

The Pulpit of the Cross.

VOL. I.

KINGSTON, N. Y., DECEMBER, 1894.

No. 8.

A RAILWAY CHAT.

PART II.

As the train rolled on its way my companion and I continued our earnest conversation and from the Divine Authority and constitution of the Catholic Church we came at length to discuss the Church's sacramental system of grace ordained by God Himself.

Mr. Truthseeker. What is the teaching of the Catholic Church as to how a man is to be saved? Do you hold with the Protestants to "justification by faith only?"

Priest. The Catholic Church teaches that in order to be saved and justified before God, a man must do something more than *believe*, he must, as S. Paul says: "*Work out* his own salvation with fear and trembling" (Phil. ii: 12). You remember that when the multitude came to the Apostles on the day of Pentecost, saying: "Men and brethren, what shall we do?"—the answer was "*Repent and be baptized!*"

Mr. T. But you do not regard Baptism as a *saving ordinance*, do you?

P. Most emphatically we do. Could anything be stronger on this point than our Lord's statement to Nicodemus, "Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God." The Church is the God-built Ark of Salvation, and as Holy Baptism is the only door of entrance into the ark it assuredly is "a saving ordinance."

Mr. T. But you would hardly go so far as to say that every man who is baptized will certainly go to heaven?

P. No more than I would assert that every person born into this world will live to be seventy. When we are baptized we are born again, the Divine nature of our Lord Jesus Christ is imparted to us (II Peter i: 4), and we are made "heirs of God, and joint-heirs with Christ." Nevertheless if we continue not in a state of grace after our baptism, spiritual death will overtake us, and we who had a promise of entering heaven shall wake up in hell.

Mr. T. What do you mean by "continuing in a state of grace?"

P. A man is in a state of grace, when God

has forgiven him his sins and the work of sanctification is progressing within him. Our Lord Jesus Christ, knowing perfectly our poor weak human nature, has provided in His Church certain means or channels of grace, called sacraments, which, if rightly used clothe a man with divine strength, enable him to triumph over his spiritual enemies and save him from everlasting death.

Mr. T. If a man prays to God, I am sure the Lord will help him. I must say I do not see any need of sacraments, when one can go direct to God and get what one wants without them.

P. Are you sure that a man can obtain from God everything he needs without the devout and faithful use of sacraments? Scripture and reason are both against you. Take for example, Holy Baptism. Our Lord told Nicodemus that every man who would enter the Kingdom of God "must be born again of water and of the Spirit;" and, it is impossible to find a single instance in the New Testament of a man obtaining the new birth from God by prayers without having recourse to the Sacrament of Holy Baptism. As God in nature has a certain way of doing everything, so has He in the Kingdom of Grace. God does not plant trees except through agents. Into Dame Nature's hand He places the sacramental seed, and without the seed God never makes even the smallest shrub to grow. To His ministers Christ hath committed the ministry of reconciliation (II Cor. v: 18), and by valid sacraments administered by a valid ministry it is God's will that we should become partakers of His grace.

Mr. T. With what other sacraments besides Holy Baptism has the Lord supplied His Church?

P. The Church's sacraments are seven in number, and the one that naturally follows Holy Baptism in the order of its reception is the Sacrament of Penance, or, as it is commonly called, Confession.

Mr. T. What! You do not mean to tell me that the Episcopal Church teaches Confession? I thought confession of sins to a priest was exclusively a doctrine of the Roman Catholic Church.

P. By no means. The doctrine of priestly absolution is a fundamental portion of the Catholic faith and is held in common by the Latin, Greek and Anglican communions. You see, a man does not become a perfect saint the moment he is baptized, he continues to sin more or less grievously, and so our Lord has provided the Sacrament of Penance for the taking away the guilt of sins committed after baptism.

Mr. T. But how can a priest, who is only a man, and a sinful man at that, forgive sins?

P. Simply because God Almighty, "to Whom alone it appertaineth to forgive sins" wills to have it so. God has chosen to make the priesthood of His Church the agency through which He reconciles sinners to Himself, and to that end He has decreed on certain conditions to forgive the sins of those, whom the priest forgives, and that is all there is about it. Because His Kingdom was not of this world Christ clothed His bishops and priests not with carnal weapons but with spiritual, not with earthly powers, but with heavenly. He breathed on them at their ordination by His Holy Spirit and said: "Whose sins ye do forgive they are forgiven, and whose sins ye do retain they are retained" (See Ordinal in Book of Common Prayer). It is of a truth God Himself who forgives, but He forgives through His own chosen minister or agent, the priest or bishop.

