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The Diocesan Magazine.

DIOCESE OF BRITISH COLUMBIA,
VICTORIA, B. C.

Vol. VI

AUGUST, 1892.

No: 8.

Aug.

CALENDAR.

1	M	<i>Lammas Day.</i>
2	Tu	
3	W	
4	Th	
5	F	
6	S	<i>Transfiguration of our Lord.</i>
7	B	<i>8th Sunday after Trinity. Name of Jesus.</i>
8	M	
9	Tu	
10	W	<i>St. Laurence, Archdeacon of Rome, and Martyr.</i>
11	Th	
12	F	
13	S	
14	B	<i>9th Sunday after Trinity.</i>
15	M	
16	Tu	
17	W	
18	Th	
19	F	
20	S	
21	B	<i>10th Sunday after Trinity.</i>
22	M	
23	Tu	<i>Vigil F.</i>
24	W	<i>St. Bart., Apostle and Martyr. Athanasian Creed.</i>
25	Th	
26	F	
27	S	
28	B	<i>11th Sunday after Trinity. St. Augustine, Bishop of Hippo, C. D. Beheading of St. John the Baptist.</i>
29	M	
30	Tu	
31	W	

This Magazine is published in Victoria on the first of each month, by a Committee of the Clergy, under the direction of the Lord Bishop, and may be obtained from the Editor, the Rev. Geo. W. Taylor, or from any of the Clergy. Subscription \$1.00 per annum, payable in advance.

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*RESIGNATION OF THE RT. REVEREND GEORGE
HILLS, D. D., LORD BISHOP OF BRITISH
COLUMBIA.*

The following letter has been received by the Honorary Secretaries to the Synod, the Venerable Archdeacon Scriven and Mr. E. Baynes Reed :

BISHOPSCLOSE,

VICTORIA, AUGUST 8th, 1892.

My Dear Archdeacon and Mr. Baynes Reed :

I beg to inform you that on Saturday, August the 6th, I forwarded to the Archbishop of Canterbury, my formal resignation of the See and Diocese of British Columbia.

The date on which the resignation is to take effect is November 15th, 1892.

I have asked his Grace to accept it in consideration of a ministry in the Church of England of over 52 years, and of my increasing sense of infirmity.

I enclose copies of the instrument of resignation, and of my covering letter to the Archbishop.

This letter now addressed to you as Secretaries to the Synod, will be, I believe, the "formal notice of resignation," alluded to in Clause 1 of the Amended Canon on Election of Bishop.

And I remain,

Sincerely yours,

G. COLUMBIA.

EDITORIAL.

It is with feelings of sorrow too deep for words to express, that we have to announce the resignation and near departure for England of our Bishop. For 33 years, or for a generation, he has labored in the broad expanse of British Columbia, meeting with difficulties which were unique in the annals of colonial missionary work. To build up the old Church of England here on the Pacific Coast, amid prejudices and unbelief, aye, even active hostility itself, was a herculean task requiring herculean strength and determination. But to build up that edifice without a flaw—without having sacrificed a single principle, in the midst of a huge continent, which for years was left ignorant of the true Catholic Faith, is an accomplishment which only a man strong in the Holy Spirit of God could have carried out.

There was but one clergyman here on the consecration of Doctor Hills, 33 years ago; he will leave twenty-five toiling in Christ's vineyard; he found one church edifice, he leaves the Island overspread with them; he came amongst a few thousand colonists settled in a huge colony, he leaves 100,000 prosperous people, presided over by three Bishops and upwards of 50 clergy. Fifty-two years in the ministry, and thirty-three here, have earned for the Bishop the rest he so much needs. And while those associated with His Lordship, and especially those who have had the privilege of working under him for many years, will joyfully wish him many years of ease and happiness, they feel that the link of connection is hard to break, and will be difficult to replace.

SPECIAL SYNOD.

Notice of the Bishop's resignation having been given to the Synod, through its Secretaries, the next step to be taken is thus described in Clause 1 of the Canon :

“ The Bishop shall, within one fortnight after formal notice shall have been given as aforesaid, summon a special meeting of the Synod to meet at the Cathedral City of the Diocese, in not less than three or more than six months from the date of such summons, for the purpose of electing a successor to the See.”

