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THE DIOCESAN

AND

PARISH MAGAZINE.

Victoria, B. C.

Vol. IV.

JANUARY, 1888.

No. 7

Calendar.

1			Circum. of Our Lord. Prop. Col., Epis., and Gospel to serve till Epiphany. Christ. Pref. at Holy Communion.
			Morning Lessons—Gen. 17 v. 9, Rom. 2 v. 17. Evening Lessons—Deut. 10 v. 12, Col. 2 v. 8 to 13.
2	A		1 Sunday after Christmas. Morning Lesson, Isai. 35. Evening Lesson—Isai. 38 or 40.
3	M		
4	T		
5	W		
6	Th		
7	F		Epiphany of Our Lord. Athan. Creed. F.
8	S		
9	A		1 Sunday after Epiphany. <i>Lucien, Priest and Martyr.</i>
10	M		[Morning Lessons—Isai. 51, Mat. 5 v. 13 to 33. Evening Lessons—Isai. 52 v. 13 & 53 or 54, Acts 4 v. 32 to 5 v. 17.]
11	T		
12	W		
13	Th		
14	F		<i>Hilary, Bishop and Confessor.</i> F.
15	S		
16	A		2 Sunday after Epiphany. Morning Lessons—Isai. 55. [Mat. 9 to v. 18. Evening Lesson—Isai. 57 or 61, Acts, [9 to v. 23.]
17	M		
18	T		
19	W		<i>Prisca, Roman Virgin and Martyr.</i>
20	Th		
21	F		<i>Fabian, Bishop of Rome and Martyr.</i> F.
22	S		<i>Agnes, Roman Virgin and Martyr.</i>
23	A		3 Sunday after Epiphany. <i>Vincent, Spanish Deacon and Martyr.</i> Morning Lessons—Isai. 62, Mat. 13 to v. 24.
24	M		[Evening Lessons—Isai. 65 or 66, Acts 13 v. 25]
25	T		Conversion of St. Paul.
26	W		
27	Th		
28	F		
29	S		
30	A		Septuagesima. Morning Lessons—Gen. 1 & 2 to v. 4, Rev [21 to v. 9.] Evening Lessons—Gen. 2 v. 4, or Job 38, Rev [21 v. 9 to 22 v. 6.]
31	M		

This Magazine is published in Victoria on the 10th 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.

EDITORIAL.

It is proposed to publish the *Diocesan Magazine* for the future on the first of each month instead of the tenth, and correspondants will therefore kindly send in their communications not later than the 25th of the month before.

The Editor again asks his brother clergy to assist him by sending in reports of local events. The present number it will be noticed is specially deficient in such local news. No tidings of Christmas doings at Comox, Nanaimo, Cowichan or Saanich. Surely there must be something worth recording. Why should not all follow the example of the Rector of Esquimalt who addresses his parishoners regularly every month through the pages of the *Magazine*? That such a course is acceptable to the people and also advantageous to the *Magazine* is evidenced by the fact that the circulation of the *Magazine* in Esquimalt Parish is more than double that in any other Parish in the Diocese, excepting only Christ Church, Victoria.

METLAKATLA.

Since we last alluded to this unhappy subject, an attempt was made, in October, by the Duncan Indians to destroy still further the property of the mission. They had stolen the bell, a gift of the Church Missionary Society, carrying it away to Alaska, with many other things which were not their own. They must needs further attempt to wreck and destroy the Church. A number of them arrived from Alaska, armed with axes and hammers, and proceeded to tear it down. Happily in this they were thwarted by the arrival of the magistrate, who immediately swore in special constables from among the loyal Indians and white men. Much mischief, however, was done to the Church, yet strange to say the guilty parties managed to escape.

Mr. Duncan had been accustomed to say that this Church had been built by himself and the Indians, without help from the Society. If such had been the case, that was no reason for the destruction of the sacred edifice. But the statement was simply another falsehood of which there have been many, in support of disorder and misrule at Metlakatla.

