

# 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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*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. Present circulation 1200 copies.



### KALENDAR FOR OCTOBER.

1. Remigius, Bishop.
6. S. Faith, Virgin and Martyr.
7. 20TH SUNDAY AFTER TRINITY.
9. S. Denys, Bishop and Martyr.
13. Trans. of K. Edward, Confessor.
14. 21ST SUNDAY AFTER TRINITY.
17. S. Etheldreda, Virgin.
18. S. LUKE, EVANGELIST.
21. 22D SUNDAY AFTER TRINITY.
25. S. Crispin, Martyr.
28. SS. SIMON AND JUDE.
- 23D SUNDAY AFTER TRINITY.

### JESUS IS GOD.

Would to God that clergy and laity alike could realize their responsibility as members of Christ's Church,—in a word, as Christians, in matters of faith. Alas for the faith that depends upon the loyalty of man for its support. Nothing will ever be accomplished by apologising, nor is anything ever gained by compromise: for apology becomes mere excuse, and compromise is, indeed, only putting to hazard the truth of which we are but trustees and guardians.

We priests must "earnestly contend for the faith." In these days of doubt, when false teaching is so prevalent, and the spirit of Anti-christ is working in the hearts of men, we must rise from our apathy and strive "for the prize of the high calling of God in Christ Jesus." We must not be satisfied with the indifference of our congregations, nor ourselves be content with a partial knowledge of the truths of our most holy religion. Godliness is a mystery, the great truths of our faith are all mysteries; but he who would be bringing forth treasures both new and old, must sail over every sea and traverse every ocean, seeking and finding.

Our Lord taught his disciples as they were able to bear it, the revelation which He had to make to them. So must the priesthood teach. As a nurse cherisheth her children, so must we feed the little ones of our flocks; but as growth is inevitable we must also dispense the strong meat of the Gospel, so that we do not shun to declare "the whole counsel of God."

It is, surely, important that we should have some clearly defined opinions as to the doctrines of the Church—for doctrine is the expression of some definite belief, and that these opinions be not contrary to Catholic consent. The articles of the Nicene and Apostles' Creeds, "I believe in the Holy Catholic Church," and "I believe One, Holy, Catholic and Apostolic Church," involve much. We are to believe in her and believe the truths which she teaches, as she hath received the same. We remember hearing a remark in a lecture room that struck us with horror at the time,—that the question of the

Divinity of the Son of God was "not a matter of life and death"—was not a vital question. The student who spoke these words was graduated, taking a degree for high scholarship, and was ordained; but he was deposed from the ministry within two years of his ordination—in that time he had ceased to believe that Jesus is God! About a question such as this there can be no two opinions held by a Christian. Jesus is God, and the Life of the world. When will our seminaries cease conferring the degree of Bachelor of *Divinity* upon men who do not regard the doctrine of the Divinity of the Son of God as a "vital question?"

Belief in the Divinity of Christ requires the assent of a Christian to the literal truth of the statement in our Creeds that Jesus "was conceived by the Holy Ghost; Born of the Virgin Mary." The Son of Mary had no human father as we reckon human parentage. S. Mary was a Virgin before as well as after the birth of her Divine Son, whose personality was not that of a man, but of the Second Person of the Ever-Blessed Trinity, the Logos, or Word of God. Saint Joseph was the legal husband of S. Mary, but to use Scriptural language "he knew her not." Various theories have been advanced as to whether the Blessed Virgin ever had children by S. Joseph; but the weight of opinion as well as the utterances of patristic and conciliar authority, declares that she had not. It is a damnable heresy for a Christian to entertain the thought that Jesus was the son of S. Mary and S. Joseph; He "was conceived by the Holy Ghost," whose power overshadowed the spotless Virgin; He was born of her without violating her sacred Virginité. "As He went through the multitudes and thus passed by, as He passed through the stone of the sepulchre and entered the room when the doors were shut, so too, He came forth from the womb of His mother; in the words of the old hymn, "as light through glass."

S. Athanasius is the first of the fathers cited by Bishop Pearson as having applied the term *Semper Virgo* (Ever-Virgin) to our Lady; and she was so called by the Council of Chalcedon, A. D., 451, and in the Confession of Faith of the Emperor Justin II in the VIth century. "Blessed Mary," exclaimed the old Puritan Bishop Hall, "he does not honour thee too much who maketh not a goddess of thee." And the famous Bishop Pearson writes: "If Elizabeth cried out with so loud a voice, 'Blessed art thou

among women,' when Christ was but newly conceived in her womb; what expressions of honor and admiration can we think sufficient now that Christ is in heaven, and that mother with Him!" S. Methodius, the martyr bishop of Tyre (A. D. 312), calls her "the spotless robe of Him who clothes Himself with light as with a garment."

