

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:  
Commentaires supplémentaires:

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Continuous pagination/  
Pagination continue
- Includes index(es)/  
Comprend un (des) index
- Title on header taken from:  
Le titre de l'en-tête provient:
- Title page of issue/  
Page de titre de la livraison
- Caption of issue/  
Titre de départ de la livraison
- Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

# The Western Churchman

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

VOL. 1, No. 8

WINNIPEG, OCTOBER 22, 1896.

Price 5c

## PUBLISHERS' NOTICE.

The Western Churchman is published every Thursday. Communications for insertion, and copy for advertisements should be in the office not later than 8 o'clock Tuesday morning, to insure insertion.

Correspondence is invited on subjects bearing on the interests of the Church of England in Manitoba and the West.

Annual subscription, \$1.50 (if paid in advance, \$1). Single copies, 5 cents each.

Matter for the Editorial Department should be addressed to

REV. R. C. JOHNSTONE,

160 James Street East, Winnipeg, Man.

All business communications, money orders, etc., should be sent to

THE COLONIST PUBLISHING COMPANY,

160 James Street East, Winnipeg, Man.

H. S. WHITE. (P. O. Box 1351) J. J. ROBERTS

## CONTENTS.

### Editorial;

A Sermon Preached in St. Thomas, Birmingham, by the Rector.

Thoughts for the Spiritual Life.

Correspondence.

What the Church of England is.

News from Diocese of Columbia; New Westminster.

Discipline in our Church.

General Items.

## EDITORIAL.

### THE PAPAL DECISION IN REGARD TO ANGLICAN ORDERS.

The decree of the Vatican in respect of the validity of Anglican orders is no vague, indefinite document. It goes straight to the point, and in language that cannot be misunderstood, declares that "ordinations carried out according to the Anglican rite have been and are absolutely null and utterly void." When we think over the whole matter we wonder why the question was ever submitted to such a tribunal. Any one at all acquainted with the ecclesiastical history of the past would naturally come to the conclusion that Rome would not abate one jot or tittle of her claims; ut, that if there were to be a reunion of divided Christendom, she would demand full and unreserved surrender, nothing short of complete absorption on her part would satisfy her. This is exactly the line adopted by the supreme pontiff.

We do not for a moment doubt his earnestness in regard to unity. We believe him to have all along been actuated by the best of notions; but, from the stand which Rome has always taken towards the rest of Christendom, he could not do other than he has done; he could only assert what the bishops of Rome have for such a long time asserted that all orders outside the see of St. Peter was "null and void."

At the same time, the Anglican church remembers that she is not a small insular body, but is possessed of vast, far-reaching influences in every land where the Anglosaxon race bears sway. Within her borders she doubtless embraces a number of Christians who are unable to believe in branches that have been disowned by the trunk; for such there is now no logical way of carrying their principles into practice, but by absolute submission to the Bishop of Rome. On the other hand, there is a vastly greater number, who hold that the two may be churches existing side by side, between whose dogmas and formulas there is a considerable divergence, and yet that both may justly claim to hold their immutability from Christ. Such will be in no wise daunted by the strong language of the Roman pontiff; they will be content to go on as before, believing, as they have always done, that the orders which were conveyed by the sainted prelate who but a few days ago was called to the rest of Paradise, are as valid, and as much replete with divine grace, as the Roman church, along with the Anglican, believes to have been conveyed by the long and illustrious line of bishops who have occupied the chair of St. Augustine.

There are many among us who long earnestly for corporate re-union, but such a re-union would not be the result of absorption by the Church of Rome. The inflexibility of Rome has a charm for some minds, but these are comparatively few. The majority of Anglicans will continue to hold a kind of archaeological respect for Rome; but they will not feel in the least disposed to yield themselves entirely to her—to give up their right of private judgment—to be absorbed in such a complete way as to lose their own identity.

We would again note the fact that Leo XIII. has all through this controversy been straightforward, and courteous. He has not thrown out any

clap-trap attractions to decoy Anglicans into the Roman net; he has maintained the position which he claimed for his see in a dignified and becoming manner, and, while we cannot for a moment make the concession he demands, we respect the kindly patriarch for what we believe to be the expression of a very fervent desire on his part for the unity of Christendom.

As many of our readers have possibly not seen the papal bull which has caused so much fuss we shall in our next issue give a summary of it.

## AGNOSTICS ANCIENT AND MODERN

By the Rev. F. S. Webster, M. A.

St. Mark, xi. 33.—"And they answered and said unto Jesus, 'We cannot tell.'"

It was not a difficult question which our Lord had to put to them. The baptism of John was of quite recent occurrence. Only a year or two had passed since they had watched the people trooping out from Jerusalem and all the cities of Judah, drawn by the great preacher of Righteousness to the deserts of Jordan. Many of them had mingled with the crowd, and had seen conscience-stricken men and women hang down their heads with shame as their sins were exposed and denounced, and yet a little later look up with fresh hope and confidence as they heard of the coming Saviour. They had watched them pressing into the river Jordan, and there humbly standing to receive the baptism of repentance. They knew how real the work had been, and how the people had gone back to their homes humbly determined to fear God and work righteousness. They had heard, too, the Baptist's testimony to Jesus, and knew how the decision of the people was gathering more conviction every day—"John did no miracle, but all things that John spake of this man were true."

So when Jesus put the question to them, with unusual peremptoriness, "The baptism of John, was it from heaven, or of man? Answer me." They did not answer "Of man," for such an obvious falsehood would damage their reputation with the people. They could not say "Of Heaven," without condemning themselves. So they took refuge in a dishonest evasion, and said, "We cannot tell."

Now there are some who, when pressed for a definite answer to many most important questions, find themselves in a similar dilemma. Their answer to all the mysteries of life and death is just the same, "We cannot tell." We cannot tell if there is a God. We cannot tell if man has an immortal soul. We cannot tell if there is judgment after death. We cannot tell if right and wrong are absolutely opposed to each other, or whether our ideas of the superior excellence of truth, charity and love are just a bundle of prejudices inherited from our forefathers.

The late Mr. Spurgeon once greeted a young man who declared himself an Agnostic with the brusque reply, "Ah! that's the Greek for ignoramus. I hope you will soon learn better." Surely it is an awful judgment upon the intellectual pride of the day that some learned men cannot get beyond the humble confession "we cannot tell." Many things that no one wants to know they will tell you with confidence, but to those questions which the heart of man is always asking, which no thinking man can rest contentedly, in ignorance of, they have but one answer, "we cannot tell."