Mr. Duncan tore out twelve pages of the Society's financial book before handing it over, so that the disbursements of the Society for building the Church would not be known, but from time to time the Society published letters from him containing statements of what he had received for building the Church, and his appeal for more which he afterwards obtained. One of the untruths propagated was

that the British Colonial Government ill treated their Indians and this even was implied by those who gave him recommendations to raise money, from too confiding people of the eastern states. A correspondence has taken place between an English gentleman, in Philadelphia, and Dr. Powell, Superintendent here of Indian affairs, in which the latter refutes the calumnies against the British Government whose treatment of Indians has been proverbially considerate and humane.

It is to be hoped those who see this correspondence and know the true story, will cease to have the sympathy which has been so unscrupulously sought for and obtained.

ST. JAMES' VICTORIA.

This little church has been, as usual, skilfully and tastefully decorated for Christmas. The chief features of the decoration were the same as last year, but there were one or two important additions. The panels of the Reredos were lined with white, and the Alpha and Omega were of green leaves which stood out clearly against the white background. A large cross trimmed with green and decorated with red berries stood under the arch of the organ chamber. The font looked lovely with its white cross standing on a bed of moss sprinkled with margarite blossoms. Round the chancel arch, in clear, bold letters, ran the words, "Hark, the Herald Angels sing Glory to the new-born King." This, a work of great skill, was designed and carried out by Mr. J. Kains. The decorations will probably remain up till the first Sunday in February, when we hope to see the new reredos in its place. The bell is on its way, but has been delayed by a block on the Northern Pacific.

A meeting of the church committee was held at the Parsonage on Tuesday evening, the 20th of December, at which the following resolutions were unanimously carried:

That this meeting desires to express its grateful appreciation of the efforts of the St. James' Sewing Society, by which the sum of \$425 was obtained for the benefit of the church on the 1st of November, 1887."

It was also unanimously resolved, "That this meeting desires to express its deep sense of the loss sustained by the death of Mrs. Gamble; and its profound sympathy with Mr. Gamble in the sore affliction with which it has pleased God to try him."

Miss Wolfenden was presented with a gold bracelet by members of the congregation on Christmas eve, as a mark of their appreciation of her services as voluntary organist of the church. The choir has received two important ad-

ditions in the persons of Mr. G. Jay and Mr. Sinclair, and the singing goes all the better in consequence. Mr. Worsfold has kindly presented the church with a dozen copies of the "Cathedral Psalter," which will be used for the future in the place of the old Psalter.

The parishioners have not forgotten their Parson and his wife this Christmas. A handsome white skin rug, and a brass coal scuttle found their way to the Parsonage on Christmas eve; and a very welcome communication from the Church Committee, to the effect that the Sewing Society had offered to guarantee the payment of the interest on the money borrowed on the church property; and that consequently no further rent would be required to be paid for the Parsonage house; for which most kindly and thoughtful act the Incumbent desires to record his best thanks.

PARISH OF ESQUIMALT.

So we in this little corner of Christ's vineyard, stand on the threshold of another year, somewhat tremblingly, somewhat anxiously and yet withal brightened and encouraged when we know that Christ is the Same yesterday, to-day and for ever.

Truly He cannot after such assurance

Truly He cannot and he shall not fail.

This is our Hope. We are Christ's members of the Catholic Church which is the Body of Christ—and Christ is God's.

The Children's Treat which took place on the eve of Holy Innocent's Day seemed to be thoroughly enjoyed by our scholars and choristers. The tea which was entirely in the hands of Mr. Keeler was a most excellent repast and duly appreciated. A Magic Lantern lent us by our Bishop greatly added to the charm of the evening and various games carried us on to a late hour. The prizes for school and choir attendance were distributed by the Rector. Marks were very close for the head of the lists which were carried off respectively by Master Van. Innes and Miss Esther Pearce.

We must record our sincere gratitude to those who during the past year have spared neither time or labor in looking after the spiritual welfare of the Lambs of Christ's Flock.

We were in error in stating in the December number of this *Magazine* that the Festival of the Conversion of St. Paul was our Dedication Festival. The Dedication (or Consecration) took place on December 12, 1866, which must therefore make that day ever memorable to the worshippers at St. Paul's. We very deeply regret not to have found this out earlier and to have been able to mark it in some significant manner. January 25th becomes our Patronal

Feast—we enrolling ourselves under that mighty Apostle St. Paul, as our Patron.