"Christianity," says Canon Maccoll, "rests on three miracles, which are absolutely essential to it—the miracles of our Lord's Conception, of His Resurrection from the dead, and of His Ascension into heaven. Get rid of any one of these miracles, and Christianity immediately collapses." At the Incarnation the Son of God did not take possession of an already existing person called Jesus of Nazareth, and fill him with Divine power; for in that case there would have been two persons, not one—the Second Person of the Trinity and the Son of the Virgin. But "the Eternal Son of God, by the operation of the Holy Ghost, formed for Himself in the womb of the Virgin a human body and a human soul, with all the essential attributes belonging to each: but not a human person. He had thus, and has still, two natures—the Divine and human—united inseparably for ever in His Divine personality." He had two wills, two wisdoms, and two understandings, . . . but in each case, by virtue of what is called the Hypostatic Union, these two were always in accord as two strings tuned to the same note." "It was manhood, not a man; human nature, not a human person, that the Eternal Son of God took unto union with Himself . . . our Lord took human nature in its integrity, yet without a human personality. . . . The universal of man is humanity, not any particular man; and this humanity existed in Adam in all those undeveloped potentialities out of which first came Eve, and then the whole human race in its long line of separate personalities . . . what happened in the case of our Lord when He took human nature was this: In order to cut off the entail of that tainted nature which we all derive by our conception and birth from our first parents, the germ of humanity which was derived from Adam through the Virgin Mary was vitalized, without the intervention of man, by the direct operation of the Holy Spirit, 'the Lord and Giver of life;' and instead of being like ours centered in a new human personality, it was taken up into the Personality of the Eternal Word. . . . all the humanity that the first Adam passed on to his race was thus taken essentially

by the Last Adam when He became man, sin only excepted; for sin is no part of human nature, it is only a flaw in it: " (vide Maccoll).

In these days when the Catholic Faith is being assailed on all sides, and every doctrine which the Catholic Church holds dear is being ruthlessly and violently, or covertly or subtly impugned, the watchmen upon the walls of Zion must cry aloud, and never hold their peace day or night. We must guard with reverent and jealous watchfulness every by-path which leads to the City of God, where shall be realized the Faith by which now we see Him who is invisible.

In our portion of the Church Catholic we would have no shelter for wolves in sheep's clothing. The robes of the royal Priesthood of Christ must be preserved from stain and defilement and the Church's altars from sacrilegious ministers, and those who would betray the Lord that bought them, and trample under foot the Son of God. For such we have no word of greeting nor of Godspeed, for by such encouragement we should become partakers with them in their evil deeds. Jesus is God. C. M. H.

### THE SIGN OF THE CROSS.

Ever since the crucifixion of the Lord of glory the cross has been the emblem of man's salvation, the ensign of a Christian and the badge of a Catholic.

"In the cross of Christ I glory,  
Towering o'er the wrecks of time,  
All the light of sacred story  
Gathers round its head sublime."

Not only have "the glorious company of the Apostles; the goodly fellowship of the Prophets; the noble army of Martyrs; the Holy Church throughout all the world" ever acknowledged the cross to have been the instrument employed of God to "open the Kingdom of Heaven to all believers," but even the very *form* and *sign* of the cross have been venerated by Catholic Christians in every age from the day of Pentecost down to the present hour.

As to the high reverence with which the Primitive Church regarded the Cross the 30th canon of the English Church has the following to say: "The honor and dignity of the name of the cross begat a reverent estimation even in the Apostles' time (for aught that is known to the contrary) of the sign of the cross, which the Christians shortly after used in all their actions, thus making an outward show and profession,

even to the astonishment of the Jews, that they were not ashamed to acknowledge Him for their Lord and Saviour, who died for them on the cross. At that time if any had opposed themselves against it, they would certainly have been censured as enemies of the name of the cross, and consequently of Christ's merits, the sign of which they could no better endure."