Mr. T. If I should go to a priest with true sorrow of heart and confess my sins, and he should pardon me in God's name, you believe then that I would be certainly forgiven in heaven?

P. Most steadfastly I do, for both Jesus and the Church tell me so, and I cannot doubt the word of Christ and His spouse, the Holy Catholic Church. But let me warn you against making a bad confession, which, alas, is too oftentimes done, your repentance must be deep and sincere, otherwise your confession will not be acceptable to God. To lie or keep back anything wilfully in confession is to share the guilt of Ananias and Sapphira, who were struck dead for lying to the Holy Ghost. One may deceive the priest by a deceitful confession, but God cannot be deceived and a curse and not a blessing will rest on whosoever obtains priestly absolution under false pretences.

Mr. T. I have jotted down, you see, on this slip of paper, 1st, the Sacrament of Baptism, 2d, the Sacrament of Penance, now, please tell me what sacrament comes next.

P. Confirmation, is the next in order. We read in the eighth chapter of Acts that Philip, a deacon, went down to "Samaria and preached Christ unto them," and those that believed he baptized; but being only a deacon he could not confirm; this the Apostles or bishops alone could do. Accordingly S. Peter and S. John traveled all the way from Jerusalem to administer the most important Sacrament of Confirmation. "Then laid they their hands on them and they received the Holy Ghost" (Acts VIII: 17).

Mr. T. What special benefit does a man receive in being confirmed?

P. He receives the strengthening and confirming powers of the Holy Ghost. Whereas the Holy Ghost makes effectual all the sacraments of the Church, Confirmation is peculiarly the sacrament of the Third Person of the Blessed Trinity, and just as the Apostles were filled with a new life and energy by the outpouring of the Holy Ghost on the Day of Pentecost, so those, who rightly receive the laying-on-of-hands are made "strong in the Lord and in the power of His might."

Mr. T. After a person has been confirmed, then what?

P. After confirmation comes the crown and glory of all the sacraments, so much so that it is called THE BLESSED SACRAMENT. When at the hands of a validly ordained priest you receive for the first time the most precious Body and Blood of our Lord Jesus Christ you will have attained to the highest privilege of a Christian man on earth.

Mr. T. Pardon me, but you are using figurative language, are you not, when you speak of receiving the Body and Blood of Christ?

P. Our Lord in instituting the Sacrament of His Body and Blood did not say of the bread He had blessed: "This *represents* My Body," but "This *is* My Body." Study the viith chapter of S. John's Gospel and the xith chapter of I Corinthians and you will hardly escape the conclusion that our Lord meant just what He said: "This is My Body—This is my Blood." It is certain that the Catholic Church through the whole world and in every century has proclaimed with unwavering voice the reality of our Saviour's sacred Body and Blood in the Holy Communion, and since Jesus promised that the Holy Ghost would guide the Church "into all truth," it would be to question the truthfulness of God Himself to doubt the verity of our Lord and Jesus Christ's Presence in the Blessed Sacrament.

Mr. T. Surely, such a belief is most beautiful and comforting. It gives a new meaning to the promise: "Lo, I am with you always even unto the end of the world."

P. Yes, indeed, and it gives to divine worship a new and irresistible attraction. When a devout Christian man comes to realize that our adorable Saviour veils Himself under the forms of bread and wine in the divinest of mysteries, and is present on the Altar as His throne to be worshipped and adored, nothing would induce Him to absent Himself from the congregation of the faithful on the Lord's Day, when the Holy Sacrifice of the Mass is being offered.

Mr. T. I should like to hear more about the sacraments of the Church, but the next stop is F—— and I must say "Good bye." I shall not soon forget our conversation and some day I may myself become a member of that communion whose cause you so enthusiastically champion.

P. Farewell, my friend, and God be with you. I am sure the "some day" of which you speak is not far distant, when you will find joy for your soul in the loving embrace of our Holy Mother, the Catholic Church. L. T. W.

A MEMORABLE VISIT.

