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The  
**Church Record**

For the Diocese of New Westminster.

"Sursum Corda."

VOL. iii.

September, 1899.



No. 9.

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NEW WESTMINSTER, B. C.

# The Church Record

VOL. III.

SEPTEMBER, 1899.

No. 9.

## Principles of Almsgiving.

—o—  
WE have received a copy of a Sermon preached recently in Trinity Church, Seattle, by the Rector, Mr. Gowen, and it is so much to the point that we would like to print the whole of it, but our space forbids.

Mr. Gowen says, "It cannot be denied that there has arisen among church people a feeling more or less general, that almsgiving is only an accidental accompaniment of religion, a necessary evil, a collection to pay expenses, and that were the church out of debt and an endowment secured, how gladly and with what a sigh of relief we would abolish our offertories and accept ministrations which cost us nothing. But—*We can no more part with almsgiving than we can part with prayer.* One is the complement of the other. To come without the gift is to come without one of the essentials of worship. So did Jesus teach. In the Sermon on the Mount there is no apology for almsgiving, or prayer, or fasting, but a plain statement of the principles guiding their use. Hence, the inference that when fasting goes almsgiving goes, and when almsgiving goes prayer departs too. And what shall it avail, if a man listen to a sermon or singing, if he neither fasts, nor gives, nor prays? Did not Festus and Agrippa listen to Paul, with all their fashionable company, not to their edification, but alas! to their greater doom?"

"The church everywhere has embodied this principle of the necessity of almsgiving as an essential of worship, in its highest service, the Eucharist. Here is the continual protest against the selfishness of man. As long as the Eucharistic service remains to men, the pathway to the highest spiritual blessing is through the gate of the offertory. Here, all we have to offer, body, soul, spirit, offerings and oblations, is accepted by God and consecrated to the highest purposes, and it is noticeable, as indicating the mind of the church, that our money here is not "filthy lucre" but is included among "*the devotions of the people.*"

"The main principles which are to regulate our giving are these:

1. A practical recognition of our dependence upon Almighty God.
2. A consecration of the secular life by offering its product to the service of the church.
3. A methodical disposition of our substance, in accordance not with impulsive feeling, but with the law of God.

Almsgiving must not be casual or impulsive, but methodical, regular, stated and conscientious. This is taught in one of the most permanent institutions of the Jewish Church. In recognition of the fact that all we have proceeds from God, it is laid down that *one seventh of our time and one tenth of our substance* is to be *directly* given to Him. The one day in seven is not ours but His. So the one tenth of

our substance is not ours but His. There is no charity in our recognition of this. It is a debt in the truest sense, our tribute in recognition of God's continual love for His children. In this spirit Abram paid tithes to Melchizedek, the priest of the Most High God; in this spirit Jacob vowed to God the tenth of all his wealth, actual and prospective; in this spirit all Israel kept the law, lest eating bread to the full and with heart uplifted they should forget the Lord their God. So the first act of Nehemiah on the return from the captivity was to re-establish the law of tithing, even while the people were poor and their city unbuilt.

"Under this law, carried over into Christian times, the old Church of England received the magnificent endowments which still enable it to do its splendid work, and all Christians, everywhere, of our communion reap to-day the fruits of the loyalty of the generations gone by.

"If, therefore, the common usage of to-day is different, it is not because the ancient obligation has been cancelled, but because of the growing selfishness and indifference of those who call themselves Christians.

"Let us never forget that Christianity, with the offence of the Cross removed, is no Christianity at all. If your religion has no Cross in it, it may be anything else you like, but it is not the religion of Christ. If you give, exercising no self-denial, *your gift is not a sacrifice*. It is worth little or nothing as a part of your life, an expression of your devotion.

"This then is the question I want you to put to yourselves personally and individually: WHAT DOES MY RELIGION COST ME?

