

the whole problem would then be solved. An important contribution to this end has been made in a second treatise of venerable antiquity given to the world by Bryennius, Metropolitan of Serres, in 1883. When publishing his complete text of St. Clement's epistle in 1875, Bryennius discovered that his MSS contained also the text of a document often described by early Christian writers, but which, like so many other monuments of early literature, had not come down to us. As, however, some eight or nine years passed by and nothing further was heard of the matter, the curiosity which the announcement first excited died down, and the matter almost forgotten when in 1883 appeared Bryennius's edition of the "Teaching of the Apostles," or "Didache," as it is often called for brevity's sake, a work which has occasioned no little stir since, and has appeared in numberless forms and editions. The "Didache" was a surprise to every one, for although it bore no name, or date, or clue to the part of the Christian world from which it sprang, it soon became clear from internal evidence that it was the earliest Christian writing outside the New Testament we possess, almost certainly ten or twenty years at least earlier than the epistle of St. Clement.

Bishop Lightfoot places it between 80 and 100, and my own conviction is strongly that the earlier date is as late as it can be placed. At any rate we possess here a graphic picture both of the faith and organization of some part of the Church, as it existed subsequent to the death of the rest of the Apostles, and while still uninflected by the later writings and work of St. John. The writer quotes large portions of St. Matthew's gospel; echoes characteristic phrases of St. Luke; makes free use of some four epistles of St. Paul; but, as we should expect, shows no evidence of his acquaintance with St. John. As regards organization in the particular part of the Church (whatever it may have been) from which the document emanates, we have in chapters xi, xiii, xv., a picture of a transitional stage in which the orders of ministry were partly resident and localised, whilst the higher orders as in apostolic times, were of an itinerant and travelling character. The localised ministry consisted of the two orders of priests and deacons, which have existed in every age of the Church from the outset. Occupying a position of general pre-eminence over these were two orders of "prophets" and of "apostles." The "prophets" who were compared to the "chief priests" among the Jews, were chief teachers and ministers amongst the faithful, in this respect corresponding accurately enough to the Bishops of the second century, but distinguished from them like the original apostles, by their wandering about amongst the faithful from one place to another, so that there might be several staying at one time in any particular Christian centre. The "apostles," on the other hand, carried the message of the gospel to the heathen, just like our own missionary bishops. They were probably so called because they succeeded to the evangelistic work which was so prominent a part of the apostolic commission, as Bryennius says, "their mission was to pass quickly through the cities, the villages and the open country, and to preach Christ, but never to abide long amongst the faithful without some urgent cause."

There is clearly much of beauty and practical wisdom in this organization, as well as of adaptation to a comparatively undeveloped stage of Christian society. The analogies with St. Paul's account of the ministry in his first epistle to the Corinthians and to the Ephesians are sufficiently obvious, but it is clear at the same time, that the organization was too unsystematic to stand the strain of the times which were fast coming on the Church, and this may explain why it disappears, leaving hardly a trace behind in the second century. In fact we have long had in our possession another document, "The seventh book of the apostolic Constitutions," which now turns out to be a re-editing of the "Didache," adapted to the settled episcopal constitution which the Church had received under the direction of St. John. Of course it must be borne in mind that the manifold uncertainties which still surround this writing, render the account I have given open to criticism or modification in some of its details, but it seems unlikely that the main view here given can be seriously altered.