In his address to the Diocesan Convention of New York a few weeks since, Bishop Potter announced the death of the Archbishop of Zante. As a very precious reminiscence of the Greek Archbishop we republish the following account of his visit to Kingston in July, 1893, which appeared at the time in the *Kingston Leader*:

"On Saturday afternoon the Rev. Lewis T. Wattson, Rector of S. John's Church, was honored with a call from Bishop Potter, of New York, accompanied by the Most Reverend Dionysius Latas, the Archbishop of Zante, Greece, and his secretary and deacon, Homer Beratis. The distinguished party were on their way to Onteora in the Catskills and having two or three hours to wait for the mountain express drove from the station to S. John's rectory, where they were received by Father Wattson with joy not unmingled with amazement. After a few minutes of rest and conversation the Greek Archbishop expressed a desire to visit S. John's and the Mission Church of the Holy Cross and Father Wattson was most glad to have him do so. At S. John's Church the Archbishop, assisted by his deacon, intoned most

beautifully a portion of the Greek Liturgy and in English offered a brief prayer for the continued prosperity and greatness of the United States. The Rector of S. John's then knelt to receive his blessing and the Eastern prelate laying hands on his head lovingly bestowed his apostolic benediction. At the Church of the Holy Cross, Archbishop Dionysius was pleased to consecrate the altar according to the Greek rite, much to Father Wattson's satisfaction.

"The Archbishop of Zante is a man of imposing and patriarchal aspect. The costume he wore was unlike any ever before seen in this city, ecclesiastical or secular, and drew to him the wondering gaze of young and old. On his head he wore a black high-crowned tiara after a pattern unknown to American hatters. His robes were of black and scarlet silk and reached to the ground. About his neck he wore a chain of the finest gold, from which hung an exquisitely painted medallion of the crucifixion. This distinguished ecclesiastic of the Eastern Church comes to America to attend the World's Congress of Religions at Chicago, as the representative of eighty million Greek Catholics, who claim by virtue of their descent from the Mother Church of Jerusalem and the East to be the most orthodox and apostolic Christians in the world. Dionysius Latas, is a scholar of the highest attainments, having spent ten years in the Greek Seminary in Jerusalem, four years in the University of Athens, a year at the University of Strasburg, three years at the universities of Berlin and Leipsic, and finally studied at the great universities of England. He has held his present office in the Greek Church since 1884. Previous to his elevation to the Episcopate he was an Archimandrite and the best known preacher in Greece. He is an ardent advocate of the movement now in progress for the union of the Greek and Anglican communions, recognizing the Episcopal Church in England and America as a true portion of the Catholic Apostolic Church of Christ."

ANSWERS to Correspondents are unavoidably crowded out this month. So we are obliged to crave the patience of our friends and critics until next month.

THE Church is more than a refuge, it is a Mother.—*Montalembert.*

A REAL faith has no anxiety.—*S. Ambrose.*

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A MONTHLY PUBLICATION DEVOTED TO REACHING

THE CATHOLIC RELIGION,

AS THE SAME HATH BEEN RECEIVED BY

THE AMERICAN CHURCH,

THROUGH THE APOSTOLIC CHURCH OF ENGLAND.

Rev. LEWIS T. WATSON,
Rev. CHARLES MERCER HALL, } Editors.

SUBSCRIPTION, TWENTY-FIVE CENTS PER ANNUM.

Entered as Second Class Matter, Kingston P. O.

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KALENDAR FOR DECEMBER.

2. 1ST SUNDAY IN ADVENT.
6. S. Nicholas, B.
8. Conception, B. V. M.
9. 2D SUNDAY IN ADVENT.
13. S. Lucy, V. M.
16. 3D SUNDAY IN ADVENT.
21. S. Thomas, Apostle and Martyr.
23. 4TH SUNDAY IN ADVENT.
24. Christmas Eve.
25. CHRISTMAS DAY.
26. S. Stephen, Proto-martyr.
27. SUNDAY AFTER CHRISTMAS DAY.
S. John, Evangelist.
28. The Holy Innocents.

LOOK on little deeds as great, on account of the majesty of Christ, who dwells in us, and watches our life; look on great deeds as easy, on account of His great power.—*Pascal*.

AN EXPLANATION OF THE CEREMONIAL AT A CHORAL CELEBRATION OF THE HOLY COMMUNION, COMMONLY CALLED HIGH MASS, ETC.

What does it all mean? is a question often asked when some ceremony is performed that is spectacular as well as beautiful, and to which the beholder is unaccustomed. In order that all may understand that the ritual of the Mass is not a mere idle show, but is full of deep meaning, we wish to tell in this paper what is meant, so that seeing, all may understand.

Archbishop Bramhall, Primate of Ireland, 1660, said: "Ceremonies are advancements of order, decency, modesty, and gravity, in the service of God; expressions of those heavenly desires and dispositions which we ought to bring along with us to God's House; adjuncts of attention and devotion; furtherance of edification, visible instructors, helps of memory, exercises of faith; the shell that preserves the kernel of religion from contempt; the leaves that defend the blossoms and fruit."

