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THE DIOCESAN

AND

PARISH MAGAZINE.

Victoria, B. C.

Vol. IV.

APRIL, 1888.

No. 10

Calendar.

April:		
1	G	Easter Day. Pr. Psa., <i>M.</i> 2, 57, 111; <i>E.</i> 113, 114, 118. Pr. An. ins. of <i>Venite</i> . Ath. Cr. Pr. Prof. in Com. Ser. till April 8 (incl.) Morning Lessons—Exod. 12 to v. 29; Rev. 1 v. 10 to 19. Evening Lessons—Exod. 12 v. 29; or 11; John 20 v. 11 to 19; or Rev. 5.
2	M	Monday in Easter Week. Morning Lessons—Exod. 15 to v. 22; Luke 24 to v. 13. Evening Lessons—Can. 2 v. 10; Mat. 23 to v. 10.
3	T	Tuesday in Easter Week. <i>Richard, Bishop of Chichester.</i> Morning Lessons—2 Kings 13 v. 14 to 22; John 21 to v. 15. Evening Lessons—Ezek. 37 to v. 15; John 21 v. 15.
4	W	<i>St. Ambrose, Bishop of Milan.</i>
5	Th	
6	F	F.
7	S	
8	G	1 Sunday after Easter. Morning Lessons—Num. 16 to v. 36; 1 Cor. 15 to v. 29. Evening Lessons—Num. 16 v. 36; or 17 to v. 12; John 20 v. 21 to 30.
9	M	
10	T	
11	W	
12	Th	
13	F	F.
14	S	
15	G	2 Sunday after Easter. Morning Lessons—Num. 20 to v. 14; Luke 12 v. 35. Evening Lessons—Num. 20 v. 14 to 21 v. 10; or 21 v. 10; Gal. 5 v. 13.
16	M	
17	T	
18	W	
19	Th	<i>Alphege, Archbishop of Canterbury.</i>
20	F	F.
21	S	
22	G	3 Sunday after Easter. Morning Lessons—Num. 22; Luke 17 to v. 20. Evening Lessons—Num. 23 or 24; Ephes. 5 v. 22 to 6 v. 10.
23	M	<i>St. George, Martyr.</i>
24	T	
25	W	St. Mark, Evang. list and Martyr. Morning Lessons—Isai. 62 v. 6; Luke 13 v. 31 to 19 v. 11. Evening Lessons—Ezek. 1 to v. 15; Philip 2
26	Th	
27	F	F.
28	S	
29	G	4 Sunday after Easter. Morning Lessons—Deut. 4 to v. 23; Luke 20 v. 27 to 21 v. 5. Evening Lessons—Deut. 4 v. 22 to 41 or 5; Col. 1 v. 21 to 2 v. 8.
30	M	

This Magazine is published in Victoria on the 1st of each month and may be obtained from the Editor, the Rev. Geo. W. Taylor, or from any of the Clergy. Subscription \$1 per annum, payable in advance.

ANGLICAN RESPONSIBILITIES.

On Sunday March 4th, at the Cathedral, the Lord Bishop of Columbia preached upon the second subject of the Lambeth Conference on "Definite teaching of the Faith to various classes and the means thereto."

He took for his text, 1 Cor. XIV, 8 "If the trumpet give an uncertain sound who shall prepare himself for the battle?" and named the title of his discourse "The Ministry of the Faith."

He showed the Faith to be something given once for all and entrusted to the keeping of the Church which was to bear a faithful witness to it—the truth.

The three Creeds represented this witness on the part of the Church being the substance of the Gospel we had been taught, even before the New Testament was completed.

Various classes were to be reached, and for all, for the young, the rich, the poor, the educated, the uneducated, the very depraved and outcast, the heathen of different races, this faith was of equal application. But means of this teaching might be in many forms and it would be an office of the coming Conference to encourage and regulate these and by wise and sympathetic counsel. For instance a great stimulus will probably be given to lay organizations in evangelistic labours, both of men and women.

The importance of definite teaching of the Faith might be seen from dangers resulting from the want of it.

Immorality and crime are more readily committed where the witness for God's laws is weak. The apathy and indifference amongst professing Christians may be owing to the want of more plain teaching of the terrible consequences of sin and lukewarmness. Neglect of baptism may be owing to the meagre views too often held respecting it. If taught to be only a dedication ceremony no wonder parents are careless about what does not seem to convey any particular good.

