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# Church - Record

THE MONTHLY ORGAN OF THE ANGLICAN CHURCH  
IN BRITISH COLUMBIA.

"SURSUM CORDA."

No. 2.

FEBRUARY, 1897.

FIVE CENTS.

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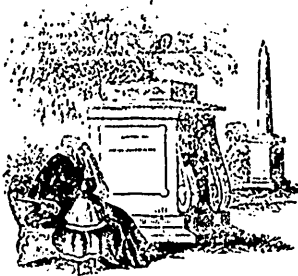
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# The Church Record.

The Monthly Organ of the Anglican Church in British Columbia.

"*Bursum Corda.*"

No. 2.

FEBRUARY, 1897.

Five cents.

## The Church Record.

The Monthly Organ of the Anglican Church in B. C.

"*BURSUM CONDA.*"

### EDITOR:

REV. H. G. FINNEN CLARKE, Rector of St. James' Church, Vancouver, B. C., Editor for the Diocese of New Westminster.

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### TO THE CLERGY.

The Clergy are respectfully requested to furnish the Editor with notes of local interest, together with Baptisms, Marriages, Burials, Statistics, Notices, &c., which he will gladly publish month by month.

Vol. I.

February, 1897.

No. 2.

## DR. TEMPLE'S CONFIRMATION.

THE circumstances attending upon the confirmation of Dr. Temple's appointment to the See of Canterbury have called forth much expression of opinion, and the unanimous conclusion is that an amendment of the law is necessary to prevent the appearance of insincerity and unfairness in a transaction which ought to be of the most solemn character. Part of the proceedings consists of a formal invitation in general terms to "opposers" to come forward, and when one comes forward he is told that he will not be heard. And more than this, the persons who are called upon to oppose and are not allowed to do so are actually declared to be "contumacious" for failing to appear. It is time indeed that an alteration was made. The probable intention of the citation of "opposers" was merely to secure the identity of the person whose election is to be confirmed and to fulfil the canonical conditions. The petition for confirmation stated that he is a prudent and discreet man, and eminent for "his knowledge of the Scriptures for his life and morals deservedly commended, of a free condition, of lawful age, and an ordained priest, and also devoted to God, and greatly useful to the Cathedral and Metropolitan Church of Canterbury;" Mr. Brownjohn did not challenge these statements, and these, it would seem, are the only ones

the opposer was at liberty to challenge.

It is curious, says the 'Times' in an article from which these remarks are mainly taken, that the Vicar General who expounded and approved the law on this occasion whereby Mr. Brownjohn was not heard, is the same Dr. Deane, who was counsel for the opposer to the confirmation of Dr. Temple to the See of Exeter in 1869, and who then said that the action of objectors who could not be heard when they came forward, would be even in matters temporal a mockery and sham, while in matters spiritual it was a scandal and a sacrilege. We sincerely hope that the law will be speedily so amended that there can be no longer any misunderstanding as to what is intended.

According to telegrams opposers were also present at the confirmation of Dr. Creighton, as Bishop of London, giving an additional reason for losing no time in amending what to the ordinary mind is distinctly misleading. 'Respect for precedent' says the *Living Church* is a very fine thing but a custom like this is more honoured in the breach than in the observance. It is one of

the things which trivial in themselves, are fraught with serious possibilities of danger. The anger and contempt which such a spectacle presents is liable to extend to other matters of serious importance to the Church.

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In Victoria, Australia, it appears that in the State schools no religious instruction is permitted. As the experiment has now been in operation for twenty-five years, it is interesting to know how they have affected the generation that has grown up under its influence. In regard to the criminal returns the melancholy fact appears that in 1895 268 boys and 198 girls under ten years of age were arrested; also of youths from ten to fifteen 568 were brought before the Courts, and sixty-six girls of the same ages; in other words, 113 per 10,000 of the population under fifteen, and twenty-five per 10,000 of girls. As most of these were of school age, or had passed through the schools (education being compulsory), their training there had in no way improved their morals. Much, of course, has been done by the various religious bodies to counteract the evils of such a system, but the fact remains that the absence of Christian teaching from the State schools has had a baneful effect upon the community.—Church Evangelist.

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There would seem to be no limit to the pretensions of the Romanists, but a well-deserved check has been placed on their claims regarding the precedence of cardinals before

prelates of the Established Church of England. The subject was lately brought to a settlement by the indiscretion of certain persons, who, acting, it would appear, on the initiative of Cardinal Vaughan who is understood to hold very strong views on the question, desired to give the Cardinal as a Prince of the Roman Church, a place above our own Bishops. But it has now been ruled by the highest authority in England, that Roman Catholic prelates, whether Cardinals or not, shall only rank after all English Bishops, Suffragans included. The decision seems to us right and proper, and Romanists are now called upon to remember that in England they are merely a dissenting community from the Established Church of the Realm. We welcome the decision at this moment particularly because, since Romanists have themselves declared through their official head that all English Orders are null and utterly void, it would have been the height of folly to lend any countenance to the utterly ridiculous assertions and pretensions they have seen fit to indulge in of late.—Church Evangelist.

