

The Pulpit of the Cross.

VOL. I.

KINGSTON, N. Y., MAY, 1894.

No. 1.

S. JOHN'S CHURCH,

WALL STREET.

THE CLERGY:

THE REV. LEWIS T. WATTSON, M. A., B. D.,
RECTOR.

THE REV. CHARLES MERCER HALL,

PRIEST-ASSISTANT.

THE RECTORY, 19 GREEN STREET.

SERVICES.

SUNDAYS: The Holy Communion, 7:30 A. M.; and on 1ST, 3D and 5TH SUNDAYS, Choral Celebration, 10:30; Matins, 1ST, 3D and 5TH SUNDAYS, 9:45, 2D and 4TH at 10:30 A. M.; Sunday School, 2:00 P. M.; Evensong and Sermon, 7:30 P. M.

WEEK DAYS: The Holy Communion daily, except Thursday, 7:30 A. M., on THURSDAYS, 10:00 A. M.; Matins daily, 9:00 A. M. The Litany on WEDNESDAYS and FRIDAYS. Evensong daily, 5:30, except Fridays, 7:30.

FAST DAYS: All the FRIDAYS in the year, except Christmas Day; the Rogation Days, the Ember Days and all Vigils.



CALENDAR FOR MAY.

1. SS. PHILIP AND JAMES.
Rogation Day. Fast.
2. Rogation Day. Fast.
3. ASCENSION DAY.
Invention Holy Cross.
6. EXPECTATION SUNDAY.
S. John ante Port Lat.
13. WHITSUNDAY.
16. Ember Day. Fast.
18. Ember Day. Fast.
19. Ember Day.
S. Dunstan.
20. TRINITY SUNDAY.
26. S. Augustine.
27. 1ST SUNDAY AFTER TRINITY.
Venerable Bede.

THE ROGATION DAYS: These days were, it is said, first appointed by Mamertus, Bishop of Vienne in France, A. D. 452, as fast days, during which processions with Litanies were to be made throughout the diocese, supplicating God's deliverance from a calamity with which that place was then visited. Subsequently on these days the custom obtained in England of Perambulations being made around the boundaries of the various parishes, when Litanies, Psalms, etc., were sung, asking a blessing upon the land and its fruits.

THE EMBER DAYS: These days are peculiar to the Anglican Ritual. They were called formerly the Fasts of the Four Seasons; and the observance of them with special fasting and prayer was, Proctor tells us, an act of consecration of the four seasons of the year. Being occasions of peculiar solemnity, ordinations are held at these times, hence the collect for Those who are to be admitted into Holy Orders is said on these days. The word Ember comes, probably, from the fact that among the ancients when they broke their fasts on these days, it was to eat only cakes baked upon embers, which were therefore called ember-bread.

THE PULPIT OF THE CROSS will, it is hoped, be published monthly. Our object in joining the ranks of the rapidly increasing parish paper, is not only to keep our parishioners and friends advised as to the work of the parish, but also to assist in disseminating information concerning the whole Church, her doctrines, her prayer-book, and her stately ritual,—her progress, and her work at home and abroad,—in fine, to preach Christ *in toto* from the Pulpit of the Cross.

Our policy will be aggressive, rather than defensive. We shall strive to preach "the truth, the whole truth, and nothing but the truth;" and we shall not hesitate to declare "the whole counsel of God" in so far as He has revealed it to His Holy Church. Woe to us if we preach not the Gospel—that changeless and everlasting Gospel; holding fast the faithful word as we have been taught, that we may be able by sound doctrine both to exhort and to convince the gainsayers (Titus 1, 9).

A LETTER FROM THE RECTOR.

BUTLER, PA., April 23rd, 1894.

DEAR FATHER HALL: The Twelve Day Mission in S. Peter's Church, Butler, Pa., is now fairly under way, and I do believe God is going to make it productive of all manner of good, not only to this particular parish but to the whole Diocese of Pittsburgh. The Church of this region is overshadowed by Presbyterianism, and instead of lifting high the Royal Banner of Catholic Faith and Worship, the clergy with a few splendid exceptions either do not believe in their Priesthood or else are afraid to assert it.

