

The Pulpit of the Cross.

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The Pulpit of the Cross,

A MONTHLY PUBLICATION DEVOTED TO PREACHING

THE CATHOLIC RELIGION,

AS THE SAME HATH BEEN RECEIVED BY

THE AMERICAN CHURCH,

THROUGH THE APOSTOLIC CHURCH OF ENGLAND.

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Rev. CHARLES MERCER HALL, } Editors.

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To the Clergy and other Readers: We desire to extend the circulation of THE PULPIT OF THE CROSS far and wide through the Church and we would appreciate the efforts of any in securing subscribers to THE PULPIT as a distinct service to the cause of true and sound religion. We place the subscription price so low, that it may be within the reach of all. Sample copies sent upon request.



KALENDAR FOR SEPTEMBER.

1. S. Giles.
2. 15TH SUNDAY AFTER TRINITY.
7. S. Enurchus.
8. Nativity B. V. M.
9. 16TH SUNDAY AFTER TRINITY.
14. HOLY CROSS DAY.
16. 17TH SUNDAY AFTER TRINITY.
17. S. Lambert.
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21. S. MATTHEW, EVANGELIST.
Ember Day.
22. Ember Day.
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26. S. Cyprian.
29. S. MICHAEL AND ALL ANGELS.
30. 19TH SUNDAY AFTER TRINITY.
S. Jerome.

THE PRAYER BOOK.

No one can deny that the Book of Common Prayer is the great book of Christian devotion of the Anglo-Saxon race. If we could imagine our race destroyed, as the ancient Etruscans, and then, some centuries afterwards, when even tradition with regard to us had perished, that our cities should be dug out from the dust or whatnot that had covered them and our literature brought to light and studied, there can be no doubt that our Prayer Book would be recognized by all scholars as the book of devotion of our race. In fact, there is nothing which can in any way bear a comparison with it. This being the case every well-instructed Churchman should be familiar with its history, and it is to give an outline of this that we devote this paper.

Of the services used in England before the Saxon conquest we know practically nothing, and the tradition that they were upon an Eastern rather than a Western model seems to have but little foundation to rest upon. When S. Augustine came to convert our forefathers, he adopted certain of the old British customs and used them together with the rites and ceremonies he had brought with him from Rome. We know no particulars as to what these customs and rites were, but gradually they were dropped off, so that when S. Osmund, the Bishop of Sarum, set forth his service books, they were the Roman Rite with certain Norman-French modifications. The same was true of all the diocesan "uses" (as they were called) in England, down to the Reformation. All this time the services were almost wholly in Latin. In fact, until nearly that time it would have been difficult to have put them into any language more apt to be understood, for the upper classes spoke French altogether and could not understand the Saxon, still spoken by the people. After the beginning of the XVIth century parts of the service began to be said or sung in English, such as the Magnificat, and by 1548, at the latest, all the parts of the service referring expressly to the communion of the people were translated into the English language. These parts all continue in our Prayer Book to-day. Whether they

were said in English before the date given above is not known. In 1549 was issued what is styled the First Prayer Book of King Edward the Sixth. It was chiefly a translation of the formerly used Latin service, and that the people might feel sure that the services were intended to be identical with those previously celebrated, the Holy Communion is said to be "commonly called the Mass." In some respects this first English Prayer Book was more Catholic than any that have followed it, but on the Sacrifice of the Altar it was very unsatisfactory and could not compare to our American rite, since it lacked anything corresponding to our words "with these thy Holy Gifts which we now offer unto thee." In 1552 the king set forth a very imperfect and mutilated book, which we know as the Second Book of King Edward the Sixth, but God in his mercy never suffered this book to be used to any extent, the king dying before the books were supplied to the churches in the country.

During Queen Mary's reign the Latin Offices were restored according to the Sarum, York and possibly other "uses." But her reign was short, and with Queen Elizabeth's accession an English Prayer Book again was used. This book was a decided improvement upon King Edward's Second Book, and once again taught the doctrine of the Real Presence, making the priest say as he delivered the Holy Sacrament: "The Body of our Lord Jesus Christ which was given thee, preserve," etc., words which had been omitted from the book of 1552. It also restored the Vestments, etc.

But the Prayer Book was to be still further improved, and the next revision at Hampton Court in the beginning of King James's reign, added the part of the Catechism on the Sacraments and made a number of other advances.