That it is a primitive and pious custom to make the sign of the cross upon the forehead and breast as an outward expression of our faith in the Atonement of Christ there is abundant testimony in the writings of the early Fathers. Tertullian, who ranks among the earliest of the Christian writers, tells us: "In all our travels and movements, in all our coming in and going out . . . whatever employment occupieth us, we mark our forehead with the sign of the cross." S. Cyril, Bishop of Jerusalem, says: "Let us not be ashamed of the cross of Christ, but though another hide it, do thou openly seal it on thy forehead; that the devils beholding that princely sign may flee far away trembling, for He, who was here crucified, is above in the heavens."

S. Chrysostom from the pulpit of the Cathedral Church of S. Sophia thus exhorts the fathers and mothers of Constantinople: "From earliest life encompass thy children with spiritual armor, and instruct them to seal the forehead with the hand; and before they are able to do this with their own hand, do *you* imprint upon them the cross."

It is a noteworthy fact that every departure and falling away from that "faith once for all delivered to the saints" has been accomplished by the disuse and abandonment of the sign of the cross. And among the Protestant Christians of our own day, those who have departed the furthest from the Catholic Church are those who most abhor the sign of the cross, they never think of signing that sacred sign upon themselves or their children, even in holy Baptism; they substitute weather vanes, Judaic stars and pagan emblems for it on their houses of public worship, and when they bury their dead they mark the place of sepulture with monuments of marble and granite but they do not instruct the sculptor to chisel thereon the sign of that cross, through which alone we have hope of "the resurrection from the dead and the life of the world to come."

It is a hopeful indication of the gradual return of our separated brethren to the ancient

fold of Holy Church, from which their forefathers so recklessly departed, that we do more and more frequently see the glorious sign of the cross cropping out among them. It is not any longer an infallible proof that a building is a Catholic Church because it has a cross on its spire, for it may just turn out to be a Baptist or a Presbyterian place of worship.

There was a time when the Puritan element within the bosom of the Anglican Church, not content with dragging the jewelled crosses from cathedral sanctuaries, sought to strike from the Prayer Book the rubric concerning the use of the sign of the cross in the Office for Holy Baptism, but this they were never able to do, and as the innumerable host of the Church's children from generation to generation have been brought to the threshold of entrance into Christ's Kingdom they have been signed and sealed with that royal emblem.

Long live the cross as the ensign of a Christian and the badge of a Catholic. L. T. W.

#### FASTING COMMUNIONS AT THE MID-DAY MASS.

A Declaration has been recently set forth by nineteen distinguished priests of the Church who "feel it their duty to put on record their entire lack of sympathy with any omissions from the order provided in the Prayer Book for the celebration of the Holy Communion, other than those allowed by the rubrics." They are also "of opinion that a service which did not \* \* expressly by words imply a communion of others besides the priest, would be without precedent, and alike contrary to both the Latin and Greek rites; and while firmly holding that the communion of the priest is quite sufficient for the integrity of the service and that it is the right of all communicants to assist at celebrations at which for sufficient reasons they are not prepared to communicate, yet they also hold that primitive practice and the continuous teaching of the whole Church down to to-day point to a communion of those properly disposed and prepared as most in accordance with our Blessed Lord's intention, when He instituted that Holy Sacrament."

We take notice of this Declaration only that we may lay stress on one phase of the question involved, viz; the supreme and paramount importance of giving the laity every possible opportunity of receiving the Blessed Sacrament,

which is consistent with the ancient and Catholic law of fasting communion. In churches like S. Mary the Virgin and S. Ignatius, New York City, where masses are celebrated at all hours, such opportunity is abundantly provided without the necessity of any but the priest communicating at the midday Eucharist. In smaller cities, towns and country districts, where the parish church can afford but one priest, the cutting off of all communions at the late Mass and restricting them solely to one particular hour in the early morning, would mean the practical excommunication of a very considerable number of the people, who though most devoutly disposed are absolutely hindered by their environment from attending at the early Mass. We are confronted with this service problem, for instance, in the parish church of S. John's, Kingston. There are individuals in our congregation who are so circumstanced that it is simply impossible for them to attend church at 7:30 A. M., the hour of the first Mass on Sunday morning. If we insist on no communions being made at the late Mass these people are left without the privilege of communicating from one year's end to the other. True, we have the daily mass, but that does not meet the difficulty. What is the pastor of souls, eager to feed his flock lest they starve, to do when confronted with so serious a problem? Shall he sacrifice principle to expediency and counsel his people to receive fasting, *when it is entirely convenient*, but otherwise to breakfast first and to come to the Lord's Supper afterwards? Notwithstanding so eminent an ecclesiastic as Bishop Doane in his now famous pastoral recommends the clergy of the Diocese of Albany to pursue so uncatholic and time-serving a course, such counsel would ill become the priest who believes with S. Augustine that "it seemed good to the Holy Ghost that in honor of so great a Sacrament the Body of the Lord should enter the mouth of a Christian before other food?"