#### Dr Benson and the Papal Bull.

The following paragraph on the recent Bull "Apostolicæ curæ" were, we are informed by Mr. Arthur Benson, written by his father in the train on Saturday, the 10th of October, 1896, and revised by him next day, the day on which he died, after returning from the Early Communion at Hawarden Parish Church, and before starting to walk to church again for the Matins Office during the course of which his soul passed away. But quite

apart from the exceptional circumstances under which these words of Archbishop Benson come to us, as his last public utterance before leaving us, the words are in themselves of the greatest value as a declaration of the facts of the case relating to the ministrations of the Sacrament of Order in the English Church.

#### THE ARCHBISHOP'S MESSAGE.

"Some letters which I receive expect (I believe mistakenly) that positiveness of assertion may still have an effect on some who mistook the kindness of a personage for the thawing of the frozen Church-policy to which he is committed. If there remain any such, after the strong disavowals that have been made, they ought not to be thrown over, they are the very persons to be treated with tenderness.

"I write these to say that a statement will shortly appear which may, I hope, comfort any who think it is required. Infallibility has, happily, this time ventured on reasons. But the subject of Orders, as needful to a perfectly constituted Church, has been as jealously scrutinized in England as by Rome, and with much more knowledge of facts. Authorities of theirs have, till lately at any rate, taught mere ludicrous fables about English Orders, and the late Papal document exhibits ignorances of which their own scholars and critics are as well aware as we. The result of scrutiny with that fuller knowledge was, and is, to establish that our Holy Orders are identical with those of the whole Catholic Church. They are in origin, continuity, matter, form, intention, and all that belongs to them,

identical accordingly with those of the Church of Rome, except in the one modern point of subjection to the Pope on which point at the Reformation we deliberately resumed our ancient concurrence with the whole Catholic world besides. There is not a break anywhere in our orders, sacraments, creeds, scriptures, spiritual gifts, in all that compacts and frames the 'holiness' of the one "Catholic Apostolic Church" of the ages.

"And, as it would be an evil unfaithfulness to saddle with foreign allegiance the gifts that we derive from Christ, so now this remarkable challenge, with its accompanying offers, undoubtedly moves Churchmen to consider what we are exposed to through our unworthy separations, to be really in love with unity at home as well as abroad, not to be deceived by pretensions to unity and assertions which have historically created the widest and deepest of all separations, but to draw closer together in faith, firmness, and forbearance."

### S. JAMES, VANCOUVER.

Candidates for Confirmation are requested to send in their names to the Rector as the classes are just about to be formed. All who are *Godparents* are reminded of the solemn obligation laid upon them by the Church, "ye are to take care that this child be brought to the Bishop to be confirmed by him, as soon as he can say the Creed, the Lord's Prayer and the Ten Commandments, and be further instructed in the Church Catechism set forth for that propose."

The age for confirmation is according to the Prayer Book when they are "come to years of discretion." The age of discernment of good and evil is thus the age at which children should be brought to the Bishop to be confirmed. The age varies of course with different children, but the tendency is rather to put off Confirmation until bad habits have had a chance of being confirmed in the child. Common sense would teach us that it is a truer wisdom that brings children to God to receive the strengthening gifts of the Holy Ghost that they may be confirmed in good habits and strengthened against the evil to come; the young soldier should go forth fully armed against the foe.

Dr. E. R. Wilberforce, Bishop of Chichester, is to take the place of the Archbishop-elect, as chairman of the Church of England Temperance Society. It will be news to many to learn that at least six other prelates are also teetotallers—the Bishops of Carlisle, Durham, Lichfield, Wakefield, Newcastle and the Bishop designate of Peterborough,—so that there was little difficulty in securing a chairman from the Episcopate.—  
Western Churchman.

### CLERGY, ATTENTION!

The clergy are respectfully requested to send communications to the Editor not later than the 20th of each month, to ensure the early publication of the Magazine.

## ANNUAL RETURNS.

## New Westminster Diocese.

We are enabled to give our readers the returns for each parish and missionary district for the year ending the last Sunday after Trinity, 1896. The figures speak for themselves, though of course they do not show what has been the progress of the Church through the year. For that we must compare them with the total of the previous year. The communicants according to the returns of 1895 numbered 1848, now they number 1961, an increase in the year of 113, or 6 per cent. The number of Baptisms in 1895 was 295, compared with 379 for the past year, showing the very remarkable increase of 84. It would be a satisfaction to know how many of these were adult baptisms, indicating the growth of the Church among grown up people. Confirmed were last year 139, as compared with 92 for the year before; but as the Diocese was without a Bishop for the first eight months of 1895, the figures do not have any real meaning. The large increase in the number of Marriages denotes increasing prosperity, but the Church has hardly felt the effects.

