

IRISH CHURCH HISTORY.

BY THE REV. CHAS. SCOTT, M.A., Rector of
ST. PAUL'S, BELFAST.

Irish Church history might be defined to be the history of the origin, growth, and vicissitudes of the religious societies called churches. Now, there are different kinds of societies—religious, political, and social—and as associations of human beings these can be studied, and come within the same laws. Of religious societies, some are called Churches. We have the Methodist, Presbyterian, and Congregationalist Churches, and we have our own Church—the old Church of this land. We can trace the history of these societies. For instance, the Methodist Church began when Matthew Lanktree gave the Sacrament of the Lord's Supper at Ballylough, near Coleraine, on August 8, 1815, and in Belfast, in Cotton Court Chapel, at the foot of Waring street, on June 2, 1816. The Methodist Conference first reprimanded him, and then permitted the ordinances to their people. Thus the Methodist Society of lay preachers undertook the functions of a Church. So we can trace the history of the Presbyterian Church to June 10, 1642, when the chaplains of the Scottish Army, under Major-General Munro, formed a Presbytery, and planted themselves and their friends in the parishes of Antrim and Down.

Now, what date can we fix for the Church of Ireland? We can find no date for a beginning until we go back to the year 432, when Patrick, a missionary Bishop from Gaul, began to preach the Gospel and found a society here. Therefore, we call this society the Church of Ireland, as being the original Christian society of the land. This society, thus formed, was part of the great society called the *Church Catholic* throughout the world, which had its origin on the day of Pentecost, at the date that we call Whit Sunday in the year 33. This year the Jewish Pentecost was on May 29. Since that date there has been no organic change in this branch of the old Christian society in orders, discipline, worship, or faith. There have been many changes and vicissitudes good and bad, many improvements and many revisions, but no organic change. In other words, our Church is not a Church of the Reformation, or a Church formed in modern times as the outcome of some great religious movement, but is the Reformed Church itself.

From Jerusalem the Society spread to Asia Minor, and there we find the Apostle John at Ephesus; from Asia Minor it spread to the Greek colony in the south of Gaul, and there we find Irenæus, Bishop of Lyons, a disciple of a disciple, John. So a Greek Christianity spread over Gaul, and from the Church of Gaul, in 432, came St. Patrick as a Missionary Bishop to Ireland. Some writers would persuade us that St. Patrick came over here as a Presbyterian pastor or a Methodist preacher; but they forget Patrick's place in ecclesiastical history. Cyprian, Bishop of Carthage, was 130 years dead before he came. St. Augustine, Bishop of Hippo, was about four years dead, so that whatever kind of Bishops those were Patrick was the same. Besides, in Gaul there was a regular, settled hierarchy at this time. There were three Metropolitan Bishops, and another claiming to be a Metropolitan, under the patronage and by the help of the Bishop of Rome. So the writer that claims St. Patrick, a Missionary Bishop of the fifth century, as a simple Presbyterian pastor, is *simple indeed* and writing for very *simple people*. Patrick's mission was entirely successful. He established the Christian Society in Ireland, with an Eastern tradition and custom derived from St. John. Patrick sent disciples, who founded the Church in the Isle of Man. So the Church was planted in Ireland. Now we come to its extension. After a century's growth it

burst its boundaries, and in 565, St. Columba founded a great missionary station at Iona, and spread the Gospel through Caledonia. From Iona proceeded a missionary, Bishop Aidan, to Northumeria, who, with his disciples, preached the Gospel over the length and breadth of the north and middle of England, turning the heathen Angles and the Saxons to the knowledge of the truth. From Bangor Comgall sent out Columbanus and Gallus to the Continent, and in every part of Europe the Irish missionaries were known for their burning zeal and saintliness of their lives. The Irish Church differed from the Churches of the Continent in its tradition, its episcopacy, its order of service, its tonsure, and its time of celebration of Easter. Rome, the metropolis of the West, set the fashion and prescribed the rule in these matters, and the Bishop of the great town asserted some sort of authority over mere country Bishops. The missionary from Rome and the missionaries from the Irish Church came into collision at the Synod of Whitby in the year 664.

(To be Continued.)