But on the other hand shall the parish priest assume an arbitrary position over his flock and tell his people that they are to choose between making their communion at an early Mass or not at all—that the High Mass is for worship solely and that no one is expected to communicate at that time fasting or unfasting save the priest alone? Such position is contrary to the plainly expressed mind of the Church, which directs that at every Mass shall be given such as are "religiously and devoutly disposed" "suf-

ficient opportunity to communicate." It has been argued that to allow the laity to communicate at the late Mass means practically non-fasting communion and it has been too readily assumed that none would be found self denying enough to fast until midday. We have too high a regard for the real piety of our people to give unqualified assent to either of these propositions. Take an average congregation in any American diocese and by honest, patient teaching convince them thoroughly that it is right and of Divine authority to receive the Blessed Sacrament fasting and very few indeed will abuse the liberty afforded them and come after having breakfasted to the Lord's Table. On the other hand there will be found even in this age of soft and luxuriant living not a few, who will gladly share with the officiating priest his protracted fast rather than forego the heavenly banquet. Of course we do not advocate turning the Sunday feast into a rigorous fast any further than the absolute necessity of the case requires, but if it is a question of communicating at a late Mass or not communicating at all we deem it far better for the layman, as well as the priest, to forfeit his breakfast on the Lord's Day rather than the most precious Body and Blood of Christ.

It is not an unusual thing for whole congregations of Roman Catholics to communicate, everyone of them fasting, at the midday Mass, when several churches in a scattered community are served by one priest. We will not acknowledge that our own people, when rightly taught are less self denying than they. Surely to abstain from a morning meal, once a week, or once a month for able bodied Christians is no great or wonderful act of asceticism. There is a whole month every year, when Mohammedans neither take food nor drink water from sunrise to sunset; what kind of an opinion then ought we to form of a Christian, who can not endure the pangs of hunger long enough to receive the Blessed Sacrament at a midday Mass. Fasting for the most part among modern Christians has, we fear, become a respectable farce. It was not so among the ancients. Fr. Puller in his Treatise on Fasting Communion shows it to have been the custom in Primitive times for Catholic Christians to observe a strict fast every Wednesday and Friday until three o'clock in the afternoon, and Tertullian was thoroughly disgusted because they did not continue their fast for three hours longer. In view of the ex-

ample of the ancients, to say nothing of the Mohammedans, we cannot believe that the stomachs of American Churchmen are so much more tender than those of the rest of mankind that a little genuine fasting now and then is going to hurt them, the Bishop of Albany to the contrary notwithstanding.

Let the ancient customs prevail! L. T. W.

## SEVEN EPOCHS IN ANGLICAN CHURCH HISTORY.

### II.—THE EPOCH OF THE POPE'S SUPREMACY.

It was towards the close of the Sixth Century that one of the greatest and holiest of the popes presided over the Western Church in the person of Gregory I, deservedly entitled the Great. When as yet only Abbot of S. Andrew's Monastery in Rome he learned somewhat of the barbarian hordes who had overrun the larger portion of England, and so intense became his longing for their conversion from heathen idolatry to the Christian religion that he resolved to go himself a missionary to the British Isles. But such was the passionate love the Roman people bore him that they rose up *en masse* to prevent his departure, and when the papal chair became vacant shortly afterwards he was made Pope to the intense delight of everyone except himself. Thwarted in his first endeavor for the conversion of England he by no means abandoned the project still dear to his heart. Gregory unable to go himself sends in his stead Augustine, Prior of S. Andrew's, with a missionary band of forty monks. Augustine finally reached England in 597 and was welcomed at the court of Ethelbert, King of Kent. The conversion of the King and his kingdom quickly followed. By the authority of Pope Gregory the see of Canterbury was established and Augustine became the first Archbishop. It took a full century to bring the whole of the Anglo-Saxon Heptarchy under the sway of the cross, and although the native British and Scottish missionaries did more to convert their conquerors than the missionaries sent from Rome, nevertheless the British bishops as well as the Anglo-Saxons all came in time to acknowledge the authority of the Archbishop of Canterbury. Thus the ancient Church of the Britons blended into and was swallowed up by the greater and more glorious Church of England. At this period of the Church's history the Bishops of Rome were universally regarded, and we believe rightly, to sit

in the chair of S. Peter, who in conjunction with S. Paul founded the Church in Rome; and throughout the whole Catholic world, but more especially in the West, the Pope was looked up to as the chief and foremost Bishop in Christendom. It was quite right that the Archbishop of Canterbury should acknowledge the primacy of the Pope and receive at his hands the *pallium*, as the badge of papal authority; not only because through missionaries sent by Pope Gregory the see of Canterbury had been founded, but because the canons of the General Councils had declared the Bishop of Rome to be the Patriarch of the West.

