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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. 3.

WINNIPEG, JANUARY 21, 1897.

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 eight o'clock.

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ST. JOHN'S COLLEGE LIBRARY.

The students of St. John's have done a good work in resuscitating their College Magazine, even were it only to be the medium through which to voice the wants of the college. Mr J. L. W. Hewison, B.A., is editor-in-chief, and he has around him a staff of able and willing workers; and, if they are supported as they so well deserve to be, there will never again be any need for the college organ to hibernate. We wish the promoters of the Magazine all success.

In the January issue, there are many useful and interesting articles. Our space forbids us noticing these in detail; and so we confine our remarks to the sensible and fearless reference to the College library, made by the Editor in his introductory article. It reveals a state of things which is by no means creditable to the church in Rupert's Land. The library, although the finest room in the college, is entirely devoid of any means of heating; the books are not what they should be as regards quality; they stand sadly in need of arranging and cataloguing; and, there ought to be a better provision for their being kept clean and in order. Rather a long list of complaints, is it not? And, who is to blame? Doubtless there are some ready enough to exclaim, "Why, the college authorities, of course." But, is it so? We think not.

Have the church people of this Western land done their duty to St. John's College? Have they taken a real practical interest in its welfare? Have they put their hands into their pockets, and given of their substance to help our revered and venerable Primate in his noble, self-denying efforts for the higher education of their children? At the Diocesan Synod of 1895, many of us heard his statement about getting a mathematical lecturer, to relieve him of tutorial work, and give him more time for the duties which more directly belong to his important office. Everyone who knows anything at all of the college knows of the splendid work he has done as mathematical lecturer at St. John's: but, how have church people shown their appreciation of it? By stolid indifference. If St. John's is to hold its own with the other colleges of the University, the laity must take a lesson from the laity of other Christian bodies, and do something for the support of the college. See what Methodist laity have done for Wesley College, and Presbyterian laity for Manitoba College! Perhaps our readers will say, what has all this got to do with the College library? It has everything to do with it. The authorities of St. John's need funds to enable them to put the library into good order, to alter its construction so as to make it possible to heat it, and render it so that a student can sit and study, without having to wear furs; and, a member of the college staff must be so far lightened of his professorial duties that he can give up a certain amount of his time daily, to the care of the library. The college staff is already very much overworked. The men who lecture in Divinity to those who are preparing for Holy Orders have also to read with the students who are studying for the degree in Arts, and several of them have to teach in St. John's College school, besides having to do parochial work. None of the present staff can be expected to give the attention to the library that it requires.

The library of St. John's College ought to be so well equipped with good standard works as to be of real service, not only to the students in residence, but to the clergy of the Diocese, many of whom are unable to have a good library of their own. It ought to have several copies of such standard works as, The peaker's Commentary, Bishop Harold Browne on the

Articles, Bishop Lightfoot's Commentaries on the Epistles, and his "Apostolic Fathers," Canon Robertson's Church History, Canon Gore's works, Canon Mason's "Faith of the Gospel," the learned works of Dr. Salmon of Trinity College, Dublin, etc. We feel assured that the majority of the clergy would only be too glad to contribute a small sum annually in order to obtain the privilege of borrowing from the library. But, the laity ought to bestir themselves. It is they who should at once raise funds for the College, both by way of donations and regular annual subscriptions. No church is doing its duty which does not make strenuous, self-denying efforts, for the training of its own clergy. Our venerable Archbishop has been left too long to bear the burden and heat of the day in respect of St. John's College. It has been with him a labor of love, and no one will ever know all that he has done, and is doing, for the college as an institution, as well as for individual students. But for his large hearted generosity, many a student would never have been able to finish his college course, and the church would have been all the poorer therefor. Now is the time to show our appreciation of his work, by making better provision for the carrying out of higher education in the West. Nothing that could be suggested would so fill his heart with real gladness as to see the College getting the support it so richly deserves at the hands of churchmen.

Let those who have not yet seen the January number of the College Magazine obtain a copy; let them give it their most thoughtful consideration; let them, above all, carefully read Mr. Hewison's trenchant editorial; and then say if we are not within the mark when we lay the onus of the college deficiency on the shoulders of churchmen themselves.

