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*M<sup>r</sup>. W. J. Walker.*

The  
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For the Diocese of New Westminster.

"Sursum Corda."

VOL. ii.

DECEMBER, 1898.

No. 11.

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# The Church Record

VOL. II.

DECEMBER, 1898.

NO. II.

## “So He giveth His Beloved sleep.”

*The last verses of Rev. W. C. Dix.*

I toil, I moil, I work, I strive  
In this world's feverish race to thrive;  
I want to do, I want to be  
Something, I scarce know what, for Thee,  
Forgetting that they most are blest  
Who wait on Thee and find their rest.

The world around is rushing fast,  
Its Future spurning—Present—Past;  
It has no time for quietude,  
Heaven's silences are all subdued;  
And I must in the fight be found,  
For ne'er a slumbering saint was crowned.

And yet God's saints His secret keep.  
“He giveth His beloved sleep;”  
And while the world is wide-awake [make;  
They, sleeping, Heavenward progress  
Closed eyelids know God's burning light,  
And passive wills are dowered with might.

Not by the swift the race is run,  
Not by the strong the battle won;  
The violet hides her tiny head  
Beneath her leaves of green outspread;  
The river rushing to the sea  
Must first the trickling streamlet be.

Nothing I am, and Thou art all;  
Faith waits to hear the Heavenly call.  
And Love and Penitence lie still,  
Waiting on Thy absorbing Will. [keep,  
Thou, slumbering not, Thy watch dost  
And blestest me, e'en while I sleep.

### Prayers for the Dead.

ALL Souls' Day, following All Saints' Day, comes each year as a continual reminder of the duty of Christians to remember the departed. This duty rests upon primitive practice, upon reason, and upon love. Not one of the early Liturgies of the Church is without prayer for

the departed, and the practice was never questioned till the days of Luther. It is moreover unreasonable to hold that there is no growth or development or change in the condition of the departed after they leave this earth; and if we grant development and change we cannot exclude intercession for them. But the most forcible point is that if we love our dead we cannot forget them and our whole nature rebels against letting them fall out of the place they have always had in our prayers. Who is there that has lost anyone dear who does not cherish their memory, and can we remember them better than when we come before the throne of God.

We have lately come across two utterances on the subject which we reprint here, both from writers of great weight and certainly free from all Ritualistic proclivities. We think that Archbishop Temple and Dr. Welldon, the new Bishop of Calcutta might be looked upon rather as champions of the Broad Church party—if such still exists—certainly not among the High Church clergy.

The Archbishop's charge to his Diocese on Oct. 11th., has these words: “There is, of course, a very great difference between praying to the departed and praying for them. They are in God's hands; but it is possible that He may allow our prayers to help them, and we cannot point out any evil that is likely

to come from such prayers, provided only we do not allow ourselves to be led into adopting dreams and fictions concerning their condition. We do not know—we cannot know, for God has not told us—what is happening to them in that other world, and we have no right to set up inventions of our own and adapt our worship to such inventions. What they may need in order to be fitted for final entrance into perfect happiness we cannot tell. We are told that there will be at the last day some whose work will be burned, but who, nevertheless, will themselves be saved; and we see men die who seem to be forgiven, but nevertheless so full of imperfections that we can hardly believe them as yet fit for heaven. They are not yet sanctified; they have not the holiness without which no man shall see the Lord. We have no right to invent accounts of the way by which they may be purified. We know that they will be changed when the Lord comes, but the nature, the manner, the process of the change, is not made known. To pray for the dead is not forbidden by the New Testament, and it is not forbidden by the Church of England, and our ecclesiastical courts, accordingly, have so decided. But while the Church of England nowhere forbids prayers for the departed, it nevertheless does not authorise the introduction of such prayers into our public worship, except in the most cautious and guarded manner. In our public worship we pray for ourselves, that we “with all those that are departed in the true faith of God’s Holy Name may have our perfect consummation and bliss in body and soul in God’s eternal and everlasting glory.” This is the model which we are bound to follow.

and in our public worship we ought to confine ourselves within the limits here indicated, for, where we know so little, it is the duty of reverence to let our words be few, lest, perchance, there may be something said which is inconsistent with that which God is doing; lest perchance we may be pretending to understand what is altogether hidden; lest perchance, we may induce others in following an example to be incautious and to step beyond the limits which ought to confine all approaches to the very presence of God. In our private prayers there is nothing in the Church’s teaching to forbid our prayers for those whom we love and who are gone before us. But in our public worship there is need of that kind of reverence which restrains the language and which perpetually acknowledges our own ignorance—our ignorance both of what is happening in the world of spirits, and our ignorance of how God will bring to a completion the work which He has begun in Christian souls.