From Augustine, the first Archbishop of Canterbury, to the Norman conquest was a period of nearly five hundred years, and during that time the authority of the Popes was rarely exercised in England otherwise than in a moderate, just and wholesome manner.

To all intents and purposes the Church of England was free and independent, while English Churchmen followed with a glad mind and will the Roman decrees concerning the faith and the time of keeping Easter; and regarding the Pope, sitting in the chair of Peter, as the final judge in religious matters, referred to him whatsoever they could not settle among themselves. But beyond an occasional dispute between archbishops and bishops, or between the king and the clergy when Rome was appealed to as arbiter of the dispute, we find home rule prevailing in the Church of England. Had the papal power in England never gone beyond what it was up to the time of the Norman conquest there would have been no occasion for a reformation and England's Church might have continued joyfully to acknowledge the primacy of the Bishop of Rome, as the successor of S. Peter, even unto this day. On a memorable occasion recorded in the 16th Chapter of S. Matthew's Gospel our Blessed Lord does indeed say to the Fisherman, "Thou art Peter, and on this rock I will build My Church . . . and I will give unto thee the keys of the kingdom of heaven." But four verses further on in the same chapter we read: "Jesus turned and said unto Peter: Get thee behind Me, Satan! Thou art an offence unto Me; for thou savourest not the things that be of God, but those that be of men." The same spirit of anti-Christ, which our Lord rebuked in the person of S. Peter, reveals its satanic presence most flagrantly in the persons of the popes during the middle ages.

From the famous Hildebrand on their claims of universal dominion know nothing of limitation. As the pope's triple crown signified, they claimed jurisdiction "in heaven above, in the earth beneath, and in the waters under the earth." Pope Boniface VIII in his Bull *Unam Sanctam* decreed: "It is altogether necessary for every human creature that he be subject to the Roman Pontiff." Holding in one hand the keys of heaven and in the other the thunderbolt of excommunication the Roman Pontiffs posed as the supreme arbiters of man's destiny for time and eternity. Not content with sovereignty over men's souls, they taught that Christ had given to S. Peter two swords, which they interpreted to mean that the popes were intended to rule not only the Church but also the State. They were lords temporal as well as lords spiritual. To them belonged the kingdoms of the earth, by their consent emperors reigned and at their command princes were expected to lay down their sceptres. The successors of the Fisherman surrounded themselves with all the pomp and martial circumstance of earthly potentates, their delight was to have the proudest and the greatest of European princes do them lowly obeisance, they loved to head some triumphal procession with the mighty German Emperor, or the powerful French King serving as the pope's lackey, holding the stirrup for his Holiness to mount, or walking meekly by his side with hand upon the palfrey's bridle. Poverty ceased to be a papal virtue, the treasures of all lands were made tributary to Rome, pardons and indulgences were purchasable with money and Europe groaned under the exactions of the papacy.

The political and worldly side of papal dominion was first brought to the knowledge of the English nation by William the Conqueror. In order to give the sanction of religion for his invasion of England, William obtained the blessing of the Pope upon his arms. Henceforth the Bishops of Rome claimed to possess England as the patrimony of S. Peter. In the reign of King John, Pope Innocent III issued a bull deposing the English sovereign and conferring his kingdom upon Philip of France. John was so thoroughly frightened that he laid down his crown at the feet of the papal legate and acknowledged in the most abject manner that England belonged to the Pope and swore that evermore he would govern the kingdom in obedience to the Roman Pontiffs.

The papal supremacy had now been changed from a beneficent oversight of the Church in matters spiritual to a yoke of political bondage. England had become the fief of the papacy. Like a conquered province she must do homage and pay tribute to the court of Rome. The Vicar of Christ had grasped the sceptre of Cæsar.