But the question put to these Jerusalem Agnostics had to do not with abstruse matter of philosophy, but with a plain matter of history and fact. Was the Baptist a sincere man? He claimed to be one sent of God. Was he a true prophet, or an impostor? And all the difficult questions which the Agnostics stumble over may be reduced to just as simple questions of history and fact.

Take, for example, the foundation question: "Is there a God?" Men try to argue this as a question of pure philosophy, and they can get no nearer than the giant intellects among the old Greek philosophers. "We feel there is a God; we cannot understand the world as we see it, or life as we find it, unless there is a God; but we cannot prove it, we cannot know it." But that is not the way to find the answer. Men cannot by searching find out God. If you ask, however, "What lessons can I learn from the history of the Jews—is their witness to the One Eternal God to be believed or not?" You will be on the right way to truth.

Ask any Jew you meet the history of his nation. He claims descent from Abraham. He declares that Palestine is his proper country. That Palestine was given to Abraham by God. That God interfered again and again to establish his nation in Canaan. That they were brought out of Egypt, where they had been in slavery for 400 years. That the Canaanites were driven out of the country before Joshua and the armies of Israel. That when, in punishment for their idolatry, Jerusalem was destroyed and His people taken captives to Babylon, God moved the heart of a heathen monarch, Cyrus, to send them back to Jerusalem. And bid them rebuild the Temple of Jerusalem. And perhaps he will add that, though now Israel seems to be cast off, the day is soon coming when the ascendancy of the Turk will cease—

the Sultan is filling to the full his cup of iniquity—and then once more Palestine shall be given back to Israel, who will again take their place as the chosen nation of the Lord. Such is the testimony of the Jews. Now let us put a few plain questions bearing upon historical facts.

Who was it that brought Abram out of Charran; how was he led to believe that Palestine should belong to his descendants; how is it that his descendants have remained a separate people ever since, and still look upon Palestine as the land given to them by God?

Who was it that inspired Moses to lead the children of Israel out of Egypt, and enabled him to carry through such a stupendous task?

Who was it that moved Cyrus, the Persian, to restore the Jews to Palestine?

The Jew replies, "It was Jehovah, the Almighty, the Holy One of Israel. He made us a nation and chose us to Himself from all nations of the earth, that we might know the truth, and witness to the One Eternal God." And the Agnostic can only say, "We cannot tell." The plain question of fact, "Is the witness of the Jewish nation true?" puts the Agnostic into a hopeless dilemma. The history of the Jewish nation is one which cannot be explained on natural grounds, whilst to accept their own explanation is to establish all the foundations of Christianity.

So with all the greatest mysteries of life. Men ask if there is life after death; is there a heaven above; is there any resurrection of the body; is there a Judgment Throne? We answer, "Did Jesus rise from the dead?" It is a simple historical fact, as certain as the death of Julius Caesar, or Alexander the Great, that Jesus Christ was crucified by order of Pontius Pilate, that He died and was buried. What happened to that dead body so lovingly laid in Joseph's tomb? Did it remain there or elsewhere in death and corruption all the time that His disciples were declaring that He was risen from the dead? How came the disciples to be certain that Christ was risen, and, in the new courage and hope which that assurance brought them, to turn the world upside down? The Agnostic answers, "We cannot tell." They dare not maintain any other explanation of the phenomena. They dare not assert that Christianity was founded upon a gigantic fraud, or arose from the dreams of eleven fishermen. But to confess that Christ rose again overthrows all their hypotheses, and proves that there is a living working God among men. Or, if we ask simply, was Jesus a good man? If so, how came He, knowing all the teaching of the Jewish Scriptures, knowing the brilliant expectations which gathered round the promised Messiah, how come He deliberately of God? Either He was the Messiah and repeatedly to declare Himself Son of Israel. Son of God, or He knew that He was not. If He was not the Son of God He was an impostor. The witness of Jesus to Himself, was it false or was it true? And again the Agnostic

is in a dilemma, and must answer, "We cannot tell."

But without going back 1,800 years, let us take the Agnostic to Uganda and show him the marvellous transformation that the Gospel has wrought in that once savage and barbarous land. "The Work of Uganda, is it from heaven or of men?" Or, without leaving our own shores, here is a picture of a cottage home as I first saw it. The husband, in regular work, but always drinking. The wife, who spent her evenings serving in a public house, idle and untidy. The home dirty and neglected. The children the same. Not one of the family attending church or meetings of any kind. The children never attending Sunday school. Not a Bible in the house. The whole aspect of the home joyless and wretched. Parents and children alike cross and ill-tempered, as though life was a misery and a burden. But the woman became a Christian, left her work at the public house, and began praying, and taught her children to pray. After a year the husband gave his heart to God and became a total abstainer as well. Then everything was changed. They loved the Bible and they loved the Saviour. They loved each other and loved the children. The house was clean and comfortable. The very expression of their faces changed. They became examples to the whole neighborhood. Now this change, which I saw myself, has lasted for twelve years. It is one of tens of thousands to be found in England alone. We ask, then, the power that wrought this change, is it of heaven or of men? The Gospel that transformed this home, is it true or is it false? And the Agnostic can only answer, "We cannot tell."

Once more. These poor Armenian Christians who are being butchered to death by the hundreds while the chief assassin sits on the throne and defies the concert of Europe. Is there to be no vengeance for such inhuman cruelty? Is there to be no recompense to these men, women and children thus suffering for their faith? The Agnostic answers: "We cannot tell." But we know that not one of these murderers will escape in the great day of reckoning—that the lowest place in hell awaits those monsters who trample upon every law of nature and of God, and that the God who puts into his bottle the tears of his saints, will recompense one hundredfold to His faithful servants all that they have suffered for His name's sake.

One might multiply examples. Miss Coddington, though so wounded in the Ku-Cheng massacres, hopes to return to Fuh-Kien, and give herself once more to the dark heathen of China. Is not that glorious? A young Christian gave up a good business appointment the other day because he would not tell a lie. Is not that grand? You know it is. But the Agnostic must answer, "We cannot tell." Of course, such devotion and conscientiousness seem to us very beautiful, but we do not know why it may be that we have inherited strong prejudices in favor of these qualities, and that in some unknown island it may be just

the other way, and falsehood and selfishness may seem to greatly superior to truth and self-sacrifice.

