

40 leading Conservative members met in one of the committee rooms under the chairmanship of the Right Hon. E. Stanhope. The chairman and subsequent speakers expressed serious apprehension concerning what they regard as the encroachments of the present Ministry upon Church rights and interests in connection with voluntary schools and other matters. Allusion was also made in adverse terms to the policy of the Local Government Bill, with regard more particularly to parochial charities. After some discussion, a representative and influential committee was formed.

WITHIN the last few days we have heard of three Roman Catholic priests, in three different countries, who have given up their position in the Roman Catholic Church and have offered themselves to the Old Catholics. They are all men who are "of good repute with those without," and in two of the three cases are men of good general attainments.

The first, M. Daunais, was ordained in 1889, in the Church of the Seminary for Foreign Missions at Paris. He was placed in charge of the parish of Tracy-le-Val, which he has lately resigned. He has entered the University of Berne, and will study theology under the Old Catholic professors.

The second, Herr Julius Wolf, was until lately a member of the Franciscan Order; but he became dissatisfied with his position in 1891, and left the Order. He has now been accepted by Pfarrer Cech, of Vienna, as assistant priest at the Old Catholic Church there.

The name of the third has not reached us; but he is an Italian priest who has a high reputation as a student of philosophy, and has offered his services to Count Campello.—*Church Bells.*

THE FIRST CHRISTMAS IN MAINE, 1607.

Sailing from Plymouth, England, on Trinity Sunday, May 31, 1607, the "Gift of God," under Captain Popham, and the "Mary and John" under Captain Raleigh Gilbert, met, after the Atlantic had been crossed, off the Island of Monhogan, on the coast of Maine, on Aug. 7. Two days later, on the Tenth Sunday after Trinity, "the chief of both the ships" and the greatest part of all the company landed on what they called St. George's Island, and here united, under the cross earlier erected by Weymouth's company of explorers in 1605, or else by Martin Pring in 1603, in a solemn service of thanksgiving in the Church's forms of prayer. A few days later choice was made of a site for a settlement and the new "plantation" was begun with prayers, sermon and the formal promulgation of the laws which provided specially "that the true Word and service of God and Christian faith be preached, planted and used," both among the colonists and savages, "according to the doctrine, rites and religion now professed and established," in England. Thus, in the fear of God and in the faith of holy Church, was the settlement at the mouth of the Sagadahoc begun. The day after this solemn inauguration, the work of entrenching the site and building the fort and storehouse was begun. A few weeks later the annualist of this little colony notes that Indians visiting the fort, now complete, were taken by the president, "George Popham, gent," to "the place of public prayers," which they were at both morning and evening, attending it with great reverence and silence. Mention is here made of a "place of public prayers" as already provided in the infant settlement, and the reverent attendance on matins and evensong by the settlers and their savage visitors is alluded to as if this were a matter of course.

The records of the colony, still extant, tell of the building of the fortification by the united labor of the colonists following the president's lead, and allude to its being "trenched and fortified, with twelve pieces of ordnance, and fifty" (probably a clerical error for fifteen) "houses built therein, beside a church and storehouse." The narrative proceeds to state that after the fort was finished "the carpenters framed a pretty pinnacle of about thirty ton, which they called the 'Virginia,' the chief shipwright being one Digby, of London." We hear again of this first American-built vessel. It accompanied the fleet bound to the Southern colony in 1609 on the voyage in which Gates and Somers were wrecked on Bermuda shores.—*Antiquarian in the Churchman.*

THE MESSAGE OF THE APOSTOLIC FATHERS TO OUR OWN AGE.—II.

(From the Irish Ecclesiastical Gazette.)

[CONTINUED.]

The witness of the Apostolic Fathers may be conveniently arranged under the following sections:

1. *The Evidence of Christianity.*—Whilst the Apostolic Fathers mention only once the miracle of our Blessed Lord (Barnabas 5), they refer very frequently to His resurrection; and they testify to the great sufferings voluntarily endured by the Apostles as eye witnesses of that event. St. Clement says: "The Apostles . . .

having received a charge, and having been fully assured through the resurrection of our Lord Jesus Christ and confirmed in the word of God with full assurance of the Holy Ghost, went forth with the glad tidings that the kingdom of God should come" (42). He tells us also what treatment they received. Let us set before our eyes the good Apostles. There was Peter who by reason of unrighteous jealousy endured not one nor two but many labors, and thus having borne his testimony, went to his appointed place of glory. By reason of jealousy and strife, Paul by his example pointed out the prize of his patient endurance. After that he had been seven times in bonds, had been driven into exile, had been stoned, had preached in the East and the West, he won the noble renown which was the reward of his faith, having taught righteousness unto the whole world and having reached the farthest bounds of the West; and when he had borne his testimony before the rulers, so he departed from the world and went unto the holy place, having been found a notable pattern of patient endurance. Unto these men of holy lives was gathered a vast multitude of the elect, who through many indignities and tortures, being the victims of jealousy, set a brave example among ourselves" (5, 6.)