From a financial point of view the figures are by no means satisfactory, as they show a considerable falling off in the amount of money raised within the parishes for parish purposes. In 1895 the offertories amounted to \$18,598.30; in 1896, the total is \$15,557.10, more than \$3,000 less. The Easter offerings amounted in 1895 to \$741.17; in 1896 to \$717.75. So much the worse for the clergy. The

money raised by donations, subscriptions, sales of work, etc., outside of the offertory in 1895 was \$7,579.50. Last year it was nearly \$1,000 short of that, viz. \$6,608.

The explanation of the shortage in the offertories lies chiefly in the fact that Christ Church, Vancouver, included in 1895 returns, about \$3,000 specially given to the purchase of an organ, which sum raised the offertories of that church to \$8,728, against \$4,500 last year.

When we come to the amounts contributed for Missions the showing is more satisfactory; \$358 for Foreign Missions and \$347 for Home Missions (the Christmas collection) being together \$133 better than the year before, and we are most thankful to report that the Christmas collections last Christmas Day (which will come in the returns for 1897) amount to about \$130 more again, enabling us to meet all the stipends of the Clergy up to the end of the year.

But when we have taken credit for a certain increase of money for these purposes, the sum raised is after all a very miserable amount. That \$700 should be the total sum raised throughout the Diocese for the Mission work of the Church is surely a disgrace. We are losing this year the whole of the £300 which the Committee working for the Diocese in England has heretofore sent out, and we ought by this time to have been able to do without it, the town parishes helping to support the country districts. If we could raise \$400 a quarter we should be quite independent of this support from the Old Country, and why should this be thought a thing impossible to accomplish? It is high time we began to run alone



without leading strings, and the beginning has come. As we stated in our last number the English Committee has resigned and we must face the consequences. The table of returns show that hitherto these missions have been partly dependent upon the funds raised in England: Kamloops, Surrey, the lower Fraser missions, Chilliwack and Ashcroft, and one of the missionaries at Lytton has also received a grant from the same fund. We think indeed that some of these missions can do something more themselves to raise what they will now lose, but we cannot expect them to do it all at once, and the town parishes ought certainly to do their part.

## CHURCH ABROAD.

A Detroit congregation of "Reformed Episcopalians" having applied to the Bishop of Michigan to be received back into the Church, Bishop Davies conducted Prayer Book services, preached, and formally took charge of the church, on Dec. 6.

At the recent general Synod of the Church in Australia it was unanimously decided to create a bishopric of New Guinea.

The Churchmen of Connecticut are about to erect a tablet to the memory of Bishop Seabury in the University of Aberdeen, Scotland

The fable about Anglicans having petitioned the Pope to decide upon the validity of their orders is gaining ground in England, and will soon be accepted with as sincere a faith as was, among some folk, that older falsehood about Parker's consecration in an ale tavern. What will not the Protestants believe when presented on the testimony of their Roman brethren—*The Angelus*.

The collections in church and chapel towards the Hospital Sunday Fund in

London for the year 1896 have proved to be the largest on record. The contributions of the Church of England have increased by £2,318, constituting slightly more than four-fifths of the whole amount—viz., £32,648 out of a total of £40,460. St. Michael's Chester square, again heads the list with £1,508, the largest sum ever contributed by one congregation; Christ church Lancaster Gate, coming next

Mr. E. T. Hooley, the donor of the handsome Communion plate to St. Paul's Cathedral in commemoration of the sixtieth year of Her Majesty's reign, proposes to build a new church in the village of Draycott, Derbyshire, and turn the old schools into an institute

The Prince of Wales has consented to become president, and the Dukes of York and Cambridge, vice-presidents, of the Archbishop Benson memorial. The memorial, it is proposed, shall take the form of (1) a monument in Canterbury Cathedral, and (2) the completion of some portion of Truro Cathedral.

The Church of St. Mary the Virgin, Port Elizabeth, recently destroyed by fire, has now been built on a more imposing scale.

## CHURCH IN CANADA.

Canon Thorneloe, the newly elected Bishop of Algoma, is a Canadian by birth, and has done excellent work in the diocese of Quebec as a parish priest.

### The Collects.

There is no part of the Church's Liturgy that more directly links us with the early ages of Christianity than the Collects.

The criticism sometimes made that there is in them too much ascription and too little substance will appear trivial if one considers that concise as that substance is it embodies all the great facts of Christian doctrine each Collect being a distinct subject.

They express an exalted faith, breathe a spirit of purest devotion.

(Continued on page 16.)

# Diocese of New Westminster.

Returns for year ending the last Sunday after Trinity, 1896.

