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expressed her approval of the authority of antiquity in sustaining doctrines and usages. "Here you have an order for prayer, and for the reading of the Holy Scripture much agreeable to the mind and purpose of the old fathers." Preface concerning the service of the Church. "If they think much that any of the old do remain, and would rather have all devised a new; then such men granting some ceremonies convenient to be had, surely where the old may well be used, there they cannot reasonably reprove the old for their age without bewraying of their own folly. For in such a case they ought rather to have reverence unto them for their antiquity, if they will declare themselves to be more studious of unity and concord, than of innovations and new-fangleness, which (as much as may be with true setting forth of Christ's religion) is always to be eschewed." Of Ceremonies.

3. The word of God, in the purest ages of the Church, has invariably been the court of final appeal to which she had resort in all controversies which threatened to disturb her peace.

IRENEUS. A. D. 168. "As we follow for our teacher the one and only true God, and profess His words, as the rule of faith, we do all speak alike with regard to the same thing." Against Heresies, Chap. 35.

CLEMENT OF ALEXANDRIA. "Those who are to toil in the most excellent pursuits will not desist from the search after truth, till they get the demonstrations from the Scriptures themselves. He, then, who of himself believes the Scripture and the voice of the Lord, which by the Lord acts to the benefiting of man, is rightly regarded reliable. Certainly we use it as a criterion in the discovery of things." Miscellanies, Book vii, chap. 16.

TERTULLIAN. "I do not admit what you advance of your own, apart from Scripture." On the flock of Christ, chap 7. "I revere the fulness of His Scripture, in which He manifests to me both the Creator and the creation. In the Gospel, moreover, I discover a Minister and Witness of the Creator, even His own Word. But whether all things were made out of an underlying matter, I have as yet failed anywhere to find. Where such a statement is written, Hermogenes' shop must tell us. If it is nowhere written, then let it fear the woe which impends on all who add to or take away from the written Word." Against Hermogenes, chap. 22.

In accordance with the doctrines of the ancient Church thus expressed, our own branch of the Church thus records her views: "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation." Art. 6.

§ 4. *Teaching of the Church of England on the subject of Baptism.* We shall now bring the doctrines and usages of the Church on the subject of baptism to those tests, and we are fully convinced that the more searchingly they are tried by them, the more Catholic,

Primitive, and Scriptural will they appear. The Church has an advantage over most religious bodies from the fact that her standards are known; she is not afraid to show them to the world, nor is she compelled to hide her face in shame when beaten from some supposed vantage ground by concealing herself behind the flimsy pretence that the opinions assailed were only those of some persons connected with her, but were not held by herself as a Church. For centuries those standards have been before the world in her acknowledged formularies; they have been repeatedly assailed, but no argument has ever been brought forward which was able to prove that she was erring in holding them; and to-day she stands as fully convinced of their truth as she was in the days of the Reformation, in the days of her implanting in the Mother country, and in the days when first she was built upon the foundations of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone. On baptism her teaching is:

1. That that sacrament is as necessary to salvation now, as it was in the days of the Apostles. 2. That it should not be confined to adult believers, but should be administered to infants. 3. That the administration of it is not limited to immersion but is equally valid when the person baptized receives the sacrament by pouring or sprinkling. 4. That every believer has not the right of administering it, but that that right belongs exclusively to the Christian ministry. 5. That it is not a mere formal ceremony but a sacrament whereby we are made partakers of high spiritual privileges.

(To be continued.)

## Diocesan Intelligence.

### NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

CORNWALLIS.—Since the resignation of Revd. Mr. Keating, as Rector of Harton, the Rector of Cornwallis, has given Sunday afternoon service in the parish church at Wolfville, in addition to his own parochial duties. In most generous recognition of such services the Anglicans of the village surprised Mr. Shreve after Evensong on Sunday last with a purse of \$30, accompanying their gift with kindly words, to which Mr. S. gratefully replied.

HALIFAX.—The Rev. G. B. Dodwell gave an interesting lecture on "*Turkey, its Rise and Progress*," in the Cogswell School House N. W. Arm Halifax, on Friday Jan. 7th, 1878.

