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26th, and special services on Sunday, the 28th. Then I hope to go back to Eshowe via Etalaneni, and after a few days at Eshowe I want if I can to start up north to Vambana's country, and on to the Usatu and back by Enhlozane and New Amsterdam. I do not expect that I shall be back at Eshowe much before towards the end of September for our Synod the first week in October, and the consecration of our small church at Eshowe in the Octave of St. Michael."

The Rev. Copeland King, in a letter from New Guinea, says: "The work is growing here, apparently faster than our ability to grapple with it, and I do not see my way to leave it, at any rate, for a few months yet. If I were able to set to work at it now, I suppose I should be able to do some translation—say, one of the Gospels. But other things are pressing. For instance, we are now engaged on the finishing touches in the preparation for the catechumens for baptism, and I am working at translations, and type-writing copies of the Creed and the Lord's Prayer in native; and also trying to work out the other parts of the Church Catechism. The vow of renunciation must not speak of 'world' or 'flesh,' so we have had to make the threefold division of temptation as follows: (1) those of the devil; (2) those which come from contact with other people; (3) those which we make for ourselves. It was not at all too easy to work out such an alteration into teachable form. And so on. Meanwhile, our candidates are—most of them—exemplary in behaviour, and looking forward to baptism with a very fair comprehension, so far as we can judge, of what it will mean for them."

It is interesting and encouraging to note in Melanesian affairs, as tending to show how the old feeling of antagonism between the trader and missionary is dying out, that a trader at Florida has placed his schooner at the disposal of the Bishop of Melanesia. The schooner will be of great use during the absence of the "Southern Cross." In it the bishop may be able to visit all the large islands lying to the westward, and perhaps reach as far as New Guinea.

Nurse Rees, of the Universities' Mission to Central Africa, gives the following account of baptisms in Holy Week: "I think there were fifty in all, adults with their witnesses. They formed a circle at the west end of the church, the front being prettily decorated with flowers, and placed in the middle, with a red mat for them to kneel upon. Mr. Glossop officiated, whilst Messrs. Smith and Wimbush conducted them to and fro. These are three of the clergy connected with the mission. Everything was done in such perfect order that in little over an hour the whole number of the newly baptized were walking up the nave of the church, where they had not been allowed to tread before, singing most heartily, and arrayed in the pretty garments sent us by our kind friends at home. I have started a mothers' meeting. Mr. Wimbush kindly opened it for me last evening. He spoke very simply and earnestly to the women, and then I gave them a tea, consisting of sailors' biscuits and jam."

A correspondent writes from Auckland: "The 'Southern Cross' returned to Auckland on the 20th ult., bringing Revs. Percy Williams and F. G. Ivens, and Misses Farr and Ivens. Once more the ship had been in trouble, having grounded near Bugotu, Ysabel, and damaged her copper. Subsequently she had rough weather off Santa Cruz, and lost her jib-boom. Thank God, no serious damage has been done." Dr. Welchman writes: "We had a successful time at Siota in God's mercy. Mr. Cousins has now forty boys there, from neighbouring islands." The bishop says, "Parents from the large islands around are very ready to part with their youngsters. Food is cheap, and little clothing is required. Dr. Welchman believes that the school will not cost the mission more than £150 or £200 a year extra, and we shall be able to sift out useless lads from those going to Norfolk Island; to prepare the more backward; and to train in whole or in part many new teachers, of whom we are in much need."

## THE ADVANTAGES OF STUDYING CHURCH HISTORY.

BY F. C. POWELL, H. S., KINCARDINE.

There is in man a natural desire to enquire into the past; that desire existed, so far as we know, from the earliest times, and seems to have increased as the race advanced in wealth, power and intelligence. Concurrent with the desire to enquire into the past, and its events, came a desire to transmit to posterity not only the records of the past, but with them, the current events of each successive period. The product of these two desires gives us history in all its varied forms. One of these forms is called Church history. Since the different kinds of history are more or less intermingled, it is only natural that some difference of opinion should exist as to what should be regarded as Church history. I shall not therefore attempt to define it exactly, but content myself with calling it a record of events, conditions and actions of individuals bearing directly or indirectly upon what historians call the Church. This somewhat broad definition will include all the materials necessary for the purposes of my short paper, on the advantages of studying Church history. At the present time everyone seems to be seized with a desire to read—hence we have our daily papers, our weekly papers, magazines, reading circles, different kinds of libraries, and many other sources of reading supplied by scientific and commercial enterprise, from which we may get endless amusement and boundless information. Now there are many and strong reasons to conclude that the amount of time spent on newspapers, magazines, fiction, and some other forms of literature, is far in excess of their value as sources of information and as character builders; while the time devoted to Church history and kindred subjects is decidedly inadequate for the best interests of Christianity in general, and the English Church in particular. Since the best interests of these are intimately associated with the best interests of the race, it becomes the sacred duty of every Christian, and more especially of every Churchman, to adopt every reasonable means, and employ every suitable opportunity, to so interest the reading masses in Church history, and all that it includes, that they will give the subject the full attention that its importance demands.