The Church was soon called upon to endure the sufferings of the Great Rebellion, which, while it gave her a King and an Archbishop to pray for her in heaven amid "the noble army of martyrs," left her churches on earth in ruins, her altars laid low, and her images defaced. But God in mercy beheld the sufferings of Sion, and the king returned and with him the Church. This was in 1660, and in 1662 was set forth the next revised edition of the Prayer Book, the result of the Savoy Conference. Again many improvements were made, the form for the hallowing of the water was restored, the rubric ordering the ancient vestments at the altar was made

clearer, and a vast number of other changes effected, most of them intended to be in a good direction.

This is the present English Prayer Book, for the attempt to ruin the Prayer Book by taking all its distinctly Catholic marks from it, which was made in 1689, after the council of the Dutch princes, failed entirely.

After the American Colonies had succeeded in having their independence recognized by the home government, the Church in this country took the opportunity of again revising the Prayer Book, so that we obtained the book of 1789. We may indeed regret some of the changes made at that time, but nothing should exceed our gratitude to Almighty God and to Bp. White, Bp. Seabury and the other Church leaders for some of the alterations then introduced, as, for example, the restoration of "the Oblation" and "the Invocation," to their ancient places in the canon of consecration, the introduction of the clause providing for the Reservation of the Holy Sacrament for the Sick, the dropping out of the so-called "Black Rubric," which was so liable to be misunderstood, and the removal of the prohibition from celebrating the Holy Communion when there should not be some to receive with the priest, a rubric which in a new and thinly settled country might often deprive the clergyman himself of the Sacrament.

Such was the Prayer Book we were accustomed to until 1892, when after twelve years of revision the present American Prayer Book was set forth, the most perfect vernacular book of devotion in the world. Once again, after the loss of a century, "the Song of the Blessed Virgin" is restored to the Evening Service, *Nunc Dimittis* and *Benedictus* again appear in their wonted places and the Nicene Creed is printed at length in its place after the Holy Gospel. Little or nothing has been added that is new, everything nearly is a restoration from the English Prayer Book or from the un-reformed Service books.

Such then is the history of the treasure which we have in our Prayer Book. Ours is the responsibility to use it well. When hindered from getting to public worship, we should read the service at home; to our family, if we are the head of a house; by ourselves, if alone. This book should afford us daily spiritual reading, daily forms of prayer and praise. And so the public office and the private prayers will rise up together before God, and to us, as to our fathers,

blessings will descend in answer to the well loved and old familiar forms of the Book of Common Prayer. H. R. PERCIVAL.

A LETTER.

MY DEAR SIR:

The PULPIT OF THE CROSS has been so full of instruction to me and to others, to whom I have lent it, that a few words of grateful acknowledgment to the Editors may not be considered out of place.

It reaches many, and is surely destined to reach more to whom such plain, honest statements of Catholic truth are and will be an unspeakable blessing. Some of the most earnest children of the Church are very imperfectly taught in the holy principles of our Faith. Many of us are cut off by unfavorable circumstances from reliable sources of information. We want to be told again and again in a plain, straightforward, patient way the great truths of our spiritual life. We want to see and know and believe just how they apply to our souls. It is one thing to set forth these truths in the spirit of controversy. It is another thing to declare them as great vital realities that have a positive bearing upon our souls.

We must feel, and make others feel, that the teachings of the Church are the very guiding principles of our life. That the Catholic Faith of the Church is not a mere pleasing appeal to the intellect, but rather a life which it is our highest joy to live. That it is above all other things vital. That it is realized in action. If people could only be got to *put in practice* the things they are making the subjects of bitter controversy, the promise of the Lord Jesus in S. John VII: 17, would be so blessedly fulfilled in them. I remember when I used to argue about Confession, at first against it, then in favour of it, but I never fully knew its reality and power until I had made my first confession. Believe me, I never fully knew what sin was, I never fully realized a Saviour's love, until the cleansing stream of His Most Precious Blood had been applied to my soul in the Holy Sacrament of Absolution. Now people may talk to me as they like about "vital religion," "forms" and "priestcraft," but I know from actual experience that my first confession was the most intensely real and vital step of my whole religious life, and I have often told my friends among the Methodists and other Protestants

that the day of my *conversion* was the day of my *first sacramental confession*. It was then that I knew the Lord Jesus. It was then that I knew the past to be blotted out. It was then that I began to live a new and better life. Catholic Religion has been to me intensely practical.

July 19th, 1894.

GRATEFUL.

TO THE EDITORS.

"CATHOLIC PRIEST" OR "PROTESTANT MINISTER"—WHICH IS SCRIPTURAL?