Father Heminway, rector of this Parish, is one of the "splendid exceptions," and every inch a Catholic. Under his devoted leadership the Church here is growing numerically, doctrinally and spiritually. Be it said, however, that the soil was carefully and diligently prepared for its present sowing by that venerable Priest of the Church, Dr. William White, who for forty years as rector of S. Peter's, faithfully taught the people good, old fashioned High Church doctrine. He is still living, hale and hearty, at the age of eighty-three, and rejoices to see the present peace and prosperity of the Church in Butler.

Yesterday (Sunday) was the red letter day of the Mission. There were two early Masses and at eleven o'clock a High Celebration; the number of communions made fell only a few short of those made on Easter Day. The Brotherhood Chapter marshalled out a body of over two hundred men by actual count at four o'clock in the afternoon, and it proved one of the most inspiring gatherings I have ever addressed. At night the church was packed and chairs had to be placed in the aisles. The rector's confirmation list is being added to daily and large accessions are expected before the Mission closes next Sunday night. There is a strong movement on foot to build a new church, which is indeed a sore and crying need. We hope the Mission will arouse the people to pray and work and give with might and main until the project is a realized fact. The grandest piece of news I have to tell you is, that from this time on S. Peter's, Butler, is to be enrolled among the churches that have a daily Mass; another altar at which the Holy Sacrifice is to be pleaded every morning!

You remember Bishop Grafton writing you that, if only a hundred Priests could be found in the American Church to celebrate the Holy

Eucharist daily, it would bring down anew fire from heaven. Thank God that day is even now at hand! *Omnia pro Christo et salvatione hominum.*

LEWIS T. WATTSON.

THE PROPHETICAL OFFICE OF THE PRIESTHOOD.

There has been a tendency on the part of some to decry the prophetic or preaching office of the sacred ministry. In fact, some, even of the clergy, have rather sneered at the mention of an eloquent preacher or an impassioned sermon, thereby giving the false impression that preaching is thought of but lightly by the priesthood of our Church.

The sectarian excrescences of the Evangelical revival which preceded, and in a way prepared the world for the Catholic revival, are largely responsible for this. Unauthorized protestant preachers, puling pedants, cyclone evangelists, and free salvationists of every sort, having exalted preaching to an altogether wrong position in the dispensation of the gospel, have thereby done God's people great injury, and brought contempt upon the rightful prophetic office. As a result, many illogical and unthinking ministers of the Word have appeared to derogate from the evangelical character of the priest's office.

Sacraments are, of course, the first essentials of Christian living. But, how shall the people "believe in him of whom they have not heard? and how shall they hear without a preacher?"

Christ was anointed by the Holy Spirit as Prophet, Priest, and King. Immediately after the first descent of the heavenly Dove, our blessed Lord was led up of the Spirit into the wilderness to be tempted of the devil. At the end of the temptation—a temptation so severe in its intensity that mortal man has never experienced the like—angels came and ministered unto Him. Then, from that time Jesus began to preach, and to say: Repent, for the Kingdom of heaven is at hand.

The first disciples were sent two and two into every city with the same message; the apostles sowed the seed of the gospel throughout the world. It was by preaching, by the oral relation of the mysteries of redemption, that the first proselytes were made. S. Peter preaches the first Christian sermon, with authority and with power, to those gathered together in Jerusalem from every nation under heaven. S. Stephen, the first martyr, dies confessing Christ, and

preaching the sermon of the Cross. S. Paul, most Catholic of apostles, and of men, thunders forth the everlasting Truth from nearly every centre of civilization, even unto the uttermost parts of the west.