Stephen Langton struck the keynote of England's emancipation from the usurped authority of the popes in temporal affairs, when at the head of the barons at Runnymede he compelled King John to sign Magna Charta, the first article of which guaranteed that "The Church of England shall be free and have her rights entire and her liberties uninjured." The Pope was furious at Langton and wrecked wrathful vengeance on his head, yet he failed to conquer the spirit of the Archbishop. Although suspended from the exercise of his holy office and banished the realm Langton lived to return in triumph and surrounded by a council of English bishops re-affirmed and re-enacted the principles of Magna Charta.

The spirit of national independence and impatience at the interference of the popes in civil affairs is more and more manifest as time goes on. In the reigns of Edward III and Richard II were passed by Parliament the "Statute of Provisors and Premunire," which forbade under the severest penalties recourse to Rome without the King's consent. And it was these very statutes which Henry VIII employed with such tremendous effect in cutting off the Church of England from the papal obedience.

In the thirteenth century arose Wicliffe, the forerunner of Huss, Luther and Calvin, all four of them the scourges of God, visited upon the Church for her grievous sins. Wicliffe's translation of the Holy Scriptures and his numerous writings against the popes and the friars had a tremendous effect in undermining the popular faith in the authoritative teaching of the Church. The civil and ecclesiastical authorities made matters worse by striving to stamp out heresy with fire and sword. The faggot and the torch have ever proved poor theological weapons. The more the fires of Smithfield burned the wider spread among the common people the spirit of antipathy to the Bishop of Rome in whose name the followers of Wicliffe were burned. Thus worked the great Adversary diligently sowing the tares among the wheat, antagonizing the shepherd and the sheep, and making all things ready for the terrible upheaval

of the sixteenth century. Yet when the mighty religious rebellion, commonly called the Reformation, did come; amid the chaos, confusion and darkness God sat calmly between the cherubim, still keeping watch over the Catholic Church, true to His promise: "On this rock I will build My Church and the gates of Hell shall not prevail against it." L. T. W.

#### QUESTION BOX.

23. Why does the priest and congregation kneel at the words "and was incarnate" in reciting the Nicene Creed?

Out of reverence for the great mystery of the Incarnation, just as we bow the head or bend the knee at the mention of the Holy Name. The congregation should follow the example of the Priest in this matter.

24. Does our Church pray for the dead, and why?

Yes: "People who refuse to pray for the dead oppose the teaching and example of: 1, The Jews who prayed for the dead; 2, Our Blessed Lord who prayed for the dead; 3, The early Christians who prayed for the dead; 4, The Catholic Church of Christ which has always prayed for the dead. The souls of the faithful dead still need the mercy of God, and therefore we should ask God to have mercy upon the souls of the faithful departed. We may not ask for things which God makes it plain, that he does not will—such as, the return of the dead to this corruptible life and its opportunities, or communication with the dead, in superstitious and forbidden ways. Nor ought we to make definite petitions based on uncertain knowledge of the facts. But it is safe, with S. Paul, to ask for the departed mercy in that day (2 Tim. 1, 18), or with the Psalmist, that they and their afflictions may be 'remembered' (Ps. 132, 1). **The kind of requests which ancient piety was accustomed to make for them, may be stated as follows: rest, peace, refreshment—light perpetual, the favor of the divine regard—a portion with the Saints—a joyful resurrection and a merciful judgment. It is not unavailing or superfluous to offer such prayers. The dead do not need the succour of the prayers of the living, in the same way as those do, who are still liable to temptation; nevertheless our prayers are of use to them in their progress. To omit the mention of them in the devotions of the Christian Church on earth, would imply that all**

connection between them and us had ceased; nothing could be more untrue."

25. Why do we turn towards the East at the Gloria, etc.

As a special act of adoration to the Blessed Trinity, Whose praises are especially set forth in this doxology.

26. Must a confirmed person be a regular Communicant?

Very positively, yes; the same as if you ask, must I eat to live? God lays it on the conscience of every baptized person, to receive the Holy Communion of the Body and Blood of Christ. Theoretically, everybody ought to "receive every Sunday at the least;" but practically the rule has come to be, "Receive once a month, and at Christmas, Easter and Whitsuntide; oftener as the spiritual life advances." Anything less than this, is, to say the least, dangerous. Now, if persons do not receive every Sunday, the Church has ruled that the least they can do is to be present at the Celebration every Sunday. Every one could come once a week with but little trouble. It was the reverent custom in the Primitive Church, from the Apostles' time, and in all parts of Christendom for the first 1,500 years, to receive the Communion only fasting. This has continued to be the custom, even to this day, with more than three-fourths of Christendom. These facts, to say nothing of reiterated Canons of the Church, appeal to us with very solemn and binding force.

