

the Church asks her children to believe nothing that cannot be proved by the Word of God, and she demands not that they shall blindly accept any statement as true, but urges them to make sure for themselves that it is in accord with the teaching of Holy Scripture. Such marriages having been always opposed by the Church as forbidden by God's Word, and having been unknown for the first fifteen hundred years of Christianity until sanctioned by one of the vilest of the Roman Popes, the *Guardian's* language is surely appropriate and becoming.

We have warned our legislators and people of the possible and probable results which will follow the passing of this law, and we can only express our sincere regret that it has not been defeated.

NORTH-WEST MISSIONS.

The Church's needs in the North-West Territories are beginning to attract attention in England, and considerable enthusiasm is being aroused. As a proof of this we see by the English papers that on Sunday morning, the 22nd ult., the Bishop of Moosonee, who is in England, preached at Portman Chapel for the Church Missionary Society, the offertory being very good. But the interest felt by the congregation in the discourse delivered was so great, and the sympathy evoked so deep, that various sums, amounting in the aggregate to £258,12s., were sent to the clergyman of the chapel, the Rev. H. Neville Sherbrooke, for the Bishop, to assist him in obtaining more labourers for his vast and sadly undermanned Diocese.

We gladly chronicle this awakening of the Church at Home to her responsibilities, for these new Dioceses are being peopled almost altogether by English emigrants, and the Church in the Colonies must be dependent very largely upon the Church in England for the means to supply their spiritual necessities.

The Bishop of Rupert's Land, writing to the *Elizabethan*—a magazine conducted by Westminster schoolboys—observes: "There is here the grandest patrimony that a country ever succeeded to. Instead of the wild I found, I am now in one of the busiest cities of the Dominion, which is striding onward more rapidly than even Chicago did. The rail was 600 miles from the country when I came. Winnipeg is now the centre of a network of railways. Next year there will be one continued length of 800 miles of rail, all within my present Diocese, and branches going out in Manitoba in all directions. The expanse of prairie, with the finest soil for producing wheat, extends over 1,000 miles to the Rocky Mountains. A hundred townships are already being added yearly to our field of population. What is to be the story of the future, with our railway facilities? While we have to erect colleges, schools, churches, parsonages, and, besides, to maintain our clergy and teachers, the people have to build their houses, barns, shops, fences, roads, and, in the towns, streets, pavements, water, gas, and sewage works, besides hospitals, prisons, &c. We are now preparing to erect a building for St. John's College, which is our college in the University of Manitoba. We are raising forty thousand dollars. We have a fair endowment for our professors of theology, but we have to raise an endowment at once for two teachers of our students in arts, whom we propose to call Fellows. At present the professors of theology and myself do most of the work."

What may be called, perhaps, the first fruits of

the Archbishop of Canterbury's Circular relating to Emigration to the Colonies, has been the arrival in Halifax of two hundred of the very best class of emigrants, under the care of the Rev. J. Bridger, of St. Nicholas' Church, Liverpool, who is the superintendent appointed by the Society for Promoting Christian Knowledge to organize the scheme sketched out by the Archbishop.

They are all Church people, and will be located together, and looked after at once by the Church. This is but the first of several large parties who will come to this country under the Church's auspices during the spring and summer.

Chaplains have been appointed at the various ports of embarkation, and both at New York and Quebec arrangements are being made for the emigrants to be met on arrival by a chaplain specially appointed for the work, and they will thus be spiritually cared for from the moment of their arrival.

We have been allowed by the author the privilege of first publishing a series of very valuable articles on the Early British Church, by Rev. B.T.H. Maycock, a Presbyter of the Church in Maryland. Mr. Maycock has already won a creditable reputation for his researches in Ecclesiastical History, and his present contribution promises to be deeply interesting as well as instructive.

Our space being so fully occupied this week, an article on the recent census returns has to be held over until our next issue.

CAMEOS OF BRITISH CHURCH HISTORY.†

BY THE REV. B. T. H. MAYCOCK.

No. 1.

When was the Truth Brought to England?

"The lights Thou hast kindled
In darkness around."

A Beacon light was lit on Mount Calvary in the year of our Lord 33, which was taken up by the watcher on Mars Hill, who put a torch to the ready-made material best suited to convey the Light of the Gospel to other mountain tops. In its turn it was caught up by the seven hills of Rome,

"Over the Alban Mountains,
The light of morning broke."

and passed on to the high peaks of Gaul, whose light was reflected as far as the white cliffs of Dover. From thence where has it not spread,

"— Sending forth
Its pure effulgence o'er the farthest sea,
Lighting the mountain-tops, and gilding
The banner of salvation there?"

