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CHURCH RECORD.

The Monthly Organ of the Anglican Church in British Columbia.

*"Sursum Corda."*

VOL. I, NO. 3.

MARCH, 1897.

FIVE CENTS.

Editor and Manager : REV. H. G. FIENNES-CLINTON,  
VANCOUVER, B. C.



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"SURSUM CORDA."

EDITOR :

REV. H. G. FIENNES-CLINTON, 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. 1. FEBRUARY, 1897. No. 3.

**NEW WESTMINSTER.**

**A CRISIS IN DIOCESAN  
AFFAIRS.**

THIS is the heading in the  
*Church Times* under which near-

ly three columns are printed, in  
which the present state of the  
Church in this Diocese is des-  
cribed. And all who know how  
the Diocese is financially situated  
just now, know how true it is to  
call it a *crisis*.

The resignation of the English  
Committee has lately appeared  
in the secular press of this Pro-  
vince, but we feel that it must  
also have a place in our Church  
paper.

The members of this Com-  
mittee who have resigned  
—practically the whole Com-  
mittee—are the Rev. the Marquis  
of Normandy, Canon of Windsor,  
and Commissary to the late  
Bishop of New Westminster;  
the Rev. H. Jephson, Rector  
of Ayot St. Peter, Welwyn; the  
Rev. A. W. Headlam, Vicar of  
Gainford, Darlington; the Rev.  
W. R. Rayson, Vicar of Coatham,  
Yorks; the Rev. A. B. Thynne,  
Vicar of Seend, Wilts, and Com-  
missary to the late Bishop; the  
Rev. H. A. Wansbrough, Vicar  
of Walsingham, Norfolk; the  
Rev. W. Wilks, Vicar of Shirley,  
Croydon; Col. J. B. Hardy, 35,

Wellington-street, W. C. ; Mr. John Hart, Reigate ; Mr. Meyrick W. Heath (Treasurer), Clifton, Bristol ; Mr. R. B. Prosser ; Mr. Hy. Richards, 50 Nev-ern-square, S. W. ; Mr. W. Glennie-Smith, Clifton, Bristol ; the Rt. Hon. the Earl of Onslow and Mr. C. Brown Smith of Wolverhampton.

It is a very serious thing for the Diocese to lose such staunch and true men from among its supporters, and every one of the above named is a centre of influence, so that these names mean that the Diocese has lost probably scores of supporters. We hope indeed that we have not lost what is of more value to us even than their money—their prayers. We sincerely hope that in them the needs of the Diocese are still remembered.

The reasons for their resignations are given in the letter to Bishop Dart, in which they tender their resignation :—

“1. Before leaving England you gave us most distinctly to understand that the work of the Diocese would be conducted on the same lines as in the past. In this we have been disappointed.

“2. The transfer to your lordship’s own stipend of the grant made by the S. P. G. for many years to the Indian Mission is a step of which, even as a temporary expedient, we cannot conscientiously approve.

“Thus on two important matters of principle we find ourselves in direct disagreement with your lordship. We need hardly say that we take this step with the greatest regret, and wish to express our deep sorrow at feeling thus compelled to sever our connection with a work with which we have been so long associated.”

As to reason No. 1, it is quite a mistake to suppose, as apparently has been thought by some and stated in the public press, that it means that the late Bishop Sillitoe “carried out a one-sided policy to the detriment of the best interests of the Church.” Any one who can remember how Bishop Sillitoe took the side of the “aggrieved parishioners” in the case, certainly of two churches in the Diocese, knows well that he held our good old Church of England to keep within herself men of High, Low and Broad Church views. We have but to remember again the way in which he favoured the ecclesiastical division of the city of Vancouver to know that his policy was not one-sided. Some of us know too, how that when he might have appointed a moderate High Churchman from Eastern Canada and was entreated to do so by some leading men in the congregation when Christ Church was vacant, he refused, on the ground that he must appoint a priest of evan-

gical views, as Rector of Christ Church.

Will anyone, acquainted with the views of the clergy of the Diocese when our present Diocesan came into it, presume to say that the majority of the clergy held "advanced" views?

One ground for their statement is, probably, that Bishop Dart has not followed his predecessor in endeavouring to make the Cathedral the centre of Church life in the Diocese.

