

ward move. It has been transferred from the shores of the Mediterranean to the shores of the Atlantic. To-day we see another world's metropolis made also its spiritual metropolis. The paths of truth and civilization now diverge from London as once they did from Rome. St. Paul's voyage left him at Rome, but St. Paul's messengers and the gospel which he brought came further.

St. Paul in Rome lived in his own hired house; with a soldier that kept him, the soldier being changed every day; he received all that came unto him; he speaks of his bonds being known in all the palace or pretorium; which Bishop Lightfoot identifies with the Imperial Guards. Does our interest stop with the fact? Had it no results? Can it be without interest that the Roman army a hundred years later possessed a Thundering legion, in or that two hundred and fifty years later the Imperial Guards raised the standard of the Labarum; or that the wife of Plantius the conqueror of Britain, was already a Christian when St. Paul arrived at Rome, and in all probability was amongst his hearers; or that the year of St. Paul's arrival at Rome was the year of Suetonius' great victory over the Britons; or that there was constant communication between Britain and Rome; or that Llin and Claudia, children of King Caradoc and Bran, a Druid priest were hostages in Caesar's household with whose members St. Paul was brought in daily contact; or that Britain was occupied upon its final conquest by four Roman legions, and that not less than nine Roman colonies were established in the island between which and the Caesar's household and the imperial guards, there must have been constant communication? In fact, with great probability, we may regard St. Paul's hired house as the birth place of the British church—that vigorous branch which after planting her own roots firmly, is sending out and planting offshoots as young national churches in every land beneath the sun.

I am sure that I need say no more to establish my first point that a knowledge of Church history is essential for an understanding of the meaning of many facts of New Testament history.

II. Secondly, one is constantly meeting with the most erroneous ideas; and erroneous ideas are always mischievous. "As a man thinketh, so is he." False impressions, no matter how honestly held, work out their evil results in social, ecclesiastical and political life. The Sunday School teacher, as the soldier of Jesus Christ, must employ his energies in putting historical as well as doctrinal error to flight, and if he wishes to endure hardness as a good soldier, I invite him into this field of labor and battle.

It will not be amiss perhaps to indicate some of the ideas we meet with. Others will suggest themselves to you.

1. One opinion which is at times met with is that the original Church was the church of Rome. The mistake branches out in many ways. A would-be teacher is reported to have hurriedly closed the book when reading in Acts VIII of the "laying on of hands," and to have remarked "that, was in the times when all were Roman Catholics, we have nothing to do with it now." A certain physician not altogether unknown to myself is said to have gravely asserted that the Bible was written by a number of Roman Catholic priests.

2. Akin to this is the mistake of calling the members of the Roman Church, *Catholics*. If they are the Catholics, exclusively, we might as well give up the contest. Church history will tell us that the word "Catholic" is equivalent to "orthodox" or "true."

3. On the other hand a very common impression is that the Roman Church was always a corrupt church, and so as a consequence anything derived from Rome must be corrupt. A knowledge of Church History will set us right on that point, and tell us that for ages Rome maintained the Gospel in its purity and was in fact the great support of true doctrine when all the rest of the world was falling into heresy.

4. I have at times found it difficult to make

people understand that the Christian world is composed of others beside Protestants and Roman Catholics. If a man is not a Protestant he must of necessity be a Romanist, is a very general idea.

5. It is confidently asserted by some, and too generally thought by our own people, that the Church of England is derived from and owes her existence to the Church of Rome, that her Orders are of Roman origin and the Prayer Book of a popish character. A knowledge of Church History will show the utter fallacy of such statements.

She is and always has been an independent and national branch of the Catholic Church of Christ;—her Orders, in one line, derived from Ephesus and St. John;—her Prayer Book an outgrowth of national Church Life.

If she owes the conversion of the Anglo Saxon kingdoms, thirteen hundred years ago to the good will and interest of a Roman Bishop, let us remember that it was in the days of Rome's comparative purity, that Augustine did not derive his Orders from Rome, that he did not impose the Roman liturgy upon the Anglo Saxon church, that the Anglo Saxon church remained a free national church, uniting at last with the old British Church of the west and the north, and maintaining independence till the Norman conquest.

6. Then as if to show the obstinacy of the human mind a turn about is taken, and it is asserted and too generally believed that the Church of England began her existence at the Reformation, and owes her life to an act of Parliament, and that she then for the first time put forth a Liturgy of her own. I am astonished to find this latter statement made in an otherwise excellent catechism published by the Young Churchman Company, of Milwaukee.

7. There is a habit growing and, I fear fast becoming stereotyped, of calling the Church of England "the Episcopal Church" and her members "Episcopalians." Our people submit to it: I have thought sometimes they felt honored by it. The newspapers give lists of services in the "Episcopal Churches" One paper gravely informed the world that the closing of Parliament was attended by the "Episcopal Bishop!"