We were engaged in an earnest debate with a Methodist preacher concerning apostolic succession. We pointed to the succession of Archbishops in the See of Canterbury for 1300 years, as being as historically certain as the royal succession on the English throne, and through the sees of Arles and Lyons would have still further traced the apostolic chain link by link back to SS. John and Paul, but our Methodist brother cut the argument short by saying: "I can see in your apostolic succession, even if proved to be historically true, which I very much doubt, only the continuation of an ancient error concerning the Christian ministry, which Protestantism exposed and repudiated at the Reformation, viz: Priestcraft or Sacerdotalism. You call yourself a 'priest,' the Lord's Supper a 'sacrifice,' and claim the power to forgive sins. All this is clean contrary to the New Testament Scriptures. You cannot show me a single passage in the Bible, where a Christian minister is called a priest."

The appeal thus made to Holy Scripture by a Protestant minister as for or against the sacerdotal character of the Catholic Priesthood we do heartily accept. For if men will diligently search the Holy Scriptures whether these things be true they cannot long remain in doubt which is Scriptural and therefore Divine, the Catholic or the Protestant conception of the minister of Jesus Christ.

It is true that nowhere in the New Testament is the word priest used as a title of the apostolic ministry. But this no more militates against the sacerdotal character of Christ's ministers than the absence of the word "Trinity" from the Scriptures is a proof that Unitarianism is right and the Catholic doctrine of the Holy Trinity is wrong. The name may be wanting, but in both instances the truth and reality which the name stands for may be proved by most

certain warrant of Holy Scripture. It is to be noted at the outset that the priestly character of our Lord is imparted to every baptized member of His church. S. John tells us three times in the Book of Revelation that we are made through Christ "priests unto God," and S. Peter in his first Epistle calls the congregation of the faithful "a royal priesthood, a peculiar people." The priesthood of the laity naturally involves the priesthood of the clergy and makes an exact parallel in the high purposes of God between the New Dispensation and the Old. Just as SS. Peter and John speak of God's covenant people under the Gospel "As a chosen generation, a royal priesthood," so God addresses Israel, circumcised under the law, saying: "Ye shall be unto Me a Kingdom of priests, and an holy nation" (Ex. xix: 6). The President of a Lutheran College once said to us: "I believe in the priesthood of the *laity*," placing the accent on the laity as though that excluded the priesthood of the sacred ministry. Surely just the opposite must be true, for if the layman be a priest how much more the minister? The fact that the Jews were a "kingdom of priests" did not take from Aaron and his sons their sacerdotal character, but made them priests all the more. So the fact that every Christian man is a priest in his own house leads up as an inevitable consequence to the further truth that the Christian minister is preeminently a priest in the house of God.

That Jesus Christ constituted the ministers of His Church a sacerdotal order is very plain from the nature of the commission He gave them, and the divine records of how they exercised that commission. The words of Christ to His apostles as recorded in the twentieth chapter of S. John's gospel are as follows: "Peace be unto you: as My Father hath sent Me, so send I you—Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them: and whose soever sins ye retain they are retained." The same mission He Himself had received of His Father He imparts to the ministers of His Church: "As My Father hath sent me so send I you." The mission of Jesus Christ was threefold. He was Prophet, Priest and King. The same threefold mission was henceforth to rest on His ministers, they were to exercise among men the prophetic, priestly and kingly office committed unto them by the Lord. That Christ imparted His *prophetic* or preaching office to His ministers all I believe are thoroughly agreed.

Preaching among Protestants is exalted beyond every thing else as the one supreme function of their ministers. When therefore we affirm that Christ, who "spoke as never man spake," commissioned His ministers to preach the everlasting Gospel they will assent with a fervent amen. But Jesus sent His Apostles "into all the world," not alone to preach and to teach, they were also to be "priests and kings unto God." Christ declares His Church to be a "Kingdom" of which He Himself is King and His Apostles his royal commissioners. "All power," He said, "is given unto Me in heaven and earth. Go ye, therefore . . . and lo, I am with you alway, even unto the end of the world" (S. Matt. xxviii: 19). To show that Christ made His ministers sharers in His kingly office and placed them in authority over the Church of God to rule and govern the same under the guidance of the Holy Ghost many passages of Scripture might be adduced. Two or three texts, however, are enough to serve our purpose. To S. Peter as foreman of the Apostolic college Jesus promised the keys of the kingdom, which are the symbol of royal authority, and to all the Apostles he said: "Whatsoever ye shall bind on earth, shall be bound in heaven" (Matt. xviii: 18). S. Paul in II Cor. v: 20, uses the strongest possible language concerning the royal prerogative of the Apostles and their successors, the Bishops of the Catholic Church. "Now then we are *Ambassadors for Christ* as though God did beseech you by us, we pray you in Christ's stead (*i. e.*, as the royal commissioners of Christ) be ye reconciled to God." A very serious question intrudes itself just at this point. Since the Bishops of the Catholic Church have inherited by Apostolic descent the same commission as the original ambassadors of Christ are we not bound to obey them who in our day preside over the Church by the King's authority, just as much as the first converts were bound to "continue steadfastly in the fellowship of the Apostles?" Can any one be obedient to our Lord Jesus Christ and not obey those who as the King's ambassadors are over us "in Christ's stead?" Now we come to the crucial test. Prophets and royal ambassadors Christ's ministers certainly are, but did our Lord constitute them a sacerdotal order, are they PRIESTS? Come with us into the upper room at Jerusalem on the night before the first Good Friday. Jesus has been celebrating the Paschal Supper with His disciples. The great High Priest thus sets His seal

