

and worshipped and as he had been taught to do when being trained and prepared for his mission. You may accept this, therefore, as a sound principle of criticism to guide you here, that St. Patrick, living in the fifth century, naturally was ecclesiastically in touch with the Churchmen of his own time and believed and worshipped as Christians in the fifth century did. What the current tone of faith and ritual of that period was, is a matter of Church history, and can be ascertained with little difficulty from the ecclesiastical literature of the time.

Accepting the date of St. Patrick's mission to Ireland generally given as 432, it is suggestive to bear in mind that the General Council of Ephesus assembled in the year 431, and that only some months before its session the celebrated St. Augustine, who had been honoured with a special invitation to it by name, had died. The voluminous literary remains of this great Father alone throw abundant light on the ecclesiastical life and belief of the period prevalent throughout the Latin Church.

Looking into the "Confession of St. Patrick," we find him describing himself as the son of Calpornius, a deacon, the son of the late Potitus, a prosbyter. In the epistle to Coroticus he says, "I, Patrick, a sinner and unlearned, declare that I was made a Bishop in Ireland." Again in the "Confession" (Sec. 22) he refers to visiting "those distant parts beyond which there were no inhabitants, and where no one had ever come to baptize or ordain clergymen or confirm the people." He speaks in the same section of how "the Lord ordained clergy by my weak ministry." This testimony is sufficiently clear and distinct as to the existence of the three orders of clergy, and to the administration of the Sacrament of Baptism. Let us ask, does St. Patrick speak of celebrating the Holy Communion? So far as I am aware—but I speak under correction—he does not; yet there is an important indirect reference to it in this way. He speaks in the 21st Section of "religious women who, of their own accord, used to bestow gifts upon me, and to place their ornaments on the 'ALTAR,' but I returned them again to them." Now this is an instance of the folly of inferring that everything which St. Patrick does not specially mention was not believed or observed by him, and that his teaching is to be exclusively collected from what he particularises in his writings. The argument would prove a great deal too much, for in addition to this absence of direct reference to Holy Communion—the central act of Christian worship, which he assuredly did not omit and ignore—his version of the Creed omits any mention of the Blessed Virgin Mary, of the descent into hell, of the Holy Catholic Church, and the Resurrection of the Body. And on the other hand, there are passages in his writings which do not at all accord with the theory of a vague popular Protestantism.

Another point of the first importance to be inquired into, and, if possible, cleared up and determined, is what form of Liturgy was used by St. Patrick? As many are aware, the term 'Liturgy' means, specially and primarily, the form of service for the celebration of the Holy Communion, though in a general sense it is taken to include all our forms of public worship. But strictly the Liturgy was the Communion Service alone and in that sense I now take it. 'The public Liturgy or Service of the Church,' says Archbishop Ussher, 'was of old named the Mass, and therefore in Adamantus we see that Sacra Eucharistice Ministeria and Missarum Solemnia, the sacred ministry of the Eucharist and the solemnities of the Mass are taken for the same thing.' Let me here also remind you that in the first Prayer Book of Edward VI., this office was entitled, the 'Supper of the Lord and the Holy Communion, commonly called the Mass.'

What then was the Liturgy or Missal of St.

Patrick? This is a test question. The people who regard St. Patrick as a sort of simple, popular Protestant, and who dwell so much on the silence of his writings, may reply there is no description of this Liturgy in his remains, nor any reference to it. As already noticed above, his incidental but significant use of the word 'Altar' is his only reference to this most important subject, and, as already pointed out, this is a clear proof that we cannot take St. Patrick's silence as equivalent to disbelief or denial of what he does not specify, and that you cannot therefore take and tear him out of the historical setting of his own time. It is a complete *reductio ad absurdum* of the popular method of constructing the creed of St. Patrick, chiefly from his silence, to apply it in this instance; and say—St. Patrick never celebrated the Holy Communion because he never says that he did, and if he had believed it to be so important as many represent it he could not possibly have omitted to dwell upon it and refer to it frequently.

Now look at the matter in this light. If 500 or 1,000 years hence some antiquary in New Zealand were investigating the question of the form of service used by Bishop Selwyn, the Apostle of that country, when he converted it to Christianity, and had only in his possession a brief outline of the Bishop's work, which did not give all these details; if he were a man who was 'affected with the malady of thought,' as Carlyle puts it, he would naturally say—Bishop Selwyn came here as a missionary from the Anglican Church in the nineteenth century. He, of course, brought with him the Anglican Book of Common Prayer, and used it in his missionary work; that Book therefore will tell me what he taught and how he taught it. The application to St. Patrick is easy; if he came, say from the Gallican Church in the fifth century, he, of course, used the Gallican Liturgy. All this is plain sailing.—*Irish Ecclesiastical Gazette.*

News from the Home Field.

