

reflection of himself, how can he afterwards pick up a small fragment of it, and behold his natural face in *that* glass with perfect success and satisfaction?

But I fear this Preface has outgrown its due limits, and fell that we must hurry on to our brief notice of Eusebius. The following remarks are not put together in any order, either logical or chronological, and only represent a sort of hop, skip, and jump through the history. The volume now under consideration is that which covers the period from the birth of our Lord to the year 324. Eusebius claims in his Preface to be "the first of those who have entered on the subject," and as consequently "attempting a trackless and unbeaten path. Looking up (he says) with prayer to God as our guide, we trust, indeed, that we shall have the power of Christ as our aid, though we are totally unable to find even the bare vestiges of those who may have travelled the way before us." Elsewhere he lays down a beautiful principle for the writing of his history. Thus:—

"Others, indeed, who compose historical narrative would record nothing but victories in battle, the trophies of enemies, the warlike achievements of generals, the bravery of soldiers sullied with blood for the sake of children, country, and property. But our narrative embraces that conversation and conduct which are acceptable to God; wars and conflicts of a most pacific character, whose ultimate tendency it is to establish the peace of the soul—wars waged for truth rather than country, for religion rather than relatives—such as these our narrative would engrave on imperishable monuments."

There are several things which give this history great importance and interest—*e. g.*, the position of Eusebius as a Bishop of the Church; his personal intercourse with the Emperor Constantine; his intimate personal knowledge of much of what he described. And there is more. Do we not all feel and knew that, as a rule, later histories of the early, or indeed of any epoch of the Church, are very partisan and one-sided? that, in consequence of our unhappy divisions, each writer tries to find his own case in the period which he describes. One writer—*e. g.*, will find the Bishop of Rome then already paramount; another will find him nowhere; we must therefore read opposite histories to find some approximation to the truth. Well, there is nothing of this in Eusebius; he had no case or controversies of this kind to argue for or against; he had the Arian question arising, no doubt, but taken as a whole his history is quite uncontroversial; and it is like breathing fine fresh mountain air to read it. It is all natural and easy; there are no artificially-heated chapters or chambers in which the controversial hot water pipes are visibly laid down, and sensibly felt as well as seen. He deals with heretics, no doubt, and with the sufferings of martyrs, with the evil deeds of professing Christians and crimes of emperors; but there is a calm and candour about his writings which are, as I take it, largely the fruit of a united Christendom; a calm and a candour which, owing no doubt to a large extent to our unhappy divisions, we now generally seek in vain, and which are scarcely possible to us, notwithstanding all our increased enlightenment, as they were to him.

He mentions in the Preface that he took care to record those who succeeded the most notable of the Apostles in those Churches which are accounted the most eminent, which task he says he deems highly necessary. In consequence, he furnishes lists of the Bishops of Jerusalem, Rome, Alexandria, Antioch, from the Apostolic age down to his own time. Now, although he does not refer to, much less discuss, the *Presbyterian* theory of Church government, is not such silence concerning it a proof of its *non-existence* as a fact, especially when taken in connection with these lists of Bishops of the Apostolic sees, which he is so careful to collect and preserve?

(To be Continued..)

## News from the Home-Field.

### Diocese of Fredericton.

ST. JOHN, N. B.—The anniversary services of the Church of England Institute were held on the 28th. Oct., in the Trinity Church. There was a celebration of holy communion in the morning, and in the evening, evening prayer with sermon by Rev. J. Parkinson.

The attendance at the evening service was very large, the church being filled to the very doors. The singing was a special feature, and in this the united choirs of Trinity, St. Paul's and St. John the Baptist churches took part. The following clergymen were present: Revs. Canon Brigstocke, Canon DeVeber, J. deSoyres, L. G. Stevens, W. Geare, C. Cooley, W. O. Raymond, R. Mathers, R. W. Hudgell, W. Eatough and Rev. Geo. Walker. The evening prayer was led by Rev. W. O. Raymond, and Rev. Canon DeVeber read the first lesson. The sermon of Rev. Mr. Parkinson was an eloquent and impressive one with special reference to the occasion. He took for his text the 13th verse of the 4th chapter of St. Paul's epistle to the Ephesians: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

### Diocese of Quebec.

#### Windsor Mills.

MR. EDITOR.—I desire to correct an error inadvertently made by the writer of an article that appeared in a recent issue of your valuable paper in reference to the Parsonage in this Mission. The article referred to stated that the Parsonage recently erected there was "free from debt." I only wish that such were indeed the case; but there still remains a debt of about \$300. It is true that for this debt the Building Committee hold themselves in a manner responsible; yet it has to be made up all the same.