WESTERN CHURCH NEWS.

DIOCESE OF RUPERT'S LAND.

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

PORTAGE LA PRAIRIE.

On Friday evening, January 8, the town hall bore an aspect of festivity, the occasion being the New Year's treat to the children connected with St. Mary's church. The first stage of the proceedings opened with a feast at six o'clock, to which ample justice was done by the participants. Following this was an entertainment consisting of songs, dialogues, etc., of a remarkably fine character. The proceedings reflected great credit upon the Sunday School teachers, and the ladies and gentlemen of St. Mary's congregation.

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 Sunday, December 20th, the Rector made a special appeal for the "Church Debt." The offerings on that day amounted to over \$300.

Many friends in Brandon were pleased to hear of the marriage of the Rector of Moosomin. The Rev. Clement Williams labored faithfully in St. Matthew's parish for nearly a year, and won both the esteem and affection of the congregation. We join in wishing bride and bridegroom every happiness.—*Communicated.*

The Incumbency of Birtle has been offered to, and accepted by Rev. W. Robertson, of Alexander. Much regret is expressed on all sides at his leaving his present sphere of work, having by his self-denying and energetic labors endeared himself to all with whom he came in contact. Alexander's loss will be Birtle's gain.

MIDDLECHURCH.

One of the brightest services held here for a long time took place on Sunday evening, January 10, when the Rev. Canon Matheson was the preacher in St. Paul's. The pretty little church was thronged with an earnest and attentive congregation, and the Canon preached, as is his wont, a most helpful and practical sermon from the text, "And thou shalt call His name Jesus." The singing has improved wonderfully within the past few months, and at this service the choir seemed to surpass themselves. The service appeared imposing from the fact that there were four officiating priests, the Revs. Canon Matheson, J. H. Fairlie, Thomas Pritchard, and the incumbent. At the last quarterly vestry meeting, the Vestrymen resolved to inaugurate at Easter the One Fund System for all church expenses. The Rev. T. Pritchard, of Lac Seul, preached at Bird's Hill on Sunday afternoon last, and in the evening in the Parish church

here. There are now three branches of the C.E.T.S. in St. Paul's Parish, all of them doing good and faithful work. The Indian school is progressing very favorably under the able principalship of Rev. J. H. Fairlie.

CARMAN.

The entertainment and Christmas tree distribution to the scholars of St. John's Church at Victoria Hall on New Year's Eve was a grand success, and this was largely owing to the untiring efforts and executive ability of Miss Gahan in bringing a number of light-hearted young ladies into line and drilling them until they had their parts down pat. The different songs, recitations, and choruses were all well rendered, and so it will not be necessary to particularize. The drama of "John Smith of Charlton," leaned just a little in the direction of burlesque, owing to the original John Smith—Mr. M. Richardson—failing through press of business to appear, and his place had to be taken at short notice by Mr. Simpson, who had not completely memorized his lines. Miss Mills played her part well, but Miss Gahan's anxiety for the success of the play prevented her doing full justice to her part. The Irish character sketch by Miss Laura Campbell and Mr. Cox was just as well presented as though they had recently sailed from Limerick. Miss E. Gahan sang two solos, "When the heart is young" and "The River of Years," in an artistic manner. Miss Carrie Campbell delighted the audience with her dancing of the "Keel Row," and her tambourine solo was also well executed. The choruses and marching songs were splendid, and showed that a lot of time had been spent in getting them up. The Chinese umbrella chorus was especially fine. Mr. F. Starkey, as stage director, kept things running smoothly, though he says he had a difficult task in controlling the young ladies of the chorus. The affair was so successful that Miss Gahan contemplates repeating it on St. Valentine's day. Following is the programme:

- Chorus Red, White and Blue
- Dialogue Dolly's Doctor . . K. Jones, L. and M. Miller
- Chorus Little Cooks
- Recitation Sad Tale of a Bad Boy H. Morrison
- Dialogue E. Palmer, M. Blanchard, and K. Jones
- Recitation An Omission Maggie McClain
- Song Charlie Townsend
- Play
- Tambourine Solo Miss Carrie Campbell
- Chorus Sneezing Song

INTERVAL.

