

a few words to them in their own language, and asked them to say a prayer, and a chorus went forth which they had learned in Fatherland :

Ich bin klein  
Mein Herz ist rein  
Soll niemand darin wohnen  
Nur Jesu allein.

with the Lord's Prayer following.

The storm ceased in the night, and next morning the train went on its way merrily and reached its destination, and I dare say the good Bishop preached a good Christmas sermon in the parish church, but it could hardly have been a better one than he preached in the cars on Christmas Eve.

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### CORRESPONDENCE.

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To the Editor of the Western Churchman.

DEAR SIR:

Will you kindly give me the following information :

1. When was the Apocrypha first included in the Holy Writ? 2. By whose order? 3. When was it first omitted from the Bible? 4. By whose direction?

Yours faithfully,

CHURCHMAN.

[The books of the Apocrypha were incorporated into the Septuagint version, long before the Christian era. All copies of the Holy Scriptures to which the Christians of the first century had access had our Apocrypha, without any intimation that they differed either in character or authority from our canonical books. They were never admitted into the Canon of Holy Writ by any one of the Councils of the ancient Christian church, nor are they found in any catalogue of the canonical Scriptures published by the Fathers or ecclesiastical writers of the first four centuries, Their formal reception even into the Canon of the Church of Rome dates only from the Council of Trent, 1546. No part of the Apocrypha formed any part of the Jewish Canon; at least, such is the testimony of Josephus the historian, and Philo the Alexandrian Jew. St. Jerome drew a clear line of distinction, making all apocryphal that were not in the Jewish Canon. At the Reformation, Protestants generally rejected the Apocrypha, thus following the ruling of St. Jerome. We may also add that up to Wycliffe's time, the term "Apocrypha" was confined to the spurious and forged works of the post-Apostolic age, and was never applied to the 14 uncanonical works, which in the 39 articles are named Apocryphal. Before that time these 14 books were spoken of as the Hagiographa, the Deutero-Canonical books, the Ecclesiastical books, or the Antilegomena. In 1380,

Wycliffe published his version of the Holy Scriptures in the prologue of which he said, "Whatsoever book is in the Old Testament, beside these 25 (enumerated by him before) shall be set among the Apocrypha, that is, without authority of belief."—ED. WESTERN CHURCHMAN.]

An event of deep significance and of lasting importance in the history of the Diocese of Michigan, and indeed of the Church at large, has occurred in the application to Bishop Davies of Michigan, a few weeks ago, of Trinity Church, Detroit, of the "Reformed Episcopal" body, to be received back into the old fold. This projected movement includes the recent minister of Trinity Church, who has himself now received Confirmation at the hands of Bishop Davies, and the communicants and general worshipping congregation of the church.

Bishop Grafton of Fond-du-lac, opened the course of discussion at the Church Club, on "Ecclesiology and the Worship of the Church," on Wednesday, January 20th, taking for his theme, "The Christian Character of Gothic Art."

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Rector of Holy Trinity, Archdeacon of Winnipeg.

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