SS. Clement, Ignatius, Justin Martyr, Irenæus, Cyprian, Athanasius, Chrysostom, Augustine, Leo, Ninian, Patrick, Columba, Gregory the Great, followed quickly after each other. We pass on through the centuries, SS. Boniface, Anskar, Dunstan, Peter Damiani, Bernard of Cluny and Bernard of Clairvaux, Dominic; Francis of Assisi, who was blessed with the Stigmata; Savonarola; and later still, Whitefield and the Wesleys, Wilson the Apostle to India, Heber, Patterson, Selwyn, Pusey, De Koven, Ewer, Liddon, Manning and Newman, Knox-Little and Body, Beckwith and Seymour the latter-day Athanasius, Maturin, Osborne, Stanton of S. Alban's Holborn, Magee, Scott-Holland and Dix, Grafton and Huntington—many of these latter, men of to-day—all testify to the truth and power of the prophetic office.

In America especially is there need of great preachers. A man cannot be other than he is, and every priest cannot be a great preacher. But it is the duty of every priest by study, by prayer, by fasting and the utilization of every God-given faculty to do his best. Every sermon should teach its hearers something. Every sermon should give to its hearers a message from another world. Every sermon should be a call to men to awake from sleep, so that they may have imparted to them some ray of the divine Light.

The Catholic party in this Church does not depreciate the power nor the necessity of the pulpit. Rather does it seek to elevate the tone of our preaching. The only preaching Orders in our communion are composed of men banded together to preach Christ crucified in the old way, and they bid men tread in the old paths. The best teachers and the best preachers are Catholic men, and we have no reason to be ashamed of them.

Let more time be given to preparation for this solemn and momentous part of our priestly duties, and the field now white to the harvest, will be within our hands to glean. If a sermon is worth listening to, it will be sure to help someone. A sermon that does not convince some sinner, or help some struggling soul, must be counted lost. But He who has promised to put into our mouths what we should speak, will

guide us and bless the words of our lips and the meditation of our hearts, and will make them acceptable, not only in His sight, but edifying to our hearers.

Complaint is made that men will not come to church. Make the sermons worth listening to, logical, plain and positive, and you will compel attention and attract men. Men admire boldness and sincerity, and will give a man a hearing even if they do not agree with him. Make the Sunday pulpit compel men to put the Sunday newspaper in its proper place.

C. M. H.

RITUAL—I.

There is much misunderstanding and sad misapprehension on the part of the uninstructed laity, and the cautious "conservative" clergy, as to the meaning of what, vulgarly speaking, are termed ritualistic practices. And many churchmen who make the Prayer Book their supposed standard, entirely fail to interpret its spirit and purpose.

The meaning of the word "ritualist" too, has changed, during the past twenty years. Technically, it means one who is properly instructed in the science of ritual. Once on a time it meant one who wore colored stoles, or who turned to the east at the Gloria Patri, etc. Surpliced choirs, and choral services, and weekly masses, were ritualistic. But now! some of these things are practiced even by orthodox Evangelicals or latitudinarian "Broad." Just as protestant sects steal the best parts of our Prayer Book and incorporate them into their "Rituals" and "Liturgies," so many practices once regarded as ritualistic are no longer observed only by Catholics, but have been adopted by men of every school because they have, to a certain extent, become popular, and the popular prejudice must not be gainsaid.

And so we find an unfortunate spirit of eclecticism rampant, and many churches—in which Catholic teaching is hardly heard, and the sacerdotal character of the priesthood is lightly esteemed or altogether denied—using Catholic ritual because it is pretty, or because the rector (as the people *like it so much*!) elects to have this or that practice, being a ritualistic "mugwump."

Now true Ritual, both in this Church of ours and in our mother Church of England, is based on authority. It is not used because it should cultivate the æsthetic spirit, but because we be-

lieve it ought to be used as primarily of divine command and as the consequent of Catholic doctrine and belief, attested by the Holy Scriptures.

Our Prayer Book tells us in its valuable Preface "that this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline or worship; or further than local circumstances require." That omission is not necessarily prohibition, is now a legal axiom, as applied to the interpretation of the Prayer Book.

The celebrated Ornaments Rubric of the English Prayer Book reads as follows: "And here it is to be noted, that such Ornaments of the Church, and of the Ministers thereof at all Times of their Ministration, shall be retained, and be in use, as were in this Church of England by the Authority of Parliament, in the Second Year of the Reign of King Edward the Sixth."