An so on every side, just where men's instincts speak most plainly, these Agnostics have to say, "We cannot tell." All the people counted that John was a prophet indeed. Plain, practical, common-sense men know that Jesus is the Son of God, and that his witness is true but these Agnostics can only say, "We cannot tell," there is but little common sense in their wisdom. Spurgeon was not far from wrong. The Latin name is as accurate as the Greek one. Oh, how great the responsibility that rests upon all Christian people to give testimony. "I know whom I have believed," "I know that my Redeemer liveth;" and to enforce their witness by the purity, earnestness, and unblemishedness of their daily conduct.

"Heal our wounds our strength renew;

On our dryness pour thy dew

Wash the stains of guilt away,  
Bend the stubborn heart and will;  
Melt the frozen, warm the chill,  
Guide the steps that go astray."

"Though Christ is the Head, yet is the Holy Ghost the heart of the Church, from which the vital springs of grace and holiness are issued out to the quickening of the body mystical."—Old Writer.

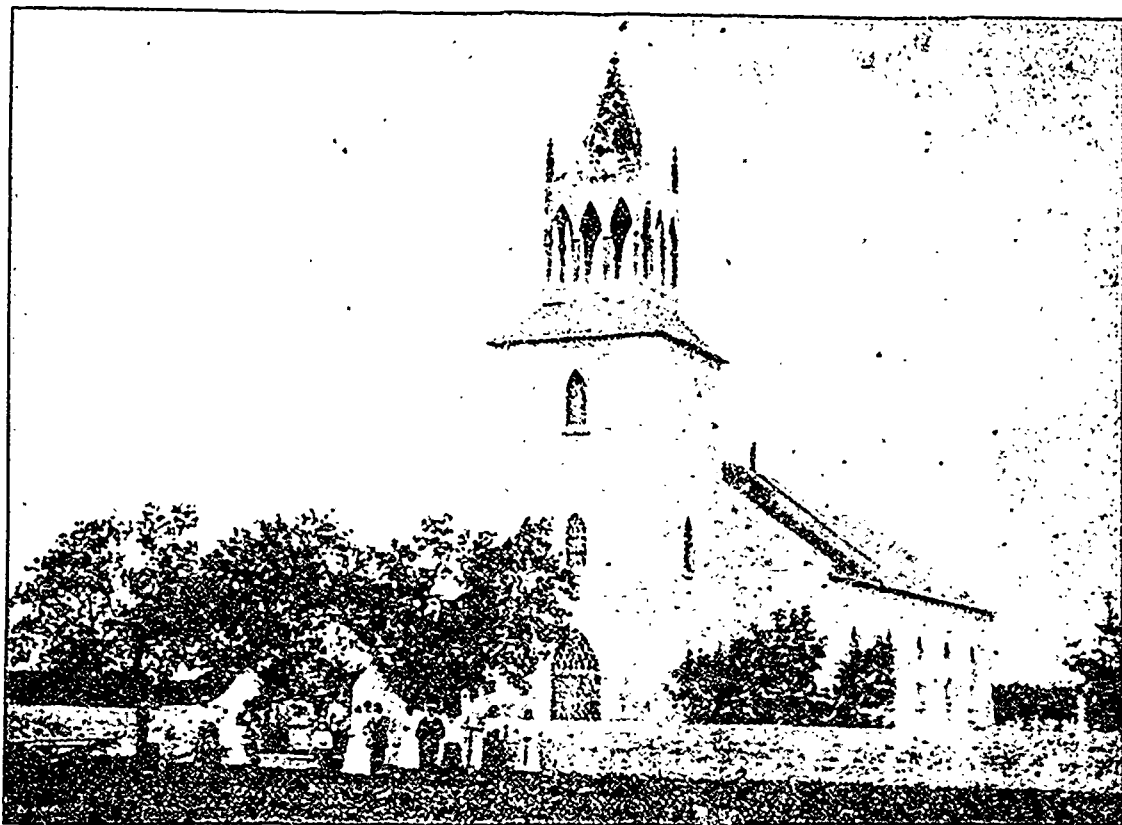
"Our Saviour was born, crucified, and died for us, that by His death He might destroy death, and when His body, as the cluster of ripe grapes was trodden in the wine-press of the Cross, the Holy Spirit was sent to prepare our hearts, that the new wine of His Divinity might be received into new bottles. First, that the heart should be made clean, that the wine

here and there as types of Heaven, as houses of refuge for His own soldiers as castles and places of defence against the powers of darkness that waste the world, as voices of God in this wilderness, as God's memorialists in the midst of us."—Dr. Armstrong (once Bishop of Grahamstown.)

### A GLIMPSE OF THE PAST

In rural England about thirty and forty years ago, the services of our church were not rendered as they are to-day.

In some instances there was a want of decorum, a sense of slovenliness that was painful. Years roll on. These memories are mellowed and sweetened to us, as they recall only what was most lovable in those who attended these services Sunday after



ST. ANDREW'S CHURCH, DIOCESE OF RUPERT'S LAND.

### THOUGHTS FOR THE SPIRITUAL LIFE

"They were all filled with the Holy Ghost."

"Holy Spirit, Lord of Light,  
From Thy clear celestial height  
Thy pure beaming radiance give.  
Come, Thou helper of the poor,  
Come with treasures which endure.  
Come, Thou Light of all that live."

"Light Immortal, Light Divine,  
Visit Thou these hearts of thine  
And our inmost beings fill;

If Thou take thy gaze away,  
Nothing pure in us will stay:

And our good is turned to ill.

poured in might not be polluted; and then sealed, that the wine poured in might not be lost."—S. Augustine.

"Under His teaching, nothing is obscure, in His presence nothing unclean can live. He gives joy to the purified conscience; He stirs up the sluggish mind. The love which he gives makes the heart prone to what is good, and apart from His Grace, nothing is really pleasant, healthful, serene, sweet, perfect."—Adam of St. Victor.

"Every church tower we pass seems to a thoughtful mind, as a sign from heaven, as though the spirit had been working amongst the stones and lifting them up to make marks in the world, of His Presence putting them

Sunday. Dear friends, and many an old village dame with her "man" as she termed her better half, trotted in the sunshine, or paddled with their patterns on the wet days, to the old church.