East, west, north and south, all blaze brightly with the light of the world, casting into deeper shadows the valleys where the light has scarce dissipated the thick darkness.

Our business is not to trace the light as it was refracted into various tints into the various quarters of the globe, rather to select one ray as it fell from the Sun of Righteousness upon the little Island of Britain, and endeavor to discover who was the prism that bent the light to that land of darkness.

Before He arose on this land in the shadow of death, it was "benumbed with extreme cold," to use the forcible language of a British Historian of the sixth century, "having been at a great distance from the Sun; I do not mean the sun in the firmament," he adds, "but the eternal Sun in heaven." In the dark ages arose a tradition of Joseph of Arimathea first crossing the English Channel, accompanied by Lazarus, and his sisters Martha and Mary, and carrying the Holy Grail, which Sir Launcelot was permitted to behold only in visions; as

"From our old books I know
That Joseph came of old to Glastonbury,
And there the heathen Prince Arviragus,

Gave him an isle of marsh, whereon to build;
And there he built with wattles from the marsh,
A little lonely Church in days of yore!"

but like the Glastonbury Thorn which grew from his staff, 'twere well to uproot the tradition, as did the Puritanical soldiers of Cromwell this hawthorn tree. To whom then shall we ascribe the lighting of the lamp which was destined to light up kindred fires in America and Australia, in India and China, in Polynesia and the Isles of the Sea? That Britain was enlightened by the bright beams of the Gospel about the middle, or before the end of the First Century is certain. To whom shall we attribute it? To St. Peter? Nay; he, as Ecclesiastical History informs us, after preaching long in Judea, Pontus, Galatia, Bithynia and Cappadocia, probably visited Babylon, Asia Minor, and finally Rome, where he was crucified under Nero. Shall we then claim St. James the Greater, as some assert, or St. Simon Zelotes, as others? Impossible. The former was put to death by Herod Agrippa as recorded in the Acts of the Holy Apostles; the latter (as we learn from a faint whisper coming down on the wings of time) died in Africa.

There must have been some one who brought the torch of truth to those "parts of Britain not reached by the Romans, but subjugated (*subdita*) to Christ;" some one who wielded "the power of the Lord their Saviour . . . with those who in Britain . . . have believed in His Name." "When did the land of Britain before the coming of CHRIST unite in the worship of God?" asks Origen. "But now (*cir. A. D. 235*) by means of the Churches, which occupy the very outposts of the world, the universal earth cries out with joy to the Lord of Israel." "The power of the Lord is also with those who in Britain are separated from our orb," etc., he says again. And in another place, although he speaks of "the greater part not having yet heard the word of the Gospel," yet does even this view show that there were converts in Britain. St. Chrysostom, Metropolitan of Constantinople, A. D. 398, writes: "The British Islands, situated beyond our sea, and lying in the very ocean, have felt the power of the Word; for even there Churches are built and altars erected," as in another place he makes a most important allusion to Britain: "Whether you go to the ocean, even to the British Isles, or sail to the Euxine Sea, or go to the North, you will hear them everywhere teaching wisdom out of the Scriptures, each indeed differing in voice, but not in faith,—in language, but not in sentiment." And once more: "To whatever quarter you turn—to the Indians, or Moors, or Britons, even to the remotest bounds of the West, you will find this doctrine: 'In the beginning was the Word,' and with it all the means of holiness of life." Arnobius, too, who lived in the early part of the same century (A. D. 306) admires the rapidity with which the Word of God had reached the Indians in the East, the Britons in the West. St. Jerome, (*cir. A. D. 320-420*) in his *Epistle to Heliodorus* in speaking of the world before CHRIST was manifest in the flesh, says "that the whole world, from India to Britain and from the cold climates of the North, as far as the Atlantic Ocean, were sunk almost to the condition of beasts and insects, and lived a wretched and contemptible life; for, in truth, a man that is ignorant of Him that made him, is upon the matter no better than a brute. But now," he continues, "the Passion and Resurrection of our SAVIOUR is everywhere published, both by preaching and written discourse." And within little more than a century from our SAVIOUR'S death, Justin Martyr and Tertullian assert that every country known to the Romans, contained professors of the Christian faith.

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SERMON ON DIOCESAN MISSIONS, BY THE BISHOP OF MONTREAL.

(Continued.)

I am feeling just now both the want of men and the want of money (perhaps the want of men presses most heavily upon me). It would be ungrateful to imagine that you are less ready now than in former days to supply our need. I find it hard, year after year, to plead the same cause. It sometimes seems