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The Western Churchman

A JOURNAL DEVOTED TO THE INTERESTS OF THE CHURCH OF ENGLAND IN MANITOBA AND THE WEST

VOL. 2—No. 4.

WINNIPEG, JANUARY 28, 1897.

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PUBLISHERS' NOTICE

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

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THE OFFICE OF LAY READER.

In an ecclesiastical province like that of Rupert's Land, extending over a vast area, and having hundreds of settlements which as yet are but very sparsely populated, it follows, as a natural consequence, that if the Church is to take care of her scattered members she must make use of lay help to a very considerable extent. Even were church funds for mission work doubled, it would be quite impossible to maintain in every settlement a duly ordained clergyman.

The church, through her rulers, recognises this fact, and is only too glad to use the services of devoted laymen; and, it is well that it should be so. At the same time, we cannot overlook the fact that the use of lay readers in the care of missions where there is no resident clergyman is fraught with certain difficulties that seem at times to spoil much really good work. Two of these have lately been brought before us, and concerning them we have a few suggestions to make.

1. It is said, in many quarters, that the right kind of men are not as a rule willing to undertake the work. 2. It is also asserted, and we believe with some truth, that many church people, even in very remote settlements, are so dissatisfied with services conducted by lay readers that they would, rather than attend such, transfer their allegiance, at all events temporarily, to one or other of the religious bodies that may

happen to have a station in the district. Can nothing be done to overcome these difficulties?

In regard to the first, we venture with all respect to say, that the office of lay reader does not receive that standing which it merits, in the estimation of our ecclesiastical authorities. Instead of being regarded as a distinct and definite office, it is treated as a necessary evil—a mere expedient. It seems often to be forgotten that from very early days the Catholic church has had the active assistance of the laity in the carrying on of distinctly mission work. The various classes, which afterwards developed into the minor orders of the Mediæval Church, were originally laymen set apart to perform certain kinds of church work, without their having been admitted even to the diaconate. Now, the lay readers ought to receive the same recognition as was given in bygone days to the minor orders. They should be carefully chosen after they have satisfied the clergyman of the parish that they possess a peculiar aptitude for the work. It must be remembered that while earnestness and real goodness are necessary qualifications, these are not all. A reader ought to have a general education which is at least not inferior to that of the majority of the church people in the district, otherwise his work must be to some extent a failure. He ought to possess such a fund of general information that he will quite naturally become the adviser of the people among whom he works, not only in respect of spiritual things, but also as regards social life and conduct. He should possess a fairly ready utterance, and be able to read the public prayers of the church in a manner that will tend to intelligent and reverent worship. He should be one whom both old and young will regard with respect and esteem; and then, when such a man has been found, and duly tested, he should be admitted to his office, in a public and formal manner, by the Bishop. The formal admission of lay readers, at a special service duly arranged for the purpose, has been found most valuable in many dioceses, both in the old country and in the colonies.

With regard to the second difficulty, it may quite be expected that the removal of the first will affect it as well. It will be found that greater care in the selection of lay readers, and greater prominence given to their office in the manner indicated, will have a wonderful effect on the church people among whom

they are to minister. In 15 English dioceses, there are associations of lay readers, and these have done much to commend the office to church people generally. The Lay Helpers Association of the Diocese of London, which has been in existence for nearly 30 years has done much splendid work. Its object is to organize, stimulate, and expand the lay religious work of the diocese. To it is in a great measure due the development of the scheme for the annual training of lay readers from every diocese in England and Scotland, by a course of instruction and residence for a fortnight within the walls of Keble College, Oxford, or Selwyn College, Cambridge, during the long vacation. From 40 to 50 readers annually avail themselves of this privilege, and many are glad to repeat their visit for a second or third time, appreciating to the full not only the opportunity of hearing able theological lectures, sermons, and addresses, but perhaps still more the advantages of mingling with others engaged in similar work, exchanging ideas, forming new friendships, and breathing for a time a new atmosphere away from the business of ordinary life. An occasional quiet day, with special devotions and addresses, has also been found most helpful. Now why could there not be some such organization in Western Canada? There are certain seasons in the year when many of the class from which our lay readers are drawn could, without hindrance to their daily avocations, come into residence at St. John's for two or three weeks, and, we do not think there should be much difficulty in obtaining a sufficiency of able lecturers from the St. John's College staff and the ranks of the diocesan clergy. The expense of such a course would not be serious, and the advantages to be got from it would surely be such as to induce our laity to come forward with financial aid. We venture also to think that there are many small settlements of churchmen who might be quite unable to maintain a clergyman for themselves, but who would be in a position to aid in the training of a Reader for their own parish; and we feel assured that they would only too gladly give substantial aid were there a prospect of an adequate return.