I am thinking of such a church.

Withdrawn from the village, the grey tower nestled and partially hid itself amidst clumps of elms and oaks, so far was the retreat from the village proper, that the ancient dial on one side of the tower could not be seen by any villager except on Sunday, a Baptism, a marriage or a funeral, on these occasions some of the rustics saw the face of their venerable friend, and could read the time there indicated.

The bells, three in number, must have been the very original ones from which the poet laureate of his day composed the touching poem.

"Ding, dong bell  
Pussy's in the well."

For that was they said,

"Ding, dong bell."

over, and over again, each Sabbath, until all were seated in the church, and the ringers gave up the ropes, shuffled up the aisle with heavy steps and sat down in the seats reserved for them.

The rector was a tall, handsome Welshman, in age between sixty and seventy.

Family he had none. Of pets he possessed two, one, a little rough coated terrier, a terror on rats; the other, a fat black and white milch cow, always designated by the owner as "the Coo."

Close to the churchyard, with but a narrow country lane between them, was the large kitchen garden of the vicarage. This garden, again was divided from a small pasture field by an antique and very rickety wooden fence.

From the pulpit in the church (I have been told, needless to say, that I was never an occupant thereof) a view could be obtained of the field, the garden and the rectory. The cow was a born trespasser, although sleek and well-fed in the rich meadow land, yet

when opportunity offered, and the owner or the maiden who milked her, were absent, she, the "coo," had a habit of pushing down a portion of the aged fence—wandering into the kitchen garden, and munching with zest, the carrots, cabbages and garden stuff most palatable to cowdom. Then the beast was happy.

The clerk and vergier was a Mr. Edward Hands, generally known in the village as "Ned." He used to pride himself that his rendering of the responses was a shade better than the reading of the clergyman. "Not but what," Ned would say, with modest depreciation, of his own performance, "I could lick him a long way, but it wouldn't do to make the parson jealous." Ned, however, was not the organist. This position was filled by a Mr. Samuel Purden, whose daily avocation was that of an agricultural laborer.

The organ was a fine looking instrument as far as the case was concerned, but was innocent of bellows, keys, stops or pedals: In short, it was a hand organ of very superior manufacture. This instrument had been presented to the church by a benevolent lady, some years before.

I forget how many Psalm and Hymn tunes this instrument played, but there were many.

Purden was more than slightly deaf. In the manipulation of his instrument, he received some valuable assistance from his wife, Sarah. She sat handily near to him, so that, in case the first six verses of a psalm only had been announced, her deaf mate should not wander on, and grind out an extra verse or two.

This remainder she effected by zealously prodding him in the ribs with her

umbrella, at the termination of the last verse of the psalm as given out. Not always were her efforts crowned with success. Any lack of attention on her part and George was off with an unauthorized seventh or eighth verse on his own account. The pay of our organist was not on a par with the cultured musician of to-day.

Mr. Purden received one shilling and six pence per Sunday, and five shillings each Xmas day, as salary in full.

I do not think that he made any money by taking pupils or giving lessons in music on his organ. This instrument was on the ground floor of the church, but partially hidden by a long crimson curtain. Behind, and overlapping at either end of this curtain, at the Sunday matins, were the village school children, who were also the choir. The village schoolmaster was conductor and leader of the choir.

He likewise was responsible for the behavior of the little ones.

To assist in this duty in church he possessed a long wand. This weapon was far-reaching.

A boy caught in the act of eating forbidden, and generally unripe fruit, was admonished with a rap-tap-tap upon his curly pate. This rap-tap-tap was audible to the congregation.

The immediate effect of this wooden greeting was a yell, followed by sobs, which did not discompose the assaulter, for he listen with more patience than the disturbed congregation to the shortened violence of the hiccupping sobs of childhood, as the pain lessened from the effusion of of time after the knock on the cranium.

The clerk sat in the modest reading desk of the old three-decker. Above was the reading desk for the clergyman—still higher soared the pulpit itself.

But we have nearly forgotten Mrs. Dieball, the vicar's cow.

Sunday was a great day for this trespasser. The master was at church. The maiden, all forlorn, who "milked the cow with the crumpled horn," likewise went to church.

Connoisseurs have quietude, with their choice tit-bits.

The cow was a connoisseur in broccoli, Brussell's sprouts, cabbage and edible green stuff in general. She selected the quiet, peaceful day, when pursuit by aged parson or irate maiden was impossible. In the church we all were prepared for what was to follow, when the vicar would gaze from the lofty pulpit through the window in the direction of the garden. The next moment the handsome grey head was bent towards the tower regions, piercing through gold-rimmed spectacles for Ned—then—"Edward! Edward, the coo is in the garden, go and drive her out."

Hands stumped down the aisle—out of the church door and now we would hear his "Shoo! shoo!" as the coo was driven forth, vanquished. Then, and not until then, the dear old vicar would resume his interrupted discourse.

CECIL.

## CORRESPONDENCE

(The editor of the Western Churchman desires to say that he declines to be held responsible for the opinions of his correspondents.)

My Dear Sir,—In your last week's issue of the Western Churchman, you published a letter signed "Cantab," which dealt with the question of academic hoods. I am not at all curious to know who "Cantab" is; it is quite evident that he is one of those who regard the possession of an Oxford or Cambridge degree, whether pass or class, a sure indication of intellectual culture. No man has a greater respect than I for the two ancient English universities; but at the same time I have come in contact with not a few who did not have the privilege of being educated at one of these celebrated seats of learning, but who nevertheless were not inferior in scholarly ability and mental acumen to the ordinary graduates from the banks of the Isis or the Cam. University graduates are fond of claiming the exclusive right to wear hoods, and many of them would like to debar the possessor of a Testamur from a Theological College from wearing the hood assigned to his alma mater. I certainly think it is wrong for any clergyman to wear a hood to which he is not entitled; at the same time, it is quite another thing to sneer at the hoods of Theological colleges, seeing that in many cases the wearers of these have reached to attainments in the study of Theology to which the ordinary Oxford or Cambridge passman is a stranger. To bring up Canon 38, in this connection, is no argument at all against the use of hoods which designate seats of learning that were not in existence at the time that the Canon was promulgated. "Cantab" says that medical and scientific lecturers and practising lawyers do not wear the hoods of their degrees except in university ceremonials, and that it would be well if the clergy followed their examples. Admitted; but the clergy only wear their hoods at an ecclesiastical or academic function. Besides if we go back to the origin of the academic hood, we shall find, I think, that it is the remnant of the old hood which was worn by the monastic orders and was drawn over their heads to protect them from cold during the recital of the night offices; so that, it has, after all, something of an ecclesiastical character. I should very much deprecate the discontinuance of academic hoods in church. In any case, I should not like to think that they had been discontinued because of the jealousy of Oxford and Cambridge graduates, who would like to retain these special privileges for themselves alone. I know that it is a fashion with a certain class of churchmen to keep out of church both hood and black preaching gown; but as I have already shown that the hood has an ecclesiastical origin, so I assert that the black gown is only a modernized form of the old Benedictine cuculla or cowl, which formed the outer garment