The following extract is from Dr. Welldon’s new book the “Hope of Immortality:” “We too may, and must pray for the dead, and they for us. Without such prayer the Communion of Saints becomes but a dream. The duty or privilege of prayer for the dead does not so much rest upon isolated passages of Holy Scripture; it rests upon the whole conception of immortality as expressed in the Revelation of Jesus Christ. *Le culte des morts*—that beautiful habit and act of the Catholic Faith—needs revival in Protestant theology. Protestantism . . . has too much forgotten the dead.”—*Dr. Welldon, “Hope of Immortality.”*

A very beautiful prayer has been

found helpful to many and is in daily use in the Bishop of Lincoln's private chapel. It is found in Keble's Letters and is probably the work of Bishop Andrews :

Remember Thy servants and handmaidens which have departed hence in the Lord, especially—and all others to whom our remembrance is due; give them eternal rest and peace in Thy Heavenly Kingdom, and to us such a measure of Communion with them, as Thou knowest to be best for us. And bring us all to serve Thee in Thine Eternal Kingdom when Thou wilt and as Thou wilt only without shame or sin. Forgive our presumption and accept our prayers as Thou didst the prayers of Thine ancient Church, through Jesus Christ our Lord."

It is pretty certain that those who object to prayers for the departed may want them themselves in the near future and perhaps be sorry that they taught as they did. Who can tell? It is certainly unwise to set ones self up against the mind of the Church of Catholic Christendom.

## NEW WESTMINSTER.

### Holy Trinity.

THE meeting of Holy Trinity Cathedral congregation, last night, in St. Andrew's (Presbyterian) Church, was not as large a gathering as had been expected, but was representative as far as it went. Proceedings were opened by the Rector, Rev. A. Shildrick (who presided), in a short prayer; after which Mr. W. Myers Gray was elected secretary.

In a few words, the chairman explained why the meeting had been called, and then introduced the Ven. Archdeacon Pentreath.

The Archdeacon prefaced his remarks by stating that he was present, not in his capacity as Archdeacon, but as the Bishop's com-

missary, and he would refrain from expressing his personal opinions, only officially communicating to the Bishop whatever action the meeting should take. He then reviewed briefly the circumstances surrounding the constitution of Holy Trinity as a Cathedral. The constitution was embodied in two agreements, duly executed, between the late Bishop Sillitoe and the parish of Holy Trinity, in 1892. Therein were recited the reasons which led the Bishop to make Holy Trinity the cathedral, and one of them contained the conditions on which it was so constituted. One of these conditions was that the rectory and the rectorate should be attached to the See and Bishopric of New Westminster; himself, Bishop Sillitoe, to be the Rector, or appoint a successor. To show that the late Bishop had intended to have full cathedral organization, the Archdeacon stated that, in 1894 he had been offered the rectorship and was promised, if he accepted, that he would be the first Dean of the cathedral. He had actually been here and preached while the matter was being considered, and that this was done without the knowledge or consent of the congregation, showed the exercise of powers by virtue of the said agreements. The appointment of the late Archdeacon Woods as a Canon of the cathedral was another evidence of the late Bishop's intention to eventually complete the cathedral organization. Other conditions related to the election and maintenance of the See House, the provision by the Holy Trinity parish of the Bishop's chair, and the necessary stalls; and the ordering of divine service by His Lordship or by his direction. A clause in the other agreement declared

that, whenever Holy Trinity should cease to be the cathedral, the agreements should become null and void, and the same result would follow the failure of either of the parties to fulfill the conditions. By the foregoing provisions, and from conversations, it was surmised that Holy Trinity might cease to be the Cathedral.

His Lordship Bishop Dart had written two letters recently, one to be laid before the local church authorities, and the other to Mr. W. J. Armstrong. The former announced His Lordship's resolve to separate the parish and the cathedral, and also pointed out that, while now, a parish church is a matter of necessity, there was no such hurry for a cathedral. It was, His Lordship said, the English idea that a cathedral should consist of a dean and chapter, and the Bishop have certain rights; the American idea rather favoured the cathedral being the Bishop's church. Bishop Dart held strong views on this matter, and was a strong supporter of the English view, but the letter also made quite clear, and this was endorsed by the Archdeacon, that His Lordship had held these views long before coming to this Diocese.

The Bishop's letter to Mr. Armstrong, Archdeacon Pentreath explained, supplemented the other, and, in it, His Lordship stated decidedly that he had no intention of making Christ Church, or any other church in Vancouver, the cathedral. He did not desire to remove his residence, and the conditions brought about by the fire merely gave him the opportunity to give expression to views which he had long held regarding the cathedral. There should be no pretensions to a cathedral, and the bishop's stool should be moveable

until a suitable cathedral could be erected and adequately equipped with the regulation organization.

The Ven. Archdeacon concluded by saying it was for the congregation to adopt, probably, one of two courses: To communicate with the Bishop and wait till he returned, or to accept the situation and rebuild the parish church as such. At all events, he strongly urged that the congregation enter into direct communication with the Bishop.

Some discussion followed, and it resolved into the simple question as to whether the Bishop, or, in fact, either party, to the above mentioned agreements could break them. It was then resolved that Messrs. W. J. Walker, E. M. N. Woods, W. Myers Gray, W. J. Armstrong and E. A. Jemms, be a committee to consider the whole question, with power to take legal advice, and to report to a subsequent meeting.