PARISH	Comments		Sunday		Celebrations of Holy Comm.		Fraternalisms.		Marriages.		Burials.		Contributions.		Offerings, General.		Easter Offerings.		Donations, etc.		From Diocesan Fund.		From S. P. G.		To Foreign Missions		Christmas Day, 1895				
	1891	1892	Scholars	Yield	Holy Comm.	Parish	Marr.	Bur.	Cont.	Gen.	Easter	Donat.	Diocesan	S. P. G.	Foreign	Christmas															
Holy Trinity, New Westminster.	129	28	213	25	5	15	7	1959 65	109 85	176 70																					
St. Barnabas, New Westminster	80	65	49	32	4	5	7	919 15	52 70	141 85																					
St. James, Vancouver.	232	115	304	53	13	20	25	1783 45	69 30	1109 95																					
Christ Church, Vancouver.	200	175	37	25	13	13	3	450 00	101 50	303 00																					
St. Paul, Vancouver	91	40	104	10	4	1	3	1346 25	56 50	No ret'n																					
St. Michael, Vancouver	40	75	30	22	1	14	18	646 10	20 00	75 00																					
Surrey District.	70	29	23	9	0	3	18	148 60	10 75	205 00																					
Fraser District.	52	14	29	1	1	4	15	229 10	13 65	575 30																					
Chilliwack.	70	50	27	18	0	4	4	204 40	23 10	49 20																					
Yale and Agassiz.	63	70	167	14	1	3	4	230 85	25 30	610 85																					
Lytton District.	36	*	49	9	6	4	4	418 20	11 10	133 00																					
Ashcroft.	25	18	30	6	1	1	5	169 20	51 50	181 05																					
Kamloops.	93	40	63	16	9	8	7	471 40	51 50	978 45																					
Enderby.	77	15	50	30	3	0	13	225 95	23 35	830 60																					
Vernon.	60	12	58	10	3	4	3	356 29	19 80	78 15																					
Okanagan District.	41	*	43	2	2	0	3	152 75	37 05	No ret'n																					
Revelstoke.	30	16	42	3	5	2	3	153 45	17 25	325 75																					
Nelson District.	90	36	55	8	8	6	6	763 00	29 35	64 05																					
Rosland District.	155	*	17	19	8	4	4	340 70	17 60	798 60																					
Donald.	46	34	28	7	3	4	31	327 00	18 45	190 00																					
Indians, Fraser River.	276	...	276	60	10	25	31	165 70	9 65	113 50																					
Totals	1961	832	379	100	139	15557	10	717	75	6608	00	*Special	553	50	347	05															

We can hardly say that they were composed for they have grown into use, being the cherished expressions of saints to whom Christ and divine things were ever present realities.

We can but be conscious that our own religious feelings are too poor and cold compared with them: we are not up to them.

What adoration they express! What loving trust in God our Saviour! . . .

What reliance on His love and mercy and protecting care! What contrition and earnest entreaty for support amidst the perils and trials of this earthly pilgrimage!

A study of the Collects alone affords a beautiful illustration of the spirit of the Christian religion.—  
Church Evangelist.

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### SEPTUAGESIMA.

The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made. ROMANS, 1:20.

There is a book, who runs may read,  
Which heavenly truth imparts,  
And all the lore its scholars need,  
Pure eyes and Christian hearts.

The works of God above, below,  
Within us and around,  
Are pages in that book, to show  
How God Himself is found.

The glorious sky embracing all  
Is like the Maker's love,  
Wherewith encompassed, great and small  
In peace and order move.

The Moon above, the Church below,  
A wondrous race they run,  
But all their radiance, all their glow,  
Each borrows of its Sun.

The Saviour lends the light and heat,  
That crowns His holy hill;  
The saints, like stars, around His seat,  
Perform their courses still.

The saints above are stars in Heaven—  
What are the saints on earth?  
Like trees they stand whom God has given,  
Our Eden's happy birth.

Fai h is their fixed unswerving root,  
Hope their un fading flower,  
Their deeds of charity their fruit,  
The glory of their bower.

The dew of Heaven is like Thy grace,  
It steals in silence down;  
But where it lights, the favoured place  
By richest fruits is known.

One Name above all glorious names,  
With its ten thousand tongues,  
The everlasting sea proclaims,  
Echoing angelic songs

The raging Fire, the roaring Wind,  
Thy boundless power display;  
But in the gentle breeze we find  
Thy Spirit's viewless way.

Two world's are ours; 'tis only sin  
Forbids us to desery,  
The mystic Heaven and earth within,  
Plain as the sea and sky.

Thou, who hast given me eyes to see  
And love this sight so fair,  
Give me a heart to find out Thee,  
And read Thee everywhere.

—Keble's "Christi: n Year."

◆◆◆

### DIOCESE OF VANCOUVER.

Consisting of Vancouver Island and adjacent islands.

Lord Bishop—RIGHT REV. W. W. PERRIN, D. D.

#### NANAIMO—S. Paul's.

The thirty-fifth anniversary of this parish was held on Sunday and Monday, January 24th and 25th. The Bishop conducted the Sunday services, and on Monday, being the festival of the Conversion of S. Paul, an united fully choral Evensong took place at which the choirs of both S. Paul's and S. Alban's took part. The rectors of both parishes, with the Bishop, including the clergy of the district took part in the service. The Ven. Archdeacon S. riven preached an eloquent sermon on S. Paul's conversion. A very pleasant social gathering was held at the rectory afterwards.