Inasmuch as the amendment of the Canon in 1888, as to the formal notice, was for the purpose of shortening the interval between the actual vacancy and appointment of a successor, it would appear desirable for the special Synod to meet within three months, rather than six, after the issue of the summons.

Supposing then the summons for a special Synod be issued August 22nd, the Clergy and Lay Representatives would be able

to meet on Wednesday, November 22nd, one week only after the vacancy of the See.

Dr. Hills will leave for England at the beginning of Nov.

JOHN WESLEY AND THE CHURCH.

As Methodism is stronger in America than in any other part of the world, it may interest many of our readers to learn something of the opinions of John Wesley, its alleged founder, and having done this, to compare them with those professed by the sect, which, relying on the ignorance of its people, claims this self same John Wesley as its originator and father. First of all we will consider the question, "Did Wesley intend those who followed him to leave the Church of their fathers?"

In the eighth volume of his "Works," pages 299 and 321, we find the following :

"What may we reasonably believe to be God's design in raising up the preachers called Methodists? Not to form any new sect; but to reform the nation, particularly the Church, and to spread Spiritual holiness over the land. We are *not* seceders; nor do we bear any resemblance to them. We set out on quite opposite principles."

And again, he declares in the *Armenian Magazine*, for April, 1790, vol. xiii, p. 216: "I never had any design of separating from the Church. I have no such design now. *I do not believe the Methodists in general design it, when I am no more seen.* I do and will do all that is in my power to prevent such an event. Nevertheless, in spite of all that I can do, many of them will separate from it (although I am apt to think, not one-half; perhaps not one-third of them.) These will be so bold and injudicious, as to form a separate party. In flat opposition to these I declare once more *that I live and die a member of the Church of England; and that none who regard my judgment or advice will ever separate from it.*"

And again he writes in his "Works," vol. vii, pp. 278, 279 and 280: "I hold all the doctrines of the Church of England; I approve her plan of discipline, and only wish it could be put in execution; I do not knowingly vary from any rule of the Church, unless in those few instances where I judge, and as far as I judge, there is an absolute necessity * * but all this is not separating from the Church, so far from it that whenever I have opportunity I attend the Church Service myself, and advise all our Societies to do." Wesley states that his two principles are, "The one that I dare not separate from the Church, that *I believe it would be a sin so to do*; the other that I believe

it would be a sin not to vary from it in the points above mentioned." It is doubtful whether any of the points mentioned by him was in fact contrary to Church order at all.

Wesley says again : "Ye yourselves were at first called in the Church of England ; and though ye have, and will have, a thousand temptations to leave it, and set up for yourselves, regard them not ; be Church of England men still ; do not cast away *the peculiar glory* which God hath put upon you, and frustrate the design of Providence, the very end for which God raised you up." This is dated Cork, May 4th, 1789, within two years of his death.

He mentions in connection with the Societies started for the purpose of "fleeing from the wrath to come," that the only doubt in his mind was, "Is not this making a schism?" And then he gets over the difficulty by remembering that they were to be mutually helpful only, and therefore "*prudential*," and *not* essential, *not* of divine institution. Such Societies as we know exist in the Church to-day, especially in the old land, where conditions of life are more favorable to them than here ; and we know too, that they are *no* schisms, any more than were those organized under Wesley. They were intended to strengthen the Church of England and revive and promote spiritual Christianity in accordance with the doctrines of the Catholic Church. Throughout his labors, difficult as they were, being undertaken in an age notorious for its spiritual deadness, and without sympathy from quarters where we may well have expected some kind of brotherly assistance and approval, as we have seen he worked hard against separation, and as we shall see in connection with his views on the sacraments, he was an advanced Churchmen, appreciating all the privileges and glories of the Church, and dying within her fold. There are periods in Christian history when we require patience ; and it is the want of this virtue which creates schisms.—W. H. P. A.

(To be continued.)

THE MISSION FUND.

On Wednesday, August 31st, there is to be an outdoor entertainment in the garden of Bishopsclouse, in aid of the Diocesan Mission Fund. In the afternoon, a dramatic performance will take place, given by the choir boys of Christ Church Cathedral and their sisters, and in the evening a minstrel troupe will enliven the hours. During the afternoon there will also be a sale of work, provided by the ladies of the working party for this especial object, and by friends in England and Scotland, of the Mission Fund.