27. What are the Rules, commonly called the Precepts of the Church?

1. To keep holy all Sundays, and the Holy-days appointed by the Church, especially by being present at the Celebration of the Holy Eucharist.

2. To receive Holy Communion with frequent devotion, and before other food: [three times a year at the very least, of which Easter shall be one.] And, if there is need, to confess our sins to our Rector, or to some other Priest; see Prayer Book.

3. To practice abstinence on Fridays, and to keep all the Fast Days of the Church.

4. To pay according to our means for the support of the Church.

5. Not to marry within the forbidden degrees of kin, nor during Advent and Lent.

28. What were Canon Liddon's views on Confession?

This letter is an answer to one who asked Dr. Liddon's opinion on the subject of Private Confession. We have before us then the well-weighed words of a great leader in the Church.

CHRIST CHURCH, OXFORD, March, 1883.

*Dear Sir:*—The question of private confession is left by our Prayer-book to the decision of the individual conscience, and it is difficult for any other person to settle, because it must be settled in view of a spiritual history known only to the soul itself, and to God.

I have myself used confession whenever I have needed it ever since 1847, and have never regretted it. I think it braces the soul as nothing else does, while the absolution that follows, is a more direct and peremptory application of the Absolving Power left by our Lord to this Church, than the more general formulæ of the Daily and Communion Services.

I have felt too, as regards my own case, that Bishop Butler's general doctrine about the "safer" course in questions of conduct, points distinctly to the practice.

Perhaps, too, it ought to be considered that there is some risk in giving up any religious practice which has once been adopted.

In saying this, I do not forget that confession is medicine and not food, and is to be used when needed, and not as merely a matter of periodical propriety, when the conscience feels that no need exists. But there is risk, when a person has once used confession, in neglecting to use it if the conscience suggests it.

I have a true affection for—, whose language you quote, but should doubt whether he has ever used confession in his life; and when this is the case, a man can only look at the question from one side, and make *a priori* guesses as to what may happen in a contingency of which he has no practical knowledge.

Notwithstanding the finiteness and imperfections of the earthly minister, and the omniscience and tenderness of our great High Priest in Heaven, the former does, by Christ's Commission, help us, if we will, to repent and make a great moral effort, which is not made so easily when we are alone.

If you rightly quote the language, it seems to suggest that the earthly priest is in place of the Heavenly; whereas, if he does his duty, he leads us up to Him.

Ever yours,

H. P. LIDDON.



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, except MONDAY and FRIDAY 7:30 A. M.; on MONDAY and FRIDAY at 9 A. M. Evensong, MONDAYS, WEDNESDAYS and SATURDAYS, 7:45 P. M.

CHOIR REHEARSAL, on WEDNESDAY NIGHT after service.

THE DAUGHTERS OF THE KING meet weekly as announced.

THE GUILD OF THE IRON CROSS (Senior) and (Junior, for boys between ten and sixteen), is being formed.

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.

BAPTISMS.

May to October—Ida Ethel Morse, Jennie May Morse, Catharine Coddington Moore, Hilda Rosalind Moore, William Conrad Williams, Frederic Le Roy Van Deusen, Mabel Amanda Slater, Hilda Smith, Ethel Bernardine Williams, Jennie Alida Williams, Helen Marie Williams.

BURIALS.

May to October—Mrs. Anna Weick, Hilda Smith, Mabel Amanda Slater, Amelia Smith.

Owing to Fr. Hall's illness from which he is just recovering it has been deemed best to postpone the inauguration of the Choral Mass on Sundays until SS. Simon and Jude's Day, Oct. 28.

The Holy Cross rejoices in the gift of a beautiful Eagle Lectern of oak, costing \$150. We are not permitted to publish the name of the donor.

The mortgage debt on the Church of the Holy Cross is now \$1,800—the mortgage having been recently reduced by the sum of \$600.

THE DAILY MASS.

"Yea, My Presence shall go with you;  
Could I leave you orphans here,  
Leave you lonely in the desert  
Filled with anxious doubt and fear?  
Hard the road ye have to travel,  
Fierce the battle ye must fight;  
If in hour of need forsaken  
Could ye face the Devil's might?"

"Ye are Mine—My hands are raised  
Morn by morn in prayer for you,  
As the Priest to GOD the Father  
Makes the Offering ever new.  
There uplifted ye behold Me,  
There My Death and Passion see,  
From My Cross with power unchanging  
Drawing all men unto Me."