## DIOCESAN NEWS.

### DIocese OF NEW WESTMINSTER.

Consisting of the Southern portion of the Mainland of British Columbia,

Lor' B'hop—RIGHT EV. JOHN DART, D.C.L., D.D.

#### NEW WESTMINSTER Holy Trinity Cathedral.

The first issue of THE CHURCH RECORD, which we heartily welcome, reached us on the 15th of January, and the announcement therein that all communications to the Editor must be sent in not later than the 29th of each month, gives one very little time this month to furnish much news.

Before however we commence to give an account of parish work permit us to heartily congratulate the Editor on producing such an excellent number. We only hope his anticipations regarding the success of THE RECORD may be fully realized and we doubt not but, if future numbers are equal to the first, that he success it merits will be extended to it.

On Wednesday, January 15th, a most successful "At Home" was held at St. Leonard's Hall, under the able management of Mr. G. D. Brymner and Mrs. Brymner. Entertainments of this kind have not been as well patronized this year as formerly, and in some instances have scarcely repaid the trouble taken by the promoters, but the event of Wednesday was the exception. It was a thoroughly enjoyable affair, and many who were present expressed a hope that Mrs. Brymner would at no very distant date consent to take the lead in furnishing another such pleasant evening. It is no flattery to say that the host and hostess was due, to a very large extent, the success, because we are all very grateful to them and also to those who patronized it. The sum of \$35.50 was thus handed over to the Rector to devote to the payment of a loan on St. Leonard's Hall. It may not be generally known that the parish of Holy Trinity when it became incorporated, had certain properties deeded over to it, and amongst these was St. Leonard's Hall. Unfortunately a large debt was also a part of our legacy and we find it very difficult in these hard times to

meet the monthly payments thereon. A number of our parishioners have promised yearly subscriptions to this end, but we are obliged to resort to other means besides to raise a sufficient amount to meet the monthly calls, and we hope when any entertainment is got up with this object in view that our parishioners will remember that by assisting to make such a success they are forwarding a very desirable object, for we all realize that to lose the Hall would be a most disastrous affair to the parish. As the paper will be read by many of our friends in England we hope they will remember our needs in this respect, and if they can, will assist us, and we also trust that those of our parishioners who are able will also bear in mind that subscriptions towards St. Leonard's Hall are always in order and can be sent to the Church Wardens or Rector who will gladly acknowledge them.

There is a slight error in your account of Church Work under the head of Holy Trinity which was doubtless a printer's error. The organist of Holy Trinity Cathedral is Mrs. E. M. N. Woods, not Mr. We all recognize Mr. Woods' vocal abilities, but have not heard that he claims distinction as an instrumentalist.

The Women's Auxiliary at their last meeting voted the sum of \$100 to be sent to the Church Wardens to use for such purposes as they felt needed most help. A portion of this has been devoted to the payment of the amount still due on the new furnace, and the remainder will go to St. Leonard's Hall account. The Church officers desire to record their appreciation and thanks for this timely and much needed gift.

A most enjoyable evening was spent by the children of the Sunday School on Tuesday, January 19th, when the School Treat was held. Our school is a very small one, but there was a large amount of happiness manifested on this occasion, and we all feel grateful to those ladies upon whom the burden of the treat fell. Especially are our thanks due to the Misses Clarke, Suter, and Sinclair, and also to those of our parishioners who kindly sent the supply of good things which gladden the hearts of the young.

BAPTISM.—Edmonds, William Arthur, son of William Humphrey and Mary

Elizabeth Edmonds, on January 13th, 1897.

#### NEW WESTMINSTER—S. Barnabas'.

Bishop Dart presided at an entertainment held on January 14th, in S. Barnabas' Hall, to provide a fund for giving the children of the parish a Christmas tree. There was a crowded room, many people having to stand. The first part of the programme was taken up with songs, recitations and instrumental music, kindly provided by the following ladies and gentlemen: Mrs. Thompson, Mrs. Broad, Mrs. Disrey; and Messrs. L. Evans, E. Large, Chas. Sands, H. V. Smith, J. Brown, and — Mills. The best part of the programme was like the good wine of the marriage feast—kept to the last. This was the presentation of the little farce *Ici on Parle Francais*. The actors performed splendidly. The cast was: Major Rattan, Mr. Stinchcombe; Mrs. Rattan, Mrs. Burnett; Monsieur Victor, Mr. E. Large; Spriggins, Mr. C. Eagles; Mrs. Spriggins, Mrs. Eagles; Miss Angelina Spriggins, Miss Gertrude Eagles; Anna Maria, Miss Eagles. The entertainment yielded a good sum for the Christmas tree which was given to the little ones on Jan. 21st—late, but better than never.