- Character Sketch Miss Campbell and Mr. Cox
- Chorus Tambourine Song
- Song When the Heart is Young . . . Miss Gahan
- Recitation Aunt Tabitha Miss E. McKee
- Song The River of Years Miss Gahan
- Dance Miss Carrie Campbell
- Chorus Chinese Umbrella
- Chorus Father Xmas

At the conclusion of the programme a very large Christmas tree was brought in, and Santa Claus De Elstob delighted the juvenile part of the company by presenting them with beautiful gifts.

MORDEN.

The Church Sunday school at Morden had its annual Christmas tree on December 30. It was held at the residence of Mr. C. R. Dunsford, and was in every way a great success. The programme consisted mainly of the Cantata "Grandpa's Birthday," which was very nicely rendered. The costumes were bright, the solos were well taken, and the choruses hearty. After all had partaken of the good things so bountifully provided, Santa Claus looked in, and made many little hearts glad by his big hearted benevolence.

VRIDEN.

This parish is lamenting the departure of Mrs. W. L. Agnew, who left last week for St. Paul, where Mr. Agnew has obtained an important position. Mrs. Agnew was not only the leading soprano in St. Mary's choir, and an invaluable assistant in the musical services, but she was also among the leading parish workers, and had endeared herself to all who knew her during her residence at Virden. With the departure there are also arrivals to announce. Miss Kennedy, who has always taken an active part in parish work; wherever she has been, returned to Virden last week. Miss Thompson, of Winnipeg, has also taken up her abode here, as teacher in the public school. Last Sunday evening Mrs. Agnew sang Gounod's "Ave Maria" as an offertoire; and "God be with you till we meet again" was sung instead of the usual Vesper hymn.

HOLY TRINITY, WINNIPEG.

Holy Trinity Chapter of the Brotherhood of St. Andrew held its usual monthly meeting on Monday, January 18, at the residence of Ven. Archdeacon Fortin. The annual report was read, in which it was stated that two new missions had been opened, one in the east end, and one in the western part of the city. It is proposed to establish a brotherhood house for young men, on lines similar to the St. James' Chapter House in Chicago, and a committee was formed with a view to this.

DIOCESE OF QU'APPELLE.

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

GRENFELL.

On Thursday evening, January 7th, the annual treat was given to the church of England Sunday School children, and was held in Dr. Hutchison's

hall. The children assembled about five o'clock and amused themselves with games previous to the preparation of tea which was served at 6.30 and was thoroughly enjoyed by the children and also by the many friends and members of the congregation. After the good things had been consumed, a pleasant hour was spent by the young folks in games and other amusements. Rev. T. G. Beal gave a series of views with the magic lantern, which consisted of scenes from different parts of the world. The curtains were then drawn aside which brought to view a well filled Christmas tree. Two prizes for the best attention to Sunday school were presented to Miss Eva Copeland and Master W. Bushe. A present and bag of sweets was given to each one present. During the progress of the latter part of the entertainment a handsome present was given to Mrs. Beal from the children of the Sunday School, showing their appreciation of her kindness since the Sunday School was first opened. The proceedings were brought to a close by a few words to the children from Mr. Beal, and a vote of thanks was proposed by Mr. K. C. McDonnell to those who had provided and assisted at such an enjoyable evening's entertainment: which was approved of by loud cheers.

Rev. T. G. Beal received a handsome New Year's gift, consisting of a purse of \$50 from friends and members of the congregation.

Mr. Beal gave a magic lantern entertainment at the Sunday School treat at Whitewood, which was held in Immigration Hall on Tuesday, January 5.

REGINA.

Church work progresses quietly but steadily at St. Paul's, Regina. The feast of the Nativity was, as usual, well observed here. Our services were bright and well attended, and the Communicants were all but a hundred in number. We had our Sunday School Christmas tree on the 6th (Epiphany), and the young folks had a very enjoyable time.

Rev. Leonard Dawson, B.A., who was Rector of St. Paul's, Regina, from 1890 to 1893, and afterwards for a time in charge of the Indian Mission at Touchwood, has recently been elected to the post of Assistant Secretary of the S.P.G. for the London district. This is an important post, for which Mr. Dawson's great activity and organizing powers, with his colonial and missionary experience, will render him well fitted. Mr. Dawson has been curate of St. Matthew's, Chapel-Allerton, Leeds, for the last three years, and will leave for his new position about the beginning of February.