It will be at once seen that these remarks do not apply to theological students, sent out to take the Sunday services, when no clergyman is available. The reference is entirely to those faithful laymen who, although engaged in business, are glad to give up their spare time to definite church work, purely from love to God and the spiritual welfare of their fellow churchmen. There may be, doubtless there are, local circumstances which have not here been taken into account; still if this evokes discussion from our readers, lay or clerical, or both, it will have served the purpose for which it was written.

WESTERN CHURCH NEWS.

DIOCESE OF RUPERT'S LAND.

Bishop—Most Rev. R. Machray, D.D., D.C.L.
Residence—Bishop's Court, Winnipeg.

ST. MATTHEW'S, BRANDON.

CLERGY: Rev. McAdam Harding, 11th Street; Rev. Edward Archibald, Brandon.

LAY READERS: Mr. George Coleman, Mr. T. F. S. Taylor, Mr. Frederick Wimberley.

CHURCHWARDENS: Richmond Spencer, Esq., M.D.; John Hanbury, Esq.

SERVICES.

SUNDAY: Holy Communion, 8.30 A.M.
H.C.—Choral—Second Sunday in month, 11 a.m.
H.C.—Plain—Fourth Sunday in month, 11 a.m.
Mattins and Sermon, 11 a.m.
School and Bible Classes, 3 p.m.
Men's Bible Class, 3.15 p.m.
Evensong and Sermon, 7 p.m.

SAINTS' DAY: Holy Communion, 8.30 a.m.

WEEK DAYS: Wednesdays—Ladies Aid, 3 p.m.
—Evensong and Sermon, 7.30 p.m.
Friday—Evensong, 5 p.m.
—Meeting of Sunday School Teachers, 7.30 p.m.

On January 21 Brandon and surrounding country was visited by a most terrific and violent blizzard, according to the statement of old inhabitants the most furious ever experienced. The Rector had a hard struggle with it in the outskirts of the city, while Mr. Wimberly was detained in the country a couple of days. The church fared even worse for it is now dismantled of its tower and steeple and minus part of the roof. For the present we can only attempt to provide a temporary covering for the uncovered portion and leave the more permanent restorations until the opening of the spring.

On Sunday, January 24th, the church was with very great difficulty kept warm. Instead of the usual Sunday School in the afternoon a very short service was held and at the evening service after the recital of the office the Rector dismissed the congregation with the Benediction.

Mr. Parker and Mr. Coleman have consented to act as collectors for the "Home Mission Fund."

The Misses Armstrong, Percival and McKinity have just joined our staff of Sunday School teachers.

The Choir boys assemble every Wednesday afternoon at 4.15 in the Rectory for practice.

The Rev. Stewart Macklem, of Toronto, has just written the Rector saying that he has interviewed Messrs. Keith & Fitzsimmons about the iron pulpit now in course of construction for St. Matthew's and

that the design will be in keeping with the standards lately made by that firm now in position in the Sanctuary. We hope it will be ready for Lent.

Candidates for confirmation are requested to send in their names to the clergy without delay, as classes are now in course of construction.

There are still a few copies of the Parish Almanac remaining for distribution,

We expect a visit from the Rev. Arthur Goulding, Chaplain of the Stony Mountain Penitentiary, as soon as Mr. Wood is settled and able to perform his duties as Parish Priest of Stonewall.

RURAL DEANERY OF TURTLE MOUNTAIN.

A meeting of the Ruridecanal chapter of this district was held at Boissevain on Tuesday and Wednesday, January 19 and 20. Owing to the inclemency of the weather, the attendance was small, but, the discussions were interesting and profitable.