St. Ignatius said, with reference to our Blessed Lord's humanity, "I know and believe that He was in the flesh even after the resurrection; and when He came to Peter and his company, He said to them, Lay hold and handle Me, and see that I am not a demon without body. And straightway they touched Him, and they believed, being joined unto His flesh and His blood. Wherefore also they despised death, nay, they were found superior to death. And after His resurrection, He both ate with them and drank with them as one in the flesh, though spiritually He was united with the Father" (Smyr. 3.)

St. Polycarp, also, wrote to the Philippians in these words; "I exhort you all therefore to be obedient unto the word of righteousness and to practice all endurance, which also ye saw with your own eyes in the blessed Ignatius and Zosimus and Rufus, yea, and in others also which came from amongst ourselves, as well as in Paul himself and the rest of the Apostles;

being persuaded that all these ran not in vain but in faith and righteousness, and that they are in their due place in the presence of the Lord with whom also they suffered. For they loved not the present world, but Him that died for our sakes and was raised by God for us" (9).

What more satisfactory testimony than this could we reasonably desire to the central fact of Christianity? It shows that the Apostles voluntarily labored, suffered, and died, as eye-witnesses of His resurrection. To them His resurrection was a fact. For their testimony to it as a fact they suffered; and it was their consciousness of it as a fact that enabled them to endure all suffering.

Nor is this all. The sinful men to whom they testified had every opportunity to detect a fraud, and every motive to expose one. But the fact that multitudes believed their testimony, and on the strength of it turned from darkness to light, proves that they were fully assured that the Apostles were neither deceivers nor self-deceived. Men do not give up their sins at the hearing of an idle tale. It must have been the conviction of a reality that produced this change pictured by the unknown Homilist: "What praise shall we give to Him? Or what payment of recompense for those things which we received? We who were maimed in our understanding, and worshipped stocks and stones and gold and silver and bronze, the works of men; and our whole life was nothing else but death. While then we were thus wrapped in darkness and oppressed with this thick mist in our vision, we recovered our sight, putting off by His will the cloud wherein we were wrapped. For He had mercy on us, and in His compassion saved us, having beheld in us much error and perdition, even when we had no hope of salvation, save that which came from Him" (1).

2. *The Divinity of our Blessed Lord.*—This is stated or implied as fully as in a modern sermon. Barnabas says: "The Lord endured to suffer for our souls, though He was Lord of the whole world, unto whom God said from the foundation of the world, Let us make man after our image" (5). And again: "He manifested Himself to be the Son of God. For if He had not come in the flesh neither would men have looked upon Him and been saved, forasmuch as when they look upon the sun that shall cease to be, which is the work of His own hands, they cannot face its rays. Therefore the Son of God came in the flesh" (5.)

St. Clement says: "This is the way, dearly beloved, wherein we found our salvation, even Jesus Christ the High-priest of our offerings, the Guardian and Helper of our weaknesses. Through Him let us look steadfastly unto the heights of the heavens; through Him we behold as in a mirror His faultless and most excellent visage; through Him the eyes of our hearts were opened; through Him our foolish and darkened mind springeth up into the light; through Him the Master willed that we should taste of the immortal knowledge; who, being the brightness of His majesty, is so much better than angels, as He hath inherited a more excellent name. For so it is written; Who maketh His angels spirits and His ministers a flame of fire; but of His Son the Father saith thus; Thou art My Son, I this day have begotten Thee" [36].

St. Ignatius says: "Jesus Christ was with the Father before the worlds and appeared at the end of time" [Mag. 6]. And again: "Our God, Jesus the Christ, was conceived in the womb of Mary according to a dispensation, of the seed of David, but also of the Holy Ghost; and He was born and was baptized that by His passion He might cleanse water. And hidden from the prince of this world were the virginity of Mary and her child bearing, and likewise also the death of the Lord—three mysteries to be