TRURO.—At a Conversazione lately held here \$1100 are said to have been realized towards the completion of the new stone church for the parish of St. John. The Vicar Rev. J. A. Kaulbach and Parishioners deserve the greatest credit for their indomitable perseverance in the face of apparently insurmountable difficulties.

BATFIELD.—The parishioners recently presented the Rector (Rev. A. C. McDonald) with a handsome and valuable sleigh-robe.

HALIFAX CATHEDRAL.—On Sunday last the preacher at the 4 p. m. church service was the former curate (Rev. J. Bell) now Rector of Dartmore.

DIGBY.—The branch of the Church of England Temperance Society here, it is announced has resolved to affiliate with the general society in Hali-

fax, over which the Lord Bishop of Nova Scotia presides.

### QUEBEC.

QUEBEC.—The annual meeting of the Church Missionary Union was held in the Board Room of the National School, in the afternoon, January 7th, at half past two—the Lord Bishop of the Diocese in the chair. After the opening office of prayer, the Secretary read his report, which was adopted and will be found below.

The Treasurer also presented a report showing a balance on hand of \$70.31. Of this, the meeting proceeded to appropriate the sum of \$30 to missionary work in the Diocese of Algoma, and a similar sum to work in the Diocese of Saskatchewan. The meeting then proceeded to the election of officers, the following were re-elected:—

Patron—the Lord Bishop.

President—Rev. G. V. Housman.

Vice-Presidents—Messrs. Robt. Hamilton, H. S. Scott, R. H. Smith, Hon. Geo. Irvine, E. H. Taylor, J. B. Forsyth, Dr. Marsden and B. R. Dobell.

Treasurer and Librarian—Mr. J. H. Richardson.

Secretary—Rev. Geo. Hamilton.

Standing Committee—The Patron, the President and Messrs. Geo. Hall, W. C. Scott, C. Judge, Revs. M. M. Fothergill, Chas. Hamilton, Mr. Jas. Hamilton, Mr. H. S. Scott, Dr. Marsden, the Treasurer and the Secretary.

The following is the report of the Secretary:—

The Church Missionary Union can record, with satisfaction, that her efforts to unite her members and churchmen generally in intercessory prayer on behalf of missions, and to interest them in the study of the Church's efforts in various portions of the world, have been attended by an encouraging measure of success.

The monthly meetings have been held regularly during the year and have been well attended. Additional interest has given on no less than four occasions, by the fact that the members of the Union have had among them men who are, themselves, personally engaged in missionary work; and who could therefore tell the story of things which they themselves have seen and heard.

The account which the Bishop of the Diocese gave of his missionary tour, during the past summer, among the poor and scattered members of our Church along the coast of Labrador, was listened to with the keenest interest.

The Missionary Diocese of Algoma has been brought before the Union in a thoroughly practical and encouraging way by its own missionary Bishop: by his chaplain, the Rev. T. H. Appleby, and by the Rev. E. F. Wilson, the founder and manager of the two admirable Homes for Indian boys and girls at Sault Ste. Marie. Mr. Wilson was accompanied by two of the Indian boys, who are being educated and trained to the arts and ways of civilized life; while at the same time they are, from day to day, being moulded and formed by the Christian Church after the pattern and standard of the Gospel. Mr. Wilson's admirable plan of taking the children of the Indians and training them in a Christian Home, where some may be qualified to act as missionaries amongst their own tribes, is also being actively and vigorously pursued by the Anglican Church amongst the natives of the islands of the Pacific.

The progress which may be made in this way, towards raising up a native ministry in two opposite quarters of the world, will, no doubt, be watched with great interest by all Christians.

In addition to those already mentioned, the Union is also indebted to Dr. Montizambert, Mr. Heber Budden, and the Revd. Messrs A. J. Woolryche, C. W. Rawson, and T. Chambers for valuable and instructive papers.

During the year something has been done towards realizing the hope expressed in the last annual report. A beginning has at length been made in the direction of affording some tangible assistance from the Union to the work of extending the Church of Christ and all its blessings amongst the Heathen Indians of our land. A sum of \$50 has been sent to Mr. Wilson in aid of the Indian homes under his charge, while a further sum of \$40 was forwarded to Mr. Good for the furtherance of his work among the Heathen In-