

received a new word of instruction, and has a new duty to perform. Devotion, as well as instruction, is the object of the Bible Class.

In some of the parishes, too, there will be a *Class for Church History*. This is a subject which is not sufficiently taught, for most Church people are strangely ignorant of the history and fortunes of the Church to which they belong. The names of the champions who in past times have lived and fought and died for Christ, are frequently—to our unspeakable loss—nothing but names. The struggles and reverses which have made the Church what she is, are too much buried amidst forgotten things. Thus all that energy and strength which might accrue to us from the consciousness of possessing a banner which has come to us from a glorious past, is wasted. No doubt this is mainly owing to the difficulty that is felt in giving life and interest to names and events that are past and gone. But we do not believe this difficulty to be at all insuperable. That Church history may be made as interesting to the simplest minds as lectures on scientific and literary subjects, we do not hesitate to affirm. In a parish which the writer has in his mind—a parish by no means remarkable for the superior intellectual culture of the people—a Church History Class has been in active operation for several years, and the attendance and interest have constantly increased. And, indeed, it is not hard to see that men will attach a higher value to their Creeds as they learn the circumstances that called them into being, and hear of the lives laid down in their defence. Who does not value the Nicene Creed the more when he can summon at will before his mind's eye the gathering of the grand Council of Nicæa?

Again, few people are able to appreciate the exquisite beauty of the *Prayer Book*, for few people have made it the subject of their careful study. Its great antiquity—its faithful reflection of the teaching of the Bible—the method and order of its construction—the variety of its teaching, and the uses it may be put to—these can only be understood by spending considerable time and patience over them. The Prayer Book Class will both enable us to enter more fully and beneficially into the services of the Church, and teach us to value it for our own private use.

Whether, then, our readers choose this or that subject for their study during the winter months, at least let them join in one. Sermons are not enough—reading is not enough. It is only by a regular continuous course of teaching that we can hope to master, fully and satisfactorily, some branch of the Truth as it is given us by the Church of Christ.

#### Editorial Notes.

In a recent issue, we expressed our unqualified disapproval of many of the methods of the Salvation Army, which seem to us to be sadly inconsistent with the laws of that awful reverence with which all that touches the name and honor of the Infinite and Supreme Being ought surely to be handled. There is one feature of its work, however, which is in principle highly to be commended, and which is probably the secret of whatever success it has had in arousing a sense of religion among classes who are too generally beyond the influence of the Church. The Salvation Army, when it has brought a man to know ever so little of Christ our Lord, enjoins on that man this pre-

cept: Do not be ashamed of Him; do something—say something, which proves that you are not ashamed of Him. Wear a livery, walk about the streets in it, sing hymns as you walk. Be organized into bands and companies, with this one object, to proclaim to the world that you are not ashamed of the Lord who bought you. Disapprove as we may of the methods of the Army, we must acknowledge that this motive is a noble one. No truth is truly held until we exult in owning it, and the poor men and women who compose the rank and file of the Salvation Army endure much for the sake of the truth they thus publicly own. That is the real secret of their strength. According to their light, they are not ashamed, after their own fashion, to confess Christ before men, and herein they may teach a much-needed lesson to many better instructed Christians in this temporizing and weakly compliant age.

The demise of the Right Hon. J. W. Henley, towards the close of the past year, deserves more than the mere intimation which we gave at the time. Mr. Henley, who was the father-in-law of the well-known Archdeacon Denison, was the last survivor of the old school of Tory statesmen. He sat in the House of Commons for Oxfordshire, from 1841 till his retirement at the beginning of 1878. He twice held office as President of the Board of Trade, under Lord Derby, but retired in 1858, owing to the dissatisfaction which he felt at Mr. Disraeli's Reform Bill. It was in one of the debates on that measure that he made use of two expressions that have become proverbial, namely, that if a "hard and fast line" were drawn between the enfranchised and the unenfranchised classes, there would some day be an "ugly rush" at it.