It is well known that Bishop Sillitoe's aim was to make the Cathedral, in the matter of its services and appointments, the model for the Diocese. How far he succeeded is beside the question. Bishop Dart has in this matter quite deserted the lines of the Late Bishop.

We think that the charge refers more especially however to the Bishop's refusing to conform to the use of certain Churches while ministering therein. And it is true that he persistently refuses to wear the cope and mitre when visiting Churches where vestments are the rule. This did not Bishop Sillitoe. It may not seem a very serious matter, but the meaning to those who worship in such a Church is, that elaborate ritual is only *tolerated* by our present Bishop. Far otherwise is his conformity to the practices of Churches which are of pronounced Evangelical color: in them he is most ac-

commodating. We do not for a moment find fault; we are only stating facts and explaining the first of the reasons the English Committee give for tendering their resignations. And we say frankly that there does not seem to be much in it.

We turn to the 2nd. reason and here we reach the real ground for the Committee's resignation. It is a matter of conscience and therefore claims our respect. They "cannot conscientiously approve" of the transfer to the Bishop's own stipend of the grant made by S. P. C. to the Indian Mission. N

We thought that all church-people in the Diocese knew to what arrangement these words refer, but from a letter signed "Observer" in the *News Advertiser* of Feb. 12th., we see that there must be in some minds a mistaken impression as to what was really done. We will put the circumstances before our readers as briefly as possible.

The Episcopal Endowment Fund had been all brought out from England by Bishop Sillitoe and reinvested in property principally in the city of New Westminster. The Bishop's advisers in this matter were full of faith in the continuing prosperity of the Royal City. But bad times have followed and rents are not paid on investments and interest is not forthcoming on mortgages, so that the Fund brings in little more than what

is sufficient to meet rates and taxes. It was at first thought that a remedy for want of income might be found by the Bishop appointing himself Archdeacon, which office was vacant; but when it was found that the Trust Deeds did not permit of this, it occurred to the Bishop that the S. P. G. might be willing to transfer a grant of £300 hitherto made to the Indian Mission, to the Bishop: considering him in fact as "Chief Indian Missionary." The secretary of the venerable society consented, on condition that the Rev. R. Small, the Priest in charge of the Mission, was made Archdeacon, so that the Indian Missions would not suffer, but would be supported out of the Archdeaconry Endowment. The "arrangement" was to be only temporary; but even as a temporary arrangement the English Committee have felt that they cannot "conscientiously approve of it."

The chief objection that has been raised to this arrangement among some of the clergy and laity in the Diocese, has been that it was done without consultation with the Executive Committee. We are disposed to go further, and say that such a step should not have been carried out without the full knowledge and consent of the Synod.

But the members of the English Committee go still further, and object to the whole arrange-

ment on the ground, apparently, that it is bad in principle and cannot be, therefore, conducive to the good of the Church.

We cannot, therefore, expect any longer, support from the Committee, as a whole; though it is probable, and we hope likely, that as individuals their interest will still be in the Diocese, and that some financial aid will yet be forthcoming.

#### CALENDAR for MARCH, 1897.

1. Mon — S. DAVID, Archb. of Mencia.
2. Tue—Shrove Tuesday. S. CEDDE or S. CHAD, Bishop of Lichfield
3. Wed —Ash Wednesday, + First day of Lent.
4. Thu
5. Fri
6. Sat
7. First Sunday in Lent. S. Perpetua, M.
8. Mon
9. Tue
10. Wed Ember Day.
11. Thu
12. Fri Ember Day. S. GREGORY I., Bp. of Rome and Confessor.
13. Sat. Ember Day.
14. Second Sunday in Lent.
15. Mon
16. Tue
17. Wed
18. Thu —S. EDWARD, King of West Saxons
19. Fri
20. Sat
21. Third Sunday in Lent. S. BENEDICT, Abt
22. Mon
23. Tue
24. Wed Vigil.
25. Thu Annunc'n. of the Blessed Virgin Mary
26. Fri
27. Sat
28. Fourth Sunday in Lent.
29. Mon
30. Tue
31. Wed

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+ The Forty Days of Lent are to be observed as Days of Fasting or Abstinence.