When we take into consideration that the house thus far has cost about \$1,400, I think we may congratulate ourselves that the debt on it is no larger. The amount raised in money and material in the Mission has not been less than \$450, while the balance, over \$650, has been obtained in Quebec, Sherbrooke, Montreal and Ottawa. And the thanks of our people in this mission are due those friends who have so generously contributed to this good object; and the Incumbent hopes before many months to succeed in raising the balance still to be paid.

November 2nd, 1891.

### Diocese of Montreal.

#### Montreal.

ST. GEORGE'S.—The Young Men's Christian Association of St. George's Church held its annual business meeting last Thursday evening, the Dean occupying the chair. The election of officers resulted as follows:—President, Rev. L. N. Tucker; first vice-president, Very Rev. Dean Carmichael; second vice-president, Mr. A. B. Haycock; secretary, Mr. W. Walkeley; treasurer, Mr. F. M. Racey. The committees for the hospital, library and visitation, and for the Iberville and St. Henri missions were also

appointed. The society is in a very flourishing condition and has undertaken the erection of a church in St. Henri, on land obtained from the Drummond syndicate. For this the Dean and several members are now soliciting subscriptions. This will make the second church erected by this society. The annual meeting will be held on the 23rd instant. The Bishop is expected to preside, and addresses will be delivered by several clergymen.

#### Warden.

The laying of the corner stone of the new church took place on the afternoon of the 24th of October, and will be long remembered by the people of this village. The new church is to be known as St. John the Divine. It has a well built foundation and the sight is good. Service was held in the school house at 11 o'clock a. m. The clergy taking part in it, were Ven. Archdeacon Lindsay, Rev. J. W. Garland, Rev. C. P. Abbott, and the Incumbent Rev. R. F. Taylor. After dinner all repaired to the school house again, and thence proceeded to the foundation of the new church, when the ceremony of laying the stone was performed by Archdeacon Lindsay, assisted by the Clergy named before. This done all went back to the school house where Archdeacon Lindsay gave a short history of the mission from its beginning. A copy of this history had been placed in the corner stone. Addresses followed from Rev. C. P. Abbott and Rev. J. W. Garland. The people of Warden did admirably, the ladies providing an excellent dinner.

### Diocese of Ontario.

Archdeacon Lauder left Ottawa on SS. Simon's and Jude's day to attend convocation at Trinity College University, Toronto.

Rev. J. S. Anderson, late curate of Maitland, was inducted as Incumbent of Morrisburg on All Saints' day by Ven. Archdeacon Lauder.

ORDINATION.—The Lord Bishop of Niagara has very kindly consented to hold an ordination on behalf of the Bishop of the Diocese, and has fixed the date for Sunday January 24th. It will take place at St. Peter's Church, Brockville, and to save candidates the expense of a double journey, the examination will be held during the previous week, beginning Tuesday January 19th, at 3 p. m., when all are required to be present. For any further information application may be made to the Ven. Archdeacon of Kingston, Examining Chaplain, the Rectory, Brockville. The Theses and Sermons of candidates with the usual papers should be sent to the Archdeacon before December 31st.

### Diocese of Toronto.

#### Bowmanville.

ST. JOHN'S, PARISH OF DARLINGTON CHURCH.—Harvest Festival Services were held on Tuesday, 4th ult., in St. John's Church at which large and devout congregations were present. The Rector, Rev. Canon Macnab, D. D., preached interesting sermons appropriate to an occasion of Thanksgiving and Praise from the texts, Psalm xxxv. 18 and St. Matthew xiii, 30. The large choir acquitted themselves most creditably in the opening and other hymns, which