Canon XXX of 1603 says: "So far was it from the purpose of the Church of England to forsake or reject the Churches of Italy, France, Germany, or any such like Churches, in all things which they held or practiced, that as 'The Apology of the Church of England' confesseth, it doth with reverence retain those ceremonies which do neither endamage the Church of God nor offend the minds of sober men, and only departed from them in those particular points wherein they were fallen, both from themselves in their ancient integrity, and from the Apostolic Churches, which were their first founders."

The present Archbishop of Canterbury declares it to be the general principle of Anglican liturgical law that where it does not "let" or hinder the prescribed service, or any part of it, it is lawful to introduce a fitting hymn or anthem. He quotes in support of his decision, first the authority of the first Act of Uniformity in the reign of Edward VI: "It shall be lawful for all men as well in churches, chapels, oratories, or other places, to use openly, any Psalm or prayer taken out of the Bible, at any due time, not letting or omitting thereby the service or any part thereof mentioned in the said book." The Archbishop next proceeds to argue that the permission granted in the Act of Uniformity, has been acted upon continuously ever since—that at any due time, in the service,

proper hymns, psalms, or anthems might be sung."

The ALTAR, which occupies the most conspicuous position in the sanctuary, (that portion of the chancel within the railing), and is always placed in the east end of the edifice, is symbolical of the throne of God in heaven.

It is a pious custom of the Church, still retained in some English Cathedrals as well as in many parish churches, to make a reverence towards the Altar on entering and leaving church; the Holy Table being the special symbol of God's Presence (as was the Ark in the Jewish Temple), and the throne of our Lord's Sacramental Presence in the Holy Eucharist.

In honor of God our Saviour, the Altar is made beautiful with costly hangings, lights, and flowers, and is surmounted by His Cross; for the Eucharistic Sacrifice is the presentation and pleading of the Sacrifice of Calvary. On each side of the Cross stand the tapers, which are lighted in welcome of Christ, the true Light of the World, who vouchsafes His Presence to communicate His Light of knowledge and grace to His people. There are either two lights, or two groups of lights, which signify our Lord's twofold nature, God and Man.

COLOURS: The colour of the Altar cloth, and of the Vestment or cope should always correspond, and varies according to the season. White is worn on the great festivals of our Lord, of the Blessed Virgin, and of Saints who did not win the crown of martyrdom; it signifies purity and joy; Red, the colour of fire and of blood, is worn at Whitsuntide and on the days of Saints who were martyrs; Violet, the colour of penitence, is worn in Advent, Lent, Ember and Rogation Days; Green, the pervading colour of nature, is the ordinary colour during the long Trinity season; Black is worn only on Good Friday, at Requiem Masses, and at funerals. It has been said that when the English went in mourning for Charles I., black stoles were put on by the clergy: if this be so, some are mourning for him still.

VESTMENTS: The use of a distinctive Eucharistic vestment is a primitive custom and is required by rubric. A linen vestment is a makeshift, and its use cannot be sustained except on the ground of a cautious "expediency." There is every reason to believe that importance was attached to distinctive vestments, by the Apostles and the early Church.

The AMICE represents the linen cloth with

which our Lord was blindfolded, and is also typical of the helmet of salvation wherewith the priest desires to be equipped.

The ALB, or long white garment with tight sleeves, is emblematical of purity and innocence, with which the celebrant prays to be clothed. It is also symbolical of the garment in which Herod clothed our Lord.

The GIRDLE is emblematical of the work of Christ for which we must gird up our loins.

The STOLE, which is worn crossed upon the breast, signifies the yoke of Christ.

The MANIPLE, which is worn upon the left arm is symbolical of the cord with which Christ was bound to the pillar when He was scourged. It is an emblem of sorrow for sin, and as it cumbars the movements of the priest's hand it is a reminder to him of the obstacles he must overcome in the discharge of his sacred duties.

The CHASUBLE represents the seamless robe for which the soldiers cast lots. The cross at the back is symbolic of the cross which our Lord Himself carried to Calvary; the stripe or pillar in front, of the pillar at which He was scourged. Of the cross *a Kempis* says: "The priest beareth his cross on the chasuble, that he may diligently behold the footsteps of Christ, and fervently endeavor to follow after them. Behind him he is marked with the cross that he may mildly suffer for God's sake whatsoever adversities befall him from others. He weareth the cross before him that he may bewail his own sins, and behind that he may lament the sins of others, and know that he standeth in the midst, betwixt God and the sinner." The transverse beams of the cross are generally placed at an acute angle with the shaft, as this was the form taken by our Lord's arms when extended on the cross.

The DALMATIC and TUNICLE are the vestments worn by the Deacon and Sub-Deacon, when three priests officiate at the Mass.