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SHROVE TUESDAY.—This day is so called from the old English word shrive, shrif or shrove, meaning to absolve after confession, it being customary for people to make a particular confession on that day before entering upon the Great

Fast, thereby qualifying them to observe it more religiously.

**ASH WEDNESDAY.**—The first day of Lent was formerly called "Caput Jejunii", or the head or beginning of the Fast, and sometimes "Dies Cinerum," or the Day of Ashes. The latter name is said to have originated in a custom which used to be observed in the primitive church, of strewing ashes on the heads of penitents, in the presence of the clergy of the diocese who were present to judge of the sincerity of their repentance. The Communion Service in our Prayer Book was intended as a provisional substitute for the ancient penitential godly discipline, "that at the beginning of Lent, such persons as stood convicted of notorious sin were put to open penance; and punished in this world, that their souls might be saved in the day of the Lord; and that others, admonished by their example, might be more afraid to offend, until the said discipline be restored again, which is much to be wished."

**EMBER DAYS.**—The Four Seasons in the year when Ordinations were generally performed acquired in Latin the name "Quatuor Tempora", which in German was corrupted into quatember, whence as some think is derived, by dropping the first syllable, the English word "ember."

Another suggestion is that it comes from the Anglo Saxon "ymbryne" a revolution or circuit. According to this etymology, the Ember days are the fasts that come round in course. The days for ordaining were fixed by the Council of Placentia in 1095 and probably were selected as being occasions of peculiar solemnity, and duly distributed over the year. The imploring of God's blessing by fasting and prayer upon those about to be ordained is in conformity with the practice of the Apostolic Church of ACTS XIII : 3 ; ACTS VI : 6. Archbishop Wheatly gives four reasons why ordinations take place at fixed seasons :

- 1.—That as all men's souls are concerned in the ordaining a fit clergy, so all may join in fasting and prayer for a blessing upon them.
- 2.—That both Bishops and candidates, knowing the time, may prepare themselves for this great work.
- 3.—That no vacancy may remain long un-supplied.
- 4.—That the people knowing the time, may, if they please, be present, either to approve the choice made by the Bishop, or to object against those whom they know to be unworthy.

**ANNUNCIATION OF THE BLESSED VIRGIN MARY.**—This Festival in the Table of Proper Lessons in our Prayer Book is called The Annunciation of Our Lady, and this accounts for the English name Lady Day. The Festival nearly always falls in Lent, and the Collect was evidently intended to be connected with Good Friday and Easter Day. There we pray that "as we have known the Incarnation of Jesus Christ by the message of an angel, so by His Cross and Passion we may be brought to the glory of His Resurrection," and so are led by the Collect, from the beginning of the Incarnation

to the end and object of it. Five days are set apart by the Church for contemplating events connected with Our Lady, viz: The Annunciation, Purification, Visitation, her own Nativity and Conception. The Feast of the Annunciation is of great antiquity. A homily written by Proclus, Patriarch of Constantinople, in the 5th. century, is still extant. The council of Trullo, A. D. 692, forbade all festivals to be observed during Lent except the Sabbath, The Lord's Day, and the Annunciation.

**FOURTH SUNDAY IN LENT.**—This Sunday is known as "Mid-Lent Sunday," "Refreshment Sunday," and "Mothering Sunday." The first because of its marking the middle of Lent ; the second from the subject of the Gospel the Feeding of the Five Thousand, which teaches us to look up in our Lenten Fast, to Christ, as the True Bread of Life on Whom our spiritual sustenance depends. The last name is said to have originated in the custom of people visiting the mother Church and offering their gifts at the High Altar. In many parts of England it is customary for apprentices and domestic servants to visit their parents on that day and bring them presents. Some trace the name to an expression in the Epistle for the day, "Jerusalem which is above is free; which is the 'Mother' of us all."

## Diocese of New Westminster.

### LIST OF CLERGY.

#### BISHOP :

Right Rev. John Dart, D. D., D. C. L.,  
See House, New Westminster.