Diocese of Nova Scotia.

RURAL DEANERY OF ANNAPOLIS.

Annapolis Rural Deanery met in the Parish of Roundhill on Tuesday and Wednesday, 22nd and 23rd of May.

Proceedings commenced with Evensong in St. John's church, Moschello. Prayers were said by Rev. H. A. Harley, Rector of Digby, 1st Lesson, Rev. J. M. Withycombe, Rector of Weymouth; 2nd Lesson, Rev. J. Warner, Rector of Wilmot. Rev. A. Gale, Rector of Granville, preached a good practical sermon from St. John ix, 4. It is not often that we are encouraged by such a large congregation at our Deanery services as that which filled this pretty little chapel on this occasion. The responses and singing were full and hearty. Here, as everywhere in this parish, are evidences of whole souled loyalty and enthusiasm.

On Wednesday morning Matins and a celebration of the Lord's Supper were held in the Parish church at Roundhill. The prayers were said by the Rev. J. M. Withycombe. The Lessons were read by Rev. F. P. Groathren and A. Gale. The Rev. J. Warner preached an exceedingly practical and earnest discourse from I Sam. xii, 3, taking for his subject, "Righteousness a *sine qua non* of the Christian character." The preacher made many telling points, and his faithful exposition of this suggestive text will not soon be forgotten by his hearers. The Dean was celebrant, and was assisted by Rev. H. A. Harley. A pleasing feature in this service was the presence of so many men—a somewhat unusual phenomenon at this time of the year in a

farming community. A goodly number of communicants remained to partake of the Holy Eucharist.

After the usual hospitalities, which were generously and pleasingly extended by the Rector and his good wife, the Chapter proceeded to business. After the usual preliminaries, there arose a somewhat informal but interesting discussion *re* S.S. Superintendents.

Rev. H. How presented the second report of the S.S. Committee on the drafting of a constitution for S.S. Association. The report was discussed clause by clause and finally adopted *in toto*. The Constitution of the Annapolis R.D. S.S. Association therefore stands as follows:

1. That the R.D. be *ex officio* President.
2. That the Vice-President be elected by the delegates.
3. That the Sec.-Treasurer be elected by the delegates.
4. That three clergy elected by this Deanery, and three delegates elected by the delegates, be a Standing Committee to whom all matters pertaining to the welfare of the Association shall be referred.
5. That it is advisable to adopt a uniform series of lessons throughout the Deanery, viz., The Church S.S. Lessons authorized by the Inter-Diocesan S.S. Committee appointed under authority of the Synod of the ecclesiastical Province of Canada.
6. That the Standing Committee prepare an Exam. paper for an examination on the Lessons of the three previous months, to be held during the first week in Advent, and that one prize for the Deanery be presented to the boy and girl making the largest average. This Exam. will be held under the superintendence of the several rectors, and the rating of the papers will be in the hands of an examiner nominated by the Committee.
7. That there be a membership fee of 25c. out of which funds the incidental expenses shall be met and the above prizes obtained.
8. That the secretary of the Standing Committee have a list of books from the several parishes that are available for exchange.
9. That the several clergy urge their S.S. teachers to pass the examination proposed by the Church of England S.S. Institute, in order that they may receive the coveted certificate of proficiency.
10. That a prayer for this S.S. Association be henceforth used at the opening of all Sunday schools.

It was proposed by Rev. J. M. Withycombe and seconded by Rev. J. Warner, "That the Committee get copies of the proceedings of the S.S. Committee to date printed, and have them distributed among those in the various parishes who may be interested in the organization of the proposed Association."

Rev. A. Gale read a paper on "How to increase the efficiency of Sunday Schools." It proved to be a succinct, yet exhaustive treatment of the subject in all its aspects, and elicited warm encomiums from all the clergy, who felt that such a paper as Mr. Gale's was well calculated to inspire them with a deeper realization of the importance of the work, and to help them to a better understanding of how the work might be successfully carried on.

The Chapter expressed a unanimous wish that the Rev. Dr. Filleul favour the Deanery with his promised paper on "Baptism" at next meeting.

Next place of meeting will be the parish of Bridgetown. It was deemed of profound importance that every rector exert himself to have delegates from his parish present at next meeting. Rev. W. B. Belliss was appointed to preach at next meeting.

This was one of the most satisfactory meetings ever held by this Deanery, especially as so large a number of the clergy were in attend-