

# The Western Churchman

A Journal devoted to the Interests of the Church of England in Manitoba and the West.

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## PUBLISHERS' NOTICE.

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## THE CHURCH CONGRESS

Although the Church Congress, which is now one of the annual institutions of the Church of England, does not possess any authority, either in respect of doctrine or practice, it nevertheless exercises a marvellous influence upon the whole church, and probably has done more than anything else to cement the bonds of union between the various schools of thought. During the last few years, a great change has taken place in respect of the tone of its discussions. A levelling process has been going on, gradually and imperceptibly; the High-churchman has been learning to respect the Puritan simplicity and sternness of his Low-church neighbor—while the Low-churchman has become more tolerant of what he regards as the formalism of Tractarianism.

The Congress, which met this year at Shrewsbury, must have been a revelation to many. Never before was there so little acrimony, never before were all parties so anxious to ignore lines of divergence, and to emphasize points of agreement. Very little of a polemical spirit was shown, most of the members being eager to carry on the discussions in a philosophical and eclectic spirit. In former years, the Evangelical party were wont at times to inveigh in somewhat warm language, against opinions with which they could not altogether agree, now, they only tolerate the expressions of such ideas,—but seem desirous of trying to see what truth there is in them. The whole spirit of the Congress was just what we want to see—a spirit of toleration and forbearance—a spirit which evidenced a real desire on the part of all to make the gathering of real use to the whole church. An important feature in this year's Congress was the series of meetings for women, held in the Workingmen's Hall. At one of these, an admirable paper, brimful of experience and sterling common-sense, on the subject of "Work and Recreation," was read by Hon Mrs. Maclagan, wife of the Lord Archbishop of York. "The work of a clergyman's wife," was taken up, and thoroughly threshed out by Mrs. Creighton, wife of the Bishop of Peterborough, Mrs. Herbert (London), and Hon. Mrs. F. E. Pelham (London), and others. Nothing but good could come from the reading of such papers.

The important subject of "Foreign Missions" was opened by a paper written by Bishop Selwyn (late of Melanesia), which was read by the Bishop of Shrewsbury. Among the other speakers and readers of papers were the Bishop of Newcastle, Mr. Eugene Stock, of the C. M. S., the Bishops of London, Rallarat, Honduras, and Rockhampton. Space forbids us giving a full report of the various speeches; the spirit which actuated the gathering will be best shown by giving a part of Bishop Selwyn's paper. He asked what was the demand which was made on them to-day by the Colonial Church, by the Bishops, on whom was laid the tremendous care of scattered flocks? It was not so much money, though many a man was sent to take charge of a diocese as large as France, with an income for himself and his clergy which would be rejected with scorn by a second-rate jockey, but what they

asked was men with the love of God and of men in their souls—men trained to do the work which lay before them. The Bishops amid the sheep runs of Australia, on the veldt in South Africa, in the corn lands of North America, in the gold mines of Coolgardie united in one bitter cry—"Give us men; give us men that we may reach these scattered sheep, that we may feed the lambs of Christ that they may grow up in the knowledge of the Lord." The Colonial Churches, to a certain extent, supplied these men. Every Bishop strove to make some provision for training the men who offered themselves. But in the nature of things, was it likely, or indeed, possible, that colonies could afford an adequate supply? And even if men were obtained, the means of training them was very scanty. The theological colleges in which each Bishop strove, painfully, to supply his needs, could afford but a very insufficient training. No greater boon could therefore be given by the Church at home to the struggling Church abroad, than a supply of well-trained clergy, full of youth and zeal, lent to them for a time to meet their urgent needs. The gift that the home Church could give towards the work was a supply of men trained in the methods of their work as men were now trained in so many parishes in England. In the towns, their work would be almost identical with that they had learnt in England. In the country it would be different. For aces they could often read miles, when they compared a country parish in England with a large bush parish in Australia and Canada. But men of the right stamp, trained in the right methods, would not be daunted by difficulties. They would make their opportunity. They would create that which they found lacking, and they would show to the men in the wilds that the Church sent of her best to care for its scattered flock.

Other interesting papers were read on "Discipline in the Church," "The Continuity of the Church of England," "Industrial Problems," "Tendencies in Modern Society which need to be Considered in the light of Christian Teaching," "The Marriage Law," etc.

Taken as a whole, it seems to be the general impression that while the Shrewsbury Congress was not the largest in point of numbers, it certainly was one of the most important congresses ever held in the Church of