#### ARCHDEACON :

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

#### PRIESTS :

Revs		
Akelhurst, H. S.		Nelson
Allen, W. H.		Chilliwack
Bastin, J. S. A.	Mission House,	Lytton
Bell, W.		Surrey
Butler, G. H., M. A.		Enderby
Croucher, C.		Yald
Donaldson, J. M.		Steveston
Dorrell, A. A.		Ashcroft
Ditcham, G.		Sapperton
Fiennes-Clinton, H. G., B. A.,		Vancouver
Flewelling, E. P.		Kamloops
Ford, F. A.		Vancouver
Greene, T.		Penticton
Irvine, J.	Mt. Pleasant,	Vancouver
Irwin, H., M. A.		Rosland
Outerbridge, T. W.		Vernon
Tucker, L. N., M. A.		Vancouver
Underhill, H. J., M. A.		Vancouver
Yolland, F.		Revelstoke

#### DEACONS :

Turner, H. B., M. A. Lytton



## LENT.

The earliest name by which this season was known is that of the "Quadragesimal Fast," but whether the Latin name points to a period of forty *hours* or forty *days* has been the subject of much conjecture. A second name is that of the "Ante Paschal Fast," because from the most primitive times it has been the practice of the Church to fast before Easter, the Paschal Feast. The meaning of the familiar name of "Lent," by which we know the season cannot with certainty be decided, but is generally thought to be derived from the old English word "Leneten" or spring, referring to the time of year in which the Season occurs. So it seems that the name Quadragesima refers to the *length*—40; Ante Paschal to its *position*; and Lent to the time of year in which it occurs.

Irenæus, born A. D. 130, writing to Victor, Pope of Rome, speaking of the Fast before Easter, says, "Some think they should fast one day, others two, yet others more; some measure their day as consisting of forty hours of the day and night. And this variety in its observance has not originated in our time, but long before, in that of our ancestors." In this we see the early origin of a Lenten Fast, since Irenæus had sat at the feet of Polycarp and the latter we know (from a letter

written by Irenæus) often repeated how "he had intercourse with S. John and with the others who had seen the Lord." The Ante Paschal Fast was thus an established custom at least in the beginning of the second century and perhaps earlier, in the latter days of S. John the Divine.

The historian Soerates says: "One may observe how the ante paschal fast is differently observed by men of different churches. The Romans fast three weeks before Easter, the Sabbath and Lord's Day excepted; the Illyrians and all Greece and the Alexandrians fast six weeks, and call it the Quadragesimal Fast; others commence their fast seven weeks before Easter, only fasting however fifteen days by intervals; but they also call this the Quadragesimal Fast."

Origen, born A. D. 185, also speaks of a fast of forty days before Easter.

Forty days is a period that frequently occurs in the Bible as a time of fasting and prayer. Thus Moses and Elijah fasted forty days; this was the number of years in which the Children of Israel did penance in the wilderness; and forty days were allowed the Ninevites in which to show their repentance; but more especially, this was the number of days our Lord fasted in the wilderness before His temptation.

Possibly, the original intention of the fast was to commemorate the forty hours of gloom

and sorrow which intervened between the Crucifixion and Resurrection of our Blessed Lord, but the Church wisely connected the Sorrow of the Passion with the sorrow for the sins which rendered the Crucifixion necessary, and so in this way the fast which may have been productive of emotional sorrow only, was converted into a period of productive self-discipline, which should serve as a preparation for the reception of our Easter Communion.

The forty days of our Lord's temptation were spent in fasting, and we may be sure in earnest prayer as well; and those who would be like Him must spend their Lent in fasting and prayer too. By setting apart this season, the Church affords us a means of discipline, enabling us by God's grace to serve Him better and love Him more. In order to do this our discipline should be systematical. Make some simple plan for your soul's health during Lent and observe that rule closely, remembering that simple rules kept faithfully are better than elaborate ones carelessly kept. During Lent 'pray more,' and more earnestly. 'Deny yourself something.' Any act of self-denial is of the nature of fasting. Rising earlier in the mornings will go far towards giving you power over the body. Do little acts of kindness to your neighbours, especially towards those with whom you have acted otherwise in the past; give more in charity of that which you have hitherto spent upon yourself; 'watch against your besetting sin.'

REPORT OF COMMITTEE APPOINTED  
BY SYNOD TO EXAMINE INTO THE  
CONDITION OF THE BISHOPRIC  
ENDOWMENT FUND.