"MASTER, they will not draw nigh thee!  
'Tis but "two or three" who kneel  
Morn by morn before the Altar,  
And Thy Gracious Presence feel,  
'Tis but "two or three" who, answering  
To the Eucharistic call,  
Seek for Thee where Thou art hidden,  
Find in Thee their all in all.

"'Twas but 'two or three' who followed  
In My steps to Calvary;  
Faithful unto death, abiding  
With Me in My Agony.  
Ask not what shall be to others,  
Be content to follow on,  
Watchers thro' (or sharers in) My Crucifixion  
With My Mother and S. John.

"Other sheep I have who wander,  
Heedless in the wilderness,  
These My pleading Love would gather,  
These My outstretched Hands would bless.  
As My Cross in boundless merit,  
Unto all salvation bears,  
So each Eucharist she offers  
All My Church, though absent, shares."

For the Godless and the sinful,  
LAMB OF GOD! we lift our cry:  
Save for whom Thou wilted to suffer,  
Save for whom Thou wilted to die!  
Raise the fallen, support the weary,  
Heal the sick and cheer the lone,  
LAMB OF GOD! Thy word fulfilling,  
Draw them to Thy Altar Throne!

There whate'er their griefs and trials  
Faithful souls securely hide,  
Safe within Thy sheltering Presence,  
Gathered to Thy pierced side.  
There they learn indeed to know Thee,  
There Thy Gracious Promise test—  
"Come ye weary, heavy laden,  
Come, and I will give you rest."

C. F. HERNAMAN.

If you have not learnt submission at the foot  
of the Cross, wherefore did you come?—Bossuet.

## 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.

### THE MISSION AT SMETHPORT.

The Rector was absent from the parish from September 18th to Michaelmas Day conducting a ten days mission in S. Luke's Church, Smethport, the county seat of McKean, Diocese of Pittsburgh. Nestling in a beautiful valley at the head waters of the Allegheny River, fourteen hundred feet above sea level, Smethport contains more intelligence and refinement in proportion to the population than any similar place we know of. Best of all it is a stronghold of the Church. The new S. Luke's is without exception the handsomest church of its size we have ever seen. It is one of Halsey Wood's happiest productions and might be characterized as Jacob's dream petrified, a vision of Heaven in stone. The interior is specially inspiring and as one enters at the west door and gazes up towards the High Altar surrounded with well nigh every adjunct of Catholic worship, one feels impelled to cry out, as Jacob did of old, "How awesome is this place! This is none other than the House of God and this is the Gate of Heaven." This splendid church was the gift of a single individual, Mr. Henry Hamlin, a devout layman of the parish.

A stranger attending divine service in so fine

a church for the first time would naturally look for something a trifle above the ordinary in the way of music, but he would hardly expect in a town of twelve hundred people to find a choir of thirty voices singing such elaborate music as Eyre's Mass in E flat and the Sanctus from Gounod's Messe Solennelle, yet such is the class of music they sing in St. Luke's, Smethport, and what is more they do it well.

All praise to Father McCandless, who has been Rector of the parish for fourteen years and who is, as he richly deserves to be, greatly beloved by his flock. He has led them faithfully in the way of Catholic truth and "ruled them prudently with all his power." What impressed us profoundly during the mission was the tremendous hold the Church had taken upon the affections of the people. We wish that the Church was loved by her children everywhere with the same intense, single hearted devotion that she is by certain whom we learned to know and esteem, while sojourning at Smethport.

But what of the mission? We can only say that it was to us a very joyous labour. What the harvest will be only the books of God will show at the Judgment Day. May the Lord of the Harvest continue to prosper His Holy Catholic Church in Smethport, until in that hamlet among the uplands of the Allegheny there shall be but one fold under one shepherd.

### A CHANGE FOR THE BETTER.

The Woman's Exchange has been removed from the 2nd floor of the Ridenour building on Wall Street to much more accessible quarters at No. 59 Fair St. The rooms now occupied by the Exchange open directly on the street and time will undoubtedly prove the wisdom of the move. In spite of the long flight of stairs which had to be climbed to reach the rooms in the Ridenour building the Exchange has been a splendid success from the start; but with the serious obstacle of inaccessibility overcome the patronage of the Exchange will certainly double, if not treble. The lady managers are to be congratulated on the move they have made, their business management and judgment is above par.

Let us seek moral courage; never be subject to our passions, having only noble thoughts, and not being slaves to the opinions of others.—*Bossuet.*