In re Liddell *v.* Westerton, the Privy Council stated: "The same Dresses and the same Utensils or articles which were used under the First Book of Edward VIth may still be used."

The Six Points (so called) of Ritual are, as is well known: The Eastward Position, The Eucharistic Vestments, Eucharistic Lights, The Mixed Chalice, Unleavened or Wafer Bread, Incense.

These six points are not all of the same importance. But those who we might term "five pointed" ritualists, would do well to remember these words of Canon Carter of Clewer: "We know that one thing which has been of all others fatal in the lowering of all high life in the Church of England has been the result of this too close following of mere practical expediency—I mean compromise. Compromise is fatal to all nobler views—to heroism, to maintaining a high standard of spiritual life; and through it have dropped out, one after another, I had almost said all the vital ingredients of true Catholicity in the Church of England."

Ritual is not religion, oh no! but there can be no true Religion without ritual. The saintly Friend or the most bigoted Puritan are rigid ritualists. Ritual is not in itself formalism; although when used, unaccompanied by sound Catholic teaching, it is little else, *e.g.*, if incense were used in a parish where confession was hardly mentioned, or fasting communion was almost apoligized for, the use of incense would be sheer ritualistic formalism.

Then again, even men who are sound churchmen doctrinally, are sometimes frightened when they hear of another parish in which the services are conducted with at least some attempt at the observance of Liturgical Law or ritual accuracy, and where everything is done decently and in order. Is there not a danger of your driving away the people? No. Not in one instance where Catholic teaching and practice have obtained with Catholic ritual, have the results been ultimately disastrous. A Catholic must, of course, act in all things with what has been called sanctified common sense.

But what is the *terminus ad quem*—where will it lead to, where will it stop? It will not lead to Rome. The foremost leaders of the movement are the strongest anti-Romanists. Where will it stop? The late John Henry Hopkins, doctor and confessor, "preacher, prelate, poet, polemic," wrote us four years ago: "Ritualism. . . Like all *live* questions it keeps *moving on*. It is only a part of the greater question of the 'Reunion of Christendom,' and your best plan is to *work your own way*. With the right objective point you cannot go very far astray." The italics are the learned doctor's.

Ah! but, again, say some, we wish you young men had not started out in so strong a way. S. Paul said to his pupil S. Timothy: "Let no man despise thy youth." It was Athanasius the deacon, who under God saved the Catholic Church from apostatizing. It was the young men of Oxford, sixty years ago, who brought down the fire from heaven, which is still burning with a mighty force throughout the length and breadth of the globe. We claim not the mantle of Elijah, nor the stole of S. Athanasius, but we wait on the Lord, and He will renew our strength.

Here is a list of some of the Ornaments required by the Rubric: Font, Pulpit, Lectern, Side Altars, Organ, Alms Chests, Coronal, Lamps, Kneeling Stools, Bells, The Altar, Retable or Gradine, Altar Cross or Crucifix, Candlesticks, Altar, Desk, Altar Coverings, Altar Railings, Credence, Sedilia, Candelabra, Tapestries, Carpets, Cushions, Rood Screen, Fair Linen Cloth, Flagon, Cruets, Chalice, Paten, Ciborium, Pyx, Missal or Altar Book, Gospel and Epistle Books, Corporal, Chalice Veils, Burse, Pall, Purificators, Lavabo Bason, Thurble and Boat for Incense, Pome for hot water, Portable Altar for the Sick, Ampulla for Consecrated Oils, Veil to be used at Churchings, Catafalque and Bier for the Dead, Hearse Cloth,

Pall, Processional Cross, Banners, Precentors and Vergers' Staves, etc., The Holy Bible. The Book of Common Prayer, Baptismal Shell—Font Bucket. For a Bishop: Purple Cassock, Rochet, Alb, Girdle, Maniple, Amice, Stole, Chimere, Tunic, Dalmatic, Mitre, Pectoral Cross, Ring, Pastoral Staff, Crozier (for Archbishops), Pall (for Metropolitans), Chasuble (the Vestment) or Cope. For Priests and Deacons: Chasuble or Cope, Dalmatic, Turnicle, Stole, Maniple, Hood or Tippet.