On Sunday evening, January 10, an incident occurred in a Western church, which was such as to merit a passing notice. Just as the clergyman had said the words of the Collect, "Lighten our darkness, etc.," with a slight crack out went the electric lights and the church was plunged in darkness. The wardens had to hunt up lamps, and all they could find were just enough to make the darkness visible. The text for the sermon happened to be, "To be a light to lighten the Gentiles, etc.," from the Nunc Dimittis, while the closing hymn was No. 266, "Lead, kindly light, amid the encircling gloom." There was a broad grin on several faces, when this was given out, many thinking the hymn had been selected to suit the occasion; whereas the hymns had all been arranged several days before.

DIOCESE OF SASKATCHEWAN.

Bishop: Right Rev. C. Pinkham.
Residence: Calgary.

FORT SASKATCHEWAN.

On Sunday, January 3, the dedication service of St. George's parish church was held by the Bishop of Calgary, the Right Rev. Cyprian Pinkham, D.D., D.C.L. There were also present of the clergy the Rev. H. A. Gray, B.A., of South Edmonton; the Rev. R. Connell, of Beaver Lake, and the Rev. G. C. d'Easum, priest in charge. The church was crowded, the settlers in the adjoining district for fifteen miles around thus showing their interest in the solemn opening of the mother church in this settlement. The service was musical throughout, and the singing most hearty, ably led by the capital choir. Mr. Gray intoned the first part of the service, after which followed the prayers of dedication, offered by the Bishop. His Lordship also preached, and showed that from earliest times men have felt the necessity and suitability of building houses for the worship of God, to set them apart from profane or ordinary uses. The Bishop also congratulated the people on their beautiful church, saying he was most agreeably surprised to find such a nice commodious building. Then followed a celebration of the Holy Communion, in which the Bishop was celebrant, assisted by the Rev. G. d'Easum. In the evening Rev. R. Connell preached to another large congregation, his theme being, "The true idea of the Christian Church."

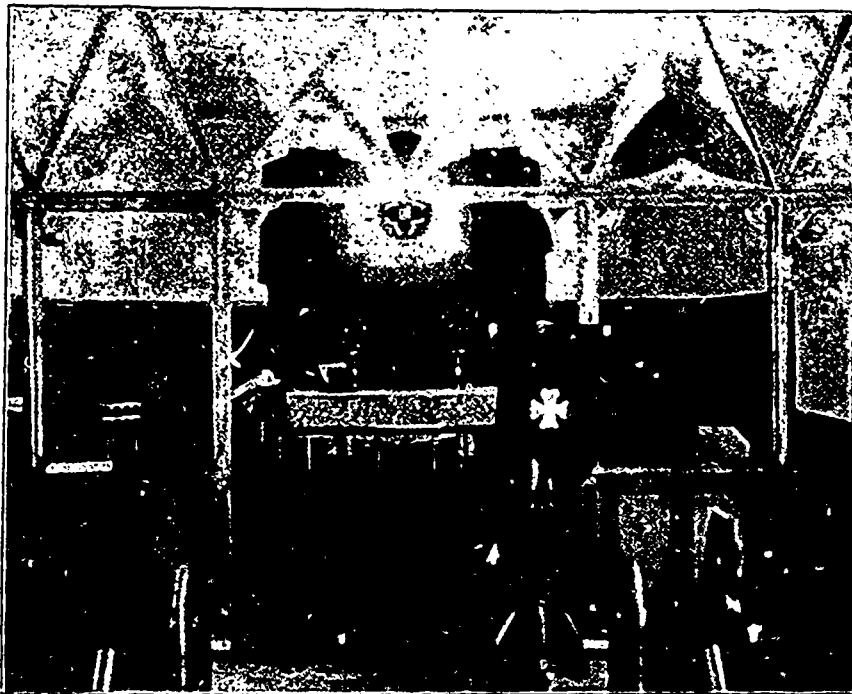
Large numbers of various denominations were present at both services, and expressed their great pleasure and interest in the solemn, reverent and beautiful services of the Anglican branch of the Catholic church. It is to be hoped the dedication of this little church will mark a fresh era of spiritual influence in Fort Saskatchewan.—*Communicated.*

ONION LAKE.

