

community in Gaul. Nor is that fact difficult of explanation. Greeks had for centuries been at home in that corner of Gaul, as the venerable Greek colony of Marseilles had proved. An illustrious member of that Christian community, was the Greek father, Irenæus, Presbyter, and afterwards Bishop of Lyons. In his well-known treatise, *Against Heresies*, which Messrs. Haddan and Stubbs consider to have been written in or about A. D. 176, he takes occasion to notice various countries where the Christian faith was received, among them being Spain and two districts of Gaul.

"In the year A. D. 177, immediately after the estimated date of Irenæus' words a terrible persecution befell the Christians of the Rhone cities, by which their Church was all but exterminated. Of that occurrence there survives an authentic account in the *Ecclesiastical History* of Eusebius. Now, here a conjecture arises. Might the fugitives of this persecution have been missionaries who planted the Christian Church in Britain? The conjecture, as we examine it, seems to gather plausibility."

"1. Such a sequel to their sufferings would closely harmonize with a memorable injunction, and follow a distinguished precedent, viz: 'When they persecute you in this city, flee ye into another,' Matt. 10:23; "and they that were scattered abroad went everywhere preaching the word." Acts 8:4.

"2. Lyons and Vienne were in the direct route to Britain." * * * * *

"The British Church was found observing customs differing from some prevailing in the West, and which their traditions affirmed had been handed down to them from St. John's teaching. Such a tradition is exactly accounted for if their origin were from the Churches of the Rhone, since that origin implied a derivation from the Asiatic Greeks, among whom St. John's concluding ministry was spent." * * *

"4. But what more than anything else adds plausibility to our conjecture is the following: The African father Tertullian, writing about A. D. 208, makes express mention of Christianity in Britain. His words are, *Et Britannorum, inaccessa Romanis, loca Christo vero subdita sunt*. Now words like these indicate a mission of some standing, the fame of which had reached Africa," they show that Christianity in Britain was aggressive and successful.

"5. Nor must we omit to note that we are now divining not the beginning of Christian knowledge in Britain, but the incoming of a Church. Churches spring by distinct mission from parent Churches, and their infancy must be sustained by a regular stream of communication."

"6. Finally, we have to remark that if the British Church was not a propagation from the Rhone Churches, there is no other source we can point to with anything like reasonable reach of the country." *Early Missions*, pages 7-13.

In A. D., 239, Origen, in his fourth homily, speaks of "Britain as having one religion, and that one the religion of Christ." Sozomen, a Greek writer of Church history, says, "Constantius, the father of Constantine, favored the Christian religion in Britain." Constantius was born A. D., 250, and must have favored Christianity in Britain in the latter part of the third century. Eusebius, the father of ecclesiastical history, born A. D., 265, in more than one passage uses language which implies the existence of the British Church.

The Church, which, as we have seen, had a place in Britain, was not acceptable to the power controlling Britain's destiny; it was therefore opposed and persecuted, as in other parts of the Roman empire. In the year A. D., 303, the ten years' persecution under Diocletian broke out, and the British Church was called to contribute to the roll of the martyrs. The proto-martyr of Britain was St. Alban. Bede in telling the story of Alban's martyrdom, says that while yet a Pagan he sheltered a Christian priest flying from his enemies. Observing the priest's devout manner of life, he was won to Christianity, became a

confessor, and, when the time of trial came, sealed his testimony with his life. Bede asserts the conversion of the man first appointed to execute St. Alban, that he, after Alban, was also beheaded, and says, "At the same time suffered Aaron and Julius, citizens of Chester, and many more of both sexes, in several places, who, when they had endured sundry torments, yielded their souls up to enjoy in the heavenly city a reward for the sufferings they had passed through." Book I, chap. 7. He further says, "When the storm of persecution ceased, the faithful Christians who, during the time of danger, had hidden themselves in woods, deserts and secret caves, appearing in public rebuilt the Churches which had been levelled with the ground, founded and finished the temples of the holy martyrs, and, as it were, displayed their conquering ensigns in all places." Book I, chap. 8.

The persecution of a church by a Pagan power, and the martyrdom of her people, are convincing proofs of her existence and influence.

In the year A. D., 314, the British Church was represented by three of her Bishops at a council held in Arles, France. Arles was in the department of the Rhone, 54 miles from Marseilles. According to Bright's *History of the English Church*, the council met August 1st. The Bishop of Rome was not present, but was represented by four of his clergy. Marinus, Bishop of Arles, presided. The British Bishops were Eborus, of York, Restitutus, of London, and Adelphius, of Lincoln. They took part in the deliberations, and signed the decrees of the council. At the council of Nicaea, held June 19, A. D., 325, Sylvester, Bishop of Rome, was not present, but sent two of his priests. British Bishops were invited, and probably attended, for St. Athanasius declared "The British Church had accepted and assented to the faith defined at Nicaea," which in all probability, was done through her Bishops present on that occasion. British Bishops were certainly at the council of Rimini, A. D., 359, for Sulpicius Severus, a Gallic writer, in his *Chronica*, refers to "the British and Gaulish Bishops, as deeming it unbecoming, that they should lie under pecuniary obligation to the emperor," in the matter of their attendance upon the council. Towards the end of the fourth century Pelagius, a native of Britain, and Celestius, a monk of the Scotch or Irish race, brought the British Church into notoriety by their heretical teaching. Two Gallic Bishops, Germanus and Lupus, were sent to Britain to counteract their errors. (See Perry's *History*.)