of the monks, and naturally was the dress in which they preached. It is rather a remarkable fact that the late Bishop Forbes, of Brechin, and quite a number of leaders of the Tractarian party, never gave up the use of the black gown when preaching, unless at a celebration of Holy Communion.

I shall be glad to hear further in this matter. I am yours,

ANGLO-SAXON.

Gladstone, Oct. 19th, 1896.

To the Editor, "Western Churchman."

Dear Sir,—The season when special services of Intercession, etc., are constantly occurring is upon us, and as usual the secretary of Synod is sending out copies of the special forms for use at these services. I generally carefully preserve mine, and in time will have enough to distribute in all the pews of my church. That the people should have these forms before them in order to join devoutly in the prayers, is, I think, a matter beyond dispute. But there is an awkwardness and untidiness about these printed sheets laid on the seats and often from thence finding their way to the floor, and finally being rendered unfit for further use. Even the officiating clergymen find them awkward to handle and liable to be misplaced. To avoid the latter trouble, I procured, last year, a scrap album and pasted in it all the special forms of service and the prayers for the Governors, etc., appointed by the General Synod. This ensures one's always having the forms handy and keeps the reading desk free from the objectionable untidiness of being littered with papers. But what I wanted to propose is that, with permission of the authorities, a little book should be published, say under the control of the "Western Churchman," containing all the forms and prayers not found in the Prayer Book. If once a sample were produced, I should think it would be welcomed by clergy and laity alike and find a good sale. It is an idea that has often occurred to me and may perhaps meet with your approval, and result in such a publication being produced. Hoping you may approve and act on the suggestion, I remain,

Yours truly,

R. H. L. GIRLING.

## WHAT THE CHURCH OF ENGLAND IS

The following is taken from the very excellent history of the Church, edited by Mr. Nye and called the Illustrated Church Annual.

The "Church of England." How often do we use the phrase without a thought as to what the church really is, how or when it came into existence, or what we, as a nation, owe to it.

We are told that the Church of England is on trial, and that it must be judged, like every other institution, without reference to its glorious traditions or valuable work in bygone ages. Forgetful of the fact that had there been no Church there had been

no England! No; the Church is to be judged by its usefulness today. Granted that this be so, let us at least, as sensible men, endeavor to learn what the Church really is, and what it is doing, before we are found (if unhappily we should be) amongst those who are all too ready to see it swept from off the face of the land.

The following brief epitome of facts may help to clear up some popular misconceptions with regard to an institution which, when thoroughly understood, we believe will prove to be the most precious heritage in the kingdom.

First, the Church is the oldest institution, ecclesiastical or civil, in this country. This may not count for much today; but it is a fact, nevertheless.

To trace it to its birth, one must go back centuries before the time of either monarchy or state. Ages before there was a King of England, or a National Parliament, the Church was here, the most powerful, the most beneficial, the most flourishing institution in the realm.

Secondly:—The Church differs from all other institutions, inasmuch as it rests on no earthly foundation. It is indeed "of God," and not of man's devising—a solemn and important truth which Englishmen and Englishwomen should never forget.

How, or at what time the Church was founded in this country will probably never, with exactness, be known. It is believed that a Church was standing at Glastonbury, in Somersetshire, before A.D. 30. In A.D. 333, on the spot where St. Alban's Cathedral now stands, Alban was martyred because he would not renounce the Christian faith. In A.D. 314, British Bishops attended a Church council at Arles, in the south of France; which is evidence of a Church having duly appointed officers in Britain fifteen centuries and more ago. The whole country was converted gradually, bit by bit, chiefly by missionaries from Ireland and the north, not by missionaries from Rome. The Roman Mission of St. Augustine was mostly connected with but one kingdom—that of Kent—and all trace of this mission died out within a short space of time. Sixty years after St. Augustine died there was only one bishop of Roman consecration in Britain. The Roman Catholic historian, Montalembert, writes: "What is distinctly visible is the influence of the Celtic priests and missionaries everywhere replacing and seconding Norman missionaries, and reaching districts where their predecessors had never been able to enter."

The Church of England owes its organization to Archbishop Theodore, who, in A. D., 673, divided the Kingdoms of this country into manageable ecclesiastical districts, and irced all the bishops to unite under one leadership, that of the Archbishop of Canterbury. This was the first national gathering and Englishmen to-day owe the parliament to the church, for it was founded upon the same pattern in A. D., 1265. The Church of England thus constituted, is older (by 155

years) than monarchy—for there was no King of all England until A. D. 827—and is 592 years older than parliament. Nothing in history is clearer than this.

The Church of England, thus constituted, continued down to the reign of Henry VIII. It never at any time became part of the Roman Catholic Church, though succeeding Popes did their best to make it so; but they never wholly succeeded. The Roman Catholic Father Humphrey, declares that the present Roman Catholic sect in no sense represents the pre-Reformation Church of England. He adds: "We are a new mission straight from Rome."

The property of the Church was given to it, at various times, mostly by individuals. The Church was never endowed by the State. No part of the taxes goes towards paying the clergy, whose income is chiefly derived from tithes. No act of parliament exists creating tithes. These were given by private benefactors ages before a parliament was thought of.

By the Reformation the Church of England was once, and for an time, freed from the power of the Papacy; but no new Church was set up. The Church before the Reformation and after the Reformation, though it was shorn of much of its property, was identically the same.\*

## THE CHURCH AT HOME AND ABROAD.

The extent and magnitude of the Church of England, its far-reaching influence in our own country and in foreign climes, may to some extent be gathered from the following statistics of Archbishops and Bishops, etc., serving the Church to-day both at home and abroad.