to Jewish sacerdotalism, to-morrow at the sacrifice of the Lamb of God Old Testament types and shadows will have an end, the veil of the Jewish Temple will be rent in twain. Before He proclaims from the cross concerning the priesthood of Aaron "It is finished," He institutes that Christian priesthood which from Melchisedek, through Himself, is to last forever. The bread and the wine are before Him on the Passover table, He takes them in His holy hands, he solemnly consecrates and over them He speaks the words of eternal life: "This is My Body—This is My Blood." His Apostles reverently eat and drink thereof, and the Divine command is laid upon them, "offer this as My Memorial," for such is the exact meaning of the original Greek. It is sacrificial language and corresponds precisely with the terms employed in the Septuagint translation of the Old Testament to describe the Jewish Sacrifices. Only those whose "eyes are holden" can fail to see our Lord's meaning in such a command. Up to that time the Jewish priest had shewn forth in the Temple at Jerusalem the sacrifice of the Lamb, slain in the foreknowledge of God from the foundation of the world. Now Christ the actual Victim is about to suffer and die on Calvary, henceforth it shall be the highest duty of the Christian priesthood to show forth perpetually not on one altar in one city, but on thousands of altars in every city and among every people "the Lord's death till He come." As Jesus "ever liveth to make intercession" in heaven, pleading the all sufficient sacrifice of Calvary, so hath He commanded His priests to ever plead the same "Memorial" on earth, saying: "Do this in remembrance of Me." But offering the Eucharistic Sacrifice is not the only priestly function Christ hath committed to His ministers, He hath also committed unto them the power of priestly absolution: "Whose sins ye forgive they are forgiven, and whose sins ye retain they are retained" is the language of our Lord, and S. Paul says: "Unto us hath He committed the ministry of reconciliation" (II Cor. v: 19).

Not to be further tedious to our readers we content ourselves with two additional references from S. Paul's writings. In Romans xv: 16, the words "minister" and "ministering" are in the Greek *leitourgos* and *leitourgounta*, both of them sacrificial terms and referring to the ministrations of a priest. In Hebrews XIII: 10, he says: "We have an Altar," where he plainly re-

fers to the Lord's Table and consequently implies that the Lord's Supper offered thereon is a Sacrifice and the minister who celebrates it is a priest.

The truth is that the sacerdotal ministry of the Catholic Church is the only Christian ministry which we read about in the New Testament and for fifteen hundred years the threefold order of bishops, priests and deacons were recognized universally throughout the Church as the ambassadors of Christ, the divinely appointed officers of His Kingdom. The Protestant minister is the discovery of the 16th century; he had no existence before the so-called Reformation. How strange that God the Holy Ghost, whom our Lord promised His Apostles He would send to guide them into all truth, should have hidden from the eyes of the Church's saints, theologians and doctors the true character of the Christian ministry and should have revealed it after the lapse of fifteen centuries to a number of men, who left the Catholic Church and, styling themselves Protestants, founded a great variety of sects, all of them differing one from another. It is neither sound logic nor good theology so to believe, and therefore we conclude that those "able ministers of the New Testament" mentioned by S. Paul, were Catholic priests and bishops and not Protestant ministers.

L. T. W.

THE RELIGIOUS LIFE.—WOMEN.

The life entered upon by those who dedicate themselves wholly to the service of God and who take the three vows of poverty, chastity and obedience, in a community or society of men or women, is called, technically, the Religious Life.

We are grateful to God for the revival of this life which has begun to take place in this century. Vocation should be preached oftener from our pulpits. All women have not the vocation for the married life; and the joys of motherhood are often willingly forfeited by those who feel called to be the brides of Christ. "As a young man marrieth a virgin even so shall thy sons marry thee," is the prophecy of Isaiah, concerning the Christian priesthood; and as surely as many men feel called to the sacred ministry and willingly dedicate their lives wholly to the service of the King, so must many women feel called to dedicate their lives—time, talents, and means—to the service of Christ and His Church. How many good women

there are, who live practically idle, and unfruitful lives, who might be bringing forth the fruits of the Spirit in religious communities, thirty, sixty and a hundred-fold.