Rural Dean Hill of Boissevain occupied the chair, and Rev. H. Beacham, of Killarney, was appointed secretary of the chapter.

The secretary read the first paper on "The urgent needs of my parish." The needs indicated came under the heads of Organization, Spiritualization and Socialization.

1. It was contended that the several members of a parish should be unified. There should be a common interest, and a common sympathy among them all.

2. There was need of deeper spiritual life, especially among men—of deeper interest in the services of the church, especially in week-day services.

3. There was need of a stronger feeling of brotherly love among the individual members of the church. The Christian virtues of meekness, patience, forbearance and charity, should be more common characteristics of church members.

A profitable discussion followed the reading of the paper. With respect to organization, Rural Dean Hill thought it would be well to have a Central Board composed of representatives from the several members of the parish. This body could take corporate action on any matter of common interest, and so would serve to unify the parish. Under this system, too, country Sunday Schools could be supplied with teachers.

With respect to Spiritualization, Rev. W. Stocker was of the opinion that the reason why so many, especially men, did not attend church, was because of the want of good example by professed Christians. There was a coldness and indifference, on the part of many such, that influenced others to a great extent.

He thought that lay helpers had a far greater influence in inducing men and women to attend services than even the clergy had.

Mr. Hurt, of Boissevain, believed that indifference on the part of some, with respect to attending church, was due to early education or training. Those brought up in the church were not, as a rule, so indifferent. An organized committee, to use their influence in getting people to attend church, was suggested.

Rev. W. Stocker held that the work must be done voluntarily—organization would destroy the influence.

Mr. McKnight, of Boissevain, thought that organization gave an incentive to work.

Rural Dean Hill thought that men and women should be made to feel that love was the sole reason for a clergyman's care of his flock. This was the secret of power among all people. Earnest prayer was needed, and the prayer should be the consequence of a real hungering and thirsting after the thing prayed for.

At the morning session on Jan. 20th, the first subject discussed was "Church Magazines." It was deemed advisable to support a local paper, and it was decided that if the publishers of the "Western Churchman" would add a Sunday School lesson department to their paper, the matter would be placed before the incumbents of the various parishes, and their aid and co-operation solicited in supporting this paper.

A short address was given by Rev. W. Stocker on the subject of a general circulating library for the district Sunday Schools. Such a library was held to be of great advantage, by bringing a wider range and a better class of reading within the reach of each school. The result of this was the adoption of a motion to the effect that in the opinion of this meeting a general circulating library for the Sunday School, of the district is desirable, and that immediate action be taken to establish such.

At the afternoon session, an interesting and instructive paper on "Church Music" was read by Mr. Barber of Boissevain. The meeting was adjourned at 4 p.m., to be called again as soon as necessary arrangements can be made.

In the evening, divine service was held in St. Matthew's church, at which there was a large congregation present. Rural Dean Hill read prayers, and Rev. H. Beacham gave a short address.

RURAL DEANERY OF LISGAR.

A meeting of the Rural Deanery of Lisgar was held in the parish of St. Andrews on Jan. 19th, 1897. The proceedings commenced with the administration of the Holy Communion in the church, at 10 o'clock,

by Rural Dean, Rev. W. A. Burman, assisted by the Incumbent of the parish, the Rev. W. R. Johnstone. The meeting of the Ruridecanal Chapter followed, the members assembling at the parsonage. A very pleasant and profitable forenoon was spent in the reading and study of Titus III.

At 2 p.m. the meeting proper of the Rural Deanery was opened by the Rural Dean with a short address of welcome. There was a good attendance of lay representatives of the parishes. A paper by the Rural Dean on the "Prayer Book in relation to our modern needs" led to a very full and instructive discussion, which was brought to a close by the following resolution moved by Mr. J. G. Dagg and seconded by Mr. W. Scott, "That the Rural Dean, with the Revs. W. R. Johnstone, C. R. Littler and J. G. Anderson and the mover and seconder be a committee to draw up a memorial which should be forwarded to the Executive Committee for presentation to the Diocesan Synod, embodying the views of this meeting in regard to changes which seem desirable in the Prayer Book." This was carried unanimously.