The Church of England has 2 Archbishops, 32 Bishops, and 10 Suffragan and assistant Bishops—total 53; in Ireland there are 2 Archbishops and 11 Bishops—total 13; in Scotland, there are 7 Bishops; in Canada, 2 Archbishops and 18 Bishops—total 20; in the West Indies, and South America, 10 Bishops; in Africa, 19 Bishops; in Asia, 1 Archbishop, and 18 Bishops, total 19; in Australia and Tasmania, 15 Bishops; in New Zealand 7; and, on the continent of Europe 2;—making a total of 163. Add to this the number of Bishops in the Protestant Episcopal church in America, (which is after all a daughter of the old mother church of England)—79, and we have the large total of 244.

During the festivities at the Queen's jubilee, there was no more notable entertainment than the garden party given by the late Archbishop of Canterbury at Lambeth Palace.

Canadians and colonials will remember the courtesy with which the archbishop sought out their addresses from the London colonial offices, and sent invitations to them.

The Ladies' Guild of Christ Church, Winnipeg, are ready to undertake to make cassocks or surplices for clergymen or choirs. Terms on Application to Christ Church Rectory, Winnipeg.

THE TRAINING OF MEN FOR THE MISSION FIELDS.

In a vast country like this Canada of ours, where there are so many untouched mission-fields crying out for labors, one of the most important questions to be dealt with is the training of missionaries. In the past many noble workers have been trained at Trinity College, Toronto; Wycliff College, and St. John's College, Winnipeg, and for such men and their unselfish labors, the church must be ever grateful. At the same time, as mission work develops, and the many and varied aspects of missionary life begin to make themselves apparent to those who are interested in the matter, it becomes evident that a special course

is visitor, and though whose operations a grand work is being done for the cause of missions, unlike kindred missionary agencies, it does not select men of a certain definite class, it does not demand a certain fixed standard of intellectual ability; but, it appeals to men of every type to come with the talents which God has given them, and devote themselves, body, soul and spirit, to the work of the Divine Master. It seeks to revive, not the systematic, cast-iron asceticism of the mediæval church, but the primitive simplicity and withal high-souled devotion of men like Augustine, and Columba and Boniface. In a certain sense, it seeks a restoration of the religious life and inculcates the principles of poverty, chastity and obedience. It does not follow the rule

ered Mission? The work which she has to do, is it not to a great extent similar to that in every partially settled country; does it not demand men well disciplined, well inured to hardness, and entirely devoted to the work of the Master; must not its success depend in a very great measure on the spirit in which it is carried on? A careful consideration of the aims and objects, and methods of the society referred to will, we feel convinced, give many helpful suggestions with regard to the necessary preparatory work that will make the Church of Christ in Canada go on conquering for the Master, ever lengthening her cords and strengthening her stakes, until she makes her power felt from the Atlantic to the Pacific ocean.



LAKE DAUPH RECTORY (INTERIOR)

of preparation is needed for the missionary, as compared with the men who are to do the church's work at home. In respect to this special aspect of the question, a clear and decided line has been taken by the venerable College of St. Augustine at Canterbury, the C. M. S. College at Islington, and the newer colleges at Warminster, Dorchester and Burghle-Marsh. These institutions have trained and sent out a noble band of workers, whose praises are all the church's; but, it has seemed to mission authorities at home that, in view of the ever-increasing work to be done, something more needed in our system of training men for the mission-field. Attention has on several occasions lately been called to the existence and worry of the Society of Sacred Missions of which the Lord Bishop of Rochester

of any of the ancient orders, but rather aims at such a life of preparation as will be most suitable for the wants of the mission fields of the nineteenth century. So exacting are its methods that one can hardly imagine any one coming through the ordeal of its preparatory work, and afterwards going back from his vocation. Now, while there may be a certain smack of mediævalism about all this, it is worthy of note that no missions at the present day are more successful than those which are being carried on on a similar basis.

The Church in Canada cries out for laborers to send into her vast mission fields; might it not be well were she to consider whether there are not lessons which she might learn, and many ideas which she might profitably adopt, from the Society of the Sa-

NEWS FROM DIOCESE OF NEW WESTMINSTER.

RELIGION IN SCHOOLS.

Vancouver, B. C., Oct. 17.—His lordship, Bishop Dart, during a session of the synod of New Westminster diocese of the Church of England, at Christ church, Vancouver, B. C., in his pastoral charge, referred pointedly to the importance of securing religious teaching in the public schools. Since his lordship's inauguration as Bishop of New Westminster, this point has been continually brought up, but so far with no direct result. Another matter dealt with at length and to which his lordship has for some time devoted his energies, his ways and means for discouraging laxity in regard to the sacredness of the marriage tie.

## AT REST

The sudden death of the Archbishop of Canterbury on Sunday, Oct. 11, caused a shock to vibrate throughout the whole of the Anglican community. The Archbishop was on a visit to Mr. Gladstone, at Harwarden, where he had arrived from Ireland on the Saturday morning preceeding his death. He attended the early celebration of the Holy Communion in the village church and afterwards Morning Prayer. While the absolution was being read the Archbishop was seized with paralysis and passed to the rest of Paradise in a few minutes. When the sad news was conveyed to the congregation they joined in singing the hymn, "For Ever With the Lord." The dead march was played and the congregation dispersed deeply affected.

On Sunday, October 18th, the services in the church were of a memorial character, the chancel was draped in purple and black and the hymns and anthems selected with special regard to the said event.

In the evening Tennyson's "Crossing the Bar" was sung and a special sermon on the "Intermediate State" preached by the rector. Speaking of the late Archbishop at the close of sermon, the prelate said:

"He was a Catholic in the fullest sense of the word. As Catholic as the church he ruled, led and laid. Unflinching when any article of the Christian faith was assailed, yet as meek and gentle as an innocent child. He was respected by his opponents whether Roman Catholic or Protestant and loved to a degree by all members of the Church of England. He was selected by that gallant churchman and statesman, Mr. Gladstone, and followed to the grave by the present illustrious head of the Conservative party.

"He accomplished more than any other man, in fourteen years, in bringing about a right understanding between the three great parties in the Church of England and uniting them in one holy bond of love and charity."

He was buried on Friday in the Cathedral Church of Canterbury amid the falling tears of a sorrow-stricken nation.