TO THE RIGHT REV. JOHN DART, Bishop of  
New Westminster :

May it please your Lordship :

We, the Committee appointed by your Lordship to examine into and advise your Lordship upon the state of the Fund for providing a Bishop's stipend for the Diocese of New Westminster, beg leave to report as follows :

1. There would seem to have been provided from several sources for this fund a capital sum of about \$46,557.79; of this amount, \$18,166 would appear to have come through the S. P. G. in F. P. and \$28,391.79 from the Col. B. F. But the whole amount has been invested in the name of the S. P. G. in F. P. as Trustee for the Bishop for the time being.

2. Of this amount, \$25,000 are out on mortgages nominally at 8 and 10 per cent interest per annum, and \$21,557.79 are invested in real estate.

3. On the list of real estate, the See House in New Westminster is placed as an item of \$18149.08. Of this amount, only \$4071.78 were paid out of the fund, the balance of \$14077.30 being made up by a mortgage on the property of \$3590 and by \$557.30 taken from the income and paid on account of the principal in the purchase of the See House.

Here follow three sections of detailed statement which we have not room to print :

7. The Committee have gone carefully through the accounts and made exhaustive enquiries as to the value of the various securities upon which the trust funds are invested and the fixed charges thereon, such as taxes, insurance premiums, interest, &c., and are of opinion that for one year, at least, no income at all can be derived from the fund towards paying the Bishop's stipend. The Committee are also of opinion that of the advances made on the mortgages perhaps two or three of the smaller amounts may be realized in full but as to the remainder and larger amounts only portions of these can ever be recovered, and some will be lost entirely, the properties being sold for taxes and the Mortgagors personally being unable to pay anything.

8. Under these circumstances this Committee would advise His Lordship the Bishop to bring the matter to the notice of the Trustee Society, with an intimation that unless and until the depleted Trust Funds are restored in some way, so as to provide his stipend, it will be impossible for any Bishop to live and carry out the Church's work in the Diocese of New Westminster.

All of which is respectfully submitted.  
New Westminster, Jan. 15th., 1897.

VANCOUVER. S. PAUL'S.

"In Memoriam."

Arthur William Black.

Ob. Feb. 12, 1897, *Æ.* 35 years.

It is with great regret that we have to announce the death of Mr. A. W. Black, Churchwarden of S. Paul's Church, Lay Delegate to the Synod, and member of the Executive Committee of the Diocese. A willing worker for the Church in which he worshipped and for the Diocese at large, his loss will be felt by all who knew him and worked with him. In failing health for many months, and at times in great suffering, he was always patient and uncomplaining, and passed away in the blessed hope of a glorious immortality in the morning of the resurrection.

A special Memorial Communion Service was held in S. Paul's Church on Monday, Feb. 15th.,—the day when his mortal remains were laid to rest at Ottawa—and was attended by the Lord Bishop of the Diocese and many of his old friends, in addition to the members of S. Paul's Congregation.

"REQUIESCAT IN PACE: RESURGAT IN VITAM  
ETERNAM."

**VANCOUVER.--S. James'.**

The arrangements for Lent are:

**SUNDAYS**—Holy Communion, 8 and 11 45; Matins 11, with Sermons on The Revelation, ch. 2 & 3; Catechism, 2 30; Baptism, 3 30; Evensong, 7 30, with Sermons on the 'Magnificat.'

**DAILY**—Holy Communion, 7; Matins, 7 30; Evensong, 5.

**MONDAYS**—Metrical Litany and Address on "The Actors in the Passion," 8 p. m.

**WEDNESDAYS**—Evangelistic Service and Sermon, 8 p. m.

**FRIDAYS**—Stations of the Cross, 7 p. m.

"To-Day if ye will hear his voice harden not your hearts."