The Christmas tree entertainment at Onion Lake Mission took place in the first week of January. There were many useful gifts for both old and young. The programme was an excellent one. Miss Lottie Mann gave several splendid musical selections on the organ "O come, all ye faithful," and other seasonable hymns were sung in the Cree language.

BATTLEFORD.

Our old friend, Rev. W. R. Beal, B.A., has now got thoroughly started with his work at St. George's, Battleford; and, from all we can learn, he is likely to lay good and solid foundations for the future of this charge. His church, of which we give an interior sketch, is a well arranged one, and the services are of a character that will tend to the inculcating of reverence and heartiness in worship. An impressive watchnight service was held here on New Year's Eve. There was a goodly number of people present: and an earnest and thoughtful sermon was delivered by Mr. Beal.



INTERIOR OF ST. GEORGE'S, BATTLEFORD.

The annual Christmas tree entertainment at Battleford Industrial School was held on Christmas Eve. The pupils sang some carols very sweetly. Two large trees were required to hold the 250 gifts that were distributed.

Word has lately been received of the death, last month, of the Indian Chief Starblanket of Sandy Lake. He was a man of very commanding presence, standing over six feet in height, well built, intelligent, thoroughly trustworthy and reliable, in every respect: in fact, one of "nature's gentlemen." Since he embraced Christianity, about 20 years ago, he has been a most consistent churchman. He has been a delegate to the Provincial Synod. He was a thoroughly loyal chief. When the rebellion of 1885 broke out, he was

strongly urged by some to join the insurrection, but he said, "No, how can I fight against the one whose medal I wear, and for whom I pray so often. Every Sunday when I go to church I join in praying for the Queen, as our church teaches us, and if I have to take up arms, I will take them up to help her and not to go against her." The chief must have been over 80 years of age at the time of his death.

DIOCESE OF CALGARY.

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

CALGARY.

The annual Christmas tree fete of the Church of the Redeemer was held in the schoolroom of the church on Tuesday, January 5. A most varied and interesting programme of songs, dialogues and recitations was gone through, after which an abundant supply of creature comforts was served to old and young. At 9 p. m. Santa Claus, who happened to be journeying that way, came in and made many little hearts glad by the gifts which he gave from his well-filled satchel.

DIOCESE OF COLUMBIA, B.C.

Bishop—Right Rev. W. W. Perrin, D.D.
Residence—Victoria, B.C.

On the evening of January 10, the pupils and teachers of St. John's Sunday School, Victoria, B.C. had their annual festival and enjoyed thoroughly the very pleasant entertainment which had been prepared for their enjoyment. After tea had been served, a programme followed, which included the singing of carols, a magic lantern entertainment, and the cantata, "Santa Claus in a plight." Sir Henry Crease presented the prizes to the pupils, and the Bishop handed to the head of each class the medals they had won. These were: First class, Maggie Johnson and Harry Salloway; second class, Harriet

Penketh and Herman Offerhaus; third class, Marian Offerhaus; fourth class, Mary Marrant; fifth class, Adeline Sallaway. A pleasant feature of the evening was the distribution of gifts in the shape of Christmas bricks by Santa Claus; and then Santa Claus had a case of very handsome pipes presented to him by the members of the choir, in appreciation of his valuable services in the past as choirmaster.

In addition to the memorial which has been erected in British Columbia to Bishop Hills, a handsome monument has been erected over his grave in the churchyard of Parham, Suffolk. The cross is of pure white marble, and the following is the inscription underneath the sculptured roses which adorn the cross:

"Sacred to the loved and honored
Memory of the Right Rev.
Bishop Hills, D.D.,
Bishop of British Columbia, 1859-1885.
Born 1816.
Entered into rest December 10th, 1895.
Requiescat in pace."

The late Bishop's diaries, which teem with interesting details of the Oxford movement, and of his work and adventures in British Columbia, have been left by will to his nephew, and will in course of time be published.