Vocation must be inward and outward. First there must be heard the voice of God within, calling the soul to dedicate itself to the service of the King. Then must come the outward call, and for this sometimes one waits for years. Family prejudices, and family duties often hinder. But if the King really desires this special service of His chosen ones, the way will assuredly be made clear and plain, and the obstacles removed, one by one. The ideal life is without question the virgin life, "everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundred-fold, and shall inherit everlasting life." "All men cannot receive this saying save they to whom it is given. . . . He that is able to receive it, let him receive it"—these words are indications at least of vocation, some are *called* to this higher life.

In the Church in America there are already nineteen communities of women. We daresay this statement will be quite surprising to many of our readers. The Sisterhood of the Holy Nativity, with the mother-house at Providence, R. I., engages in all kinds of parochial and mission work in various dioceses. The Sisterhood of S. Mary, with its mother-house at Peekskill, N. Y., manages four schools for young ladies; the Laura Franklin Hospital, S. Mary's Free Hospital, the House of Mercy, S. Agnes' Reformatory for girls, S. Saviour's Sanitarium, Trinity Hospital in New York city; three convalescent Summer Homes at Peekskill, Islip, L. I., and Rockaway Beach; the Church Home in Memphis, Tenn., and S. Mary's Mission, Washington. The Sisterhood of S. Margaret, established in Boston in 1873, care for two Infirmarys, a girls' Orphanage, a school of embroidery, and do parochial work in connection with S. John the Evangelist's, S. Augustine's, and S. Monica's Hospital. They also have charge of the Children's Hospital, Boston; S. Barnabas' Hospital, Newark, N. J.; S. Katharine's Home, Jersey City; the Church House, Wilmington, Del.; and also work in S. Mark's Mission, Philadelphia; the House of Prayer, Newark; and S. Mark's Jersey City; besides conducting several summer homes. The Sisterhood of S. John the Baptist has two schools for young ladies at New

York city and Morristown, N. J.; S. Andrew's Hospital for Convalescent Women; S. Helena's School and work in connection with the Church of the Holy Cross, N. Y.; the Midnight Mission—a very laudable work; S. Michael's Reformatory Home at Mamaroneck, N. Y., and Christ Church, South Amboy, N. J. The All Saints' Sisters of the Poor do work in Baltimore, Philadelphia and Germantown. Besides these there are the Sisters of S. Mary and All Saints (a colored sisterhood) in Baltimore; the Sisterhood of S. John the Evangelist, Brooklyn, N. Y.; the Sisterhood of the Holy Child Jesus, Albany, N. Y.; the Sisterhood of SS. Philip and James, New Orleans, La.; the Sisterhood of the Holy Communion, N. Y.; the Sisterhood of the Good Shepherd, St. Louis, Mo.; the Sisterhood of the Holy Cross, Kansas City, Mo.; the Community of the Holy Rood, Philadelphia; the Order of S. Monica (for widows), Fond du Lac, Wis.; the Sisters of the Visitation and the Sisters of the Annunciation B. V. M., N. Y.; the Sisterhood of the Good Shepherd, N. Y.; the Diaconal Community of S. Martha, Louisville, Ky.; and the Order of Deaconesses, of the Diocese of Alabama.

May God hasten the day when it shall be possible to have Sisters working in every parish in our land. We close with a few words of the Bishop of Fond du Lac:

"It is one of the most signal marks of God's favor towards the Anglican Communion that He has revived in her, during the past half century, societies of men and women whose members are entirely life-consecrated to the service of Christ. These Brotherhoods and Sisterhoods, though differing in their works and interior rule, are nevertheless all based on the counsels given by our Lord Jesus Christ. These counsels are the heritage of all the baptized, but the consecrated are freer to carry them out. The natural fear of Romanism subjected them at first to searching and sometimes unfair criticisms. But the criticisms advised the Church of their existence, and the Religious Orders profited by them. Religious Communities now extend throughout the Anglican Church. The Church public needs enlightenment and instruction concerning their aims and principles. Once these are fully discerned, we believe there will be a large increase in the number of aspirants. Let parents rightly understand the principles of the Religious Life and the conditions under which its entrance is safe guarded, and they will recognize

in their daughter's call to it the highest honor God can confer on them, and the Life itself as offering the greatest possible security for their child's happiness." C. M. H.

SEVEN EPOCHS IN ANGLICAN CHURCH HISTORY.