GREAT INDIAN GATHERING AT HOPE.

THE LORD BISHOP OF COLUMBIA MEETS THE INDIANS FOR THE
LAST TIME.

(Written by the Rev. J. B. Good.)

It gives me great pleasure to furnish you with a few notes of my recent journey as Chaplain to the Bishop of Columbia, to the very interesting gathering of our Indians at the head of the lower Frazer navigation, which is now Hope, where a steamer comes for cattle every fortnight—tho', as most know, in former years Yale was the point of arrival and for distribution of all freight for the Upper Country.

THE JOURNEY.

It was on Thursday the 7th July, I left by the ss. Cutch, and found the Bishop waiting with a carriage for me at the Vancouver wharf. We drove to the Hotel Vancouver, which is now adding extensively to its accommodation by building on to the rear, and there we lunched.

At 2 o'clock p.m., we drove to the depot and began our inland trip on the C. P. Ry. At the Westminster Junction we were joined by Bishop Sillitoe and his party, and we took up our Indian adherents at different points along the line, so that by the time we reached the Hope crossing we were quite a body.

The river being unusually high for this time of year, a good deal of the lower part of the lands adjoining the line this side of the Mission Junction were under water, and made one not envy those who were settled amidst such surroundings.

The much vaunted Mission City, whereby a beautiful bridge across the mighty Fraser River, you can get through by rail to the adjoining American territory, presents anything but an encouraging aspect to those who have already invested there, would, we think, be ready to sell out at a considerable reduction from current rates.

AGASSIZ'S STATION.

After crossing the Harrison, whose sparkling green waters contrast so strikingly with those of the muddy Fraser, we quickly come to the Agassiz station, where those who are journeying to the Hot Springs can get by bus, the distance being about four miles. The Dominion Experimental Farm to the left, and the well cultivated property of the Agassiz to the right, redolent with hay fields, waving crops, and abundance of fruit trees, make this charming spot seem quite like an oasis in the desert.

The Experimental Farm already is pronounced a great success, and bids fair to demonstrate triumphantly the wonderful properties of our soil, and the advantage we derive from a climate which will admit of your growing, not only the necessaries, but most of the luxuries required for the table.

At Hope station we were met by the Rev. H. Small, Indian Missionary, whose headquarters are at Lytton, the Rev. C. Croucher, in charge of the Yale and Hope Anglican Mission and others.

Leaving most of our company to cross to the Hope village, the two Bishops and suite went on to Yale, which we reached at 6.30 p.m.

ALL HOLLOWS MISSION.

Dinner was waiting us at this most flourishing Indian and White College, as well as Industrial and Training Institution. It was originally the Onderdonk residence, and most charmingly situated at the entrance of Yale, embowered in trees, and with an abundant supply of the coolest, freshest water, both for household wants and irrigation.

There are two large buildings with chapel and play grounds. The teaching staff consists of three sisters, a governess for the white scholars and a volunteer lady principal for the half-breed and Indian girls, who with their white sister pupils make up some forty, under the most careful system of secular and religious training and education.

Though all under the same roof, the two schools are quite separate, both during tuition and in their private and sleeping quarters.

The most cordial relationship exists between these representative of different races, and a very wholesome and stimulating rivalry is induced by this double arrangement, the native races in certain departments quite excelling their more favored white competitors.

The uniform of the white girls is most picturesque. When we were all seated after dinner, in the large schoolroom to witness the closing exercises and the distribution of the prizes, at the end of the half year, we were greatly struck with the pretty effect of their caps or crowns, trimmed with lace and blue ribbons; their white dresses and blue aprons, after the Masonic type. The Indian girls on the other hand, wore no caps, but their black hair was tied with a knot behind, and their dress, like their governess, was of a grey color, faced with red or maroon, and they had on black stockings and high boots.

They were to go through their drill at Hope on the Saturday, and receive their prizes there in the presence of all the In-

dians. So they were now like us, spectators, and a finer group of healthy, intelligent and pleasant looking girls, ranging from sixteen to six years, it would be hard to find.