#### VANCOUVER—S. James'.

The children of the Sunday School had their annual tea and Christmas tree on January 14th, and a very good time they put in. All who had attended regularly received presents and candy bags full of those things so highly esteemed by children and for which their elders also have many of them a kind of sneaking affection. The choir boys received also a little Christmas box apiece to which some members of the congregation had subscribed, and which the lads thoroughly deserved, for they have been good and regular in attendance at practices and services and have really tried honestly to do their best. After the tree was unloaded the children gave a little entertainment of their own which was capital and thoroughly enjoyed by children, parents and friends. The Rector wishes to acknowledge with much thankfulness the efforts put forth by the teachers to make the evening a happy one for all concerned, and to take this opportunity also of saying how very highly he

esteems them for their self-denying and whole-hearted labours for the little ones in the Sunday School week by week.

BAPTISMS—Jan. 10. The twin children Stanley Alfred and Patience Marion Fortune Cannon; also Clyde and Hazel Vane Monk. Jan. 17. Elsie Mary Horton and Alice Catherine Chiffence.

#### VANCOUVER—S. Paul's.

A Bible Class for any who care to attend has been started in church on Sunday afternoons at 3:30. S. Matthew's Gospel is the present subject.

Grave anxiety is still being felt with regard to the health of Mr. A. W. Black, the Rector's Warden, and a member of the Executive Committee of the Diocese, who is lying ill at Ottawa. The reports have been so conflicting, that it is impossible to speak with certainty; but we have not abandoned hope and prayer for his recovery.

#### ENDERBY.

The marriage of Miss Maud Warren to Cecil Smith, Esq., of Agassiz, took place on January 7th, but as the nearest church to the bride's residence is that at Armstrong, twenty-two miles, it became necessary that the ceremony should be performed at the house.

On the 10th instant, Mr. and Mrs. Collin brought their little son to be made a child of God in Holy Baptism, at the afternoon service at S. George's church, giving him the name of Richard Lichfield; and at the evening service at Salmon Arm on the following Tuesday, three more little ones, Carrie Brown and Bessie Winnifred, twins (nearly six years old), and Frederick Thomas (nearly two), children of Mr. and Mrs. C. B. Harris, were received into the fold in the presence of a congregation of forty people.

On January 11th the Incumbent was called out to Salmon River valley for the burial of Mr. William Bell, who had passed away on the previous Thursday, so the coming of the New Year has been marked by events both of rejoicing and sadness in this district. We have to thank the venerable and generous S. P. C. K. for a handsome donation received on the 15th of a Church Bible and two Prayer Books, for use at S. James, Armstrong, and a Prayer Book for the reading desk at S. George's, also forty-three Prayer Books for use in the congregation

and nearly 100 volumes of good books for a Parochial Lending Library, which will be kept at the house of the Incumbent for distribution at a slight charge in order to meet expenses of freight, duty, etc.

### REVELSTOKE.

We are glad to be able to state that our church building is complete, and though not entirely out of debt to-day, we hope to be by Easter next. The money for the building, which is situated on four lots (which are paid for, and by this time, I believe, deeded to the Bishop), was contributed locally with the exception of a grant from the S. P. C. K. of £150. The church will accommodate 150 people, though at present there is only seating for 100. The building is finished in cedar and is furnished with good pews, an organ, a lectern, prayer desk and altar. A beautiful altar frontal was kindly sent us from England, as also alms bags and palls for lectern and pulpit. We must not forget to mention that in the east end we have a lovely stained glass window, three lights with the words, "Holy, Holy, Holy, Lord God of Hosts" upon it. The window was a present from a church in the east.

We are at present but few in numbers, and not overburdened with this world's goods, but all have pulled together and done their best to forward the work in one way and another. The Ladies' Guild have done wonders and by their untiring energy have materially helped towards supplying funds for the work. We hope before long to be able to invite the Bishop to consecrate our church and at the same to present a goodly number of candidates for Confirmation.

Born, Jan. 8th, Adriana Mary Cao, daughter of Rev. F. and Mrs. Yolland Baptized, Jan. 24th.

### VARIA.

The *Church Review*, "a journal of information of Christian work" published its first number at Vancouver in January.

Special mission services will be held in S. Matthew's Church, Wellington, commencing February 21st to 23rd inclusive, conducted by the Bishop of

Columbia and the Rev. C. E. Sharp, rector of S. Paul's, Esquimalt.

We are in receipt of a copy of the *Seattle Churchman*, published monthly. It is a neat, four-page, three-column magazine. We congratulate the Rev. H. H. Gowen, F.R.G.S., the publisher, on this new venture, and we are safe in saying that under his careful and able management the magazine will be a success.