Perhaps a greater Archbishop was occupied the throne of St. Augustine and the Anglican communion throughout the world has received a terrific blow, but she has also obtained another glorious example, which will inspire her members for many years to come. "How can man die better."

Rising early on the Lord's day to meet His Risen Lord in the "Breaking of the Bread." Meekly kneeling to receive the forgiveness of his sins by the Lord Jesus in the absolution of His church, passing away to rest in the arms and on the bosom of Jesus until the resurrection morn.

"O happy Saint, how sweet your rest; At Jesus' feet forever blest."

## DISCIPLINE IN THE CHURCH

Many people seem to think that it is an unnecessary and over strict exercise of discipline to insist, so unrelentingly as is done in this diocese, on the rule of our church that requires all persons to be confirmed before being admitted to Holy Communion. Apart from the plain fact that no individual priest or bishop has any right to dispense from a regulation of the church, we believe on the contrary, that (as most Christians amongst those who have separated themselves are more likely to be brought back to the church by a more stringent discipline than by laxity in this and other respects. A remarkable instance of this is furnished by the following extract from an article by Lord Nelson, in Church Bells: "Many of our clergy," he says, "are afraid of exercising discipline for fear of offending people. I know the case of a leading Baptist who presented himself for Holy Communion. The parish priest was much exercised as to his duty of explaining to him that by the rule of the church he ought first to be confirmed, and must be confirmed before he became a regular communicant. It was thought such a course might drive our new convert away. The bishop was asked and kindly offered a private confirmation at the chapel in the palace. Judge of our surprise when we discovered that the idea that anybody, without preparation, could come to the communion in the established church had been the one thing that had kept our convert back from joining the church for years! He rejoiced to find that there was the rule, and by his own desire was confirmed at the first public confirmation—himself and his two sons, who had only lately been baptised."

## NEWS FROM GLADSTONE.

The ladies of All Saints' church held their annual sale of work on Thursday last (Fair Day) in the skating rink. As usual they also provided dinner and tea, and in all branches were very successful. The work was nearly all sold and the ladies were kept busy providing dinner and tea for their numerous patrons. In the evening a dramatic entertainment was given by the members of the congregation with the assistance of Dr. Shoultz. The play was entitled "Comrades," and was well worth seeing as the audience appeared to think. Messrs. Annesley and Custance sang solos between the acts and Mrs. Walton, besides accompanying the soloists, gave an instrumental piece at the opening. The hall was crowded and many had to be turned away on account of the lack of accommodation. The result of this most successful day is that about \$100 will be at the disposal of the ladies. The new foundation under the vicarage will require \$50 of this, and the rest will probably be paid to the Mortgage Co. in reduction of the debt on the same building. It is hoped this debt will now soon be cleared off.

## ST. MATTHEWS, BRANDON

On Sunday, Nov. 22, the Venerable Archdeacon Fortin appeals in the parish church for "Home Missions." Last year this congregation contributed the handsome sum of \$270. We sincerely hope the amount received this year will not be smaller.

## NEWS FROM THE DIOCESE OF COLUMBIA.

Rev. C. E. Cooper, of Wellington, has been appointed Rural Dean for the district of Nanaimo.

Last Friday evening, Rev. R. A. Bosanquet, M. A. (was inducted as rector of St. Alban's by the Lord Bishop of Columbia (Dr. Perrin.) There was a large congregation, the church being well filled. Besides the Bishop, the following clergy were present: Ven. Archdeacon Scriven, Canons Good and Paddon, Revs. C. E. Cooper, E. G. Miller and D. Wilson.

## GENERAL NEWS.

The Australian Anglican Synod has adopted a resolution disapproving of the use of the church services and church buildings for the marriage of divorced persons, except for the party wronged in a case of adultery.

Tuesday, the 19th October, was the seventh anniversary of lodge "Westward Ho," the pioneer encampment of the Sons of England in the Northwest.

## What They Say

Prominent Citizens give their Opinions of the Evans' Gold Cure Institute.

HIS WORSHIP THE MAYOR.—"I know of several instances of men cured of alcoholism by your treatment and have great pleasure in testifying to the good work which you have done in this city."

VEN. ARCHDEACON FORTIN.—"The Evans Institute has fully established its claims to public confidence. The thoroughness of the cure cannot but encourage sufferers from alcoholism to place themselves under its care. Let its benefits be known far and wide."

REV. ATHER DRUMMOND, S. J.—"I have known where men steeped in the alcohol habit for many years have, thanks to your treatment, come back as if were from the dead, to a new life and a joyous manhood."

REV. C. W. GORDON.—"I have personal knowledge of two men whose lives were redeemed through the Evans Institute and heartily commend it to any who feel the need of a help against the taste of alcohol."

HON. HUGH J. MACDONALD.—"It gives me great pleasure to testify to the good work you are doing in this city."

REV. F. B. DEVAL.—"We should welcome it as a public as well as a private blessing. Heartily commend it."

If you still doubt the efficacy of the Evans Cure drop us a card with your address and we will mail you a list of references and testimonials convincing enough to convert the most incredulous.

EVANS' GOLD CURE INSTITUTE,

629 BALMORAL STREET, WISSEME



## DIOCESE OF NEW WESTMINSTER

Some of the Notes of the Annual Synod.

### The Bishop's Address.

At the annual session of the Anglican Synod of British Columbia, which was held lately in Christ Church, Vancouver, it was resolved on the proposal of the Venerable Archdeacon of Columbia that the synod of the diocese of New Westminster in assembly convened, hearing with unfeigned sorrow the news of the loss which the whole Anglican communion has sustained in the death of the Most Rev. Edward Lord Archbishop of Canterbury and Primate of All England, hereby expresses the deep sense of the value of the service of him rendered here on earth to the whole church Catholic, and prays that the Holy Spirit may entirely direct and rule the hearts of those to whom are entrusted the high responsibility of the choice of his successor: Further resolved, That a copy of this resolution be sent under the seal of the synod to the Right Rev. Frederick, Lord Bishop of London, Dean of the Chapter of the Archbishopric of Canterbury.