DIOCESE OF NEW WESTMINSTER, B.C.

Bishop: Right Rev. J. Dart, D.D., D.C.L.
Residence: Vancouver.

Rev. Mr. Kennedy, of Montreal, was the unanimous choice of the parishioners of St. Barnabas' parish at a meeting assembled for the purpose of selecting a successor to Rev. H. H. Gowen. The Bishop will conduct the services in this church pending the arrival of the new rector, providing Mr. Kennedy accepts the invitation extended to him.

ST. JOHN'S COLLEGE NOTES.

The College re-opened on January 7, with a few new students.

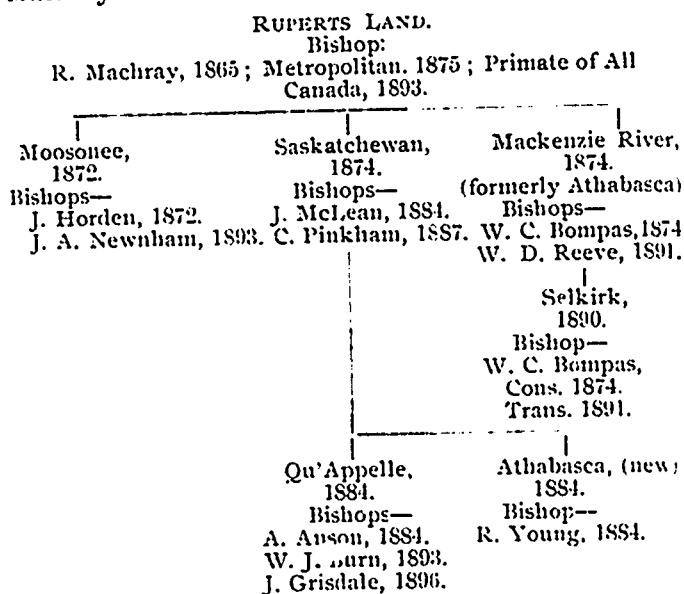
The S.V.F.M. met on the evening of Friday, Jan. 5. Mr. Collins being leader. The subject for study was "St. Patrick" taken from Dr. Maclear's book "Missions and Apostles of Mediæval Europe."

Our Magazine has, after an interval of twelve months, appeared again. It is well got up and carefully printed.

The following students were detailed for church work on Sunday last: Mr. Davis, to St. James and St. Charles; Mr. Cassap, to Springfield.

THE GROWTH OF THE CHURCH IN THE WEST.

Western churchmen are proud of their venerable archbishop, and well may they be so when they think of the wondrous extension of the episcopate in this great western land, which owes so much to his whole-souled devotion, unbounded energy, and unassuming self-denial. We give the following table to show the development of the church since he came to the Red River in 1865, and was the only bishop save one west of Fort Garry. Rupert's Land became a diocese in 1849, under its first bishop, Dr. D. Anderson. Bishop Anderson was succeeded by Dr. Robert Machray in 1865.



GENERAL CANADIAN CHURCH NEWS.

Rev. G. W. G. Grout, Rural Dean of Leeds, Diocese of Ontario, has been appointed to the vacant Canonry in St. George's Cathedral.

Archbishop Lewis, who was alarmingly ill in England, was improving on December 26. He hoped to leave for the continent on January 5. In his absence His Grace has appointed as commissary the Archdeacon of Kingston, Dr. Bedford-Jones, whose address is "The Rectory, Brockville, Ontario."

The Right Rev. the Lord Bishop of Quebec has appointed Rev. Dr. Adams, Principal of Bishop's College, Lennoxville, to the Canonry of Quebec Cathedral, vacated by the elevation of Dr. Thorneloe to the Bishopric of Algoma.

The Synod collections for the Indian Mission Fund are taken on one of the Sundays in Epiphany, in every church in the Diocese of Rupert's Land.

WORSHIP AND THE BOOK OF COMMON PRAYER.

— —

The Ven. Archdeacon Fortin, D.D., preached the second of a course of sermons on "Worship and the Prayer Book," on Sunday evening in Holy Trinity Church, Winnipeg. We give the sermon almost in extenso.