Amongst the exercises gone through by the white pupils, the broom drill was splendidly done. Their music and singing were also excellent, and the prizes, distributed by the Bishop of Columbia, were both numerous and costly; and many pleasant speeches were made, most of the citizens of Yale being there also, some of whose children forming part of the school.

All Hallows enjoys, as most know, a large capitation grant annually under the working of the Indian Federal Department, whose aim is now greatly to promote Industrial Institutions on behalf of the native juvenile population.

Bishop Sillitoe has applied for a some thousand dollars to found a similar institution on our old Mission site at Lytton, and very likely he will get it.

It is the present policy of both our own Government as well as that of the United States, to subsidize the efforts of those churches who are most largely engaged in native mission work, and as the Anglican Church enjoys almost an exclusive hold of the Thompson Nation, we shall sure to be the recipient of such favors as they can bestow upon us.

In regard to the teaching staff at Yale, however persons may differ in regard to Ritual doctrine and the taking of vows, it is impossible for any candid mind to refuse a tribute of admiration for ungrudging services rendered the Church by these holy and devoted women. The whole atmosphere of the place is one of love, cleanliness and piety. The good effect of their example stamps itself on the pupils under them, and the training received is admirably adapted to form the manner and cultivate the tastes of those entrusted to their care. This institution at Yale is one of great promise both for the public and the Church.

On Friday morning, Bishop and Mrs. Sillitoe, with some of their party, went down to Hope to await and prepare for our arrival, leaving his Brother Bishop of Columbia and myself guests at All Hallows, who were all to go down with us on the morrow's train to the great gathering. We had thus a quiet day at Yale, which we enjoyed greatly.

The picturesque situation of this town, with its magnificent amphitheatre of towering mountains, rolling rivers, rushing creeks, and sloping side hills, covered in parts with orchards, waving grain and nestling dwellings, has always excited the admiration of all who can appreciate the beautiful and grand in nature's domain; and these striking features are, if anything, even more noticeable to-day, and must always prove a source of attraction and interest to the beholder. But the town itself, as

a former commercial bustling mart—the receiving and distributing point for the whole interior, is dead—the railway has killed it. We confess to having had a bad half hour in pacing along its front street, once so full of life and excitement, and now empty, ruinous and silent.

The Hudson Bay store still exists, but the house and its beautiful garden have vanished. Fire consumed the one and the incursion of cattle or foot of the careless have trampled and trodden down the other. Not until we reach the street which led up from the steamer's landing, past Kimball & Gladwin's once busy office, do we find a building occupied; all between are nailed up and abandoned. Then, on along the deserted row of business places, we pursue our way up to Chinatown, where only one solitary celestial establishment remains to tell of the hundreds once congregated in these quarters.

Looking up and down the street for fully ten minutes there was not a sign of life visible, either of man or beast—nothing to drown the sound of the onward rushing river, which was unusually high for this time of the year. Opposite was the engine house, now deserted, the sole remains of a recent attempt of a syndicate of English and local speculators, who at an expenditure of \$50,000 again attempted, in vain, to sluice the opposite flat by pumping from the river, in the hope of finding enough of the precious metal to remunerate them for their rash and costly enterprise.

We could easily conjure up in imagination the old scenes along the front, and the once familiar faces and forms now either mouldering in the grave, or scattered far and wide. Nothing remains but desolation and decay. We question whether even the innumerable rats that once found in these well filled storehouses their happy hunting grounds, have any descendants in these tenantless abodes bold enough to risk starvation in their empty recesses.

What we called the back street fronting the Anglican parsonage and Church is the only inhabited part of the city. The railway runs along its whole length, the station or depot being small and mean. Here we met with great delight, a few of the old timers who were overjoyed to exchange greetings, and talk over old days. The Church and Mission House, in care of Rev. C. Croucher, is now, however, in thorough order. The garden full of beautiful fragrant shrubs and flowers, whilst the sacred edifice itself, tho' old, is a veritable sanctuary and the only place of worship outside the Indian reserve, for what we may term the sparse Protestant white population, who find it, according to their own account, all they can do to provide food and raiment for themselves and families.