As a result, then, of the whole investigation, we, here in this far off western world, and after the lapse of eighteen centuries, can look back once more with the same affection and confidence as did the early Church to the great work accomplished for all time by the last apostle St. John. We can almost see him from his Metropolitan seat at Ephesus, where for nearly thirty years he ruled the Asiatic churches, as the last survivor of the apostolic band, finally equipping the Church of God for its universal mission. Standing as he did at his advanced age, as the last connecting link between the generation which had themselves seen and heard the Lord, and that to which Christ and His message was alike received upon testimony, it was his aim as Robert Browning describes with such rare spiritual insight, in his poem on the last days of St. John, "A Death in the Desert," to supply the new needs of coming ages

by the fresh light which long years of meditation had given him as to the deeper meaning of our Lord's life and work. St. John's aim in his gospel was, in the main, not so much to add to the historical account of the Lord already given, as to show that the person and work of Christ was of eternal significance and power, that it stretched back into an eternal order, and that the circumstances of its manifestation in no way affected its essence or its force. Hence each subsequent generation in the most real sense could behold the Christ, could hear His voice, nay, was nearer to him on account of the deeper insight which the experience of the past had given, than were the apostles themselves during his earthly manifestation. The same eternal significance of our Lord's work and person from its practical side as a present power, working in individual Christian lives trained in the loving fellowship of the Christian society, forms the main subject of his epistles. All around the Christian Church was the silent but potent influence of the Roman Empire; here the conception of force was deified in the person of the Cesar, to whom altars were erected and Divine honours commonly paid. Such deification of force the apostle saw to be of more than temporary significance; it constituted an eternal anti-Christ re-appearing from age to age in divers forms. To it St. John opposes the superior power of love as the highest form of energy in the world, penetrating where brute force could only crush, coming out victorious notwithstanding apparent defeats, and exhibiting to humanity embodied for all time in the person of Jesus Christ the true divine character, the highest form of spiritual energy, the representation upon earth of the true and only God.

With this rapid sketch of the work of St. John my task is done. Regard for this place and auditory as well as the thorny and controverted character of the subject in hand have compelled me to enter into more detail than I should wish to have done, or than I intended in originally selecting the subject of my lecture. If I have excited in any minds a fresh interest interest in the work of the last great Apostle, or have deepened the conviction that Theology as a progressive Science is keeping in the fore-front of modern discovery, and using each fresh increase of knowledge to confirm and establish the Faith, I shall be more than amply rewarded. One word of explanation may not be out of place. This lecture has not been written from any mere polemical or controversial standpoint. To my own mind the evidence for the apostolic origin of the organization of the Church, as we find it early in the second century, is so closely bound up with the evidence for the apostolic authority of the gospels, that it must become more and more clear that the two stand or fall together; as Bishop Lightfoot so well says in his latest work on the Ignatian epistles: "If the evidence on which its extension (i.e., of the diocesan episcopate) in the regions east of the Aegean at this epoch (the beginning of the second century) be resisted, I am at a loss to understand what fact relating to the history of the Church during the first half of the second century can be regarded as established, for the testimony in favour of this spread of the episcopate, is more abundant and more varied than for any other institution or event, so far as I recollect." Such extension in view of the known fact of St. John's paramount influence in the regions specified, up to the beginning of the century, renders its apostolic origin beyond dispute, as the Bishop had already pointed out in the passage I have cited above from the Essay on "the Christian Ministry." May I not say that no stronger witness to the authority and authenticity of the Christian faith could ever be given to the world, or the hindrances which now exist to its practical defence more completely removed, than by the spectacle, if in the mercy of God men shall be permitted to behold it, of the re-gathering of Christians of every name in the common fellowship of the Apostolic Faith, and in the unity of Apostolic organization.

A resolution was passed confirming the sale of the Craig street property to Mr. Lavinge for \$3,750.

A resolution was adopted, in view of the reduction in the rate of interest which can now be obtained on first class mortgages, that the rate of interest to be paid by the Synod on all local endowment funds be reduced to 5 per cent. per annum on and from the first day of July next.