The next subject on the programme was the consideration of "Difficulties in the Parishes." This also proved very interesting, the main points debated being "the advisability of making one general appeal for Diocesan work, instead of five as at present," "the working of the envelope system as a means of promoting healthy and regular giving" and "the need of more equitable distribution of parish work among its lay representatives."

In the evening at eight o'clock, a missionary meeting was held in the Church. The day had been stormy and cold, and the attendance was consequently small. After a hymn, the reading of a portion of scripture and a short service of prayer, interesting addresses were delivered by the Rural Dean Rev. Messrs. Anderson, Coates, Littler and Johnstone, and by Messrs. Thomas and Raven, lay workers. It was felt that the meetings had been a source of much encouragement and benefit. It was arranged that the next quarterly meeting should be held at the town of Selkirk.

ALL SAINTS, WINNIPEG.

The Ladies' Aid Society of this church held their annual sale of work last month. There was a fair attendance, and most of the beautiful and useful productions shown by the ladies were disposed of. It is much to be regretted that neither the President (Mrs. Knight) nor the Vice-President (Mrs. Moore) have been able to attend at the meetings lately, nor could they be present at the sale owing to illness. The proceeds of the sale was about \$130.

The children's Christmas treat was held on December 30. The rector showed his beautiful magic

lantern pictures, which were much enjoyed. The entertainment concluded with a present to each child from the large Christmas tree. By the kindness of Mr. Chipman, Mr. Bott, Mr. Minchin, and the rector, books were given as prizes to the choir boys for regular attendance and good behaviour.

The Christmas offertory, which was given to the rector, amounted to the generous sum of \$100.

RAT PORTAGE.

Mrs. McAree, organist of St. Alban's Church, Rat Portage, gave a parlor concert at her home on the 18th inst., for the funds of the church.

Mr. Machin sang in his usual pleasing style. Miss Livingston, sister of Mrs. Gunn, also favored the company with much appreciated music. Mr. and Mrs. Patterson gave some choice selections on the guitar and mandolin, and Mr. Tom Baker gave very amusing readings from Pickwick. Mr. Baker is already considered a valuable addition to the few who are able to promote enjoyment at social gatherings. Mrs. McAree played accompaniments to the singing.

Owing to the indisposition of several ladies and gentlemen who were to have taken part in the concert, it was not as complete as intended; those fortunate enough to be present, however, were thoroughly well pleased with the evening's recreation, which closed with an appetizing lunch served by Mrs. McAree.

Rev. G. Gill, of Russell, with his usual energy and financial ability, is laying his plans for the erection of a new church for the boys at the Barnardo Farm, Russell.

Rev. W. E. Hobbs, formerly of Neepawa, is to take the incumbency of Oak Lake, in succession to Rev. G. H. Sykes, who is retiring temporarily on account of ill-health.

DIOCESE OF QU'APPELLE.

Bishop—Right Rev. J. Grisdale, D.D., D.C.L.

WHITEWOOD.

Christmas was well observed here. At the Christmas Eve midnight celebration of Holy Communion, there was a good congregation, and 12 communicants. On Christmas morning, the church was crowded, and there were 17 communicants, making a total of 29 at St. Mary's. With moss, and box, everlasting flowers, and Christmas texts, the church was more beautiful than ever it had been before. Christmas carols were very much in evidence during the whole of the blessed Christmas-tide.

WAPPELLA.

Christ Church was nicely though not profusely decorated for Christmas. The Christmas services were hearty and well attended. The communicants numbered eleven.

FOREST FARM.

The services at St. Matthew's are not so well attended as usual this winter. Some of the church folk hereabouts seem to have the idea that a service every Sunday is too often. The late Bishop Burn, whose every word we are sure is revered, once gave it as his strong opinion that in every such settlement as this, where a lay reader gives his services, and the clergyman of the parish is prepared to drive 11 miles to conduct service on some of the Sundays, every Sunday should have services of public worship.

FAIRMEDE AND RIGA.