Mr. Dodd and his wife occupy the government quarters and are deservedly popular. John Alway's garden farm near the All Hallows Mission, grows the finest fruits and vegetables in abundance. He has about the only team in the town. Our old friend Jack Lawrence supplies the lacteal fluid, whilst P. Kelroy, whom we met from Lytton, keeps the place supplied with the famous bunch grass fed beef of the upper country. Alas, for old Yale and its palmy days.

Saturday morning brought down Miss Crease and party from Lytton. A special car was detailed to take all who were waiting at Yale with tents and baggage to Hope station, which we reached before 10 a.m. Quite a fleet of canoes were in readiness, under the management of our Indians, to carry all across the river. The swiftly flowing current bore us rapidly over, and in some ten minutes we found ourselves at the Hope landing, close by the Church, where eager hands were stretched out to welcome us on shore. Hope is surely the most beautiful for situation of any place along the Frazer. Its flat, some six miles square, is almost as level as a billiard table, with noble avenues of trees—a grassy sward almost as close as an English lawn—fine long open drives towards the Coquilla river, and girt in with mountains on all sides that lift their hoary heads to the skies.

The old town, tho' suffering like Yale from the effects of railway competition and also destructive fire, is still the centre of a good deal of trade, and hence communication is made by the Similkameen pass with the Okanagan and other interior ranges, whilst a large amount of cattle are brought for shipment by steamers every fortnight. The Hudson Bay establishment is closed, the veteran Yates enjoying a lease of the property. Wardle's store, however, still flourishes, a rendezvous of all the citizens, and we were glad to find its intrepid and wide-famed owner, who so often traversed the Similkameen route in all weather and all seasons, hearty and well and comfortably circumstanced, with his devoted wife as hospitable and cheerful as ever.

THE CHURCH.

Embowered in trees, along the avenue which separates the whole town from the Indian Reserve, stands the pretty church erected some 30 years ago, still in excellent preservation, and with the interior carefully arranged to give effect to the highest ministrations of our service.

A good substantial fence encloses the property, some two acres in extent; and herein Bishop Silletoe had erected his tents for his numerous guests of all ages—some for sleeping, and a large one for the meals. There was also a small mission building in which the Bishop of Columbia was to lodge at night.

Flags were flying from erected poles in front of the tents, and the whole area was overflowing with life and activity.

Outside, the Indians who had come at their own expense by rail, chiefly representing the Yale, Hope and Lower Fraser tribes on the one hand and the Thompson race reaching to Ashcroft, Nicola and Lillooet on the other. About 200 all told were separated in family groups along the avenue and beneath the trees—with tents gypsy fashion—and their several flags flying over their heads. The watchmen of the tribes, with the familiar red cross badge over their right arm, were on guard, and the camp fires were making ready for the preparation of the common meal as often as required. The formal reception of the Bishops and Clergy—of all who had come to the gathering took place within the church grounds. It was a touching sight; our venerable Bishop had gazed into the eyes and clasped the hands of many of them nearly 30 years before, and they were seeking still a blessing from God. "George," our steadfast Yale interpreter attached to the Mission for the last 20 years, introduced to us those speaking his tongue, whilst "Meshall of Lytton," of equally long standing and worth, marshalled the Neklakap a muck of Thompson adherents, and with fire and energy communicated to his people the message we had come to deliver to them. Though now somewhat rusty in the use of the Thompson tongue, I was glad to find I could still, to a great extent dispense with such help myself; yet for the sake of accuracy it is always best to let things of importance be spoken under the correction of the-Catechist.

After lunch that day, we had the pleasure of witnessing the native pupils of the All Hallows Institution, under their devoted teacher, Miss Moody, go through their drill and exercises, which were altogether a remarkable and highly creditable character. Then followed the distribution of their beautiful prizes by the Bishop of Columbia, and speeches all round.

They were certainly the most advanced of their class we have yet seen, and it was amusing to watch the wrapt admiring looks of the large circle of the native elders, parents amongst others as they eagerly witnessed these proceedings. It is curious that children in their savage state seem to have no notion of play like of those of white origin. These however could, when set free, romp and amuse themselves, to their hearts content.