Indefinite views of the Holy Catholic Church lead to confusion and schisms. Instead of the Doctrine of Scripture and the Primitive Church a view has been invented to suit present circumstances, and people imagine the form of Church Government is immaterial and that any few persons can make a Church and authorize a ministry, an unscriptural idea and so are formed a multitude of sects a result entirely contrary to the will of Christ. If God mercifully overrules these departures from His will, and good is done and when Christ is preached even in schisms with St. Paul we can rejoice. Yet there is much evil flowing from such

divisions, and one is as St. Paul says, "I hear there be schisms among ye, there must also be heresies." The Bishop then gave an instance of heresy in religious bodies. Mr Spurgeon, the eminent Baptist, had recently separated from the association of Baptist ministers because of their falling away into heretical doctrine. He calls this defection the down grade. This gifted man once notorious for his attacks upon the Church of England now cannot say enough in praise and thankfulness for the noble stand the Church of England is maintaining for the Faith. In the celebrated case of Lady Hewby's charities it was shown that out of 224 Presbyterian congregations some 200 had lapsed into Unitarianism; and the most recently formed sect, though adopting the American Prayer Book and professing Episcopacy, had expunged all expressions ament ministerial authority, sacramental grace in Baptism and the Lords Supper, and placed a false gloss upon the article Holy Catholic Church in the creed virtually rejecting doctrines of the faith both scriptural and primitive and affords another example of how in schisms there are sure to be heresies also.

The Bishop then went on to show the importance and comfort of definite teaching upon the doctrines of the Trinity, the Divinity of Christ, His atonement, the Holy Spirit, the Holy Catholic Church and the Sacraments, and pointed out how definite holding of the Faith and exercise in the various doctrines through prayer and worship was a preparation, not only for peaceful edification and joy in the present life, but, for that which is to come the really important stage of our immortal existence.

LENT MEETINGS.

The usual Lent Meetings were held in the Cathedral School on the 1st, 8th, 15th, and 22nd of March, and were all better attended than usual.

The first was a conference of Sunday School teachers. The Bishop presided, and addresses were given by several of the clergy, followed by much interesting and profitable discussion as to the treatment of the younger children, and the inculcation of definite Church Doctrine.

On the following Thursday the Bishop again presided over a conference of Church-workers, at which, amongst other speakers, Rev. W. W. Bolton, Rector of Esquimalt, gave a very stirring and comprehensive address on the duties of those engaged in the various branches of Church-work. The third meeting was a Temperance conference, at which unfortunately the Bishop was unable to be present. The Archdeacon took the chair, and after one or two address-

es, and some discussion as to the present position of the C. E. T. S. in Victoria, a resolution was unanimously agreed to requesting the Bishop to permit the Society to have special Services in the Cathedral in May by way of commemorating the 3rd anniversary of its foundation in this Diocese.

The last of the Lent meetings was that of the Cathedral Missionary Association, at which the Bishop presided. The attendance was unusually good. The meeting was addressed by the Bishop and others of the clergy and by Col. Baker, M. P. P. The present condition of the Mission Fund is such as to cause the gravest anxiety; but it was encouraging to find amongst those who attended the meeting a goodly number willing to come forward with offers of assistance. We hope soon to be able to record the inauguration of a Ladies' Auxiliary Association, having for its object the support of the Mission Fund.

CANADIAN CHURCH UNION.

VANCOUVER ISLAND BRANCH.

The first monthly meeting of the above, was held in the Cathedral School-room on Monday, March 5th, and was largely attended by members and their friends. After the office had been said, an excellent and most useful lecture was delivered by the Rev. W. W. Bolton on "The Rationale and History of the Book of Common Prayer." An opportunity being given after the Lecture for any questions to be asked the Lecturer upon the subject in hand, many took the opportunity of having doubts cleared up and difficulties answered. The result of the first open meeting goes to show the evident anxiety amongst church folks to know more of things that are connected with the Church of their Baptism and how well efforts made in that direction are appreciated. The after meeting for the transaction of business resulted, amongst other things, in a resolution that women communicants of the Church of England shall be admitted as associate members, the amount of their annual subscription being 50 cts. The subject of a Printing Fund to enable the branch to circulate Church Tracts and Literature was brought before the notice of members.

The Rev. H. Fiems Clinton of Vancouver has kindly consented to give the Lecture in April, which owing to the first Monday being Easter Monday, will take place on Tuesday, April 10th, at 8 p. m. The subject will be "Catholicity." We hope for a still larger attendance.