We will treat this subject from a different standpoint, in another issue. C. M. H.

CREMATION.

Cremation is a pagan and ungodly custom. No Christian should ever permit his body to be burnt. We cannot do better than quote the words of the late Canon Liddon in a sermon on the Glorious Destiny of the Human Body: "Of late, in this and other countries a discussion has been going on upon this question, whether it would not be better to burn our dead than to bury them in the soil. Here in England an accomplished physician has urged the arguments which may be adduced for what is called "cremation" with a great deal of ability; and he insists that the practice of burying, even in large suburban cemeteries, is likely to become dangerous to the public health. He refers to the evidence which was collected in the course of the inquiries which preceded the legal prohibition of intramural burial, and maintains that the old dangers will repeat themselves as the population spreads out around and beyond our modern burial places in the suburbs of the metropolis. Now, if it could be shown that the dead could not anyhow or anywhere be buried in the soil without involving harm and danger to the living, then we should, I cannot doubt, be right—that is to say, true to the spirit of our Divine Lord in dealing with human nature as a whole—in entertaining this modern proposal. The coming resurrection will be just as easy—it will be just as certain—out of the charred ashes of a body laid up in an urn as out of the decomposed contents of any of the vaults beneath this cathedral—of any grave in any country churchyard. The mighty power of Christ would not work less effectively in the one case than in the other: but as it seems to me nothing short of proved necessity—no motives, for instance of mere convenience or mere economy,—would warrant a departure in such a matter as this

from the immemorial practice of Christendom. Cremation, recollect, does not represent a new and unthought of improvement upon the practice of the world. The pagan world very generally burnt its dead at the time when Christianity appeared upon the scene; and the Church deliberately substituted burial for cremation in the pagan empire. And we, I venture to think, may not lightly distrust the instinct, the universal instinct, of our first fathers in the faith. Jesus Christ, our Lord, was buried; He was not burnt. We cannot think of the burning of His sacred body without a shudder; and 'as He is so are we in this world.' And to a believer in the resurrection it is more welcome to leave our beloved dead in the soil, as in the hands of God, than to hasten or anticipate His providential treatment of the decaying body, by the violent machinery of a furnace."

THE CONFRATERNITY OF THE BLESSED SACRAMENT.

OBJECTS.

1. The Honor due to the Person of our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood.
2. Mutual and Special Intercession at the time of and in union with the Eucharistic Sacrifice.
3. To promote the observance of the Catholic and primitive practice of receiving the Holy Communion Fasting.

RULES.

1. To Communicate, or at least to be present, on Sundays and the greater Festivals and other Holy days, when the Holy Eucharist is celebrated, unless prevented by sickness or other urgent cause.
2. To promote, by all legitimate means, frequent and reverent Celebrations of the Holy Eucharist, as the Chief Act of Divine Service.
3. To make such special intercessions as shall be from time to time directed.

RECOMMENDATIONS.

1. To give careful attention to Preparation before, and Thanksgiving after, every Celebration.
2. To make, at every Celebration, one or more of the following Acts: Of Faith, Of Thanksgiving, Of Adoration, Of Reparation, Of Spiritual Communion, Of Intercession, Of Prayer for the Visible Unity of Christendom.
3. To make acts of Spiritual Communion when deprived of the opportunity of receiving the Holy Eucharist.

4. To make offerings for the due and reverent Celebration of the Holy Eucharist.

Subject to the conditions herein set forth, any one being a Communicant, or under preparation for receiving the Holy Communion, shall be eligible to become an Associate of the Confraternity of the Blessed Sacrament of the Body and Blood of our Lord Jesus Christ.

We desire to form a ward of this Confraternity in Kingston, and should be glad to receive applications for membership. The medal costs 75 cents, the manual 25 cents, and the annual dues are one dollar.