I.—THE BRITISH EPOCH.

Britain at the beginning of the Christian era was a province of the Roman empire, the native Britons having been subjugated by Julius Cæsar a generation or two before. The Romans had brought the arts of civilization into the island, towns flourished, wealth abounded and barbarism was fast disappearing. Nothing is known with absolute certainty as to who first preached the Gospel in Britain but Eusebius, the father of Church History, says, that some of the Apostles crossed the ocean "to those which are called the British Islands" and Theodoret asserts that S. Paul brought salvation "to the islands that lie in the ocean." These two authorities afford a fair specimen of the kind of testimony on which is based the popular belief that S. Paul laid the foundations of the Catholic Church in Britain. It is not positively conclusive, but many facts are accepted as authentic in secular history, which have in reality less credible testimony to substantiate them. Once founded the Church in Britain grew with rapidity. Tertullian, who wrote about the year 200, speaks of British districts, inaccessible to Roman arms yet subjected to Christ. If the remote and mountainous portions of the island, which would naturally have been the last to embrace the faith, were Christianized by the close of the second century we may reasonably conclude that in the more populous and civilized portions Christianity was firmly and for a long time established.

In the year 303 under the Emperor Diocletian a fierce and bloody persecution of the Christians was inaugurated throughout the whole Roman world. "The Churches," says Gildas, "were demolished; the Holy Scriptures searched for and burnt in the streets; the priests and people dragged to the shambles and butchered like sheep, insomuch that in some provinces there was scarcely any remains of Christianity." In Britain the persecution lasted only two years and was much less severe than elsewhere, owing to the clemency of the Governor, Constantius Chlorus, the father of the great Constantine. Nevertheless the British Church was not denied the glorious crown of martyrdom, for a goodly number of

her sons cheerfully laid down their life rather than apostatize from the faith. One fair name lives in history as the Corypheus of that noble band of British martyrs, S. Alban, England's proto-martyr. Of noble birth and an officer in the Roman army he gave shelter in his house during the persecution to a priest, named Amphibalus, although Alban himself was at the time a heathen. The first result of this charitable act was his conversion and baptism. After a short time the hiding place of the priest was discovered, but in order to screen him Alban, assuming his cassock, delivered himself up to the soldiers and was led before the governor. Here he confessed himself to be a Christian and refused to offer the heathen sacrifices. After enduring patiently and even joyfully the most cruel tortures, he was finally led forth to execution and died a martyr's triumphant death, nor did the priest Amphibalus fail to witness the same good confession.

About the middle of the Fifth Century sore tribulations fell to the lot of the Britons. First came the Picts and Scots from Caledonia, making frequent incursions into the country and leaving ruin in their wake. The Romans had withdrawn their legions to defend Rome itself from the Goths and Vandals and the peace loving Britons were no match for their warlike enemies. In a sorry fit of desperation they invited the Anglo-Saxons, who had for some time been coasting around their shores, to come to their assistance against the Caledonians. These savage pirates did not wait for a second and more pressing invitation, they came with alacrity and speedily vanquished the Picts and Scots. It next occurred to them that "to the victor belong the spoils," a political doctrine still widely held among their descendants, and they proceeded to possess the land for themselves. Shipload after shipload of Jutes, Angles and Saxons landed on the southern and eastern coast and drove the natives westward. The Britons fought bravely and for a time successfully against the invaders, but in the end were terribly worsted; whole villages and towns were consigned to the flames and the inhabitants slaughtered without regard to age or sex. Britain ceased to be Britain and became England; wherever the conquerors established themselves the Christian religion was for the time being wiped out and heathenism reigned supreme. Only in the mountainous and inaccessible portions of the island did the natives still

maintain themselves and among them the Catholic Church lived on, a mightier power in adversity than in prosperity. It was at this time and for several centuries later that the missionary enterprises of the British Church made the gospel light to shine with splendour throughout the northwest continent of Europe.

It was the British Church which about this time gave S. Patrick to be the Apostle of Ireland, and Ireland in turn a century later gave S. Columba to Scotland. In the monasteries founded by these two illustrious saints an army of missionaries were trained, who invaded the continent and conquered whole nations for Christ. Columban established himself in the Vosges and founded the three monasteries of Anegray, Luxeuil and Fontaines. S. Gall labored in Switzerland and is called its Apostle. Willibrord with twelve monks converted Frisia and established the famous see of Utrecht. Chilian planted the Church in Thuringia and watered it with his blood.