Circumstances are much against us in the way of keeping high festival, but there will be three celebrations of the Holy Eucharist at 6, 8 and 12 a. m., which will give opportunity for all who have the welfare of our Sanctuary at heart to gather before that altar whence they have received so much blessing; there to thank God for such: and plead for blessings to rest upon the work attempted in the future.

As in the case of St. Paul's we are behind time in the Dedication Festival of St. Mary's.

After much search we find that October 24th, 1873, was the date of consecration. We purpose storing this in our memory for future use. The Patronal Feast is a more difficult matter. Our Patroness, The Blessed Virgin Mary has the following days set apart in our calendar:—The Purification, The Visitation, The Nativity. The conception, The Annunciation. Which of these is it? We incline to think it was meant to be her Nativity which is September 8th, and thus the nearest of her festivals to the consecration.

Yet more gifts have to be chronicled. To St. Paul's, a violet almsbag, to St. Mary's a set of white book markers, the latter being the kind gift of Mr. W. Higgins.

Our decorations (or shall we say our want of decoration!) at the Christmas Feast has drawn censure upon us from some and to others been a matter of much surprise. We will not repeat what we said in the October number, but will add yet further reasons against the extravagance of decoration which is now so prevalent. How seldom (if ever) is the true motive of decoration kept in view. The keenest anxiety is shown, and the florists pledged weeks before hand, long tramps are taken, and those to be in the work are sworn to secrecy so that "our" Church shall be the prettiest, and the careless crowd pass their encomiums upon it.

A paragraph in a local paper is the height of ambition, and labor is forgotten with such a blissful consummation. Or grant the motive to be otherwise and pure as it should, we see the utmost care lavished upon the pillars and choir seats, whilst the altar lacks even the rubrical appointments. Ardent spirits elevate the office of preaching above the Sacraments. The gaze of the worshipping crowd is not drawn as it should be to the pivot around which all our worship centres—the Altar; but is distracted by marvellous efforts on the walls and even the floor!

We distinctly object also to God's House being in a state of disorder and chaos for a week previous, or even for a day, noise, plenty of talk, and hammering is altogether

out of place. On the contrary it should be left as quiet as possible for private meditation and other matters which have to be attended to before a Festival. Last of our reasons is the fact that the morrow, sometimes the very day itself, changes living flowers into dead ones, which might be overcome if within limits, but alas! God's House is the holder of a huge mass of decaying vegetable matter left too often by the ardent decorators for the Glory of God! to the parson and the clerk to clear away as they may have opportunity.

For ourselves we prefer that assurance of freedom from all sort of noisesome reptiles, things with innumerable legs, beetles, grubs and insects of allsorts which the old method of decorating by needle work and all centreing round the altar, alone can bring.

Again we say we wish it understood that we are not the judges of other priest's actions, but do simply strive to act up to that amount of light which we possess.

C. E. T. S.

Two meetings of the Temperance Society have been held since our last issue.

On December 12th the address was given by Mr. W. J. Sutton, who treated his subject from a phrenological point of view. At this meeting the balance due for the piano was paid, and the instrument is now the unencumbered property of the Society.

On January 9th an interesting address was given by Hon. John Robson, who wished the Society God speed for the coming year, and referred hopefully to future legislation in the cause of Temperance.

Seven new members were added to the Society on this occasion, and the subscription was reduced to the nominal sum of 25 cents a year.

INSTITUTE LECTURE.

Archdeacon Scriven delivered his lecture on "Dr. Hannington, Bishop and Martyr," on Tuesday the 13th December.

The lecture was most instructive and entertaining, and was listened to with much interest by the fortunate few who had assembled.

We give below a summary of the lecture.

1. Sketch of the Church in Eastern Equatorial Africa. Discovery of Lake Victoria Nyanza by Speke in 1858. First missionaries sent there in 1876. In 1882 the Church Missionary Society determined to send out reinforcements. Hannington offers.