Text: II. Tim. 1, 13: "Hold fast the form of sound words."

The Church of England possesses in her Book of Common Prayer, a very precious heritage, a means of rendering public worship not only more decorous and devotional, but also of more real value to those who engage in it. The Rev. John Watson, better known as Ian Maclaren, in his recent lectures at Yale University says: "It is too late to discuss the lawfulness of a prayer book, for that indeed was settled when Jesus was pleased to give his disciples the Lord's Prayer." Thus the germ of a Christian Liturgy was laid by the Saviour himself. And, indeed, he was in this only following the custom of the ancient Jewish church. For it is certain that the Jews used forms of devotion in the Temple and in the Synagogue before the incarnation. Now, as the services of the Christian church were unquestionably influenced by those of the synagogue, it seems to be a fair presumption that Christians also adopted set forms in their public devotions from an early period. Nor is it a matter of inference merely; we have the precious testimony of history. When Justin Martyr, at the beginning of the 2nd century, describes the Christians as standing up together in a body, and uttering prayers, we can hardly avoid the conclusion that the harmonious utterances of a multitude must have taken some well known form in which all could join, for otherwise there would have been confusion and not harmony. Celsus, also, the great opponent of Christianity, tells us that he himself saw certain devotional books in the possession of Christian priests: and as we advance a little along the centuries, the testimony becomes clearer and clearer. We meet with long catalogues of church books and hymnals that were used in the services of the sanctuary. It is undeniable that in the Jewish church, and also in the Christian church, from the beginning, prescribed forms of prayer were used. It was therefore the mind of God that it should be so—for the church was not a spontaneous growth of man's devising. The pattern thereof was designed in Heaven itself, according to the mind of the spirit, and unfolded here on earth under his guidance.

It must be clear to all unbiassed minds, that what was done in the very infancy of the church, immediately after the apostolic age, must have been in harmony with the teachings of these inspired men to whom Christ committed the fortunes of His cause. How is it possible to explain the presence of numerous books for the conduct of divine worship, wherever the Gospel had penetrated, from the Malabar coast to the Spanish peninsula, if it was the mind of the Apostles that set forms of prayer were undesirable and that public worship should be conducted extemporaneously?

The fact is, that the authority of Christ as distinctly requires common prayer as it requires prayer

in secret. If He said, "Thou, when thou prayest, enter into thy closet," he also said, "After this manner pray ye, 'Our Father, which art in heaven.'" The first devotional utterance, therefore, of the disciples, was common prayer. Their voices blended together in that divine prayer which in all ages since has been found equally suited to express the adoring sentiment of the great congregation and the simple aspiration of the child at its mother's knee. Around this grand model of supplication grew other prayers and thanksgivings, according to the ability and spiritual fervour of the various bishops. We do not claim that there was one single liturgy for the whole church. No, there were several uses, as they are called, but they all had a common origin—all proceeded on the same plan. Never was the service all performed by the minister, but the people had their vocal share in it, and thus when the final prayer came to be said, "O God, who hast given us grace at this time with one accord to make our common supplication unto thee," the people could, with real meaning, add a loud "Amen" to it.

Enough has been said, I think, to show that liturgies are as old as the church itself. If it were necessary, a great array of irrefragable proofs could be adduced, but this you can do for yourselves by consulting any book on church antiquities.

Let us now, then, turn our attention to the manifest advantages which a book of common prayer leaves to the Church of God. These are stated, in order, as follows, by the author whom I have already quoted, Ian Maclaren, a distinguished Presbyterian divine as you know.

1. A liturgy whose materials have been drawn from the classical ages of devotional literature, has a certain stateliness of thought and charm of style which satisfy the ear and cling to the memory.

2. A liturgy being instinct with the spirit of undivided Christendom, will lift its children out of sectarian and provincial ideas of religion, and bring them into the communion of the Church Catholic.

3. A liturgy being framed for the use of the body of Christ, not to express any individual mood or experience, will embody the ordinary wants of all kinds and conditions of men.

4. A liturgy makes the worshippers independent of the officiating clergyman, so that his faults do not hinder their devotions.

5. A liturgy affording a common and uniform means of worship, serves to bind together all the members of a church, both old and young, into one fellowship and loyalty.