Among the discussions were some on the Canons relating to Finance, the Bishopric Endowment Fund, Clergy Widows and Orphans and Superannuation Fund. The executive committee elected were: clerical secretary, Rev. H. G. Fiennes Clinton; lay secretary and treasurer, W. J. Walker; clerical members, Revs. W. B. Allen, E. P. Flewelling, L. N. Tucker, H. Underhill; lay members, A. W. Wyld, W. Myers, Grav, N. C. Schou and A. W. Black. His Lordship the Bishop nominated the following committee for S. P. G. attorneys and bishopric fund: W. M. Gray, N. C. Schou, W. J. Armstrong, H. J. Cambie, A. W. Black, W. F. Salisbury, W. Taylor and R. E. Leonard. Representing the General Synod of Canada to be held at Montreal, 1897: Revs. H. G. Fiennes-Clinton, and L. Norman Tucker; Messrs. W. J. Armstrong and W. Myers Gray. The court of discipline was chosen as follows: Archdeacon of Columbia, Rev. L. N. Tucker, Rev. E. P. Flewelling and Messrs. H. A. Bulwer, Capt. Thain and W. Armstrong.

Appended is part of the address of His Lordship Bishop Dart delivered thereat.

### Brethren of the Clergy and Laity:

Since the last session of the Diocesan Synod, held in November, 1895, the Revs. J. S. A. Bastin and F. A. Ford have been ordained to the priesthood the latter having been previously ordained deacon by me; and the Rev. H. B. Turner has been ordained to the diaconate.

I have confirmed candidates in the churches of New Westminster, Vancouver, Chilliwack, Hatzic, Lulu Island, Mission, St. Mary's Mission, South Vancouver, Surrey, Lytton, Yale, Kamloops, Ashcroft, Lillooet, Nicola Valley, Enderby, Armstrong Vernon, and Rev-

elstoke. I have consecrated the church and burial ground at Surrey and the church at Armstrong, which was removed from Lansdowne.

Revelstoke was previously served from Ashcroft has now its own resident clergyman. The same is the case with Enderby, which was formerly attached to Vernon. Rossland and Trall, which I visited in August, are under the charge of the Rev. H. Irwin. The Rev. H. Edwardes, acting under medical advice, has been obliged, unhappily to relinquish his intention of returning to the diocese; his place at Lytton is filled by Mr. Turner. The Rev. H. E. Bowers, resigned St. Paul's Vancouver, in February last to become diocesan missionary of Spokane and at Easter, Rev. H. J. Underhill was appointed his successor, St. Michael's, Vancouver, has been erected into a separate parish, of which the Rev. James Irwin, formerly curate-in-charge, has now become the first rector. Nineteen licensed clergymen were working in the diocese when I arrived in August, 1895; there are now 24. I mention these facts merely by the way of chronicling events. Our lay readers in the diocese are of great assistance in keeping the churches open when a vacancy occurs and when the priest is engaged in other parts of the district. It is to be wished that other educated laymen in outlying places, such as Barkerville and Quesnelle, where it is impossible at present to send resident clergymen, would volunteer for the work. We deplore the loss by death of one of our readers Mr. W. C. A. Pilling, whom I had recently licensed for Mission City.

The venerable S.P.C.K. has made grants during the past year for the building of churches at Kaslo, Rossland, Agassiz, Richmond, Trall and Mission City. In Kaslo, Revelstoke and Agassiz churches are completed so far as to be used for divine service. Our warmest thanks are due to the Venerable society for the encouraging and stimulating assistance it thus renders. It has also made a grant of £25 for two years towards the maintenance of the hospital at Lytton, the first half yearly instalment of which I have just received. I trust that we shall soon be able to establish an S. P. C. K. Depository in New Westminster or Vancouver, or to take some arrangement by which S. P. C. K. publications may be readily obtained. There is a demand for them, not large perhaps, but widespread and constant throughout the diocese.

\* \* \* \*

Before I close I would call attention in a few words to a most important and solemn subject, the marriage law of the church. Circumstances have come under my notice which make me feel this to be an imperative duty. I am thankful to say that the marriage law is clearly embodied for us in the first three sections of Canon ix. But it is well-known that lax ideas respecting marriage are abroad, and it is well-known that in some of the United States, God's Holy ordinance of matrimony has been degraded, through the facilities offered for divorce, into a temporary legalized con-

ubinage, dissoluble almost at the will of either party. Members of our own communion are not the only Christian people who feel that this is an abominable state of things. But lax ideas are apt to spread terribly fast and unless we plainly and earnestly declare God's law, or people will too readily conform to a lower standard. We should teach oftener than we commonly to do sanctity and permanence of the marriage tie, and the imperative appointed end of marriage. We should point out that laxity with regard to the marriage bond has invariably accompanied the decay and decadence of nations. Millman, in his Latin Christianity, points to a striking illustration of this truth. He says, "In the later Republic the frequency of divorce was at once, the sign, the cause, the consequence of the rapid degradation of morals. There can be no doubt that this dissolution of those bonds which unite the family was the corroding plague of Roman society." It is not without significance that our Lord described the corrupt Jewish nation of his day, then hastening to destruction, as "an evil and adulterous generation." The subject has long been before my mind. I have carefully examined every plea that has been urged on behalf of laxity and my rooted conviction is that our wisdom and our safety lie in adhering strictly to the teaching of the marriage service in our Prayer Book. We have there the law put in action for us, clear, definite, authoritative, Scriptural. No divorced person could go through the form of marriage in our church, without being self-evidenced by the words he would utter. If it be said that this law sometimes presses hardly, we may answer that there is no necessity and righteous law of which the incidence is not at times felt to be severe. If it be said that "the people will not stand it" we may answer that this is a doubtful assumption. Even allowing it to be true it does not affect our duty. In that case we may reflect that church of diminished numbers yet of pure life is more loyal to Christ and doing more good in the nation than a church which "lowers her moral standard to meet the moral standard of the world." The greatest of living Englishmen—statesman, philosopher, theologian—has lately told us that fifty years ago he had read everything he could find upon the subject and that nothing since had shaken the conclusion he had then arrived at, on the absolute perpetuity of the marriage tie, save when it was broken by death. We, my brethren of the clergy, have so to declare the counsel of God that we be not guilty of leaving our people in ignorance of His holy laws, and you, my brethren of the laity, have to assist us with your prayers, remind us, when any need arises of our duty, and uphold our hands when we are striving to do it. May God direct all our proceedings to the welfare of his church.

We shall always be glad to notice any special features of interest in all such benevolent societies, which include so many churchmen.