"Accept the challenge of the Almighty as thrown down by the prophet Malachi: 'Prove Me now herewith.' Make a business-like estimate of your income. Deduct first of all from your expenditure everything harmful or vicious. Then consider the *necessaries* of life, for the maintenance of physical, intellectual and spiritual life. *This* is the place for your church expenditure. If you can't find room for it there, then, in God's name, *don't put it among the luxuries*. It is an insult to the very name of Religion for a man to put his church expenditure in the same category with his cigars, his theatres and his holiday trip. GOD IS NECESSARY OR HE IS SUPERFLUOUS.

"Prove Me now herewith!"

"Blessing will come richly to the life which honors God in trusting Him. It will come indirectly to him through the increased activity and vitality of the church of which he is a member.

"It will come directly to him in material blessings.

"It will come in better business habits assured through a quickened sense of responsibility for wealth.

"It will come in saving our life from the hell of covetousness. And above all it will come in a *character* made more conformable to that of our Blessed Lord and Master, Who, though He were rich yet for our sakes became poor, that we, through His poverty, might be rich."

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## CORRESPONDENCE.

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The Church in B. C.

Editor Church Record:

DEAR SIR:—The letter of "Legality" in August RECORD, touches the question of the ecclesiastical standing of an English churchman

in B. C. I would gladly attempt a reply but the letter is so full of misconceptions, and withal so rambling, that I would fear to miss the point, if any special point there be.

A catechumen is made, at his baptism, a member of the whole Catholic Church as mentioned in the Creeds, not of any particular branch thereof. In England, he is called an English churchman, because the Church of England is the national congregation of the dioceses of the Catholic Church in England, ecclesiastically termed the Provinces of Canterbury and York. Theoretically, into whatever foreign diocese he travelled, being a member of the "Holy Church throughout all the world," he would while there, be a member of the church, and a spiritual son of the bishop of that diocese.

What happens when that bishop attempts to enforce uncanonical terms of communion, as do the Roman bishops, is another matter. But it is not true that the Diocese of New Westminster requires subscription of its Canonical Declarations, as a condition of full communion. As a condition of holding office and of taking part in the government of its own local affairs, it is a requirement to which no reasonable mind could object. If the Bishop of New Westminster be the orthodox bishop in this part of the world, all christians within his diocese are his spiritual sons, even though they refuse him canonical obedience or live in open schism.

Similarly a priest is ordained a priest of the whole Church. His mission is to every creature: "Go into all the world etc." and "Who-soever sins ye remit etc." But he must not intrude into any other

man's jurisdiction, for that would be schism, setting up altar against altar. His mission is unlimited, but his right to exercise his mission is limited by the diocesan organization of the Church, and the obligation to do nothing without the Bishop. He obtains *mission* by ordination, but *jurisdiction* by institution or license.

A bishop has similar general mission, but his jurisdiction is limited to his own diocese. The exceptions (contiguous heathen country, vacancies etc.) need not here be noticed. This brings us to "The standing which we as a Church possess" in B. C., for where a true bishop is, there is the Church. Our Church claims to be the Church of England in this province, and the claim is undisputed. Our Bishop has sworn allegiance to the Archbishop of Canterbury as his metropolitan. Certain Acts of the Local Legislature also bear upon the matter, as do the Canons of Synods both General and Diocesan. But although English in introduction by accident, she is essentially catholic, the Church of the Creeds in this place.

Supposing our first Anglican bishop had found, as in Quebec, a Roman bishop in full canonical possession of the territory, an interesting question might have arisen, as to intrusion into another bishop's jurisdiction. But this was not so in B. C. Even in the Quebec case, a well known Roman Catholic layman in England holds the opinion that the jurisdiction is not so much territorial as national. For in the Jewish Church they spoke of the God of Abraham Isaac and Jacob, so we have come to acknowledge the God of our fathers, although we still speak of

the Church of England. These considerations should have some influence on the proposal to alter the name "Church of England in Canada" to the "Church of Canada."

It follows therefore, that our Church so far as the members of the Church of England and its own property are concerned, has the same standing here as the Church of England has at home, except where varied by civil legislation so far as it is *intra vires*, and the ecclesiastical legislation of our Synods. I think that just as in the case of the bye-laws of any other corporation, if any question arose in the Courts, say as to the duties of an archdeacon, the Judge would be bound to admit we were the Church of England in B. C., and would proceed to enquire firstly as to English Church law on the subject, and secondly, whether there were anything bearing on the question in local legislation civil or ecclesiastical, which would vary that law.