2. Early life of James Hannington. His love for travelling and adventures. His life at Oxford, at Martinhoe (first as pupil, then as curate of my father) and at St. George's, Hirstpierpoint. Anecdotes showing his courage, eccentricity and earnestness.

3. First Missionary journey. Dangers of African travel. Adventure with lions. Forced by fever to return home. His health being restored he accepts the Bishopric of Eastern Equatorial Africa.

4. Last journey and death. His desire to open out a new and more healthy route to Victoria Nyanza. Passes safely through the Masai, a dangerous nomad tribe. Mwanga, King of Uganda, hearing of his approach, sends secret orders for his murder. Account of his death by an eye-witness. Recovery of his diary; the last entry being on 29th October, 1885, the morning of the murder.

HOLY TRINITY, NORTH SAANICH.

The social and sale of work held on the 21st ultimo at the Agricultural Hall, South Saanich, was a complete success, realizing \$250, which it is believed, with money already in hand, together with proceeds of box to arrive from England, will be sufficient to provide bell, turret and font, thus completing this church.

The Rev. W. H. Gregory and the churchwardens thank all friends for their kind assistance.

HINTS FOR CHURCH ATTENDANTS.

In a church in New York the writer found the following on printed slips.

"1. Prepare for divine service in your closet, not at your toilet."

"2. Be early at church, and occupy the moments before service in meditation and prayer."

"3. Consider the sermon, no matter who may be the preacher, as a message to you from God, not as an effort of man."

"4. Pray before, during and after the service for the minister and your fellow-worshippers."

"5. In God's house all should be 'kindly affectioned one to another with brotherly love, in honor preferring one another.' Greet cordially those around you; welcome strangers into your pews; but let all be done reverently, and for the glory of God."

"6. Give according to your means. If you spend money for dress and luxuries, do not stint your offerings for God's house. Always begin to economize with self first, and God last."

“7. Carry your religion into your daily life.”

Over the entrance of the little parish church Hawarden, England, where Mr. Gladstone worships whenever he is at his country home are inscribed these directions which may be suggestive to those of other sects as well as the humble parishioners for whom they were designed:

“*On your way to church.*—On your way to the Lord’s house, be thoughtful, be silent, or say but little, and that little good. Speak not of other men’s faults; think of your own; for you are going to ask forgiveness. Never stay outside; go in at once; time spent inside should be precious.

“*In church*—Kneel down very humbly and pray. Spend the time that remains in prayers. Remember the awful presence into which you have come. Do not look about to discover who are coming in, nor for any other cause. It matters not to you what others are doing; attend to yourself. Fasten your thoughts firmly on the holy service; do not miss a word. This needs a severe struggle; you have no time for vain thoughts. The blessed Spirit will strengthen you if you persevere.

“*After church.*—Remain kneeling and pray. Be silent. Speak to no one till you are outside; the church is God’s house, even when prayer is over. Be quiet and thoughtful as you go through the churchyard.”

“*On your way home.*—Be careful of your talk, or the word will soon slip back into your heart. Remember where you have been, and what you have done. Resolve and try to live a better life.”—*Sunday School Times.*

HOLY COMMUNION.

The Sacrament of Life ordained by Christ, as generally necessary to salvation—Jesus took bread, blessed, brake, gave, said: Take, eat, drink ye.”—St. Matt. xxvi. 26. Jesus said: “Verily, verily, except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you.”

Why, then, should anyone turn away from this Holy Sacrament, anyone burdened with sins and desiring to be freed from them, anyone who hopes to be saved? To do so, the Prayer Book says, is “*grievous and unkind.*”

These are strong terms, but they are the words of the Church. They are just and true, and ought to touch the hearts of negligent communicants. The Spirit and the Bride say come. The Saviour promises His presence in these holy mysteries, and offers himself to be your spiritual food and sustenance. Your spiritual mother says with solemn emphasis:

“It is your duty to receive the Communion in remem-

branch of the sacrifice of His death, as he himself hath commanded; which if ye shall neglect to do, consider with yourselves how great is your ingratitude to God, and how sore punishment hangeth over your heads for the same, when ye will fully abstain from the Lord's Table, and separate from your brethren who come to feed on the banquet of that most heavenly food."—*Church Life*.