Several services have been held here of late. In November, Rev. M. H. Winter conducted two services that were much appreciated. Holy Baptism was administered by the Incumbent on November 20th; and, there was a celebration of Holy Communion on November 22, when there were 7 communicants. The next service at Riga is fixed for Sexagesima Sunday, February 21st, when there will be a celebration of the Holy Eucharist.

SUNNYMEAD.

The congregation here, though small, hold faithfully together, and the lesson of gathering together for divine service, whether conducted by clergyman or lay reader has been fully learnt by this little flock. Mr. F. E. Pratt, the lay reader here, has been accepted by the Bishop as a student for Holy Orders, and will proceed very soon to Medicine Hat, to study under the Rev. Wm. Nicolls, M.A. His 6 years' services as lay reader here have been much appreciated.

REGINA.

The concert given here on the 14th inst, in aid of St. Paul's Church, was in every way a brilliant success. Mr. James Brown, the organist, by whose enterprise the entertainment was organized, was ably supported by a number of talented performers.

The best vocal effort was the duet by Miss Rochfort and M. Jannet. In the Toreador's song from "Carmen," M. Janet made a decided "hit." But, the charm of the evening was Mr. DuDomaine's violin playing. It was simply magnificent. Mr. Betourney gave a piano solo, which received a merited encore. The N. W. M. P. orchestra was never heard to greater advantage.

A fine "Bell" piano was kindly lent for the occasion by Mr. D. Peterson; and, there is no doubt but that the excellence of this instrument did much for the success of the concert.

The concert was repeated, with slight alterations, at the Barracks on the 16th, and was well patronized and highly appreciated.

GRESFELL.

The report of the Secretary-Treasurer of the Church of England Women's Working Guild for the year 1896, shows that the total amount of money raised by the Guild from April to the end of December was \$297. The expenditure was as follows:

For the support of an Indian girl at the Diocesan Mission School at Touchwood, \$15.

Subscribed to the funds for Mrs. Sprunt and Mr. Knight, \$16.25.

General expenses, \$65.75.

The Guild therefore has a balance in hand of \$200 to be given towards the erection of a chancel for St. Nicholas Church, Grenfell.

The working meetings of the Guild have stopped until April when the general meeting will be held as usual at the Vicarage on Easter Tuesday.

The members of the Guild during the past year were: Mrs. Ball, Mrs. Beal, Mrs. Brittan, Mrs. Bushe, Mrs. Coy, Mrs. Crush, Mrs. Colin Cummins, Mrs. Edward FitzGerald, Mrs. Hextall, Miss Herle, Mrs. Lake, Miss Lake, Mrs. Murison, Mrs. Olive, Miss Thomas and Mrs. Peel.

DIOCESE OF CALGARY.

Bishop—Right Rev. C. Pankham, D.D., D.C.L.
Residence—Calgary.

The Church of England services previously held in Mrs. Watson's house, Pine Creek, will in future be held, by the kindness of Mrs. Paling, at her general storehouse. The services will be continued as usual on the first and third Sundays in each month at 3 o'clock in the afternoon.

The funeral of the late Mrs. S. Watson, of Calgary, took place on Sunday, 17th inst. The Ven. Archdeacon Cooper, D.D., conducted a short service at the house; the Bishop took the first part of the Burial Office, which was finished by Archdeacon Cooper at the grave in the Calgary cemetery. The chief mourners were Messrs. George and Harry Watson, sons of the deceased, and her two sons-in-law, Dr. Inglis of Winnipeg, and Mr. Chas. Knight of Pine Creek.

DIOCESE OF NEW WESTMINSTER, B.C.

Bishop—Right Rev. J. Durr, D.D., D.C.L.
Residence—Vancouver.

At a meeting held lately of the officers of St. Barnabas' Church, New Westminster, it was decided with the consent of His Lordship the Bishop, to invite the Rev. W. E. Kaneen, of Aylwin, Montreal, to succeed the Rev. H. H. Gowen. Prior to entering the

ministry, Mr. Kaneen practised law in Toronto. For the last two and a half years he has labored in the diocese of Montreal, where his zealous work has received recognition from his bishop, and from the people among whom he has labored.