The Lenten season is over and bright Easter tide with us, but how does it find us? Have we gone forward in the spiritual life, or have we let the precious time fly by and are only where we were? Have we scored a victory in the battle of self-conquest, or have we joined with the world "that knows not God" in treating the subject with apathy? These are serious questions which all ought to put to themselves before they make further steps into the round of Church seasons and teaching.

"The Forgiveness of Sins" has been the keynote of all the teaching given in St Paul's during Lent, and we trust that the doctrine will not fail to be put into practice by our people.

We subjoin the statistics for St. Paul's Church from Easter, 1887, to Easter, 1888:

Baptised.....	10
Confirmed	14
Communicants.....	53

The latter number, it must be understood, includes all who have communicated at our altar during the year, such as the officers and men of the navy, when resident amongst us. We cannot feel satisfied, as yet, with regard to our communicants, for many, who have been confirmed, never present themselves at the altar, and as many keep scarcely up to the Church's rule of three times in the year. We keep an account of each communion made, and sad enough reading it is for the priest to see such apathy concerning the most important of all spiritual duties.

We would draw the attention of parents especially to this matter. Anxious as they are for the welfare of their children, yet they set no example in that very matter which alone can keep their lads and girls in the best course of life. If parents are regular communicants, their children as they grow up will naturally take to the same practice and we should not hear of so many young men falling into bad habits and bad company. The newly confirmed are all eager on this subject, but coming they find their elders treat the whole matter as of little weight, and soon themselves lose heart. We would earnestly call attention to this and recommend (as we have to our lately confirmed) that one Sunday a month, at 8 a. m., should be fixed upon for "Communion Sunday" and that nothing should prevent save illness. Then, at the choral celebration, we could all gather together to "worship" and only such receive as from distance, sickness, or house duties, cannot be present at the early celebrations during the month. Some have already

promised for the 3rd Sunday and some for the 4th. Will not our elders make the effort and help us younger ones to be more faithful and persevering?

We would again draw the attention of parents to our guilds for boys and girls. The parents of those already enrolled bear glad testimony to the good effected by the simple "rule of life" and the definite teaching given. There are surely some still who might be enrolled, and take the "rule" though unable to attend the weekly meeting. If from earliest years the boy or girl has "a rule of life" such will always live by method. We have an excellent library which members have the privilege of using, and the Rector is prepared to give parents catechisms to be learnt by the guild children at home, who cannot attend his own classes.

We were much gratified by the attendance at the first meeting of the Canadian Church Union, when the Rector gave a lecture on the Prayer Book, but we could have wished for more of our own people to have been present. Perhaps, though, they think they have quite a sufficient dose of him and his "dogmatic" way when they meet together at St. Paul's. Yet, after all, how few Churchmen know anything about their Church, her doctrines, or her practices. We ask the prayers of our people for the coming Synod, which is the Church Parliament of this Diocese. Many important questions are to be brought forward, and the welfare of the Church should cause us real concern. Our representatives will doubtless enter upon their duty cognizant of the gravity of their office.

Our confirmation was duly held by the Bishop of the Diocese, on Friday, March 23rd, at 7 p. m. There were seven candidates for whom it is our earnest prayer, and that of all earnest members of the Church, that they will "continue in well-doing." The service is always a beautiful one and very searching which the rubrical surroundings that are within the walls of St. Paul's only tend to intensify. A good congregation assembled, and with several kind volunteers, in addition to our own choir, the worship was most hearty. The break which it made in the solemn season of Lent was very refreshing.

We regret that we cannot give statistics and other notes of St. Mary's this month, but the Church members in that portion of the parish will understand the reason why and pardon the omission which can be rectified in a future number of the magazine.

CEDAR HILL.

OPENING OF ST. LUKE'S CHURCH. The opening services in the New Church of St. Luke were held on Wednesday, March 14th. The Lord Bishop, The Venerable Archdeacon Scriven, The Revs. W. W. Bolton and C. J. Brenton were present and took part in the service. Evensong was said at 3:30 by the Incumbent, the Rev. G. W. Taylor; the Lessons, Ezra iii and Ephesians ii, were read by Mr Bolton and Mr. Brenton, respectively. The Lord Bishop, we are sorry to say, did not feel well enough to preach the sermon, so the Archdeacon, in his stead, gave an interesting and instructive address.

Mr. Herbert Kent, the leader of the Cathedral Choir, kindly undertook the organ, and with his valuable aid the St. Luke's Choir succeeded in rendering the Choral parts of the service in a very creditable manner.

