

showed a gratifying increase over last year, and in one particular parish, Kamloops, the amount increased from \$924.80 to \$1,200. Kamloops seems to be the banner parish in this respect.

In referring to the district of Cariboo, his Lordship expresses deep regret, that as yet he has been able to do nothing for this district in the way of appointing a successor to Mr. Brooks, and he adds: "It is a heart rendering circumstance that fully two-thirds of the diocese should be without spiritual ministrations, but while the circumstances of this portion of our immense area remains as at present, there is no help for us, but either considerable aid from without, or a considerable augmentation of our Home Mission Fund. In this last connection I was glad to find that the Synod had discussed the subject at length and appointed a committee for the purpose of endeavoring to extend the interest taken in the Diocesan Fund."

CHINESE WORK.—By the generous help of the Domestic and Foreign Mission Society of Canada, good progress says the Bishop, has been made with this work, especially in Vancouver, where the catechist, Mr. Ten Yong is fully occupied; a second catechist to reside in New Westminster is much required.

Amongst the tabulated statements appended to the Bishop's report, we find a comparative table of the last five years, which we publish in full, showing as it does at a glance the great progress which has been made in this Pacific Coast Diocese:

Number of Members.....	1889	1890	1891	1892	1893
Communicants	4425	5089	5276	6399	7306
Celebrations.....	1261	1502	1769	1735	1869
Baptisms	931	1359	1239	1640	1779
Amount of Offerings.....	282	322	293	382	363
Amount col. by don. in parishes	\$8,527.74	\$9,346.20	\$10,752.99	\$11,127.13	\$11,240.03
Amount col. for Foreign Missions	\$7,916.81	\$4,907.86	\$7,027.75	\$6,474.13	\$8,461.09
Am't col. for Foreign Missions	\$207.75	\$393.20	\$346.90	\$444.75	202.25

Diocese of Columbia.

VICTORIA.

The regular meeting of the Christ Church Cathedral branch of the Canadian Church Union took place on Tuesday evening, 20th February. There was a large attendance, nearly all the

city parishes being well represented, a most gratifying sign to the officers of the Union, showing that Churchmen are taking more interest in their heritage. The office was read by Rev. Canon Beanlands, who also acted as chairman in the absence of Mr. Marshall, the vice-president. The other clergy present were Ven. Archdeacon Scriven and Revs. Arden and Hewetson. Previous to the lecture a number of photographs of various parish churches in the Old Country were passed round for inspection, and the furniture of the various altars, with their frontals, crosses, vases of flowers, eucharistic and vesper lights were greatly admired. A photograph of Dr. King, the veteran Bishop of Lincoln, in cope and mitre, and several Sisters of Mercy of the Anglican communion, excited much curiosity. Rev. C. E. Sharp's lecture on "Vestments and Colors" was most interesting and instructive, and was well illustrated by large drawings lent by Mr. Roskell Bayne, one in particular being that of Thomas-a-Becket in full vestments. The eucharistic vestments, consisting of amice, alb, girdle, maniple, stole and chasuble, were each separately dealt with and explained, great stress being laid on their symbolical and ancient use, and the authority of the Prayer Book for using the same. The vestments have come down to us, said the lecturer, from the days of our Lord and the Apostles, for it is, in fact, their old Eastern dress, enriched and ornamented, which we use still in memory of the Catholic religion, having come from the Holy Land nearly 2,000 years ago, and not having been invented in England in modern times. A brief description of the cope, dalmatic and tunic, and a few remarks on the sursum and common colors, terminated the lecture. A vote of thanks was given Rev. Mr. Sharp and Mr. Bayne for their kindness in so ably entertaining the meeting.

Correspondence.

To the Editor of the CHURCH GUARDIAN:

SIR,—Permit me to inform your readers that the Pastoral Letter of the House of Bishops of the Canadian Church can be furnished in the form of an eight page tract in good style for two cents per single copy, fifteen cents per dozen, or \$1.25 per hundred, postpaid. This barely covers the cost of paper presswork and postage. As the Pastoral will be kept in type only a very short time and printed as required, it is necessary for persons wishing for copies to apply without delay (with remittance) to

REV. CANON SPENCER,

March 1st, 1894. Kingston, Ont.