The COMMUNION VESSELS are the Chalice or cup, and the Paten or plate. The vestures used on the Altar are the Chrismale or cere cloth, a waxed cloth placed next to the stone of the table; two other linen cloths; and the long "fair linen" over all, hanging over at the ends. This has embroidered on it, at the four corners and in the middle, five crosses symbolical of the five wounds of our Lord. Immediately under the chalice is placed the Corporal or corporas, of fine linen, symbolizing the cloth in which our Lord's Body was wrapped for burial. This with

the Post-Communion Veil, which is used for covering the sacred vessels after the communion, is kept in a square pocket called a Burse. The linen cloth with which the chalice is ordinarily covered is called a Pall. The Chalice Veil is of the colour of the season and is used from motives of reverence as well as signifying that the Divinity of our Lord was hidden under the Veil of His Flesh. The glass dish used at the first ablutions is called the Lavabo, and the cloth used to dry the chalice the Purificator.

The SERVICE of the Mass is commenced with the singing of the Introit, as an act of preparation for the service which is to follow. During the Introit the celebrant censes the altar, in the midst first, because that is the place of honour, being the spot where the Blessed Sacrament is consecrated; then on the Epistle side, because to the Jewish Church first the ministry of intercession was committed; then the Gospel side, because it is now committed to the Christian Church; then again from Gospel to Epistle side, in token that Jew and Gentile are all one in Christ. Then in due order the clergy, acolytes, choir and congregation are censed, to show that while through the Incarnation all are partakers of the Divine Nature, and all are one in Christ, all members have not the same honour. As incense is symbolical of the spirit of prayer and of the grace of God, so should we pray that our prayers may be set forth in God's sight.

All kneel for the prayers. At the announcement of the Epistle the acolytes all stand while the choir and congregation sit. When the Holy Gospel is announced all stand and the Book of the Gospels is censed.

The Nicene Creed follows, and as an act of reverence to Christ and in acknowledgment of our belief in our Lord's Incarnation, all should kneel at the words "And was incarnate," etc. This is not done as an act of worship to the Blessed Virgin, as some ignorantly think. The head is also bowed at the Holy Name; and at the words "is worshipped and glorified," as a reverent expression of our belief in the Divinity of the Holy Ghost.

The sermon follows the Creed. Then comes the Offertory, when the oblations of bread and wine are offered, being the "pure offering," and the oblations as well as the altar are censed, as at the Introit.

After the Absolution the acolytes rise and retire to the sacristy. At the beginning of the

Preface they return, bearing lighted candles. This ceremony is to emphasize the most solemn part of the service, and especially in honour of the mystical Presence of our Lord.

At the *Sanctus* the bell is rung thrice, to stir up the devotion of the people for this triumphal hymn. At the consecration of the bread and wine, the bell is again rung, to tell us that Jesus is coming, at which time we should bow both heads and hearts in lowly adoration to the KING OF KINGS Who becomes present in the Sacred Mysteries. Incense is also offered at this time as an act of worship.

After the Communion, the acolytes rise and retire, returning at once to their former places. The Lord's Prayer and Thanksgiving are said, and the *Gloria in Excelsis* or some hymn is sung, all standing. All kneel immediately thereafter for the closing prayers and benediction.

The ablutions or cleansing of the sacred vessels then takes place. This is to fulfill the letter and spirit of the rubrics, and is designed to ensure the entire consumption of the Sacred Species; it being required that all of the Blessed Sacrament, except that portion which is or may be reserved, shall be reverently eaten and drunk. This is impossible without the ablutions.

The service concludes with the singing of the *Nunc Dimittis* or Psalm CXVII, *Laudate Dominum*, after which the recessional hymn is sung as the choir moves out. The congregation should remain in their places until the candles are extinguished.

Where, then, have we been? Very near to heaven and heavenly things and the company of angels and the cloud of witnesses. We have participated in an awesome service of worship of the only true God. So we may truly say: "How dreadful is this place! this is none other but the house of GOD, and this is the gate of heaven." Is it possible that there are to be found those who insinuate that we use ritual and ceremonial for the sake of mere form?

What have we been doing? Worshipping GOD. The creature has been adoring and praising and offering a Eucharist to his Creator.

"O come, let us worship and fall down: and kneel before the Lord our Maker."

"O worship the Lord in the beauty of holiness: let the whole earth stand in awe of Him."

There is scarcely anything original in this article and we make our grateful acknowledg-

ments to the authors and ritualists whose works we have consulted in order to ensure accuracy.

C. M. H.

QUESTION BOX.