Nor was the British Church noted alone for her foreign missionaries, her schools and monasteries at home were extraordinary for size and excellence. The school of Archbishop Dubricius in Monmouthshire numbered a thousand students, and the seats of learning founded by Illutus and Cadok were scarcely less successful. The only Anglican monks in Wales to-day are those of Llanthony, where Father Ignatius and perhaps a half dozen fellow monks are striving to revive the monastic life in the Church of England, but such was the piety and strength of the British Church even when Saxon fire and sword had obliterated its fairest heritage that there were then in Wales at least ten great monasteries, and one, Bangor Iscoed is said to have contained two thousand monks at the time of its destruction by the Saxon King Ethelfrid, who massacred twelve hundred of them in his brutal frenzy.

It is hard for some people to comprehend how any one can be a Catholic without being a Roman Catholic, and how there can be an American Catholic Church, which does not receive its mandates from Pope Leo XIII. Yet what has been, can still be, and the British Church affords a capital illustration of the truth that the Holy Roman Church is not the whole Catholic Church and that all Catholics are not therefore Roman Catholics. In Britain the Catholic Apostolic Church of Jesus Christ maintained itself through every vicissitude and trial for five hundred

years without so much as having heard the modern Roman claim, that the Pope is the supreme and absolute head of the Catholic Church. Their native bishops in true succession from the Apostles governed the Christian Britons, assembled councils, founded schools and monasteries and sent forth missionaries undisturbed by any thoughts about the jurisdiction of the Bishop of Rome. They themselves were Catholic bishops, they professed and steadfastly adhered to the Catholic Faith, they were in communion with the Catholic Church throughout the world and yet so little dealings had they with the church of Rome at the close of the Sixth century, that Pope Gregory the Great, sent a band of monks to convert England, supposing the whole country to have been possessed of the heathen, and knowing little or nothing of the Church in Wales, and the sister Churches of Ireland and Scotland. When therefore the Churches of the Anglican communion to-day maintain their independence of the Bishop of Rome, while professing the Catholic Faith and Worship as of old, they are only doing what the primitive Churches of Britain, Ireland, Scotland, France, Spain, Africa did and which the great Churches of the East are still doing after the lapse of nearly nineteen centuries.

L. T. W.

QUESTION BOX.

We should be glad to have our readers send questions of general interest, for this column.

21. Did Tom Paine die an Infidel?

Tom Paine was not as much an infidel as he is generally credited to have been. He was not an Atheist, nor even like Mr. Ingersoll an Agnostic, he believed firmly in the existence of a Supreme and righteous God, the punishment of the wicked, the final reward of the just. His famous "Age of Reason," although containing much scurrilous abuse of the Bible and rejecting the Divinity of Christ, was written in fact to dissuade the French Revolutionists from striking the name of God from the state documents of France, and he wrote the last lines expecting to be guillotined the next morning. Though many reports have been circulated to the effect that he recanted before his death, they seem to have little foundation in fact and we rather conclude that he died holding his dristical opinions to the last.

S. JOHN'S CHURCH,

WALL STREET.

THE CLERGY:

THE REV. LEWIS T. WATTSON,

RECTOR.

THE REV. CHARLES MERCER HALL,

PRIEST-ASSISTANT.

THE RECTORY, 19 GREEN STREET.

SERVICES, ETC.

SUNDAYS: Low Mass, 7:30 A. M.; and on 1ST, 3D and 5TH SUNDAYS, Choral Mass, 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: Mass said daily at 7:30 A. M., except Thursdays, when the hour is 10 o'clock; Matins daily, 9 A. M. Evensong daily, 5, except Fridays, 7:45.

HOLY Baptism will be administered in Church on any day at Matins or Evensong, upon notice being given to the Rector.

CONFESSIONS will be heard on Saturdays after Matins or Evensong, and at other times by appointment.

BAPTIZED.

Infants—Twelfth Sunday after Trinity, August 12th: Alice, daughter of Geo. H. and Grace Greaves; Sponsors—Father and Minnie Day. Henry William, son of Henry and Mary Josephine Youngling; Sponsors—The parents. Helen Elizabeth, daughter of Fred P. and Jennie Luther; Sponsors—Clara E. Luther, Mrs. Helen M. Mattoon.

Adult—Friday, August 10th: Henry W. Winne. *In extremis.*

BURIED.

Saturday, August 11th: John C. Westbrook, aged 1 year, 10 months.

Monday, August 13th: Henry W. Winne, aged 69.

Thirteenth Sunday, 19th: Adam Breitenbucher, aged 66.

