymn 97, from 8th verse..... Webbe  
 Offertory, "Ave Verum,"..... Mozart  
 Post-Communion, Hymn 108..... Miller  
 Hymn 263..... Oliver

### VESPERS.

Hymn 393..... Messiter  
 Psalms, 123, 124, 125 (Seventeenth Selection)..... Donizetti  
 Magnificat and Nunc Dimittis..... Donizetti  
 Vesper, Hymn 96 (Vexilla Regis)..... Schubert  
 Anthem, "From Thy love as a Father" (The Redemption)..... Gounod  
 Hymn 13..... Redhead  
 Hymn 17..... Irons

Rogation Sunday, May 10th.

### SOLEMN HIGH MASS.

Mass in A..... Kalliwoda  
 Sequence, Hymn 468..... Monk  
 Offertory, from "Jubilee Cantata,"..... Von Weber  
 Post-Communion, Hymn 143..... Redhead  
 Hymn 469..... Hervey

### VESPERS.

Hymn 468..... Monk  
 Psalm 77..... Prentice  
 Magnificat and Nunc Dimittis..... Mehul  
 Vesper, Hymn 142..... Monk  
 Anthem, from "Jubilee Cantata,"..... Von Weber  
 Hymn 512..... Derby  
 Hymn 469..... Hervey

Sunday in Ascension Octave, May 17th.

### SOLEMN HIGH MASS.

Mass in C..... Schubert  
 Sequence, Hymn 147..... Monk  
 Offertory Anthem, "Unfold ye portals" (The Redemption)..... Gounod  
 Post-Communion, Hymn 316..... Haydn  
 Hymn 304..... Elvey

### SOLEMN VESPERS.

Hymn 147..... Monk  
 Psalms, 24, 47, 108..... Mozart  
 Magnificat and Nunc Dimittis..... Zoellner  
 Vesper, Hymn 150..... Gumbert  
 Anthem, "Our Lord is risen,"..... Garcia  
 Hymn 151..... Dyker  
 Hymn 300..... Shrubsole

Whitsunday, May 24th.

### SOLEMN HIGH MASS.

Hymns in Procession, 152, 154..... Day & Este  
 Messe Militaire..... Cimarosa  
 Sequence, Hymn 156..... Webbe  
 Offertory Anthem, from "The Redemption,"..... Gounod  
 Post-Communion, Hymn 321, first and third verses..... Mason  
 Recessional, Hymn 210..... Stainer

### SOLEMN VESPERS.

Hymn 152..... Balfe  
 Proper Psalms, 114, 145..... Prentice  
 Magnificat and Nunc Dimittis..... Weninger  
 Vesper, Hymn 157..... Haydn  
 Anthem, "Come Holy Spirit,"..... La Hache  
 Hymn 207..... Dykes  
 Hymn 308..... Tallis

Trinity Sunday, May 31st.

### SOLEMN HIGH MASS.

Mass in C..... Schubert  
 Sequence, Hymn 160..... Dykes  
 Offertory Anthem, from "Athalie,"..... Mendelssohn  
 Post-Communion, Hymn 163..... Monk  
 Hymn 162..... Redhead

### SOLEMN VESPERS.

Hymn..... Gounod  
 Proper Psalms, 93, 97, 150..... Gounod  
 Magnificat..... Gounod  
 Vesper, Hymn 14..... Beethoven  
 Anthem, "The heavens are declaring,"..... Beethoven

SOLEMN PROCESSION AND TE DEUM.

Hymns 160, 162, 343..... Kotschmar  
 Te Deum..... Gould  
 Hymn 346..... Gould

INCENSE is symbolical of the prayers of the faithful, which are so often described in Holy Scripture to be an odour of sweetness before heaven. "The four and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odours, which are the prayers of saints." Rev. v. 8.



## THE PARISH.

THE Bishop of Wyoming and Idaho visited the Church, representing the Bishop of New York, and administered Confirmation to forty-seven persons on Friday night, April 17th, 1896. There was a Special Mass for First Communion on the following Sunday morning, at which all but two of our candidates received the Blessed Sacrament.