WE send forth THE PULPIT OF THE CROSS to preach the Faith, once for all delivered, on the same terms as our Lord sent forth the Seventy at the first, when He commanded them to take no money with them for the expenses of the journey, but to depend for their support upon such provision as they should receive by the way. While the nominal subscription price of THE PULPIT is 25 cents, we do not propose to send anyone a bill, and all we ask is, that, if you think our literary venture is worth supporting for the glory of God and the extension of His Kingdom, then send us any contribution you choose and it will be gratefully acknowledged in the columns of the paper. Parishes having papers will please exchange.

THE Treasurer's Report of Easter, 1894, including Sundays April 1st and 8th, shows the Receipts for the past year, from all sources, to have been about \$4,000, and the Payments a like amount. Of this, \$223.21 went for Missions and Diocesan dues.—The following Officers of the S. John's Chapter, Daughters of the King, were recently elected: President, Mrs. Mary Hoar; Vice-President, Mrs. A. E. Pye; Secretary, Mrs. J. J. Hall; Treasurer, Mrs. Granville Keator.—A Women's Exchange for the purpose of helping women by giving them an opportunity to dispose of their handiwork, etc., will be opened at No. 23 Wall St., on Saturday, May 5th. The rooms will be open daily from 10 A. M. to 5 P. M. The annual membership fee is two dollars, and is required of all depositors. A subscription of five dollars entitles the holder to three consignor's tickets. A commission of ten per cent. will be charged on all sales. Mrs. Wm. B. Fitch is the President, and the services of Mrs. Josephine A. Kiersted have been secured as Superintendent.

THE QUESTION BOX.

Under this heading we shall be pleased to answer such questions as may be sent to us from time to time. This month we subjoin some questions asked at the late Mission at the Church of the Holy Cross, with their answers.

1. Do you believe that unless a man confess his sins to a priest he cannot be saved?

No; but confession to a priest is advisable for all. We are bidden throughout the Bible to repent, and no repentance can be complete without contrition (*dolor amissi*)—a godly sorrow for sin, confession, and satisfaction or amendment. See Lev. 5, 5; Num. 22, 24; Deut. 1, 41; Josh. 7, 20; I Sam. 7, 9; 15, 24; 26, 21; II Sam. 12, 13; 24, 17; Psalm 32, 5; 51, 4; Prov. 28, 13; Isaiah 55, 7; Ezekiel 33, 14–16; S. Matt. 3, 6; 16, 19; 18, 18; S. John 20, 23; Acts 19, 18; II Cor. 2, 10; S. James 4, 16; I John 1, 8, 9. Also long exhortation in the Communion Office and the Sentence of Ordination in the Ordering of Priests in the Prayer Book. The Priest in every case acts as the ambassador of the Son of Man Who has power on earth to forgive sins.

2. Do you believe that if a man belongs to any other than the Episcopal Church he cannot be saved?

A man cannot be saved outside of Christ. The Holy Catholic Church which we profess to believe, in the Apostle's Creed, is the Body of Christ. (Ephesians 1, 21–23; 5, 23, 32; Col. 1, 24; I Tim. 6, 3). In that Church the promises of Christ rest; that Church is the vehicle of His Presence; that Church is the only earthly Channel through which He reigns. Therefore there is no salvation outside of the Catholic Church. He cannot have God for his Father who has not the Church for his mother, says S. Cyprian. The Episcopal Church is the name by which the only legitimate branch of that Church in these United States is known—the English speaking Church for the English speaking people. The Church is a teaching Body, possessed of plenary power—Apostolic, Catholic, Holy, One, visible, infallible, indefectible, necessary.

The Catholic Church is universal, comprehensive; protestantism is local and individualistic.

3. Is it right to marry?

Read the exhortation in the Form for the Solemnization of Matrimony, in the Prayer Book; also the Thirty-second Article of Religion.

4. Is it right to take medicine?

Certainly. God has enabled man to make all the discoveries of medical science, and it would be sinful if we did not use such human means for our recovery as are at our disposal. In every case the physician is God's minister to the body, just as the priest is God's minister to the soul.

5. Is there any harm in dancing?

Read Ecclesiastes 3, 1, 3; Psalm 149, 3; 150, 4; and the Christian rule by which to regulate one's whole life: Philip. 4, 5.