*The Correction of Errors.*—Since our public and high schools are not under the special direction of the Church, the teaching or studying of Church history in them is necessarily very general and very limited, and the small amount taught in them is frequently misleading and incorrect. The teachers of these schools are, in most cases, the product of the schools, and unless they study history beyond the prescribed limits, they will be unable to give correct and complete explanations even in political and social history, when Church history is involved. Incorrect and imperfect impressions will therefore be given in childhood, and this false colouring and warping of the facts of history will usually be perpetuated and increased, as our sons and daughters advance through the different stages of their education. Most of the teachers in our national schools and colleges in Canada, are wholly unacquainted with the English Church or its history, and are therefore neither able nor willing to give her historic justice, nor the advantages to which she is fully entitled on account of her origin, age, and historical associations. Some Protestants are fully alive to the advantages of placing in the schools teachers of their own faith, for they well know that by so doing they are at least protecting the interests of their Church from the disadvantages consequent upon having their children taught by men and women belonging to other churches. In this particular the Church of England has, no doubt, more to watch than any other Church in Canada. Her historic advantages are numerous, but are seldom turned to good account. Her members in many parts of Canada, at least, have not watched her interests in our schools, at all in proportion to their opportunities. In not a few cases they seem never to have accepted our educational system with open arms, and for better, for worse. The Church of Rome clearly understands the situation, and shows consummate wisdom in exerting all her influence to secure and perpetuate her separate school system, for she is thus enabled to instruct her children in direct accordance with her views, not only in Church history, but in all kinds of history, and to protect them from the evil consequences of imperfect teaching as well as misrepresentations. No doubt some of the best Churchmen in Canada would willingly follow the example of Rome in school matters, and in that way correct the imperfect historical instruction given in so many of our State schools, and do full justice to our Church and her history. But the difficulties in the way of such a course are almost

insurmountable, except in cities and large towns. In the meantime all who are anxious to advance the Church's best interests, should do their utmost to get for her all the advantages of a careful and correct study of her long and eventful history.

*Church Architecture.*—In studying Church history, Church architecture should have its place. The various stages of its growth and development should be noted. The part taken by the laity, the priesthood and the State, in those magnificent achievements in architecture which still stand to give evidence of the Church's greatness and progress in the past, and to command the admiration of the present, would be intelligently grasped. A more minute study of the subject would supply a vast amount of knowledge of the circumstances under which each particular church was erected, its particular history, its changes and improvements during the lapse of centuries, and the many pious and noted men and women associated with its history and its sanctuary, or buried in its crypt. Pictorial illustrations with suitable explanations would give pupils and students the origin and exact meaning of such terms as font, pulpit, lectern, credence, altar, altar cross, reredos, chancel, nave, aisles, transept and similar Church terms. The general effect of the study of such things would be to remove ignorant prejudice, to increase interest and awaken a desire for a fuller knowledge which would demand careful study and wide reading along the lines thus opened out. Good results would follow—such as increased respect for churches and their surroundings, fuller and more worthy ideas of our duties to the Church and her ministry, more devoted ideas of the priesthood, higher and nobler conceptions of Christianity in both a temporal and a spiritual sense.

*The Creeds and Liturgies.*—The early forms of the creeds and liturgies should receive proper attention. The various stages through which each passes, its modifications at different times, in different countries, and by different councils, should be fairly well understood by every Churchman. He would then surely enter into the spirit of the different services of our Church with becoming earnestness, and weak responses and poor attendance would give place to hearty responses, full churches and attentive listeners. Men would then surely cease to be so conspicuous by their absence from Sunday services at least. They would learn that they, as Churchmen, possess a Prayer-Book second only to the Bible itself in importance, and that their whole duty to the Church is not discharged by meeting her financial demands. They would learn that the framers of our Church's services, acting in accordance with the spirit of the Bible and the teaching of Christ and the apostles, have given them the privilege and imposed upon them and all Church worshippers the duties of assisting in the services. They would realize that there is a priesthood of the laity as well as of the clergy, and they should show that they are neither ignorant of their priestly rights, nor incapable of performing their priestly functions. They would learn the true and deep meaning of Holy Communion, and would cease to be absent from the ministrations of the altar. They would enter into that lovely service with deep and becoming reverence and genuine Christian faith, and would receive spiritual benefit and realize the approval of Him who instituted the sacraments of our Church.

*The Growth and Development of Church Government.*—Matters falling naturally under this head would form a very interesting and instructive part of Church history. The outlines of Church government given by Christ, and developed by the apostles and their immediate successors, should receive sufficient attention to be fully understood. Such a course could not fail to give clear and definite views respecting the three orders in the early Christian ministry and the special duties of each, and to set at rest, to some extent, at least, the disputes in modern times on the validity of priestly orders. It should also supply all necessary information on the purposes served by the early councils, and on the gradual formation and development of National and State Churches, and the advantages connected with them. Considerable attention should be paid to the great divisions that sprang up in the Church, including a careful study of their causes and consequences, and of the reformations that in some cases followed them. The study of the whole field here briefly outlined should certainly broaden our views, strengthen our faith and increase our love and reverence for those principles of truth and right that have withstood all the tests and strength of Jewish hate, heathen customs, old superstitions, pagan philosophy, powerful combinations, and the fires kindled by bigotry and usurped authority. The study would also make us more liberal and less suspicious and distrustful, and would enable us to be just, tolerant and even friendly, with those who may not see as we do on some points of doctrine and Church government. It would beget in us a deeper love for and more intelligent conception of the Holy Catholic Church and the historic episcopate, and

\*Read at the Sunday-School Convention of the Rural Deanery, held in the Church of the Messiah, July 30th.