The congregation was a large one as, in addition to the parishioners, many friends were present from Victoria and Saanich. The offertory amounted to \$58.05. After the service there was a knife and fork tea in the schoolroom; nearly 70 persons partaking of the bountiful provision made for them.

At 8 o'clock an adjournment was made to the Old Church, and a couple of hours were passed in the enjoyment of a sacred concert. The performers included Mrs. Hanington, Mrs. G. Jay, Misses Bowden and Williams, Messrs. Kent, Jay, Lamberton and King.

The Rev. A. J. Beanlands gave a capital reading and the Rev. G. W. Taylor a short address to his parishioners.

Though the fee for admission to the tea meeting and concert was only 25 cents, the sum of \$22 was added to the day's receipts from this source.

PAN-ANGLICAN CONFERENCE.

Probably the nearest thing to a General Council, in the eyes of most intelligent Churchmen, which it is possible to have in the present divided state of the Church, is the Lambeth Conference. Outside of their sacred office the bishops of the Anglican Communion are men whose convictions of truth are entitled to great respect. As a part of the Historic Episcopate their interpretations of the Church's teachings and their conclusions as to what things are of the substance of the faith should have great weight. The whole Anglican Church and the whole Christian world will, therefore, look with the utmost interest for the results of the deliberations of this august Conference which meets in July

next, upon the questions of "The Anglican Communion with relation to Eastern Churches, Old Catholics and others, and Authoritative standards of doctrine and worship." The first question brings up the whole subject of Christian unity in a larger way than we have to meet it in this country; the second must bear upon many a vexing question in both the old and the new world. We believe thoroughly in a large liberty in the Church. It is a part of the Christian heritage. We must have room to grow. But we believe, too, that it is time some boundary lines were run around the Church. Let them be as far out as possible, but let us know just where they are on both sides. We think we can trust our bishops to lay these lines, and that they will be mindful of the liberty of God's people as well as of the purity of the faith.—*Pacific Churchman*.

A list of the subjects that are to be discussed at the Conference will be found in the number of this magazine for December last.

HINTS FOR WORSHIPPERS.

Public worship is not a matter of taste or choice, it is a duty. To omit it without good cause is a sin; and when omitted for cause, feel very sure that God will consider the cause a good one. When kept from public worship increase your private devotions.

Be in your accustomed seat at church before service begins; excepting unavoidable accidents or hinderences, it is just as easy to do this as it is to be in time for the steamer, the cars, or business appointments. When you come to the House of God, employ the time before service in serious meditation, devotional reading, with a brief silent prayer as a preparation for the solemn duty of worship, in which you are about to engage. Talking or whispering before or the service is not preparation, is not worship, is not reverence, and is an annoyance and wrong to others.

If you are late, do not go up the aisle to your seat while the people are kneeling in confession or the prayers, but wait quietly at the door till they arise from their knees. Do not whisper your confessions, prayers, or responses—speak out. The services is yours, not the minister's. Deadness, or feebleness of devotion in the people, is just so much weight upon the minister.

Conform to the postures of standing or kneeling if physically able. *Half-Sitting* is not kneeling; what would you think of your minister if he would do this? Reverence, of posture is due from you as much as from him. If you

are "not a member of the Church" the amenities of good usage ought to suggest conformity.

At Holy Communion, engage in private devotions, both *before* and *after* partaking. You cannot too carefully prepare for this solemn duty, nor after receiving, too earnestly plead for its benefits. Receiving the bread in the palm of the ungloved hand, and the chalice with both hands. Do not forget your offering. Keep your seat after the benediction. Until the remaining elements are consumed

After the benediction—to be received kneeling—pause a few moments to thank God for the privileges you have enjoyed, ask for grace that you may improve them to your soul's welfare

Do not suddenly turn the quietness and sacredness of public worship into a confusion of tongues and merriment, but retire quietly from the sacred precincts of the Lord's House.

If you are tempted to criticise the service, the sermon, the singing, or any of your fellow-worshippers, first turn your thoughts inward and criticise *yourself*.

CHURCH GROWTH IN THE UNITED STATES.

During the past fifty years the nation has grown so rapidly that it is by no means easy for most of us to keep up with the times. Even the geography of the country puzzles us, for we have a vivid remembrance of that great American desert and that Indian Territory, which in our atlas stretched from the Mississippi to the Rocky Mountains. Of course, no small part of this rapid growth, which has changed the arid plains into green fields and the hunter's camp into the busy town, has been due to immigration. From the Old World has come a steady stream pouring into the cities on the seaboard and then spreading out till it has reached across the continent. To a very large extent this foreign element has been made up of Irish Romanists and German Lutherans.