29. If our Christian Sunday is so different from the Jewish Sabbath that dancing, card playing, etc. are permissible, why do we continue the hypocrisy of praying God to help us to keep the fourth commandment? We are surely very far advanced if these things have become "holy."

Although the "Christian Sunday" differs in several important particulars from the "Jewish Sabbath" we were not aware that the difference was so radical as to make dancing, card playing and such like amusements permissible on the Lord's Day. The Church is not "hypocritical" in commanding her children to keep the Fourth Commandment, the time and spirit of its observance have been changed through the resurrection of Jesus Christ from the dead; but the claim of God upon us to keep "holy" one day in seven remains unabated. If we were as far advanced in holiness as the angels we might "dance unto the Lord" and perhaps play cards as an act of religious devotion, but in man's present condition of imperfectly developed sanctity we fear Satan rather than God might justly claim the advantage in a Sunday given over to such carnal occupations as dancing and card playing.

30. Why is there supposed to be such a want of unity among Christians? Are not all who truly acknowledge Him as the foundation stone "as lively stones built up a spiritual House" not many but one? There are disagreements in the most united families.

When the "disagreements in the most united families" have gone to such extremes that the children shake off the dust of their shoes in rebellion against the mother, that bore them, and refuse any longer to cross the parental threshold, and never return home to break bread at the family table, we might extract some crumbs of comfort out of the thought that they were still invisibly united by the ties of consanguinity; but the "disagreements" in that "most united (?) family" afford a spectacle to make men and angels weep. Such, alas, is the sorry condition of the Christian family in our land. God is our Father, the Catholic Church is our Mother, through her, as the Spouse of Christ, we were

begotten of God in the Sacrament of Regeneration. But see how that Holy Mother is despised of her children. God hath given her authority over them, saying "whoso heareth you, heareth Me, and whoso despiseth you, despiseth Me." Nevertheless the majority of her children have forsaken her, they have shaken off the yoke of obedience, they have gone forth in rebellion from her house: she spreads her table with food that angels might covet and they mock at her feasts; she calls to them "come home, come home, my children" and they answer in derision: "O Catholic Church, You are not our Mother. We are Campbellites. We are Lutherans. We are Wesleyans. Catholics! Never!! Until we are one fold under one Shepherd let us not boast of Christian Unity nor liken ourselves to "lively stones built up a spiritual house."

31. Is it not strange that the Apostles should not have been more explicit in those things which the church now credits them with having received from our Lord after his resurrection as the New Testament, written subsequently, was their own work, given to men with the view of enlightening them on all Christian subjects?

If Christ had not promised to be with "the ministers of Apostolic Succession to the end of the world" (Matt. XXVIII: 20), and by the Holy Ghost to "guide them into all truth" (John XVI: 13), it would have been necessary for the Apostles to have left behind them explicit directions about every detail of Christian discipline and worship, but as the Catholic Church is a living and growing body illuminated and guided by the ever present intelligence of the Holy Ghost, it is not strange that many things which the Apostles received from our Lord should be more explicitly taught by the Church to-day than they were by the Apostles themselves: for instance, the Nicene Creed is a much more explicit statement of dogmas than the Apostles' Creed and yet there is nothing in the symbol of the Nicene Fathers, which the Apostles themselves did not receive from our Lord.

32. Is it proper or right for our priests to indulge in intoxicants or card playing?

To get drunk or to play cards for money would undoubtedly be improper and wrong, whether for priest or layman. Some clergymen apply to themselves the advice of S. Paul to S. Timothy, and now and then "take a little wine for their stomach's sake;" and there are those who

maintain that it is right and proper for them, either at the rectory or in the parlors of their well-to-do parishioners, to play a social game of whist. Neither to take a *little* wine or to play a social game of cards is actually sinful, and we ought not to condemn a priest for the moderate use of either. Nevertheless, our own judgment is, that the office of the priesthood is so sacred and exalted that the priest should avoid even the *very* "*appearance*" of evil, and in this present day of weak and tender consciences, should touch neither wine nor cards, lest thereby he cause his brother to offend; for, says the apostle, "It is good neither * * to drink wine nor do anything whereby thy brother stumbleth or is offended, or is made weak."

33. If a worldly person should repent on his deathbed and feel that God had forgiven him his sins, but he had never taken the Holy Communion, would he go to Heaven?

We should certainly be much more fully satisfied about such a person's salvation, if he not only had repented, but had also devoutly received the Holy Communion. Yet, if his repentance was as sincere and heartfelt as that of the thief on the cross, the same merciful High Priest, who received the one, would hardly reject the other, for Jesus is "the same yesterday, and to-day and forever."