THE PULPIT OF THE CROSS is sent to every family connected with either S. John's or the Holy Cross without regard to whether the subscription price is paid or not. Nevertheless we trust the good example of the few will be followed by the many and that contributions will flow in from all quarters to the support of the paper. One member of the congregation was

so much pleased with THE PULPIT as to give us twenty-five dollars towards its cost of publication, and two others have handed us five dollars each, for the same object. It is too much to hope for many such contributions as these, but we do naturally expect that most, if not all, of our parishioners will find THE PULPIT worth its nominal price of twenty-five cents per annum.

WE are glad to note a steady increase of those who are acquiring the habit of making their communions at the early Mass on the Lord's Day rather than at the late. Even on the first Sunday in the month those receiving at 7:30 far outnumber those receiving at 10:30, which goes to show that the rule of Fasting Communion is being more and more generally observed by our communicants, for which we thank God and take courage. Moreover the Rector commends the piety and devotion of those, who because they cannot attend the early Mass, rather than forego their communion altogether, share the protracted fast of the officiating priest and receive after the primitive custom at the mid day Eucharist.

WANTED—Six good boy voices for the vested choir. There is no better Church training for a boy than to sing in the vested choir.

THE Rector of S. John's expects (D. V.) to conduct a ten days mission at Smethport in the Diocese of Pittsburg, beginning Tuesday, September 18th, and ending Friday, September 28th. The prayers of all readers of THE PULPIT are asked on behalf of both mission and missionary.

DURING July and August the music at S. John's was just as simple as we could make it, the TeDeum and Nicene Creed being said instead of sung and the full choral evensong discontinued. After the summer's respite we expect the choir to take up their full quota of work with renewed zest and to render the praises of the Lord's House more acceptably than ever.

It has been found necessary to paint the church roof. This expense ought not to be taken out of the regular offerings, which are barely enough to meet the current demands made upon the treasury. Will not some one defray the cost of painting the roof as a thank offering for benefits received?

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 have adjourned for the Summer.

THE GUILD OF THE IRON CROSS (Senior) and (Junior, for boys between ten and sixteen), has adjourned for the Summer.

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.

The Annual Parish Picnic was held on Thursday, August 16th, in O'Reilly's Grove. A fair sky smiled upon us, and the full moon at eventide made the night glorious. In the afternoon the little folk enjoyed themselves with various games and an impromptu concert. In the evening a vocal and instrumental concert was given, the chorus and quartette portions being taken by the young ladies of Powell and Smith's firm, to whom we tender our cordial thanks. We also desire to express our gratitude to Miss Wood, Miss Bessie Romeyn, Miss Jayne and last but not least to all the Daughters of the King, to Mr. Mason, Mr. Elting, Mr. Van Gaasbeck and all others who we cannot mention by name, but who in anyway assisted in making the picnic a success.

We may hope for the inauguration of a Choral Mass, at 10:30 A. M. on the last Sunday in September, being the Morrow of Michaelmas, and that this service will be attended by all the members of the congregation. In the meanwhile, let everybody who can sing come to the Wednesday night rehearsals to learn the new music.

At the Mass, remain in your places until the lights are put out. This prevents an unseemly scramble. Kneel throughout the service at the proper times, particularly after the prayer of consecration. Sitting during the Mass is irreverent and wrong unless bodily infirmity prevents kneeling. We hope our congregation will be very careful about this.

MICHAELMAS.

The Festival of S. Michael and All Angels is one of the most beautiful of the Red Letter Days in our Prayer Book. It would catch us up, away from the things of sense, to the contemplation of pure spirits—the Holy Angels. In that they are appointed to be our guardians, they are superior to us: in that the Son of Man took not on Him the nature of angels, they are our inferiors. They exist in nine orders, ranks or choirs: Seraphim, Cherubim, Thrones, Dominations, Virtues, Powers, Principalities, Archangels and Angels. The Seraphim or angels of fiery love have six wings, two covering their face to express Reverence, two Humility, two their nature or office. The order of the choir as given above is that of the Angelic Doctor, S. Thomas Aquinas.

Angels are our guardians and unseen companions; they always behold the Face of God; they bear our prayers to God; they carry our souls to Paradise; they sorrow and rejoice with us; they are ministers of God's grace as well as wrath.

It is believed that when the Angels had their probation, that one-third of the heavenly host fell and was cast from their abode with Lucifer (Satan) their leader, S. Michael the chief of the archangels being the head of the conquering celestial army. Pride is thought to have been the cause of Satan's downfall.

The Holy Angels are ever about us, and especially at the time of the offering of the Holy Sacrifice, when with angels and archangels and with all the company of heaven, we laud and magnify God's Holy Name.

THE duty of holding up a standard of high-toned personal purity in the priesthood, cannot be made to yield to motives of kindness for an individual.

HAPPY those who fearing God fear nothing else.—*Fenelon*.