In a recent speech at Brighton, Mr. Trevelyan, who was introduced to the meeting as "the real author of the Franchise Bill," made a speech of exultation and triumph. One of his statements may possibly be true, and if so, it affords a reason for looking with equanimity upon the vast changes that have come and are evidently coming, in the near future, over the political arrangements of Great Britain and her Colonies. He said: "People are afraid of what they call democracy, because this thing happens in France, and that thing happens in Athens, and they are afraid that something else is going to happen in America. But we are not Frenchmen, nor Athenians, nor Americans. We are Englishmen; and the more Englishmen you admit into the pale of our Constitution, the more English it will be. Common sense, veracity, a willingness to put up with the inevitable, contempt for those who promise the impossible, a love for men who have a mind of their own and are not afraid to express it, and a determination that such men, and such men only, shall lead them—these are the qualities which, if you cut a section anywhere out of Scotch or English society, you will find in equal proportions all the way down."

The spirit of party, which is so generally dying out in the Church of England, is still rampant in Church circles at Portsmouth, where the Church Congress of 1885 is to be held. At a meeting recently held in that town, it was actually decided by a small majority not to invite the Congress, because the hated "Ritualists," were admitted to its platform. The invitation was sent, however,

notwithstanding this contemptible opposition, and we are glad to learn that it will be accepted, for certainly no place stands in greater need of the educational influence of such a gathering.

#### Black Letter Holy Days.

JANUARY.

5th.—*Lucian, Pst. and Mar.*:—There are two persons commemorated on this day.

1st.—A priest of Antioch, born in Syria. He revised and corrected the text of the Holy Scripture and thus was of great assistance to St. Jerome in editing the Latin version, known as the Vulgate. His translation of the Septuagint was held in such esteem that, by order of Constantine the Great, it was used in all the churches from Antioch to Constantinople. He was put to death at Nicomedia, in the persecution under Galerius, about A.D. 312.

2nd.—A Roman nobleman, sent by Fabian, Bishop of Rome, as a missionary to Gaul, about A.D. 245. He became Bishop of Beauvais, and suffered martyrdom A.D. 290.

13th.—*Hilary, Bp. and Conf.*:—Born at Poitiers, in Gaul, of heathen parents. When he was converted and ordained is not known, but he became Bishop of his native city about 354. His boldness in defending the Catholic Doctrine of the Trinity against the Arians caused his banishment into Phrygia, by the Emperor Constantius, A.D. 356. At the Council of Seleucia, in A.D. 359, and after his return to Gaul, in A.D. 360, he continued his exertions against the Arian Bishops, which was only terminated by his death, in A.D. 367.

Not to be confounded with Hilary of Arles, the hero of the famous controversy with Pope Leo I., A.D. 401–409.

18th.—*Prisca, V. and M.*:—A Roman lady, beheaded under the Emperor Claudius II., about A.D. 270.—Virgin and Martyr.

20th.—*Fabian, Bp. and M.*, was Bishop of Rome from A.D. 239 to about 250. He succeeded St. Anselm, and is said to have been elected in consequence of a dove having alighted on his head while the clergy and people were holding the election. He was put to death in the Decian persecution.

21st.—*Agnes, V. and M.*:—A young Roman lady, who suffered at the age of thirteen in the Diocletian persecution. Her name in Latin means *a lamb* and in Greek *pure*. The respect paid to her memory is very ancient indeed, and to this day the annual offering of white lambs on January 21st commemorates her devotion and her glory.

22nd.—*Vincent, Sp. D. and M.*:—A deacon of the Church of Saragossa, in Spain, who suffered martyrdom with *invincible* patience, being boiled alive, about A.D. 303. He is still much honored in the Spanish churches.

#### CORRESPONDENCE.

##### THE LATE BISHOP FULLER'S FUNERAL.

To the Editor of THE CHURCH GUARDIAN.

SIR.—Among the clergy reported as attending our late Bishop's funeral, the names of the following were unavoidably omitted from the list on account of the lateness of their arrival by railway, viz.—Revs. A. E. Belt, Thos. Motherwell, R. T. W. Webb, and W. J. Mackenzie. Two or three clergy were hindered from attending by sickness, and others at a distance, would doubtless have been present had it been possible for them to return in time for Sunday duty on the day following. It is pleasing, however, to know that nearly all the clergy of the Diocese who could attend were present to pay their tribute of respect and honor to the memory of their late Bishop, whose example of untiring zeal, self denial, and hard work on behalf of the Church is well worthy of imitation.

Your's truly,  
W. J. M.