P.S.—The Journal of the General Synod will be ready for distribution in a few days.

THE CHRISTIAN AND THE CHURCH.

In order also to exercise a due influence upon others, the Christian must be a LOYAL MEMBER OF THE CHURCH—that is a true follower of the Lord Jesus Christ in all places and under all circumstances. In season and out of season he must be firm in his adherence to his principles. Having engaged to fight under Christ's banner, he must never be found fighting under the colours of Satan, but the warfare should be maintained in the spirit of the true Christian, and with humility.

But the Churchman's loyalty does not end here. He has not only to be loyal to Christ as the Head of the Church, but he is called upon to be loyal to that branch of the Church of which he is a member. He is required to be loyal to 'The Church of England.' Loyal to her teaching—loyal to her ministers—loyal to his fellow-Churchmen. Having been admitted into full

fellowship, he has to use continually the great privileges which the Church offers to those who desire to lead a truly Christian life. He should cultivate a studious habit, and try to understand the full meaning and beauty of the Book of Common Prayer, the glorious heritage of the Church of England. He should be regular and punctual in his attendance upon public worship, a constant Communicant, and guard himself from looking upon this Ordinance as a mere religious form in which Churchmen are expected to take part. There is no charm in the use of the Sacrament; it is the faith of the true believer which alone brings a blessing.

We should also remember that we are not loyal members to the church when our church-going becomes a mere fashion to be complied with because it denotes our standing in the world and in society, and when it is looked upon merely as a place for meeting friends and acquaintances. These are low motives, irreverent and derogatory to God and to the religion in which we profess to believe.

Apart also from personal respect and regard, the loyal Churchman will always be ready to show honour to those who are set over him in the Lord, esteeming them "very highly in love for their work's sake." There is no more trying and responsible position than that occupied by the Christian pastor, and those who are confessedly his adherents should do all they can to make his path as smooth as possible. When engaged in public worship the humble worshipper should also avoid singularity in regard to external signs and observances. Nothing can add to the simplicity and the grandeur of faith and worship of the Church of England, but they rest upon principles, not upon personal taste and we show our loyalty to the Church when we abstain from novelties and exaggerations of all kinds. A soldier when he enters the army yields his own private views to accept what the Queen and the service demand, and loyal church-members should be ready to surrender their own notions of how things should be done, and do what the Church commands. It is only in this way that we can hope that our worship will be a blessing to ourselves, profitable to others, and acceptable and pleasing to God.

There is just one word more which perhaps ought to be said in reference to our loyalty to the Church. We should carefully guard ourselves against the notion that it is of little consequence whether we go to what is called "Church or Chapel." This is called "undenominational" teaching, and the persons who hold these views are supposed to take what is called a liberal view of things. But it is altogether a mistake. Churchmen are not "undenominational." It does matter whether we attend "church or chapel." As baptized members of the Church of England she has a claim upon our service which cannot easily be set aside, and the loose and selfish feeling which induces persons to go habitually here and there to worship is prejudicial to the progress of the spiritual life.

It is almost needless to add that CONSISTENCY OF LIFE is of supreme importance. Worldly men judge the Christian by what he is when they see him. Having publicly made a profession of his allegiance to God, having voluntarily made his choice between the service of the world and the service of Christ, he is judged by a higher standard than that usually applied to the actions of others. He must therefore be on his guard, lest by word or action he brings shame and discredit upon the Master's cause. There are but two moral kingdoms upon the earth—the kingdom of God, represented by the Church, and the kingdom of Satan. Christians, as individuals, are represented by our Lord in the sermon on the Mount as the "salt of the earth" and the "light of the world." That is, they are the preserving and the illuminating moral power in the world. Having taken our