34. Is it essential for a person to be baptized to go to Heaven?

The Prayer Book limits the absolute necessity of all men being baptized by a single saving clause, viz: "*Where it may be had*" (see p. 285 standard edition). "Many shall come from the east and west and sit down in the Kingdom of God," who, like the eunuch of Candace, Queen of Ethiopia, lived in a heathen land and, unlike him, had no Philip to come and tell them about Jesus and baptize them. But where it may be had for the asking, Baptism *is* essential, and in a Christian land no man can reasonably expect to be saved without first being baptized. Read S. John III: 5.

L. T. W.

35. Is it right or allowable for communicants to partake of the Holy Communion at two celebrations on the same day? Of course, I suppose the priest must partake every time he celebrates, but I have heard of a church where a number of communicants partake at both the first and second Celebrations.

We are certain that it is not allowable for lay communicants to receive at more than one Mass

in one day. If such a custom as is described in this question prevails in a parish, it is the duty of the priest to carefully correct the error. The ancient canons forbade even a priest saying Mass oftener than once a day; and necessity only is sufficient reason for a priest "duplicating."

36. Is it "churchly" to adorn the Altar with flowers every Lord's Day and Holy Day?

We should say that it is *un-churchly* not to do so, when they can be obtained. The Altar is decked with flowers in honour of Him Who is the Rose of Sharon and the Lily of the Valley. During Advent and Lent, however, being penitential seasons, flowers are not used. They should be carefully burnt after they are removed from the Altar.

37. The Rubric in the Communion Office seems to direct the priest to place the chalice in the hands of the communicant. To do this ought not the priest to let go of it entirely when he communicates each person?

No: ritualists hold that if the communicants take the base of the chalice into their hands, that that is sufficient. Experience teaches us that it is dangerous to risk letting go of the chalice at such a time; and possible accidents should be avoided. The communicant should kneel upright, head erect, but with eyes cast down; and guide the chalice to his lips by taking hold of the rim at the base with both hands, while the priest holds the knop in his right hand, and the other side of the base in his left hand.

38. Why does the priest use two Stoles in administering Baptism; the first violet, the second white?

As an emblem of the gift of regeneration bestowed therein. For being by nature born in sin (violet, the colour of penitence, is worn until the prayer of blessing the water, when it is changed to white the color of purity, and innocence) the person baptized is hereby made the child of grace.

C. M. H.

WATCH yourself well, when anyone has wounded your sensitiveness or you have to deal with those who oppose you; the sudden word or action that comes spontaneously will be an unmistakable indication of the true state of your interior life.—*Lobstein*.

It is a bold thing to tell people of their nothingness.—*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: Mass every SUNDAY at 7:30 A. M.; High Mass on every SUNDAY except the 2D and 4TH of the month at 10:30 A. M.; on the 2D and 4TH SUNDAY, Children's Mass at 9 A. M. Matins on the 2D and 4TH SUNDAYS at 10:30 A. M.; other SUNDAYS at 9:45. Sunday School, 2:00 P. M.; Evensong and Sermon, 7:30 P. M.

WEEK DAYS: Mass on THURSDAYS and SATURDAYS, 9 A. M.; other days at 7:30 A. M. Matins on THURSDAYS and SATURDAYS, 8:30 A. M., other days 9 A. M. Evensong daily, at 5 P. M., except FRIDAYS, when there is Evening Prayer and Address at 7:30 P. M.

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.

INCENSE AT S. JOHN'S.

"I felt nearer heaven this morning than ever before;" "How proud and glad I am to have witnessed so glorious a service in old S. John's;" "It was heavenly;" "It was beautiful," such were some of the criticisms which greeted the ears of the Rector after the High Mass on Advent Sunday. The long talked of and much discussed use of incense is now an established fact in our beloved parish church. The ritual development which has gone on by gradual, and at times imperceptible stages in S. John's Church for the past twenty years has at length culminated in the complete restoration of the Church's ancient and all-glorious heritage of Catholic Worship. The result is a service of indescribable beauty, profoundly impressive, intensely devotional, transcendently solemn. American Churchmen have long boasted of "our incomparable *liturgy*;" everywhere yoke with it the Church's no less incomparable *ritual*, and our Communion will become in fact as well as by Divine right the Catholic Church of the

American people. Incense, vestments, lights, soul inspiring music, all of them sanctioned by God in Holy Writ, are powerful attractions, and puritanical prejudice cannot forever hold out against them.