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

KING'S COLLEGE—The Rev. Dr. Brock arrived home on Saturday last, after an absence of about five weeks, during which period he visited Boston, New York and Brooklyn, in the interests of King's College University. In an interview had with the Rev. gentleman on Monday he said that while he was aware of the difficulties to be encountered in his endeavors to secure additional financial aid for the College, these were found to be even greater than anticipated. In the first place it must be remembered that the appeal was an entirely new one, the people visited having a very slight acquaintance indeed with the College. It was also a *foreign* appeal, and in many cases it was not surprising to find a reluctance on the part of some of the wealthy citizens to aid such an enterprise, when they were already doing so much to aid their own growing West and their own dependent South, whose educational claims call so loudly for aid. Was it not therefore quite reasonable to hear the response at times—"Let Nova Scotia look after her own educational interests." It was also found that not a few of the philanthropic gentlemen (and ladies too) were largely pledged to charitable schemes of their own, which in many instances render them unwilling or unable to engage in aiding outside enterprises. Then too, the millionaires of these large cities are unapproachable, their immense wealth compelling them to place safeguards around them to repel the flood of applications for aid which would otherwise continually pour in upon them. The time to which Canon Brock was obliged to select for his visit to the States was not by any means a favorable one. Christmas and New Year bring everywhere their own special claims and calls which must be attended to.

It is well to state, however, that the Rev. gentleman was everywhere received with the greatest courtesy by the Bishops and Clergy and prominent laymen in the cities above named. The only exceptional case of discourtesy met with throughout the entire canvass was that of a wealthy Nova Scotian layman residing at New York, from whom better things might have been expected. Dr. Brock owes a great deal to the kind aid and counsel of the Rev. Dr. Winslow, of Boston, who is a warm friend of the Institution, and upon whom was conferred at the Encœnia in June last, the honorary degree of D.C.L. We are glad to know that in spite, however, of the many difficulties above referred to, the Rev. the President has been fairly successful, having succeeded in securing substantial aid, in cash and amounts promised by the close of the present year, to the extent of about \$5,000. But the good results of such a visit cannot pos-

sibly end with what has now been accomplished. It cannot be for a moment doubted, now that this ancient Institution has been brought so prominently to the notice of the leading friends of education in the cities visited by the President, that from among them King's College will be able to number many warm friends in the future. During his absence Dr. Brock preached in St. Paul's and the Church of the Advent, Boston; and in St. Thomas' Church, Fifth Avenue, and the Church of the Heavenly Rest, 5th Ave., New York, and also took part in the services in Old Trinity, New York, the Rector of which, the Rev. Dr. Dix, gave the President a cordial letter, commending his work to the people of that parish.

ANTIGONISH.—*Holy Trinity.*—Two thousand four hundred and eighty services were held; 490 celebrations of the Holy Eucharist; over 4,500 pastoral visits, and more than 12,000 miles travelled in ministering in a parish contorminus with a whole county, of a pastorate extending over twelve years, is the record of Church work that must be credited to the Rev. A. C. Macdonald, who resigns this parish at Easter to take duty under the Bishop of Rupert's Land. The above figures and facts, although representing much undertaken and accomplished, do but inadequately take into account the many toils, difficulties and drawbacks, (incidents, we know, common to every clergyman's work) but in a peculiar sense holding good in this case.

In the erection of St. Mary's Church, Bayfield, furnishing for the purpose large contributions from his not too liberal stipend; making concessions and composing differences for the uninterrupted services in the town of Antigonish by an assistant clergyman; and in bringing up to a high standard, comparatively speaking, of Church knowledge the united congregation of Christ Church, Linwood, with accompanying and resultant effects; these labors of the reverend gentlemen are stamped with God's choicest blessing.

But, as well in temporal as in spiritual matters, the record before us challenges highest admiration. No opportunity lost, a day never passing without some effort being put forth for the improvement of the financial or the advancement of the social condition of the parishioners. Mention only may be made of faithful and practical teaching and the inculcation of sound doctrine because they are exemplified by the fruits already alluded to, but the review of work under consideration would be incomplete without particular reference to the charity of Mr. Macdonald, who welcomed to his house, as well the dusky Indian as the accomplished personage, each receiving friendship, hospitality, and genial companionship. We but voice a universal sentiment in saying that the poverty-stricken and distressed will sadly miss his large-hearted sympathy, not less than his generous gifts.

One word must be added as to the sterling character and genuine amiableness of Mrs. Macdonald. Clergyman's wives sometimes employ dictation towards their husbands, and when mixing themselves in parochial concerns it is generally to the disadvantage of God's work. Her course of action was far otherwise, for although it was in the home she shone most brilliantly, yet her strong attachment to the Church which from conviction she loved so well, enabled her to put forth unobtrusive yet potential efforts, which may well be regarded as real sacrifices. One of the beatitudes of our Lord, "Blessed are the peacemakers," has been the exemplification of her life spent here.

In short, memories of the sayings and doings, of the Rector and his wife, will be long cherished and treasured in Holy Trinity Parish.

The writer is indebted to the rector of the parish named, for the facts and figures herein noted; adding incidents well known here, be-