THE collections for Diocesan Missions should be made up to the amount required. Those who were absent can forward their contributions to the Rector. A liberal offering should be made also for Bishop Talbot and his missionary work, as has been our custom when a Bishop from another Diocese favors us with his ministrations.

THE Commemorative Service on Sunday night, April 19th, the twenty-fifth anniversary of Doctor George B. Prentice, Organist and Musical Director of this Parish, was observed with exceptionally fine music. The address was by Father Brown. The congregation filled the Church for the third time that day.

ON Wednesday night, April 22d. a reception was given to Doctor Prentice in St. Joseph's Hall. Members of the congregation and friends came in large numbers. A handsome silver loving cup was presented to him, suitably engraved a testimonial of the regard of his many friends. Refreshments were served to the company in the men's club room in the second story of the Clergy House.

IN the year when Doctor Prentice took charge the second Sunday after Easter (1871) fell upon the Feast of St. George the Martyr, which is in the kalendar, April 23. This year the second Sunday after Easter fell upon April 19th. and the testimonial was presented on the eve of the Feast of St. George the Martyr although it is in the same week.

THE Concert on Wednesday night, April 15th, in St. Joseph's Hall, in aid of the Men's Club, was liberally supported and well attended by members of the congregation and friends. The programme was good and varied; there were vocal solos and duets, instrumental solos and a very good character sketch, by members of the Choir who gave their services. The amount netted was \$160 00 which will aid the work of the Club and for which the thanks of the members are cordially given.

PROFESSOR HALLOCK, of Columbia College, delivered a lecture in St. Joseph's Hall, on the Yellowstone Park, on Tuesday night, April 21st. The hall was filled with an attentive audience, who were much instructed by the stereopticon views (some of which were photographed by the Professor himself), and by his very clear description. He illustrated the action of the Geysers by an apparatus which showed the blowing up of the waters through a tube until they rose high up in the air and evaporated in clouds of steam. The Men's Guild desire to express their thanks to Professor Hallock for this entertainment.

THE Guilds of St. Mary of the Cross and of St. Mary of the Annunciation, under the direction of Sister Mary Maude, held a United Easter Festival in the Mission House Guild Rooms on Wednesday night, April 15th. There was a large attendance, a pleasant time; and afterwards the members of the Guild were taken into the Concert, which was in progress in St. Joseph's Hall.

PREPARATIONS have been begun to furnish and put in order the new Summer home on Long Island. We shall need furniture of every description. In this Parish, there certainly must be persons who can spare pieces of furniture. They can communicate in this matter with Father Brown or Sister Mary Maude. We shall also have to purchase linen, kitchen utensils, in fact a complete outfit. Kindly remember us before closing your houses for the Summer.

THANKS are due for the following donations received at the Mission House during the past month:—80 garments and a child's crib from St. Mary's Guild, and 15 yards of new material, 88 garments and a child's chair from other members of the Parish.

EXCHANGES:—The 230 Exchanges regularly received by the THE ARROW are kept on file in the Men's Guild Rooms. The following new Exchanges received since February are acknowledged:

*Calvary Leaflet*, Chicago, Ill.; *Our Church Work*, Buffalo, N. Y.; *Nashville Churchman*, Nashville, Tenn.; *New Jersey Baptist Bulletin*, Newark, N. J.; *The Colored Harvest*, St. Joseph's Seminary, Baltimore, Md.; *Trinity Kalendar*, Hoboken, N. J.; *Church Reflector*, Mechanicsburg, Pa.; *Food, Home and Garden*, Philadelphia, Pa.

A few Exchanges have not yet noted on their mailing list that our new address is 145 West 46th Street, New York.