### CALENDAR FOR FEBRUARY, 1897.

Mon. 1.	Vigil. F.
<b>Fe. 2</b> Purification of S. Mary the Virgin.	
Wed. 3—S. BLASUS, Armenian, Bp. and Mart.	
Thu. 4.	
Fri. 5—S. AGATHA, Sicilian, V. and M.	Abs.
Sat. 6.	
<b>Sun. 7</b> Fifth Sunday after the Epiphany.	
Mon. 8.	
Tue. 9.	
Wed. 10.	
Thu. 11.	
Fri. 12.	Abs.
Sat. 13.	
<b>Sun. 14</b> —Septuagesima. S. Valentine, B. & M	
Mon. 15.	
Tue. 16.	
Wed. 17.	
Thu. 18.	
Fri. 19.	Abs.
Sat. 20.	
<b>Sun. 21</b> —Sexagesima.	
Mon. 22.	
Tue. 23.	Vigil. F.
Wed. 24—S. MATTHIAS, A. and M.	Ath. Creed.
Thu. 25.	
Fri. 26.	Abs.
Sat. 27.	
<b>Sun. 23</b> —Sexagesima.	

NOTES.—Feb. 2. The Presentation of Christ in the Temple, commonly called the Purification of S. Mary the Virgin. The Purification is a double feast, commemorating the Virgin's Purification (this being the fortieth day after Christmas Day) though she needed it not; but chiefly the Presentation of our Blessed Lord in the Temple, which the Gospel for the day commemorates. The Greek Church designates this festival by the name of Hypapante (i. e., the meeting) denoting the meeting of the infant Jesus by Simeon and Anna in the temple. In the Latin Church it is known as Candlemas, from the prevailing custom of lighting up churches with tapers and lamps in remembrance of Him who was on this day declared by Simeon "to be a Light to lighten the Gentiles."

3rd. S. Blasius was Bishop of Sebaste, a city of Cappadocia, in Lesser Asia. During the persecution under the Emperor Diocletian he was thrown into prison and after enduring many tortures received the martyr's crown in the beginning of the fourth century. In Western art S. Blasius appears in the vestments of a Bishop, his peculiar emblem being an iron comb, such as wool-combers use, which is sup-

posed to have been an instrument of his torture, and for this reason he is esteemed as the patron saint of manufacturers of wool.

5th. S. Agatha's festival is observed in all parts of the Catholic Church on Feb. 5. She was the daughter of a wealthy and illustrious house in Sicily and was famed for her beauty and gentleness. Quintianus, the consular of Sicily, admired her exceedingly, but her love being consecrated to God from her youth she retired to Palermo. As was often the case of days of heathen cruelty when Quintianus discovered that she was a Christian his love turned to hatred. She was seized and brought to Catania. For a whole month every means was adopted to make her forget her vow but she remained steadfast. She was examined as to her faith and with undaunted firmness declared the service of Jesus Christ to be the truest freedom. She was taken back to prison, submitted to terrible tortures from which she at last died, A. D. 251.

14th. S. Valentine was put in chains by Claudius II., for having assisted the martyrs during that emperor's persecution. S. Valentine preached the Faith to his guard and restored sight to his adopted daughter. The guard and his whole family were baptized and confirmed by Bishop Callistus. The emperor hearing this ordered the execution of the saint, and he was beaten to death with clubs on the Flaminian Way, February 14, A. D. 270. The custom of sending love letters on S. Valentine's day is of remote antiquity, and may be traced to a pagan origin. It has been supposed that in early times the Christian pastors endeavoured to transform pagan customs and to impart a Christian character to them by using the names of certain saints.

24th. S. Matthias, Apostle and Martyr. This festival falling near Ember-tide is fraught with valuable lessons to candidates for Ordination at the Lenten season. As S. Matthias was not an Apostle of the First Election, particular remarks are not to be expected. He was one of our Lord's disciples (possibly one of the Seventy) who had followed Him more or less during His whole ministry. By the suicide of Judas a vacancy was made in the College of the Apostles and to the office of an Apostle S. Matthias was chosen by lot. The first period of his ministry he spent in Judea and from thence the Greeks claim he went into Cappadocia. No certain information has come down to us as to the manner of his martyrdom which took place about A. D. 64. It is related that he was crucified.

### NEW WESTMINSTER DIOCESE.

#### Xmas Offerings.

The treasurer of the Synod of the Diocese of New Westminster desires to acknowledge receipt of the following Christmas Day collections:

Cathedral.....	\$ 29 30
St. Paul's, Vancouver.....	48 10
St. Paul's, Vancouver.....	35 95
Rossland.....	31 55
Trail.....	6 65

Kootenay.....	28 00
Kamloops.....	22 70
Vernon.....	20 45
St. Barnabas, Westminster	13 25
Golden.....	11 00
Ashcroft.....	10 00
Lytton Indians.....	13 25
Lytton Whites.....	2 95
Chilliwack.....	8 75
Enderby.....	6 10
Armstrong.....	4 70
Mission.....	5 00
Hatzic.....	3 00
Donald.....	4 25
Surrey and Langley.....	4 25

\$309 20

Also from the Ven. Archdeacon of Columbia a cheque value \$80.55, being collections and offerings during the past year and this month, while in the upper country with one or two offertories besides.