The Rev. Rural Dean Naylor then addressed the committee on the growth and requirements of the Church in the Deanery of Clarendon. He said that up to 1856 there had been but two missions of the Church of England in the whole district of country lying between the Ottawa and the Gatineau Rivers, embracing, roughly estimated, about \$5,000 square miles. Since then these two missions have grown into twelve. From the mother parish of Clarendon have been taken the missions of Portage du Fort, Ouslow, Thorne and Bristol. Aylmer and Hull were divided into two parishes in 1864, and Eardley was taken from Aylmer in 1865, and made a separate mission. The first mission on the Gatineau, that of Wakefield organized in 1863, has grown into four, Chelsea, North Wakefield, Aylmer and River Desert, extending for about 150 miles up the Gatineau. There are 21 churches, all of them built or rebuilt within the last thirty years. Six years ago Thorne had 80 families, now it has 170; 19 years ago it reported 12 communicants, last year 120. The whole number of communicants in 1863, was 223; in 1885, 1054. In order to maintain the present growth of the church it is imperatively necessary that Leslie and Upper Lichfield be taken from the present mission of Thorne, and that Alleyne and Cawood be taken from the mission of Aylmer and erected into new missions, and it is probable that in a short time it will be necessary to place a missionary on the east side of the Gatineau, opposite to the present mission of Wakefield.

The Bishop then pronounced the benediction, and the meeting was brought to a close.

St. Stephen's Church.—The annual meeting of the Church Association was held last evening, the Ven. Archdeacon Evans presiding. The annual report read by Mr. J. H. Parkes, the secretary, showed that the society's operations during the past year were considered very satisfactory.

During the evening a programme of music and recitations were gone through. Allan, Burn, Tough, and Miss Jubb taking part. The Very Rev. Dean Carmichael delivered an address, in which he congratulated the society on its past work.

THE COLLECTION PLATE.—An Interesting Case.—A first-class action has been instituted by several of the parishioners of St. Isidore. The action is the outcome of the following circumstances:

Mr. Primeau occupies one of the front pews in the parish church (Roman Catholic.) Mr. Demers is one of the wardens. Mr. Demers noticed that Mr. Primeau didn't give anything to the usual weekly collection when the plate was passed him. Mr. Demers, therefore, considered it his duty to administer a rebuke to Mr. Primeau. So one Sunday he passed Mr. Primeau's pew without handing in the plate. At the time this conduct seems to have gratified both parties. But the action of Mr. Demers was noticed and commented upon generally throughout the parish. Next Sunday Mr. Demers repeated his rebuke, but this time the whole congregation rose from their seats and eagerly watched the operation of passing Mr. Primeau by. Mr. Primeau was stirred to indignation by the publicity of the rebuke. He accounted it an insult, and applied to the court for a pecuniary salve to his lacerated feelings. He succeeded, being awarded \$20 damages and his opponent condemned to pay costs, which were heavy.

ONTARIO.

KARS.—The members of St. John's Church met at Kars on the evening of February 11th inst, and then proceeded to the parsonage at North Gower to give the incumbent, the Rev. S. Daw, an agreeable surprise. The sleighs were well filled with good things for the rector, as an appreciation of the untiring energy and zeal with which he labors among his people. After arriving at the parsonage, the party assembled in the drawing-room, where a very pleasant evening was spent. Short but pithy addresses were delivered by several of the gentlemen present. A very enlivening part of the entertainment was the vocal and instrumental music, Mr. W. F. Ritchie, of Osgoode station, giving several well rendered airs on the violin, accompanied by Mrs. Daw on the piano. After partaking of a sumptuous repast, furnished by the ladies of the congregation, the party re-assembled in the drawing-room, when a very eloquent address was delivered by the rector in which he showed the rapid strides the Church had taken in this part of the diocese, and particularly in this parish, during the last twenty five

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

At the regular quarterly meeting of the diocese of Montreal, held on Tuesday, the 9th February, the treasurer presented statements of the several funds in his charge, to the 1st inst. The Widows' and Orphans' fund showed a balance on hand, \$14,804 64; the Sustentation fund, a balance of \$3,660 18; the Clergy Trust fund, a balance of \$2,200; the Superannuation fund, a balance of \$2,650 18; the Episcopal Endowment fund, a balance of \$8,224 71; the Mission fund, a balance of \$6,980 88 overdrawn.