The idea has been mooted that St. Barnabas is to be closed, and the rumor that the Bishop was in favor of this was brought to His Lordship's notice. In commenting thereon, Bishop Dart emphatically denied the rumor, and said that such an idea had never entered his head. This announcement will greatly please many who had been inclined to lend credence to the idle rumor, and the parish will look forward to the pleasure of welcoming the new incumbent of St. Barnabas.

ST. JOHN'S COLLEGE NOTES.

The following clergy paid the College a visit this week: Revs. Rural Dean Hewitt, Manitou; W. Clarke, Morden; C. R. Littler, Selkirk; R. E. Contes, Scantbury.

The Literary Society held its first meeting this year on Wednesday evening, Jan. 20. A short musical programme was rendered; after which followed a debate. Subject, "Resolved that co-operation is more adapted for increasing the happiness and virtue of mankind than competition." The affirmative was ably maintained by Messrs. Collins and Grundy, while the defence of the negative was left in the capable hands of Messrs. Bartlett and Sweatman. The debate was an interesting one, and, on the vote being taken, a majority was declared for the affirmative.

The following students were engaged in Mission work on Sunday last: Mr. Cassap, at St. James and St. Charles; Mr. Tucker, at Headingly; Mr. Davis, at Whitemouth; Mr. Collins, at Rosser.

Mr. Bartlett, who has been lay reader in charge of the Beausejour and Whitemouth missions, has been transferred to the new St. Matthew's Mission in Winnipeg.

GENERAL CANADIAN CHURCH NEWS.

At the first monthly meeting, in the new year, of the Church of England Woman's Auxiliary to the Board of Domestic and Foreign Missions, an address was presented to Mrs. DuMoulin, wife of the Bishop of Niagara, accompanied by a life membership of the Triennial Board. Mrs. DuMoulin, who was wholly taken by surprise, replied in a short, but eloquent speech.

It is proposed to establish a faculty of music at Bishop's College, Lennoxville, on the same lines as those of Trinity College, Toronto, and the older English Universities; and the Quebec Church University will be empowered to grant degrees in music, so that Canadian students will not need to go to England for these degrees, as heretofore.

The combined Senior Bible Classes of the Church of St. John the Evangelist, Toronto, are to be congratulated on the success of their second annual "At Home," held last week in the church schoolhouse. The decorations of the room were chaste and beautiful; the programme, which was a most varied one, was well rendered; and, there was an excellent service of light refreshments for all. These gatherings do much to cement the brotherly feelings which ought to exist among the young people of the church.

The Rev. John C. H. Mockridge left Toronto last week, to enter on his new duties at the Church of the Messiah, Detroit, and St. Luke's parish regrets the loss of this able young clergyman.

Rev. J. C. Roper, M.A., of St. Thomas', Toronto, was the preacher at the Dedication Festival of St. Mark's church, Parkdale, last week.

At the next session of the Legislative Assembly of the Province of Ontario, an amendment to the Education Act will be introduced, by which the trustees of any school will be empowered to set apart a certain portion of the teaching time for religious instruction. This follows the line of the Manitoba compromise.

ANGLO-CATHOLIC CHURCH NEWS.

A project for a cathedral at Belfast, Ireland, is being actively agitated. A cathedral guild has been formed which numbers over one hundred members, for the purpose of soliciting funds. Over \$35,000 has been subscribed within a short time. Very widespread interest has been exhibited in the matter. A Methodist minister wrote to one of the secretaries, stating that, though he was a poor man, he would gladly subscribe £5, and enclosed £1 as a first payment. It will be remembered that a considerable body of Methodists in Ireland have always remained in the communion of the church.

It has been decided that the English Church Congress shall meet at Nottingham, from September 28th to October 1st, 1897, being a week earlier than usual. The guarantee fund has reached \$18,000.

Rev. Canon Trefusis, of Exeter Cathedral, has been appointed Bishop of Crediton, Suffragan Bishop of Exeter, in succession to the late Bishop Knight-Bruce. Canon Trefusis, who took his B.A. degree at Oxford in 1865, was ordained deacon in 1866, and priest in 1867, his first curacy being that of Buckingham. From 1867 to 1889, he was rector of Chittlehampton, Devon; and, from 1888 to 1889, he was prebendary of Exeter. In the latter year he became a Canon of Exeter, and in 1891 was appointed examining chaplain of the Bishop of the Diocese.