THE HOME MISSION FUND.

The following collections and subscriptions have been received by the Treasurer during the month of December:
COLLECTIONS.

CHRIST CHURCH CATHEDRAL.	
Thanksgiving Day.....	\$28 10
Ordination.....	5 65
Missionary Meeting.....	7 75
ADVENT SUNDAY OFFERTORIES.	
Christ Church Cathedral.....	56 65
St James'.....	15 00
Esquimalt.....	11 00
Cedar Hill.....	3 55
South Saanich.....	2 25
North Saanich.....	6 00
Quamichan.....	3 35
Somenos.....	1 90
Nanaimo.....	5 75
Comox.....	3 00
Bishopsclose Ladies' Working Party.....	225 80
COLLECTING CARDS.	
Miss Christie.....	5 00
MISSIONARY BOX	
Miss M Richards.....	5 25
SUBSCRIPTIONS.	
Hon. Mr. Justice Crease (to June, 1887).....	30 00
Ven. Archdeacon Scriven. (quarter ending 31st December, 1887).....	10 00
H. E. Croasdaile, Esq., quarter ending 31st December, 1887).....	5 00
J. C. Nuttall, Esq., (for 1887).....	5 00
L. B. Hamlin, Esq., (for 1887).....	10 00
R. Roycraft, Esq.,.....	5 00
Thank Offering per the Archdeacon.....	2 50

THE CLERGY WIDOWS AND ORPHANS FUND.

The annual collections in aid of this fund were on Christmas Day in all churches in this Diocese in which service was held. The Committee appointed by the Synod at its last session to promote the interests of this fund issued a strong appeal for increased support, but Christmas day was marked by most disagreeable and inclement weather and the collections show, in some cases, we are sorry to see, a falling off from last year's totals. The various parishes contributed as follows:

Christ Church Cathedral.....	\$106 95
St. James', Victoria....	24 75
St. Paul's, Esquimalt.....	16 10
St. Luke's, Cedar Hill.....	2 85
St. Peter's, Quamichan.....	7 15
St. Paul's, Nanaimo.....	5'00

COMING EVENTS.

C. E. T. S. meetings will take place in Christ Church Schoolrooms on Monday, January 9th and Monday, February 13th, and at Craigflower on Tuesday, January 31st. In the latter instance the meeting will be preceded by the annual parochial tea meeting.

SCHOOL TREAT.—The Christmas Treat for the Sunday scholars of St Luke's, Cedar Hill, and adjoining parishes is fixed for Friday, January 27th.

BAPTISMS.

"By one spirit we are all baptised into one Body."

CHRIST CHURCH CATHEDRAL.

Dec. Edith Gertrude, daughter of Andrew and Rachel Townsley.

ST. JAMES'.

November 20, Mary Isabel, daughter of John and Mary Ann Sabiston.

December 29, Elfrida, daughter of James Charles and Anna Jane Provost.

ST. PAUL'S, ESQUIMALT.

Dec. 21st, Charlotte Annie, daughter of Joseph and Ann Pearce.

" " Robert, son of Hugh and Ann Logan.

" " Annie, daughter of Hugh and Ann Logan.

" " Catherine, daughter of Hugh and Ann Logan.

SOUTH SAANICH.

December 25, Martha Marion Mildred McKenzie.

MARRIAGES.

ST. JAMES'.

December 26, 1887, George Wagg and Sarah Jane Birney.

CHRIST CHURCH CATHEDRAL.

December 14th, Richard Pellisier Dowdell and Annie Baird.

25th, Thomas Whitwell and Susan Jane Mann.

January 4th, Henry Maurice Dumbleton and Florence Mary Le Novou.

BURIALS.

"Make them to be numbered with thy Saints."

CHRIST CHURCH CATHEDRAL.

Dec. 2nd, Benjamin Willmott Gabriel, aged 5 months.

Dec. 17th, William Cox, aged 3 years.