The question might arise: How far a Diocesan Synod can vary catholic custom and the Canons of a Provincial Synod? But I contend our Synod has not so done, nor has in any way exceeded the powers inherent to it of Divine right as a diocese of the Holy Catholic Church, so acknowledged by implication in the Statutes of our Local Legislature, as far as the Church of England is concerned.

LAYMAN.

—♦♦♦—  
 "A man that flattereth his neighbour,  
 spreadeth a net for his feet."

*Editor Church Record:*

DEAR SIR:—I think you will like to hear how very successful your efforts are in giving us such a nice little Church paper. I had a

letter from a lady in the Kootenay, begging me to send it on, as no one wrote any news, and that told all about the Church, so she must have it.

Another letter from England, saying, "Do send me your Church paper, I love to hear all about everybody and it is the only medium."

But the most amusing was a visit a few days ago from a lady who in course of conversation exclaimed, "Oh! last night Mrs.—brought me a little book and O dear me I had to sit up and read it, my husband could not get me to bed, there was all about the Home, and about that party the Rector invited us to, and the babies he had baptised, and just fancy my baby's name was there, and even about Peter too."

So I hope Mr. Editor you will still go on thinking about these little things, as our house finds it a very enjoyable little paper.

Yours truly,

AN OLD SUBSCRIBER.

—♦♦♦—  
**Church Entertainments.**

*Editor Church Record:*

DEAR SIR:—In your last issue you dealt very ably with "Church Entertainments."

As an illustration of the harm done by entertainments got up under the sheltering wing of the Church and "which are of a degrading character," the following extract from the *Daily Columbian* of August 21st. will testify: "At all events, when the Church stoops to arranging prize fights amongst the heathen Chinese, in order to raise funds, a ride over the water on a Sunday for a similar purpose is not so bad after all."

This was a part of a so called

reply to a letter from the Rector of St. Barnabas', New Westminster, *re* "Sunday desecration."

It is not that two wrongs make a right, but it is deplorable that the force of a blow for the better observance of God's Day should be weakened through the unfortunate example of those who think that the way of the Church lies along the road of entertainments, and there are so many who think that the Church cannot get along without resorting to this very questionable way of raising money. To my mind this is rubbish. The fact of the matter is, that the reason why Church entertainments are indulged in is that those who attend them get the greatest amount of fun for the least possible expense, and then they can also console their tender consciences with the thought that they have helped forward some good church work by patronising an entertainment from which they have received more than an equivalent of what it cost them.

Church work if done in the proper spirit neither seeks nor desires a *quid pro quo*, and I am sure the Church is under no necessity to cater to the pleasure loving community.

In Bishop Hall's Convocation Address of 1898 he speaks very pertinently regarding what he calls this "show business." He, like like yourself sir, and like all of us who do not despise good entertainments, finds no fault with the theatre and other legitimate amusements, but he does not see that it is within the province of the Church to provide such, any more than it is for the Church to undertake to provide good draining—we may help on with them, but not lay ourselves out as the providers of such as a Church.

He gets a bit sarcastic sometimes and speaks with disdain of a Congregational musicale, a Roman Catholic fair, a Universalist play, and (here the Englishman comes out in his Lordship) an Episcopalian turkey supper.

We are aware that the excuse made for these entertainments is that the money that is needed could never be supplied without them, I say flatly this I do not believe. The Bishop goes on to say "There is just as much money in people's pockets to be given without getting something in return as an equivalent, and if the Church really *deserves* the money she will I believe gain it, not perhaps so quickly, but with the respect of the community, by teaching systematic almsgiving as a Christian duty and privilege. Dependence on these other methods of getting money from persons more or less indifferent to the cause, you may be sure in the long run is bad financial policy. Teaching the whole congregation, young and old, rich and poor, to contribute according to their means and as God has blessed them, for the support and the extension of the privileges which they profess to value, is at once more honourable and a sounder financial plan. At present different bodies are expected to help one another through these strange methods.