6. A liturgy is especially suitable for old people because of its unchanging form of words; for people wearied with the week's toil, because their minds are not strained following a prayer through an unknown country: for young people, because their interest is sustained; and they have some part in the worship.

And lastly, a liturgy can be taught to children from early years in the church, and unto their last days they will love and respond to the dear familiar words.

Now, it may be asked, if a book of common prayer is so useful, so desirable and helpful, why did not the Apostles themselves frame one, and incorporate it in the writings of the New Testament? To this we may reply, that if the hymns and forms of prayer

and church regulations and ritual which the Apostles used had been recorded, these would have been thought to have as much authority as any other part of Scripture; and even if the Apostles had distinctly and repeatedly declared that it would be lawful to alter them as circumstances might require, men would have most scrupulously insisted, notwithstanding, on adhering to them with superstitious reverence, even where difference of country and times and manners made them no longer the most suitable,

The ritual of the Jews was intended, as you know, for one nation and one country, and it was meant only to be temporary: therefore it was absolutely fixed and accurately described in all its parts. But the Christian religion was for all times, all nations, and all kinds of persons, and therefore Christians were left free in respect of those points where differences would not only be desirable, but even in some instances unavoidable. Take, for example, the single case of Catechisms. Although the Christian religion is itself always one and the same, it is impossible that any one mode of introducing its truths should be the best adapted for children and adults, for the civilized and the barbarian, and for all other varieties of time, country, intellectual culture, and natural capacity. So in respect of church formularies generally. It shows the superhuman wisdom by which the sacred writers were directed, that they confined themselves to laying broad foundations of doctrine and principle upon which the subsequent ages could erect superstructures, differing somewhat in outward aspect, but harmonious still, and resting upon Christ himself, the great corner stone. The apostle gives us but one rubric for the conduct of Divine worship, but it is a pregnant one and the source of all others. He says: "Let all things be done decently and in order." From this starting point, the Church of Christ has evolved a book of Common Prayer, only next to the Bible in its beauty and value. It is the duty of all members of our Church to know and study this form of sound words,—so scriptural, so evangelical, so free from all error, breathing as it does, the devout aspirations of generations of the most exalted saints of God, and consecrated by the lives of virgins, martyrs, and confessors. It is here, indeed, that we see, in its perfection, the blessed communion of saints. What can be more beautiful and inspiring than to hear even little children taking part in the services of the Church along with their fathers and mothers. Surely their sweet, fresh voices must be pleasant music in the ears of God as he bends down to catch the accents of his worshipping people.

I am satisfied that as we become better acquainted with the services of our Church, we shall enter into them with more enjoyment, and their performance will be greatly improved. They who love the Prayer Book most, are they who know it best; and on the other hand, those who object to it most loudly, are the same also who really know it least. And let us remember that a really good and valuable thing cannot be known in a moment. Earnest study and prolonged thought and consideration are needed to fathom the merits of the great things of this world. This applies to books, and architecture, and painting, and music alike. What is shallow is easily discerned by anyone, but what is really grand in conception, and

wise and prudent and skilful in execution, can only be appreciated by those who are willing to bring their most thoughtful and patient efforts to the investigation of what is under scrutiny. This may be said eminently of our own Prayer Book. In subsequent evening sermons I shall endeavor to help you in this respect.

But now, in closing, let me say that no book of devotion, however perfect, can be of any value without the Spirit of devotion, any more than the most perfect piece of machinery can do its work without some motive power. And the vital question for us is, whether we use rightly the heritage which has come down to us by God's grace. My brethren, it is written, that "to whom much is given, of him shall much be required." Certain it is that we of the Church of England are greatly privileged; let us then be diligent in the use of our talents, that our profiting may appear and that the fruit which we bear, may abound unto God's glory. Let us throw our whole soul into the grand, familiar words which we knew so well, and thus our prayer book will shine with new beauty and grace, just as is the case, when God's word is read with deep thought and study. Let us see what we can get out of it for our spiritual enjoyment and sustenance, and suddenly things that we never noticed before will spring to our enchanted vision and we shall prize as we have never yet done this precious form of sound words.

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