### NEW CHURCH FUND.

Amount to be raised (equivalent to paying the old debts)	\$40,000 00
Amount subscribed (to April 15)	20,572 72
Amount still desired	\$19,427 28

#### SUGGESTIONS FOR GIFTS TO COVER THIS:

St. Joseph's Hall	\$15,000
St. Elizabeth's Chapel	3,000
Confessional	500
Confessional	500
Organ in St. Joseph's Hall	800
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 March 15)	1,118 23
Balance to be raised	\$12,776 77
Wrought-Iron Grille around the Chancel	\$1,800 00
Calvary under 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, (subscribed)	
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

# THE ARROW:

ISSUED MONTHLY BY THE SONS OF SAINT SEBASTIAN:

145 WEST 46<sup>TH</sup> 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 SERVANT  
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, MAY, 1896.

## THE INCARNATION IN RESURRECTION.

THERE were current in the schools three theories of the Incarnation: the first, that creation being given, the Incarnation had to follow as a consequence, of necessity, because God was bound to decree the fullest and most perfect creation which involves the union of the created nature with the uncreated person; therefore God could not decree creation without also decreeing the Incarnation, the most perfect form of creation. A second theory was that Christ came principally to save sinners. It made the Incarnation remedial; therefore, if there had been no sin, there would have been no Incarnation. But this implies that Christ would owe something to *us* for the Incarnation; that *man's sin* was necessary to his existence. The third view is undoubtedly that Christ came to save sinners, but even if Adam had never sinned, Christ would have come and been born of the Virgin, and the Incarnation was from the first, as has been said, "An intentional and integral part of the scheme of creation, not occasioned by sin; but the manner of it, and the accompaniments of suffering and death are determined by it." This would involve that mankind exists because of Christ and not Christ because of them; "For whom and by whom and in whom all things consist."

We prefer this view of the Incarnation because it springs from the love of God, and not from the sin of man.

In considering the question of the Incarnation, we must remember that although it began in time, it is never to cease; which is true also of ourselves. We can point to the time of our birth but not to any time when we shall cease to be. The Incarnation is to be viewed in the same way. Christ assumed human flesh and human nature, at a certain point in time; that union is never to cease. After His painful life and death, after His burial, there was the re-union of His body and soul in the Resurrection. His life in Resurrection, Ascension, in His sitting in majesty on the right hand of the Father, His return to judgment, and His headship of the kingdom which shall have no

end, is a necessary part of His Incarnated life, and they are all implied in the one word, "Incarnation."

To take the subject of the Resurrection of Jesus Christ from the dead under consideration, we are told it was necessary for five reasons. First, to commend the justice of God, which exalts those who humble themselves for His sake. "He hath put down the mighty from their seat and hath exalted the humble and meek." Christ out of pure love and obedience humbled Himself even to the death of the cross. God exalted Him to a glorious Resurrection. Second, to instruct our faith and confirm it as to His divinity. "If Christ be not risen, then is our preaching vain and your faith is also vain." Third, to support our hope, because we see that He rose again and we have hope that His members shall rise again also. "If Christ be preached that He rose from the dead, how say some among you that there is no Resurrection of the dead?" "I know that my Redeemer liveth, and that He will stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God; Whom I shall see for myself, and mine eyes shall behold, and not another." Fourth, to inform the life of the faithful. "like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Fifth, to complete our salvation, "He was delivered for our justification."

His Resurrection was necessary to instruct our faith which concerns both His divinity and humanity. It is not sufficient to believe in one and not the other, to confirm our faith in His divinity; His Resurrection was not deferred either to the end of the world, or for a long time. To confirm our faith in the reality of His humanity in death, a little delay was necessary to make his death manifest. His death was real, or there could not have been a real Resurrection of His flesh. "On the third day He rose again." He was the "first fruits of the dead." Resurrection from the dead was recorded in the Scriptures as possible in two ways; first, the Resurrection of that which was dead; second, a Resurrection which involves that there is no possibility of dying again. This latter can be called a true and perfect Resurrection, because death has dominion over any one who can die again. "He being risen from the dead, dieth no more." This is the first fruits. The first kind of Resurrection was when persons received their dead from the hands of Elijah and Elisha; when Christ raised the widow's son, the daughter of Jairus, and Lazarus. Of those who rose with Christ, it is recorded that they rose after Christ.