6. What is the meaning of Mass?

The Mass was the term by which the Order for the administration of the Holy Communion was known in the first English Prayer Book. This service was then commonly called the Mass. The word Mass has several derivations—from the Hebrew *Missah*, meaning an oblation; from the Greek *Muesis*; from the German *Mess* or *Mes*; from the Anglo-Saxon *Messe*, signifying a feast, and most likely of all from the Latin *mittendo*—the words by which the faithful were dismissed at the conclusion of the divine service being *Ite, Missa est*—the Mass is ended. The use of this word is being restored to the vernacular.

7. What is the meaning of the three boys on the Altar, with red gowns? (sic!)

This question reminds us of the thurifer who was reported by a newspaper to have been suspended from the ceiling. The servers or acolytes who sit in the sanctuary (the enclosed space in the midst of which stands the Altar), wear red cassocks or "gowns" as garments of glory and beauty, and to distinguish the ministers of the sanctuary from the ordinary choristers who wear black cassocks. Purple is worn by bishops; scarlet by doctors in divinity; and red, blue or black by the lower ministers,—sometimes purple in cathedral churches or on bishops' foundations.

"SPECULUM SACERDOTUM," by Canon Newboldt, of S. Paul's Cathedral, a series of addresses on the duties, needs and requirements of the Christian Priesthood, is a book we would heartily recommend to the clergy. He speaks to us Ministers of God as "'men from another world,' messengers from God. *Sursum corda* will be the message of his life and the summons of his presence; he will lift flippancy into reverence, controversy into thoughtfulness, frivolity into practical life.... If it be true that we are living at a time of much frivolity, when the stream of life runs too quickly to be deep, too

full of froth and foam to be lasting, all the more need is it that the minister of God should be a minister of seriousness, reality and thoughtfulness.... The minister of redeeming love must go about like his Master, as one who 'is come to seek and to save that which was lost.'.... It would seem to be a law of God's dealing with His people, that those who come nearest to Him, and aspire to any special work in His kingdom, must submit to the constant discipline of suffering, the thwarting of the will which might assert itself against His plan; the cleansing away of even those defilements which, unnoticeable in ordinary men, are serious defects in a courtier, and breaches of the etiquette of heaven. If the ordinary Christian feels that he must turn an attentive ear to his Lord's voice—"Take up thy cross, and follow me"—much more must he who aspires to a place in His hierarchy approve himself by self-discipline as the minister of God.... If I refuse an invitation to dinner on Friday, or on a vigil, the world will not understand it, my host will think me unfriendly, my neighbors will think me ostentatious, and many will view me with suspicion, and my influence will be gone, while I have been sticking out for a trifle, and putting fasting or one form of it above charity.... To stand alone argues self-reliance; it may mean self-conceit. We mean it for steadfastness of purpose; is it obstinacy? We are standing out for principle; does that mean love of our own way? And there pours in from every side the pitiless refrain, Why do you refuse to act like other people? Why? Because we have caught a glimpse of the higher peak, white and glorious against the unclouded blue. Why? Because we have heard just for once the celestial harmony sighing in upon the wind, and we cannot rest until it becomes louder, so that others may hear it too. Why? Because we have felt the Presence, mysterious and awful, not as a victory in argument, or a thesis in disputation, but the pressure of a hand when we had almost gone, a firm support when our treadings had well-nigh slipped; just a light in the darkness, a face out of the gloom. And we crave with all our hearts to make others feel and others know; to make them look up from their controversies and their party-books, and their views, and their opinions, and just for once to see, for once to hear, and to say, as the one thought which has swallowed up all else, 'O my God, thou art true; O my soul, thou art happy.'"

MISSION CHURCH OF THE HOLY CROSS, PINE GROVE AVENUE, NEAR BROADWAY.

THE REV. CHARLES MERCER HALL,
PRIEST-IN-CHARGE.

SERVICES, GUILD MEETINGS, ETC.

ON SUNDAYS: Mass, 7:30 A. M.; Vespers and Sermon, 4:15; Sunday School, 3:15 P. M.