The late Archbishop of Canterbury, speaking of the Prayer Book a short time ago, said: "It contains the foundations for strong, stalwart, Churchmanship. A systematic knowledge of the Bible, and an understanding of its doctrinal teaching, will not be got out of a mere hunting up and down of the Bible. The Prayer Book is the best syllabus. It is nothing but the Bible transfused into a shape and form in which the Christian man finds guidance, and leading, and teaching, and system. I am quite satisfied that the teaching and the reading of the Prayer Book is one of the best ways in which you can launch people upon reading the Bible for themselves."

London, Jan. 17.—It is learned from the Rev. Dr. Thompson, rector of St. Saviour's, Southwark, that the Harvard University authorities are still considering the proposal to grant a sum for a painted window in St. Saviour's to the memory of John Harvard. The church will be re-opened as a pro-cathedral for South London on February 16th, the Lord Mayor attending in state. The Prince of Wales, with some others of the Royal family, will also be present. Over £50,000 has been expended in repairs and alterations, and the interior is now pronounced to be among the most striking and magnificent of church edifices in England. The new memorial windows include those dedicated to Shakespeare, Philip Massinger, Beaumont and Fletcher, Dr. Sacheverell, and the actor Alleyne. A number of Americans have contributed towards the Shakespeare and Massinger windows. To John Harvard's memory, who was christened in St. Saviour's 1767, and whose parents kept the "Old Queen's Head," in Southwark, there has been allotted a fine three-light window in the south transept, which will cost about £500. The endowment of this memorial by Harvard University will undoubtedly be a graceful act.

The Right Rev. Wm. Basil Jones, D.D., Bishop of St. Davids, died on the 14th instant, at Abergwili Palace, Caermarthen, Wales.

The official income of the Archbishop of Canterbury is \$75,000 a year. That looks a large sum on paper, but then the outgoings are simply enormous. Archbishop Tait may have saved money while headmaster of Rugby School, but as Archbishop he found it impossible to do so. So did the late primate. The subscriptions to various good objects alone, amounted to a huge sum, and there are other untold calls on the archiepiscopal purse. Unless a man has some private means, or he is well insured, he might well shrink from accepting the Anglican primacy.

AMERICAN CHURCH NOTES.

KEEPING CHRISTMAS UNDER DIFFICULTIES.

The following little narrative, culled from the "Church Times" is so good that we reproduce it:

"I wish I had time to tell at length the story which lies before me of a good Bishop across the Atlantic. He was a widower, he had an only daughter married and gone to live in the far west, and the Bishop was going to spend a happy Christmas with them. It was a four days' journey by train. There was a large party of travellers, who were moving incessantly, up and down the cars, and everybody had a smile and kindly word for the Bishop, and he the like for them. But it would be hard to describe the consternation which fell upon them all when first a high wind arose, and then the snow came in blinding sheets, and the drifts piled higher and higher, and the train moved more and more slowly, and at last stopped altogether. And it was Christmas Eve.

Of course there were howls from the poor children and some tears from the mothers. But there was also the Bishop. "They would have a Christmas tree anyhow," he said, and they would hope to get to their journey's end in time for some turkey and pudding. He went to the porters and begged for coffee and soup packets, went among the richer passengers and begged for the presents which they were taking to their friends, trusting that they would either buy more or enjoy the luxury of having bestowed them on the distressed. And he was met with a marvellous response, boxes of bon-bons, flasks of scent, warm mittens, toys and games, and picture books. And then pressing into service one of the college students in the train, none other than the Harvard "half-back," he and some others got out into the wood with emergency axes, and worked away at the roots of a tree, which was at once dragged into the car, and they dressed it up, and it was verily a glad sight. Then the children were put to bed. There were a great number of Germans among them, and the Bishop said

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.

CORRESPONDENCE.

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."

VEN. ARCHDEACON FORTIN

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