A true Resurrection involves that the same body which died or shall die, shall be reunited to the same soul, and if Christ's body or flesh in His Resurrection had been a phantom, there would have been an apparent Resurrection and not a true one. Whatever pertains to the nature of a human body must rise entire and without any diminution. The Eutychian Heresy asserts that our bodies will be impalpable hereafter, more subtle than a breath of air; and that after Christ had confirmed His Disciples by permitting them to touch Him, His flesh was reduced to a subtle and impalpable state. It was against such a heresy that the Article of Religion IV. was written. "Christ did truly rise again from death, and took again His body, with flesh, bones and all things appertaining to the perfection of Man's nature;



wherewith He ascended into Heaven and there sitteth, until He return to judge all Men at the last day." It was the same body which was born of Mary, which rose again to surround itself with trophies of triumph over death, to confirm faith in that act; to appeal before the Eternal Father; to enkindle the affections of the faithful; to confound the reprobate at the day of judgment. That body was glorious, and the exemplar and cause of Resurrection. Sown in dishonor they shall be raised in glory. His humility merited that glory. His soul, glorious in union with His divinity, reunited to that body in the Resurrection, made that body glorious also. He rose again, not to a life of which we have knowledge, but to an immortal, heavenly life confirmed of God. "In that He liveth, He liveth unto God." The Disciples commended faith in the truth or reality of the Resurrection, and the glory of Him who had risen. The first He proved by appearing to them many times, conversing familiarly, eating and drinking with them, allowing them to touch Him, and at the last He abode with them for a time in order to avoid the belief that He had returned to mortal life merely.

He did not prove His Resurrection to them by argument, because argumentative proof proceeds from premises which must have been either known or unknown. If unknown, it was impossible; because we cannot proceed from the unknown to prove the known. If known, argument was unnecessary, the proof was in their own power. There was already the testimony of the Holy Scriptures; In Moses, in the Prophets, in the Psalms. But He showed Himself alive after His passion, by many invaluable proofs, so that their own hearts might be disposed to believe and their testimony be the more efficacious. He showed that it was a true Resurrection. "Handle Me and see, for a spirit hath not flesh and bones, as ye see Me have." They recognized a human body. It was the same as before He died. "Behold My hands and My feet; It is I Myself." He showed that His life was the same, by eating and drinking. He showed a life with the senses—answering questions, saluting, hearing and seeing: A life with intellect, "He expounded unto them in all the scriptures the things concerning Himself." He showed His divine nature by the miracle of the fishes, and then by ascending into heaven. He also showed the glory of His Resurrection by entering through the closed doors; by vanishing after they knew Him in the breaking of bread; as it has been written, "After the Resurrection He showed that His body was of the same nature and of another glory, being the first in true and complete Resurrection, therefore His Resurrection is the cause of ours."

He ascended because He had entered upon the life which is immortality and incorruptible; and as the earth is a place of generation and corruption, it was no longer a proper abode for Him; therefore He ascended to the land of the incorruptible, which is heaven. His divine nature had never left heaven; as He said to Nicodemus, in the room by night, "The Son of Man is in Heaven." It was not subject to the conditions of place and motion, but with His human nature He ascended into heaven, by the power of His own divinity, by the virtue of His glorified soul. "Where the glorified soul wills to be there the glorified body instantly is." In the ascension of Christ our minds are moved towards Him as the object of our faith, hope, love, worship.

Our reverence is increased, by His abode in heaven. He prepared a way for us. "I go, that where I am there ye may be also." He led with Him into heaven holy souls which He had delivered. "When He ascended up on high He led captivity captive." He entered the Sanctuary like the High Priest below, to intercede for us. He presented Himself in our nature in heaven to intercede with God, so that He who had so highly exalted human nature in Him, would have mercy on those for whom He assumed it. He gives gifts unto men from His throne in heaven. He enjoys royal or judiciary power in sitting at the right hand of the Father. He remains in the presence of God because He is incorruptible. He is at the right hand of the Father, because He reigns with Him and hath received the power of judgment from Him. He is that man by whom God will judge the world. He is said to sit at the right hand of the Father, as He is God, being of one nature with the Father, but as man He sits in virtue of the grace of the Hypostatic Union and because His grace is more abundant than any of His creatures. To Christ alone especially belongs this power of judgment, because He is the Wisdom of God, begotten of the Father, and He is the truth proceeding from the Father. He commanded His apostles to preach and to testify that the Father judges them no more, but hath committed all judgment unto the Son. As He is man and head of the church the power of judgment belongs to Him, because "the Father hath given Him authority to execute judgment, because He is the Son of Man."