(TO BE CONTINUED.)

BROTHERHOOD OF ST. ANDREW.

The council report every encouragement in preparing for the coming convention, the programme for which is now in a pretty-well completed state, and will be as follows:—

FRIDAY, February 12th:—10.30 a.m. Holy Communion at St. James' Cathedral, with charge to the Brotherhood by Rev Canon Du Moulin.

12 m. Organization meeting in St. James' Cathedral school-house, Report of Council, and general business.

1 p.m. Lunch.

2.15 p.m. "The Brotherhood Bible-class," led by Mr. James L. Houghteling, President B. St. A. in U.S.A., with general discussion by S. Woodroose, first Vice-President B. St. A. in Canada, and others.

3.30 p.m. General business.

4.15 p.m. Conference. Chairman, the Bishop of Niagara. Subject, "Christian Manhood in" (a) "the Home," William Aikman, Jr. of Detroit, (b) "the State," Rev. Professor Clarke of Trinity University (c) "the Church," Mr. Charles Jenkins, Petrolia.

8 p.m. Public service in St. James' Cathedral, preacher Bishop Leonard of Ohio. *

SATURDAY, February 13th:—7 a.m. Holy Communion in St. George's, St. Luke's, and St. Stephen's churches.

9.15 a.m. Business.

10.30 a.m. Chapter-meeting, by Chapter No. 6, St. John's, Peterboro, and general discussion on Chapter meetings.

11.45 a.m. Question-box opened. Chairman, Frank Du Moulin, Secretary B. St. A. in Canada.

1 p.m. Lunch.

2.15 p.m. Conference. Chairman, Rev. J. C. Davidson, M.A., Peterboro, subject, "What practical work the Brotherhood can accomplish in" (a) "City," N. Ferrar Davidson, President B. St. A. in Canada, (b) "Town," Mr. T. W. Saunders of Guelph, (c) "Country," followed by general discussion in three-minute speeches.

4.15 p.m. Final business.

8 p.m. Mass meeting in Association Hall, Chairman the Bishop of Algoma. Speakers, the Rev. Canon Du Menlin, Mr. James L. Houghteling, and Mr. G. Harry Davis, Attorney-at-Law, of Philadelphia. Subject, "The everlasting Fatherhood of God—the Universal Brotherhood of Man."

SUNDAY, February 14th:—8 a.m. Holy Communion in St. George's, St. Luke's, St. Stephen's, and St. Mark's.

11 a.m. Special service at the Church of the Redeemer, and anniversary sermon by the Bishop of Algoma.

3.30 p.m. Special services in St. Luke's, St. Margaret's, St. Matthew's, and St. Mark's churches, with addresses by leading clerical and lay visitors.

7 p.m. Special service in St. James' Cathedral, sermon by Rev. G. Osborne Troop, M.A., rector of St. Martin's Church, Montreal.

8.45 p.m. Farewell meeting of Brotherhood men in St. James' school-house, with a few short addresses.

The perusal of the above programme will shew of what general interest the meetings and discussions will be, and church people generally are asked to take a special personal interest in the whole Convention. It is but too seldom that churchmen are able to meet in anything like conferences for discussion upon aggressive church-work, and it is hoped that this Convention will prove of use in this direction.

The Hospitality Committee report a very considerable interest shown in affording hospitality for delegates, but some more volunteers are still required, and they would greatly oblige by immediately sending in their names to the Chairman of that Committee, Mr. L. H. Baldwin, Manning Arcade.

Attention is specially directed to the Saturday night meeting in Association Hall, which should be made one of the largest and best meetings of the kind ever held in Toronto. At this meeting the gallery will be specially reserved for members of the Woman's Auxiliary, and other ladies and their escorts.

The annual reports already received from a very large majority of the fifty-four Chapters now in existence testify to the good and steady work being accomplished by the order throughout the Dominion.

"We thank Thee Lord Thy Church unsleeping,
While earth rolls onward into light,
Through all the world her watch is keeping,
And rests not now by day or night.
As o'er each Continent and Island,
The dawn leads on this Festal day,
The voice of joy is never silent,
Nor dies the angels' strain away.
The sun that bids us rest is waking,
Our brethren north the western sky,
Each have new voices still declaring
The glorious message from on high."