As the Rector stood at the door of the church after both morning and evening service and shook hands with the people as they passed out, he could tell by the pleased look on many faces, the cordial handclasp, the large number who spoke of their enjoyment of the service, that as far as those who attended church on Advent Sunday were concerned, incense along with the other five points of Catholic ritual had received an emphatic endorsement.

It is to the Rector a source of profound gratitude that the ninth year of his ministry in Kingston should be crowned with such a tribute of praise and worship as was rendered to Almighty God in S. John's Church on the first Sunday of the new Christian year. Now that we have done our humble part in fulfilling the prophecy of Malachi, that "in every place incense should be offered" in union with the Pure Offering, surely we can look for a more abundant outpouring of Divine Blessing upon the parish than ever before.

WE desire to place on record our hearty appreciation of the splendid manner in which the Wardens and Vestry of S. John's have stood by the Rector in the trying ordeal of the past three weeks. Even the two or three who have dissented from their priest's views on the matter of incense have behaved towards us personally in the most kind and courteous manner, and we are firmly persuaded that the cordial relationship between Rector and Vestry will only strengthen and increase as time goes on.

THE CHILDREN'S MASS.

In order that the children may have their share in the Church's chief act of worship, a Children's Mass has been appointed for the second and fourth Sundays of the month, the hour of service being nine o'clock. This will serve as the best possible object lesson to the little ones in the supreme duty of Divine Worship and inspire them with such reverence and love for our Lord's Own Service, that in later life they will not depart from the good and right way. Parents who desire to have their children taught that their first and greatest duty is to love and worship God, will take special pains to have the junior members of the family attend the Children's Mass.

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: Low Mass, 7:30 P. M.; Matins, 9:45 P. M.; Choral Mass, 10:30 P. M.; Vespers and Sermon, 4:15; Sunday School, 3:15 P. M.

ON WEEK-DAYS: Mass daily, except MONDAY and FRIDAY 7:30 P. M.; on MONDAY and FRIDAY at 9 P. 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.

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 MASS on every Friday at 9 o'clock is a Requiem. Names of deceased persons for whom the prayers of the Church are desired, may be sent to the Clergy at any time.

THE S. CECILIA'S CHOIR GUILD is the Women's Auxiliary to the Choir.

ON CHRISTMAS EVE there will be First Vespers at 7:30. On CHRISTMAS DAY two early Communion at 7:30 and 8:15, and High Mass will be sung at TEN O'CLOCK.

THE CHILDREN'S FESTIVAL will be held in Church on the evening of Holy Innocent's Day, Friday, the 28th, at 7:30.

NOTES.

One thing that grieves us much is the neglect by those who are Confirmed, of the main business of every Sunday—a visit to our Blessed Lord, when He comes to us on that day, in the Blessed Sacrament of the Altar. Surely few excuses are substantial enough to stand before God, when we neglect this duty. Every attendance at a Mass should involve some distinct personal sacrifice, it may be a half hour more in bed, or it may be dinner half an hour later than usual. In a parish where there are two Masses every Lord's Day excuses will not do. When it

is your desire to receive the Blessed Sacrament come early; if you are not going to receive then coming late will do. But learn to count every Sunday broken, and its duty unfulfilled that finds you at night with your bounden duty and service unperformed. Attendance at Vespers is desirable, and that service will help you too, but non-attendance at the Altar Service loses you a blessing that might have been yours, and lays on more sin to that vast sum of sins of omission charged against you. Non-attendance at a service of the Holy Communion on the Lord's Day, when it was possible that you could have performed that duty is sinful, displeasing to God, and a violation of the Church's precepts.

The Holy Cross is distinctly a mission church. The Christmas season comes very soon, and we hope our friends will be liberal with their Christmas gifts. A five dollar bill is very little for some persons to give, but it would provide a Christmas treat for twenty children. If you cannot send five, send one dollar,—anything. There are a few families to whom we should like to send Christmas dinners, or a half ton of coal to make the grate look a little more cheerful. Then the choir-boys should have some little reward for their faithfulness. The church will need decorating with evergreens. We want two new "fair linens" for the Altar, besides—well, lots of other things. And the coal for the church,—who will pay for that this winter? We shall need fifty dollars.

Who will give us a new Organ?

WE hope every attendant at the Holy Cross will make as large a Christmas Offering as is possible with their means. Let all who can, give five dollars each. Only a few can do this, let the others give all they can afford.

"THINGS of Time have voices:
speak and perish.

Art and love speak; but there
words must be.

Like sighings of illimitable forests
And waves of an unfathomable sea."

THREE things to govern—temper, conduct and tongue.

THREE things to love—courage, gentleness affection.—*Selected.*