Now the Church could hardly be expected to keep pace with a population growing so fast and recruited so largely from such alien elements. She would have done enough to vindicate her claim to be the Church of the American people if she had continued to grow steadily and surely, though her growth fell far below that of the population of the whole country. But she has done far more than this. She has not only held her own, in spite of this large foreign element, but she has outstripped even the nation in the rate of her gain. During the past twenty-five years our population has grown from thirty-one to fifty-five millions, or a

gain of about seventy per cent.; but meanwhile the number of our communicants has risen from 146,000 to 423,000, or a gain of nearly 200 per cent. In other words the Church has grown three times as fast as the nation.

Moreover this increase is not confined to *any one* section. Some religious bodies are very strong in certain localities, but are simply insignificant or utterly unknown elsewhere. The Unitarians in Massachusetts and the Campbellites in the West are illustrations of this. It is not so with the Church. Her growth is even more marked in the *older communities at the East*, than in the newer settlements at the West. A few months ago there was a good-natured dispute between our missionary jurisdictions and some of our organized western dioceses, as to where the most work had been done and where there was the largest return for the help so generously given. There are, however, dioceses, on the Atlantic coast, which can point with just pride to the mission work done within their borders, and challenge a comparison of results.

Take Massachusetts and Connecticut for instance. Here the increased influence of the Church is even more marked than her material growth. Yet how great the latter has been. It was once said that the Church in New England could never be anything but an exotic, and must depend on outside help for support. When we run our eyes down the long list of parishes, and foot up the thousands given by them for the work of the Gospel in more distant fields, such predictions seem absurd.

Turn from these two States to New York. Fifty years ago the Empire State was a single Diocese with about 200 clergy and about 10,000 communicants. Now there are within its borders, *five* Dioceses with nearly 700 clergy and 100,000 communicants. Though New York has been the port where most of our immigrants have landed, and though the Irishman loves the city far better than the country, yet, *in spite of all this*, the Church has made a marvellous growth. How marvellous that growth has been, can best be shown by one statement. If the State had grown as fast, there would now be a population of *twenty-five millions* within her borders instead of *five*. Fifty years ago we had only five communicants in every 1,000 of the population, but to-day we have twenty. In other words the Church in New York has grown four times as fast as the State.—*Rev. Thomas Harrison, in the Churchman.*

EXECUTIVE COMMITTEE.

A meeting of the Executive Committee was held on Friday, March 16, at which the chief business was the preparation of the Agenda Paper for the Synod. The following subjects, amongst others, will come before the Synod at its next meeting, on April 18th. Union of the Anglican Church in Canada; Status of Clergy; Mode of payment of Clergy; Lay-Readers; Parish Boundaries; Name of the Mission Fund; and Canon on the Election of a Bishop. The last mentioned subject has unhappily become of special interest at the present time, in consequence of an announcement made by his Lordship to the Executive Committee, that it was his intention to place his resignation in the hands of the Archbishop of Canterbury; to take effect in the autumn of this year.

It is needless to say that this announcement was received by the members of the Committee with many expressions of regret, and of hope that he might be induced to reconsider his decision. The Treasurer reported a deficiency of \$300 in the Mission Fund for this quarter; but the usual schedule was passed, in the hope that the money might be forthcoming ere long.

BAPTISMS.

"By one Spirit we are all Baptised into one Body."

CHRIST CHURCH CATHEDRAL.

Feb. 27th, Francis Marian, daughter of Alfred and Edith Taylor.

March 9th, Ernest Guy, son of Henry Augustus Snow and Jessie Thornton Morley.

March 21st, Isabella Elsie daughter of Howard and Annie Maria Tilton.

ST. LUKE'S, CEDAR HILL.

March 18th, Thomas, son of James and Flora Todd.

HOLY TRINITY, NORTH SAANICH.

March 7th, Ethel Beatrice Simpson.

COWICHAN. (AT QUAMICHAN.)

March 25th, Charles Ernest Cecil Corfield.

March 30th, John Neville Jaynes.

(AT SRAWNSIQAN.)

March 26th, George James Freeman.

March 26th, Violet Elizabeth Woodruff.

BURIALS.

"Make them to be numbered with Thy Saints."

VICTORIA.

Feb. 29th, Agnes Smith, aged 36.