ON WEEK-DAYS: Mass daily, 7:30 A. M.; Evensong, MONDAYS, WEDNESDAYS and SATURDAYS, 7:45 P. M.

THE DAUGHTERS OF THE KING meet weekly as announced.

THE KNIGHTS OF TEMPERANCE meet in Odd Fellows' Hall every TUESDAY NIGHT at 7:30.

THE GUILD OF THE IRON CROSS (Senior) meets 1ST MONDAY at 8:15 (Junior, for boys between ten and sixteen), meets 3D MONDAY at 8:15.

THE CHILDREN OF MARY (sewing guild for little girls) meets every SATURDAY at 2:30.

CHOIR REHEARSAL, on WEDNESDAY NIGHT after service.

HOLY Baptism will be administered in church on any Sunday or Holy Day, upon notice being given to the clergy.

Confessions will be heard on Saturdays after Evensong, and at other times by appointment.

A Confirmation will be holden shortly.

The Archdeacons of Orange will convene in the Church of the Holy Cross on May 30th.

BREVITIES.

The priest-in-charge was introduced to the congregation of the Holy Cross at Vespers on Passion Sunday, March 11th, by the rector, Father Wattson, who welcomed him in the most cordial manner, and warmly commended him to the people. Fr. Hall then preached from S. John 8, 32, "the Truth shall make you free."—On Palm Sunday the palms were blessed at the early Mass and afterwards distributed.—On Good Friday the Way of the Cross was said at 6 o'clock, followed by Matins. Fr. Wattson preached the Three Hours' Passion Service at S. John's, and Fr. Hall the same at the Church of the Holy Comforter, Poughkeepsie, the Rev. R. F. Crary, D. D., rector. Evensong and sermon at 7:30 brought the day to a close.—We tender our hearty thanks to Mr. Augustus W. Reynolds for the Sanctus Bell and beautiful Litany Book, presented at Easter. Also to the Daughters of the King for the handsome white silk Dossal.—On Easter Day there

were two Masses, at 6:15 and 9 o'clock. Fifty-five made their Easter Communion.—A ten days' Mission was held April 7th to 17th, conducted by the Rev. J. P. Cushing, M. A., rector of Barrytown, and late Staff Missioner of the Church of England Parochial Missions Society. Fr. Cushing was formerly a co-laborer with the Rev. W. Hay Aitken, who has visited America and held Missions in the vicinity of New York. Some more souls were brought to seek pardon at the tribunal of penance, and many hearts were led to seek guidance to lead them to the higher life. Fr. Cushing also gave several afternoon addresses at the parish church to interested congregations.—The Holy Cross Chapter K. of T. gave a dramatic entertainment in the Academy of Music on Tuesday night, April 24, when "Ten Nights in a Bar Room," a well known temperance play, was successfully presented. Our thanks are especially due to Mr. Luke R. Ford, Mr. Henry Powers and Mrs. M. B. Roy for their kindness and advice to our amateur artists. It is hoped that the entertainment will be repeated for the benefit of the D. K.

THE Creed of Christendom is a finality. It cannot, as to any of the truths which it affirms, be changed. The office of the undisputed General Councils was not to pass the Creed by a majority or any other kind of vote. It is to bear witness to the Faith, to state what the Faith was. The question proposed to the bishops, coming from the different sees of Christendom, was: What has been the teaching of your Church on that point from the beginning? and their answer simply met that inquiry. As the see was older in its foundation, so its testimony was weightier, its authority was greater, and when its origin went back to an Apostle, it was "an Apostolic see," and its testimony was most valuable. The Church had the Creed, the axioms of revelation, before she gathered the New Testament writings from the hands of the Apostles and others. S. Paul, for example, when writing a part of the New Testament, in his first letter to the Christians of Corinth, quotes three articles from the Creed, couched in the very phraseology which still enshrines these fundamental truths. He calls it "the Gospel," and says he gave it as he received it, and that their salvation depended upon their holding it fast. I Cor. xv: 1-5.—*Bishop Seymour.*