In no single authoritative book or document is the Church of England to my knowledge, spoken of as the "Episcopal Church." She is not ashamed of her Bishops, nor of Episcopacy. She is proud of both. But so is she of her Liturgy, her Sacraments and her Presbyters. "The Presbyterian Church" would be as correct a description of her as the "Episcopal Church," but she would repudiate the name, as a name.

It would be as correct to call her the "Sacramental Church" or the Prayer Book Church. But she insists upon being called by her own name, the name by which she is addressed in all public acts and documents, and there is a reason for it. Such names as "Episcopalian" are sectarian. The Church of England is not a sect, but the national branch of the Catholic Church of Christ. The adoption of a sectarian name would not necessarily make her a sect, but it would add infinitely to the difficulty of keeping alive a sense of her true character. A good name is easily lost but it is not so easily recovered.

A knowledge of Church History might not cure all these evils always and everywhere, but I am bold to say they will never be cured without it.

III. With your permission I will suggest what at least I think we ought to aim at.

I would follow the plan of a year's course of lessons. The first quarter I would spend upon Early Church History. I would suggest lessons upon the apostolic period and trace the extension of the Church, then I would spend a Sunday upon Ignatius and his letters, one upon the Persecutions; three upon the Heresies and Councils, and the growth and adoption of the sacred canon; three upon the lives of the Fathers e.g. Athanasius, Origen, Cyprian, Jerome, Chrysostome, St. Augustine; one upon the growth of the

Papal power, and review upon the last Sunday of the quarter.

The second quarter, English Church History, as follows,—Christianity in England, Wales, Ireland—Patrick, Columba, Aidan—the Anglo Saxon Church, Theodore, Wilfrid, Osmund and the Liturgies,—the Norman Conquest and the struggle with Rome,—Wickliffe and the Reformation up to the reign of Elizabeth, not neglecting to bring out the identity of the Church as a body before and after the Reformation. Review last Sunday of the quarter.

Third quarter:—Conflict between the Church and the Puritans,—sufferings of the clergy—the Restoration and Revolution of 1688,—the Church in Scotland,—Planting the Church in the American Colonies,—the rise of missions—Revival of Church life in the present century—Colonial extension,—Present condition of the Church in England, Wales, Ireland and Scotland:—Review as before.

Fourth quarter:—Canadian Church History. Planting, Extension, Diocesan organization.—Relation to the Mother Church,—Character as apostolic, national, missionary Synods, Diocesan, and Provincial. Review the last Sunday.

IV. There are two difficulties in the way of carrying out such a plan:—first the lack of time, second the lack of text or lesson books.

There is one way in which both difficulties might be met, which would be to prevail upon the Sunday School Committee to include some such scheme as I have sketched in the Provincial Synod scheme of Sunday school lessons, and to get a page or part of a page of the Sunday School Institute Leaflet devoted to a year's series of lessons upon the subjects in the scheme.

I believe however it would be an advantage to have a S. S. Lesson Book of Church History.

V. No such book however is sufficient for the Sunday School Teacher's own study. Why should not our Sunday School Teachers possess a regular outfit for their vastly important work? Such an outfit would include an Oxford Teacher's Bible, a Prayer Book with Commentary, either S.P.C.K. or Barry's or Evan Daniel's, the Institute Lessons on the catechism to which I would add Bryce's Catechetical Hints and Helps, (S.P.C.K.) and books on Church History.

I would recommend "Blunt's Key to Ancient Church History" and "Roberson's Sketches of Church History," (S.P.C.K.) Then for English Church History "Lane's Notes" 2 vols. [S.P.C.K.] is very full and marvellously cheap. ["Nye's Popular Story of the Church of England" was also suggested, which upon examination I find most excellent, not so full as Lane's Notes, and perhaps for that reason better for many of our teachers whose time is very fully occupied.]

I would also recommend the following books. "Apostolic Fathers," "Life of St. Athanasius," "Leo the Great," and "Gregory the Great," all published by the S.P.C.K.

But when I come to speak of Canadian Church History I am at a loss. A "History of the Church in Nova Scotia" has just been published by Whitaker, N. Y. at a cost of \$1.50. There was a life of Bishop Stewart in existence some time ago, but I think it has gone out of print. We have "Taylor's Three Bishops." But I know of no book which will give in connected form the history of the planting and development of the Church in the Dominion of Canada. The Historian of the Canadian Church so far as I know, has yet to appear. It is surprising, I am convinced, that deeds as heroic as any which were ever performed, and questions as interesting as any which ever arose are bound up with the history of the Canadian Church. Who will write our history? Dr. Mockridge has done good service in the Canadian Church Magazine in this direction. The Church historian will find much material at hand, but it needs to be put into connected shape. Whoever does it, as it ought to be done, will earn the gratitude of Canadian Churchmen.