A little *back scratching* goes on much in the same way as goes on in our municipal councils and in our legislative assemblies.

The Congregationalist gives a turkey to the Baptist supper and the Baptist lends the chief soprano to the Congregationalist concert.

As much money is spent in these civilities as if the members of each body paid their own expenses.

Moreover I cannot feel that the



practice is quite honest. If differences are based merely on preferences, are we not distinctly guilty of schism in the New Testament sense of the word in breaking the unity of the Christian Society for such reasons. If our separations are based on principle, and principle alone can in any way justify them, then can we conscientiously help on a religious system which we believe to be inadequate or mischievous."

I forget who it was but some one aptly spoke of this system of entertainments that has come so much to the front of late as the "cooking stove apostacy" and the name is a pretty good one, for it is certainly as opposed to the New Testament system as can well be conceived.

In the New Testament the system of raising money by offering a material return for what is given is not once thought of.

The New Testament system is educative and the lesson it enforces is GIVE and is opposed to that system of BUYING which the "cooking stove apostacy" encourages.

I personally feel deeply grateful to you, Sir, for your remarks on this subject and I think if the matter could be temperately discussed in your columns that much good would result.

I firmly believe that the lack of support to our Churches is in a great measure owing to our pastors not educating their congregations to give. Systematic almsgiving is a Christian duty, and if we can be got to acknowledge the duty we shall soon discover that it is also a privilege. Of course there are some hard old nuts in every congregation who, because their friends support the Church think *they* are exempt. Those who like the

old man in the story (that no doubt is well known to most of your readers) thanked God that he had been a member and a regular attendant of a church for 40 years and that so far it had never cost him a cent.

There are spiritual paupers, and our duty towards such is to pray to God that they may see the error of their meanness, before they are called from this life to that other where their gold and their silver will not pass current. These people come to Church (so they say) to worship; they expect nothing, they give nothing and they certainly get nothing.

Yours truly,

COMMUNICATED.

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## NEW WESTMINSTER.

### St. Barnabas'.

VENERABLE Archdeacon Pentreath visited us in the early part of August and made an eloquent appeal on behalf of the Home Missions. He reminded us that the aid he asked for was not in support of work in some far off country, but the field was here at our own doors, and there were willing and efficient workers labouring under a bare pittance. These met a hearty welcome wherever they went and their work deserved our warmest sympathy. A hearty response from the congregation resulted, and upwards of \$50.00 were subscribed.

A letter from the Rector condemning Sunday excursions on the Fraser, and which appeared in the *Daily Columbian*, has elicited much comment and several published replies *pro* and *con*. Should space be available, the Rector's letter would prove interesting and useful. One very potent argument therein

is, that the opportunity, in many cases the *only* opportunity of sowing the seed of Eternal Life by example and instruction in the hearts of many, is eliminated by reason of their absence from the House of Prayer. All the week labour and struggle absorb the reasoning faculties in the work that *must* be done. Then comes the Day of Rest with time for contemplation and however we may love our own free will and our own way of going, it is certainly wise to listen to those who have made the Scriptures their special study. One letter in reply to Rev. Silva White's, speaks of "the beauties of nature" enjoyed on the Sunday excursions "impressing one with the immensity of the bounteous gifts of God." Theoretically this sounds well, but in practice when a number of young persons are brought together on a trip specially for pleasure, no matter how decorous their conduct may be, are they likely in a mingling of people of various temperaments and beliefs, and nothing in their situation or surroundings calling for any attitude or reverence to check very probable levity and frivolity, are they likely to have their minds in such circumstances fixed on heavenly things? Many no doubt, who have participated in these Sunday excursions have done so thoughtlessly, and good music suited to the day no doubt, helped to quiet any qualms of conscience, and this brings to memory words dropped by a Plymouth Brother in other lands, "Music is a very dangerous power" said he. It may have been so in these Sunday pleasure trips though the musicians no doubt had not stopped to think of it otherwise than as hallowing the day and the excursion. Music

like all other things has its legitimate use and may be made a great power for good, but let us not begin the observance of the Lord's Day in a way which in its development will realise the Sunday pointed to by the sarcastic letter of "Fiat Lux,"—The fragrant weed, the brass band, the beer garden and emancipation from Bible teaching.