THE SERVICES.

Whilst on that Saturday evening the watch fires were kept brightly burning and groups gathered round their ruddy glow preparations for the holy morrow were going on in church for the right reception of the Holy Communion which was to be celebrated and administered thrice, viz., at 7, 8 and 11 a. m.

At $\frac{1}{4}$ past six of the Monday morning the Yale service of Mattins was taken followed by the first celebration for those of that tongue. At 8, a second celebration in English, when whites and those of the Thompson tribe chiefly communicated. The whole number of those whether European or Native who drew nigh to the altar that morning exceeded one hundred and the congregation so mixed was a sight to behold.

HIGH CELEBRATION.

After English Mattins at 10:30, the great service of the day took place. It was what is termed the High Celebration. It was chiefly in Thompson; our own translation; and the Litany and Office were sung to the fine old music of the Parish Choir;—The Sisters and guests of the Bishop with the European parishioners of Hope and Yale all aiding with organ accompaniment, the native congregation giving effect to their very musical tongue. The Bishop of New Westminster (our own Bishop not being present) was arrayed in gorgeous cope, purple cassock jewelled mitre and his staff or crook was borne before him by the Rev. C. Croucher, also specially vested. The Celebrant at this service was the Rev. E. Small, the Indian Missionary at Lytton—He wore a richly wrought surplice and over this a very elaborate chasuble or vestment, with colored stell—and he was attended by the Catechist Meshall as assistant and attendant, also vested.

According to the general usage of this Diocese what are termed the "Five points of Ritualism:" were punctiliously observed. The Eastward position, lights (4 blazing candles) mixed chalice, wafer bread and vestments. To this we may add the singing of the "Agnes Deo" and Eucharistical adoration.

The greatest reverence and attention was manifested by all present. In the afternoon there were baptisms of adults and children, Even-song and Sermon for the whites and Indians, catechisings for the children and preparation of candidates for confirmation for the morrow.

We had also Indian gatherings in the grounds, and fervent addresses were made and counsels given, the good which we trust will be found under God, though after many days. There can be no doubt this great work is being carried forward with the most persistent energy, and without any stint of self-sacrifice, and those who were once astray in this far off wilderness, are now brought nigh to God, and are being carefully led to walk that path of holiness, without which no man shall see the Lord.

The Rev. C. E. Sharp M.A., has arrived in the Diocese.

ITEMS.

The Synod for the election of a new Bishop, will meet at the end of November.

* * *

The Sunday School Union will meet at Esquimalt, on the second Tuesday in September.

* * *

The average congregation in the evening at St. Mark's Church, is now upwards of eighty.

* * *

Mr. Henry Watts has been appointed organist at St. Mark's in the place of Mrs. Webb, resigned.

* * *

The small pox reduced the city congregations for two or three Sundays by more than one-half.

* * *

Perhaps those who are fond of criticising our *Magazine*, will help the editor by sending in contributions.

* * *

The friends of the Rev. G. W. Taylor will regret to hear that his family has been afflicted with scarlet fever.

* * *

The choir boys of the Cathedral have been camped out for a month, under the charge of the Rev. J. B. Hewetson.

* * *

It has been decided not to proceed with the building of Oak Bay Church till that district is a little more thickly populated.

* * *

It is reported that the Rev. Henry Kingham, lately at Christ Church Cathedral, is about to be made Archdeacon of his district (Great Falls, U. S. A.)

* * *

Several churches are to be consecrated next month. The Bishop will also consecrate the Church of England portion of the Ross Bay Cemetery, at Victoria.

* * *

A critic of the *Diocesan Magazine* incorrectly states that it is published on the first of every month. This is not the fact; it is published and sent out *during* the month.

ADVERTISEMENTS.

Diocesan : Book : Depot.

The Depot has been opened in the

SYNOD OFFICE, WILLIAMS' BLOCK,
BROAD STREET, VICTORIA.

Churchman's Almanacks, from 1 cent
Prayer Books in red or black " 5 to 35 cents
Bibles in strong bindings " 20 to 50 "

S. P. C. K. Commentary on the Bible, per volume . . \$1 00
Chief Ancient Philosophies (series) " . . . 0 60
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