**VERNON.**

MY DEAR PARISHIONERS:

At the approach of the Solemn Season of Lent, and in announcing the services to be held during its continuance, let me at the same time add a few words of practical counsel. Here, where our lives are so well known to each other, knowing how little of unreasonable luxury is indulged in, I do not think it incumbent upon me to do more than urge you to abstain from everything you know to be positively unnecessary, both in food and pleasure. Not indeed for the mere self-denial involved, but for the purpose, through discipline, of making our lives and aspirations harmonize more completely with that spirit of sacrifice exemplified in the Son of God, through Whose sufferings we are made partakers of an illimitable hope. Do therefore, as well, attend the services and the Celebrations of the Blessed Sacrament as frequently as is possible, and most particularly the service on the Anniversary of our Blessed Lord's Crucifixion. Check resolutely the promptings of selfishness; fight against indifference, and remember that "here we have no continuing city, but we seek one to come." Give, and forgive as you hope to be forgiven; and above all being 'instant in prayer,' putting aside every weight and the sin which doth so easily beset you, look constantly unto Jesus, Who is the Author and Finisher of your Faith.' And may He, as He will, in His infinite love and mercy, so strengthen you 'to bear the cross,' that at Easter the 'crown' of perfect happiness shall be a pledge of that Greater Easter which shall continue throughout eternity.

Your Rector and Brother in Christ,

T. WILLIAMS OUTERBRIDGE.

**ASH WEDNESDAY**—Holy Communion, 8 30 a. m.; Litany, Communion Service and Sermon, 10 30 a. m.; Evensong, 5.

**SUNDAYS**—Matins and Celebration, 11 a. m.; Evensong, 7 30 p. m.

**WEEK DAYS**—Matins and Litany, 10 30; Evensong (daily except Fridays, 5 p. m.; Evensong Fridays, with address, 7 30.

**GOOD FRIDAY**—The Three Hours, 12 to 3 p. m.

**EASTER DAY**—Holy Communion, 8 a. m.; Matins and Celebration, 11 a. m.; Evensong, 7 30.

**ASHCROFT.--S. Alban's.**

The proposed services during the Penitential Season of Lent are as follows:

On Wednesdays and Fridays, Litany at 10 30 a. m.; Wednesday evenings, Evensong with ad-

resses on "Some Aspects of the Humiliation of Our Lord," at 7 15 p. m. On Friday afternoons there will be an additional service, with a Lenten Reading, at 4 p. m.

On the Sunday mornings during Lent, a special course of sermons will be given by the Vicar, on the following subjects: 'Watchfulness,' 'Steadfastness in Faith,' 'Moral Strength,' 'Divine Strength,' 'Charity in all Things.'

The Ladies' Working Party has resumed its weekly meetings at the Vicarage, and the present arrangement is, to hold a Sale of Work during the Agricultural Show week in Oct. next. This was done last year and proved financially a great success, substantially reducing the debt on the Vicarage.

The Sunday congregations keep up fairly, notwithstanding the exceptionally severe weather we have had at times, and a marked improvement is noticeable in the attendance at the Wednesday evening service. The choir, too, is giving encouraging signs of activity and interest in the development of the musical portions of the services.

**Okanagan Lake.**

SPECIAL services will be held in Penticton Church on the Tuesdays, and in St. Michael and All Angels', Kelowna, on the Thursdays throughout Lent.

**BURIAL.**—In the Church of England Cemetery, Kelowna Mrs. M. Walters, of Benvoulin, Mission Valley.

THE REV. JEROME J. MERCIER writes from Kemeston Rectory, Tewkesbury, as Commissary of the Bishop of New Westminster, appealing for financial aid towards the Diocese. We are rejoiced to know that such an appeal has gone forth, and we pray that it may meet with such success that our recent loss through the resignation of the 'English Committee' may be more than made up. But at the same time, we enter our emphatic protest against the statement in that letter that 'any donations will be at once forwarded to the Bishop.' The Treasurer of the Diocese is appointed for the express purpose of handling the finances, under the instructions of the Executive Committee, and he is the proper official to whom all funds should be sent which are raised for the Diocese, and whether in England or elsewhere.

**NOTICE.**—Since page 23 of this number was printed, the entire management and editorship of this magazine has been taken over by the Rev. H. G. Fiennes-Clinton, Vancouver. All payments to be made to him and news to be sent to him. He hopes for the support of Clergy and all Church people. With that the magazine can be made a success in every way.

**ERRATA**

In Feb'y. number on page 29, for S. Paul's read S. James' Christmas offertory \$48 10.

In this number, on p. 24, 2nd column, line 27, after the word 'to insert the words 'be comprehensive enough to' and read on.

SEVERAL interesting communications are unavoidably left out till next issue, for want of space.

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