**BAPTISM** :—Margaret Odessa, daughter of Herbert and Sophia Goth.

**RECEIVED INTO THE CHURCH** :—Hannah Maria, daughter of Alexander and Sarah Abbott.

**MARRIAGES** :—On August 2nd. John William, Elliott, bachelor, of Vancouver, to Georgina Ross Martin Mitchell, spinster, of Vancouver.

On August 16th., Thomas Culbert, widower, of Langly Prairie, to Kate Inglee, widow, of the same parish.

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VANCOUVER.

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St. James'.

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This season of the year brings visitors to the city to stay a few days and to pass on. Lately we have welcomed to the Church the Ven. Archdeacon Mills, who preached a beautiful sermon on the indwelling of the Holy Spirit, on Sunday morning, and on the same Sunday the Rev. J. Antle, of Anacortes, was to have preached in the evening, but was surrendered to the good people of Fairview. Mr. Antle found many friends in Vancouver, as he is from Newfoundland, and many are the Newfoundlanders who have come to find a new home here. The Church people of Fairview now join with those from Newfoundland in hoping that it

may be possible for Mr. Antle to come to this city permanently.

We have also pleasant recollections of the visit of the Rev. H. Packe on his way to Suva by the "Miowera." He also occupied the pulpit on a Sunday morning in August, reminding us of the meaning of the sigh of Jesus spoken of in the Gospel. The Rev. W. Gore-Browne stayed a couple of days before he left on the "Japan." He is the Vicar of St. Hilda's, Darlington, and very delightful it was to have him here though only for so short a stay. He is taking a long holiday tour round the world for the good of his health.

Another visitor, the Rev. H. Steele from the Diocese of Olympia is no stranger now and is always welcome.

The Rev. J. B. Haslam arrived on Sept. 1st., to work in this Parish.

The Synod this year is to meet at St. James', early in November. We are very pleased to place the church and the schools at the disposal of the Bishop for Synod purposes, and trust that the meeting will be as enjoyable and full of delightful episodes as was the Synod meeting of 1890, the last occasion on which it was held in the mother church of Vancouver.

We hope that the projected alterations will be carried out before then and the church so enlarged as to be capable of holding conveniently the congregation that may be expected on the occasion of the Synod meeting.

A Confirmation class for boys has been formed and is held on Sunday afternoons at 3:45 in the Church. The Rector will be glad to hear of any adults or children male or female who wish to be prepared for Confirmation, and he will arrange for their instruction. It is expect-

ed that the Bishop will be sufficiently recovered to hold a Confirmation in October.

#### FLOWERS FOR THE CHURCH.

We all go to church and expect to have everything as it should be, and the majority do not realise that there are numbers of little ways in which they may help. One way is in the matter of flowers for the altar. And St. James' Church is probably no exception. It falls to the lot of one or two to see that there are flowers on Saturday for the vases. Indeed if it had not been for Mrs. Mc Cartney and Mr. Robson, our altar would have been *minus* flowers of late. Surely there are plenty of our congregation who have gardens with flowers therein, and all that is needed is a little thought. And to remember also that Saturday night is a little late, especially if, as often has happened, there has been no one to bring the flowers along and merely a telephone message is received to say that flowers are to be had for the sending for. Much better and more considerate to *send* them in good time on Saturday. Empty vases on Sundays may be a common occurrence soon if no more interest is taken in filling them, by members of the congregation.

#### GUILD OF ST. AGATHA.

The brass font ewer ordered by the Guild of St. Agatha has arrived. Nurse Alice, the last admitted member, was asked to choose it, and very beautiful and satisfactory is her choice. The inscription runs thus: "Presented to the Cathedral Church of the Holy Trinity, New Westminster, by the Guild of St. Agatha, of St. James' Church, Vancouver, 1899. In loving memory of Acton Windeyer,

First Bishop of New Westminster. 1879 to 1894."