Also to report that at the request of the late English treasurer (resigned) he has drawn upon him for the following sums standing to the credit of the several accounts in the books of the English Committee on the 24th December, 1896:

	£	s.	d.
Endowment Fund	14	17	3
Indian Hospital	1	1	0
Indian Missions	6	18	1
Lytton Church	12	11	0
Okanagan Mission	2	10	9
Yale Chaplaincy	193	9	9
Breton Fund for Nelson			
and Ainsworth	60	0	0
Donald Parsonage	1	5	0
Holy Trinity- Bell-tower	5	0	0
	£297	12	10

As a result of the unusual liberality of the Christmas collections and the Archdeacon's very timely cheque, the Executive Committee were enabled to pay the grants in

aid of Missionary Stipends in full to the end of 1896. But the treasurer was instructed to inform the recipients in all cases that owing to the resignation of the English Committee it is likely that the Executive Committee will be unable to continue the grants any longer.

The Executive Committee being now the local S. P. G. committee, the Missionary Clergy and Catechists on the S. P. G. list will in future be able to receive their cheques without the delay that has unfortunately transpired this month, owing to the lateness of the date of the meeting of the committee. The S. P. G. account being now a Special Fund of the Synod, the Diocesan treasurer and the Secretary to the Executive Committee are authorized to pay the amounts when due according to the schedule fixed by the Bishop and the Committee.

As the canonical collections for the great English missionary societies will be forwarded to England during this month (February) the Churchwardens of the parishes who have omitted to remit these collections to the treasurer are earnestly requested to do so at once, so that the acknowledgments in the printed reports of the two societies may record a complete list of the parishes in the Diocese. A few parishes have also omitted to forward their Xmas collections. The amounts now in the hands of the Synod are:

Ascensiontide, for S.P.G. \$140 30  
All Saints, for S.P.C.K. \$136 50

All members of Synod who attended the last meeting, and have any claims against the Synodals account for expenses, are requested to send them in at once to one of

the secretaries, as the Executive Committee will proceed to assess the parishes, at its next meeting, for the Synodals 1897. Any claims arriving after that meeting will have to lie over until 1898. As there is a balance on Synodals accounts in the hands of the treasurer, some of the smaller claims may be paid at once.

The Secretaries of Synod are the Rev. H. G. F. Clinton, Vancouver, and Mr. W. J. Walker, New Westminster.

### CATHOLIC CHURCH.

"Oh, no, she doesn't go to our church. She's a Catholic.

That was the remark we overheard lately, made to a person who regularly goes to church and says in the Creed, "I believe in . . . the Holy Catholic Church."

Did you ever think what an advantage is conceded to Romanists by speaking to them as Catholics?

The Catholic Church is the Church of the Ages. It is the Church founded by Christ Himself, with which He promises He will be to the end of the world. All history for eighteen centuries largely consists of the history of the Catholic Church. Romanists claim that they only comprise this venerable Catholic Church. Are we prepared to admit that claim? Why then we had better turn Romanists at once! Do not we belong to the Church of Ignatius, of Athanasius, of Gregory, of Thomas



a'Becket? Yet all these constantly avow themselves Catholics and whom collectively she terms the Church Expectant.

What then is the Catholic Church? The Catholic Church is the "Bride of Christ;" the creation of God intended to bring fallen men into union with Him, by making them His members, the children of God, and heirs of the Kingdom of Heaven. The birth in which these children are born to God and his Church, is called Holy Baptism.

The Catholic Church includes the whole company of all baptized people of all ages, living and dead. Whoever has been baptized with water in the Name of the Father, and of the Son, and of the Holy Ghost, is a member of the Catholic Church, even though he may neglect his Church duties and associate himself with religious bodies outside of the Catholic Church.

The Catholic Church includes those Apostolic Churches of every land which have "continued steadfast in the Apostles' doctrine and fellowship, and in the breaking of bread and the prayers."

The Catholic Church includes in her fellowship all those baptized persons of past ages who have fallen asleep and who rest in God's blest waiting-room

and whom collectively she terms the Church Expectant.

The Catholic Church includes angles and arch-angles and all the company of heaven, who praise God day and night.

The Catholic Church includes and springs from her own Head, Jesus Christ, the Prince of the Catholic Church.

See then what it is to be a Catholic, and to be numbered with that innumerable host of living and dead.

Remember, then, not to designate as the "Catholic Church" that alien communion which has no right to place its alters in opposition to those of the American and English Catholic Churches, and which refuses to allow that you, who are baptized, and who worship in that branch of the Catholic Church which belongs to the country, may call yourself a Catholic at all.

When you mean a Roman church, say so.—*Church Evangelist.*

#### NOTICE

The March number of the "Record" will appear without fail on Feb. 22, in order to allow clergy to publish their lists of Lenten services in it. The last date for receiving such will be Feb. 17. The March number will also contain an interesting matter concerning the recent action of the English committee.



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See House, New Westminster.

ARCHDEACON.

Venerable R. Small, M.A.  
Mission House, Lytton.

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