In conclusion, at this solemn season when the Resurrection of Jesus Christ is chiefly before us, we must be mindful of the wonderful meaning of the words, "He was Incarnate of the Holy Ghost of the Virgin Mary." We cannot think of Bethlehem separate and apart from Calvary and the garden of the Resurrection, nor yet without the Ascension and His sitting at the right hand of God and His return to judgment. As He had led captivity captive and gives gifts unto men, we cannot think of His teaching the doctors in the Temple, of His parables as a prophet, of His miracles as the Almighty One, without including a proper and fitting thought of His extension of His entire incarnation through the church. With His words of truth and encouragement, His invitation for all who are weary and heavy laden to come unto Him, we must unite His continual gifts of Himself, Who is the source of all our life; and the sacraments therefore are the special means of grace which He has declared to be necessary for our salvation and for our entrance into and life in the kingdom of heaven. In the church on earth therefore, we have the beginning of our eternal life; in the church in heaven, the fruition. Were these things not so, we should be without Him in this world; but as these things are so, and as we believe that we are to be saved only by the name of Christ, we can see the force of the language of the church, in the Article XVIII., "That they are to be had accursed that presume to say. That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved." Hence the importance of the Incarnation and the right understanding of it, which is the fullness of the creation by the love of God.

## BOOK NOTICES.

*The Life and Example of St. Andrew.*

By the Rev. E. P. CHITTENDEN. Milwaukee, Wis.: The Young Churchman Co. 1896. pp. 98. Price 50 cents.

A very interesting monograph upon the Life of St. Andrew, with many lessons drawn from his example. The work grows out of the rising devotion to the patron of the Brotherhood named from the first Apostle, and cannot but be helpful to its members and to other churchmen. The writer elaborates very graphically the incidents in the Gospels in which his patron takes part, and places before his readers vivid pictures of the life of the Apostolic College. We notice what appears to us a decided mistake in portraying our Lord. The author is describing our Lord's Baptism, and while well saying in accordance with tradition and prophecy:—"We may think of Him as fairer than other men, with features blending the Jewish and Greek types; He wears a white linen head scarf, a tunic, also a coloured overgarment, and sandals for His feet; He stoops a little as He walks, as if communing with His own thoughts." The last clause is decidedly repellent. To the writer's mind, if there is one thing more than another evident from the Gospels, regarding our Lord's appearance, it is the majesty of His bearing, as erect and commanding. His presence was such as to hold His enemies at their distance for years, until by the darkest treachery "His hour was come." A man who could awe great crowds both in Nazareth and in the Temple, and walk unharmed through their midst, who in the hour of the "power of darkness," caused His captors to fall to the ground by the look of His eye and the sound of His voice, could be no less than most royal in His presence, as befitted the King of Kings. We think also that the author could have drawn more largely from the early accounts of the Apostle's labours, and increased the interest of the book. It is hardly fair to set down whatever is given outside of the Bible of Apostles' lives and deaths, as legendary and apocryphal; if so, we have no grounds for Ancient History. There may be extravagances of pious legend in the acts of the martyrs, but the probabilities are that the main thread of their lives and works is trustworthy.

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Liabilities,	-	-	-	-	-	194,347,157.58
Surplus,	-	-	-	-	-	\$26,866,563.75
Total Income,	-	-	-	-	-	\$48,597,430.51
Total Paid Policy-holders in 1895,	-	-	-	-	-	\$23,126,728.45
Insurance and Annuities in force,	-	-	-	-	-	\$899,074,453.78
Net Gain in 1895,	-	-	-	-	-	\$61,647,645.36

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