It is beautifully engraved on the front. The Guild met, and propose arranging an afternoon and going in a body to New Westminster and presenting their gift at Evensong, as soon as the Cathedral is ready for service. The accounts of the Guild were looked in- which owing to the absence of the Treasurer had been in abeyance, and during the year from Easter 1898 to Easter 1899 \$382.00 were raised; the brass lectern was paid for, \$50 given to the St. James' organ fund and the font ewer bought, a "Treasury of Devotion" was given to one of the members who was married, and flowers sent to a grave and a sick member received a gift; the members have also on several occasions done a good deal of sewing for the Church. The Guild numbers 11 members living in Vancouver and 6 residing abroad. We should be so glad if others would come forward and join. The meetings take place the first Sunday of every month in St. Luke's Home, and the Rector gives a short address in preparation for the next Sunday's Communion, when all the members if possible communicate; the absent ones are very faithful and never fail in their prayers for those they love, and letters are regularly written to either the Rector and Mistress or Superior, thus keeping all in touch one with another.

The members of the Guild and their friends will be at Home at St. Luke's, on Monday Sept. 11th., at 6:30 p. m., to meet the Rector, B. Haslam.

Funerals:—On Aug. 4th., Clifford, son of R. M. and Mrs. Frupp.

On Aug. 6th., Amy Elizabeth, daughter of Francis Henry and Amy Louisa Hearn.

On Aug. 10th., Ralph Brown, son of Absalom and Susan Freeman.

On Aug. 13th., Mary Louisa, daughter of Edward and Agnes Bridge.

On Aug. 18th., James William, son of James and Eleanor Shipton.

On Aug. 20th., Kenneth Garnett son of Robert and Elizabeth Mary Tatlow.

MARRIAGES:—On Aug. 17th., 1899, in St. James' Church by the Rector, Walter William Burrough and Louisa Corson both of Vancouver.

On August 24th., 1899, in St. James' Church by the Rector, Percy Harry Burdett and Lucy Maria Rowe.

BURIALS:—On Aug. 14th., Ralph Brown Freeman, aged 6 months.

On Aug. 14th., Lizzie Giles, aged 23 years.

On Aug. 21st., Norman Bernard Kirby, aged 3 weeks.

On Aug. 21st., James William Shipton, aged 8 months.

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### Golden.

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BURIAL:—On August 23rd., Clifford, son of Ruth A. and Celina Kimpton of Windermere, aged 9 years and 6 months.

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### The Archbishops' Ruling.

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WRITING with a grave sense of responsibility, and treating the matter as quite apart from the question of submission, we feel bound to say that the opinion pronounced by the Archbishops on the legality of Incense and Processional Lights is simply astounding. For reasons entirely unconvincing,

their Graces fixed upon the Act of 1559, which never received Synodical sanction, and a period of Church history which they themselves admit to have been one of unsettlement, of uncertainty what to do, of absolute panic, and held that the whole of the liturgical use of the Church of England was then and there determined; that all that happened before or has happened since that solitary date is without meaning or purpose for us. The Archbishops have not told us what in their judgement is the seemly mode of conducting Christian worship; they have not taught us in the power of the Holy Ghost how to approach God in prayer and praise; they have not laid down regulations of details of ritual or ceremonial. If they had done these things, there could be no question of the weight that would attach to their utterance. They have done none of these things. They have simply told us what, in their opinion, is the meaning of an Act of Parliament. They may be right or they may be wrong; it does not seem to matter very much. But when they assume that the interpretation of a statute is to be the sole rule for the

worship of Almighty God, it matters greatly. They entreat the clergy "for the sake of the peace of the Church, which we all so much desire" to accept the decision conscientiously given in the name of the Supreme Head of the Church—the Lord, whose commission they bear. The appeal is penetrating. We do not question the conscientiousness of the decision; we bow to the sacred claim so fearlessly expressed; but we must give voice to the fear that the Archbishops have once more mistaken their calling and misread their commission. They have chosen to interpret a statute, when the business in hand was to expound the sacred law.—*Church Times*.

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