In answer to Mr W. J. Walker, the Archdeacon said he could not explain why the Bishop, who was at Winnipeg when the New Westminster fire occurred, did not return, nor on what grounds certain newspaper paragraphs were based. He only knew that the Bishop, when he left here, intended to be away probably six months, during which he would visit England, and ask for financial aid for the Bishop's endowment fund, and, incidentally, for the Diocesan Missions. His Lordship will, probably, return here about Easter.

The secretary reported that the work of rebuilding the cathedral was progressing. There were several windows, however, not provided for by the Building Committee, who would be glad, should anyone offer to put in memorial

windows. There is, he said, a scheme on foot, to erect some sort of a permanent memorial to the late Bishop Sillitoe, but the exact form it would take has not yet been decided upon.

Mr. George Turner strongly suggested that cribbing be put in to protect the bank of the ravine, which in time, would surely cave in and endanger the walls of the cathedral.

A hearty vote of thanks, carried by a standing vote, was then accorded the Ven. Archdeacon, for the courteous manner in which he had conducted his mission on this occasion. To this, the Archdeacon replied briefly. He said he should regret very much, personally, to see the cathedral removed from New Westminster. He had, in fact, been taking steps for a general appeal to the whole Diocese to rebuild the cathedral, but, under the circumstances, he had, of course, to abandon it. After the Archdeacon had again acknowledged the vote of thanks, the meeting adjourned.—*The Weekly Columbian*.

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### VANCOUVER.

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#### St. James'.

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THANKSGIVING DAY was observed in Church by a celebration of the Holy Eucharist at 8 o'clock, and by a service of praise in the evening at 6 o'clock. The evening service was very bright, and a goodly congregation entered heartily into the chorus of praise that went forth. At this service there were offered the contents of the mite boxes, which had been given out to different members of the congregation three weeks previously, and when, in the course of the evening, it was announced that the mite

boxes had brought in close on \$80.00, all were very pleased at the result and a good many considerably surprised. The mite boxes themselves were works of art and almost irresistible, being made of terracotta and shaped and coloured like pears, peaches and oranges. The procession at the end of the service was not confined to the choir, but was joined in by many of the congregation; another year we hope to see everyone joining in it and stepping forward, following the cross, the leading of the Crucified.

In the School Room upstairs a most sumptuous repast had been provided and soon after 6:30 the attack upon the tables commenced and continued for an hour. In the words of our own reporter in the *News Advertiser*: "A triple onslaught of the army of guests lightened their load considerably; as each chair was vacated a hungry watcher seeing his or her opportunity, and before long all that remained were a few jellies shivering in their loneliness, while turkeys' drumsticks stood watch and ward over the stricken battlefield."

The tables, eleven in number, vied with each other as to which should take the prize for beauty and elegance. To venture upon a decision would be the acme of presumption on our part where all were so exquisitely decorated, and provided with good things. For the present, let it suffice to mention that the churchwardens had a table in the providing and decorating of which Mrs. Coltart was ably seconded by Mrs. Lockwood and Mrs. Goldsmid. The choir table was under the superintendence of Mrs. Cope, Mrs. Harpur, Mrs. Ogle and Mrs. Timms. The Brotherhood of St Andrew provided two tables over which Mrs. Legg,



Mrs. Wallace and the nurses of the Home presided. The Guild of St. Agatha had two tables, one under Mrs. Thain, Mrs. McPhaiden and Mrs. Patterson, the other under Mrs. Carter, Mrs. Turner, Mrs. McCartney and the members of the Guild. The remaining five were provided by the Guild of St. James. Mrs. Johnson, the President, and Mrs. Bridgman taking one, Mrs. Marshall, Mrs. Robertson and the Misses Gordon another, Mrs. Moon and Miss Barker the third, Mrs. deWolf and Mrs. MacPherson the fourth, Mrs. Townley, Mrs. Bentley and Mrs. Newton the fifth.

The total sum realized by the tea amounted to over \$60.00, and the whole proceeds, from the offerings in Church, the mite boxes and the tea, come to \$152.00, expenses paid, which sum is placed to the credit of the Organ Fund.

We want also to thank those who so kindly assisted in the musical part of the programme which followed, Mrs. Nicol, Mr. Cope, Mr. Barker and Mr. Rounsfell, all of whom did admirably, and were deservedly applauded and encored. The ever willing orchestras are also tendered our very best thanks for the time and trouble they so readily gave and for the excellent selections they played during the repast and afterwards.

Nor must we omit to thank those two faithful members of the Brotherhood of St. Andrew who undertook as their contribution the making of the tables. Excellent and durable, they will serve their purpose we trust for years to come.

We beg also to thank Captain Archibald for the loan of flags, and the sailors to put them up and to take them down.

We ought to mention that the sole expenses in connection were

expressage of chairs and flags, and hire of labour to wash dishes, amounting in all to seven dollars.

The day after the feast was a day for the choir boys, who had a sumptuous supper, and a right good time. Twenty hungry mouths soon made the balance, of what was over, vanish away, and games occupied the rest of their time, until the hour of choir practice arrived. We hope this is not the only good time the choir boys are going to have this winter, as they certainly deserve very much at the hands of the congregation. A more regular and punctual lot of choir boys, it would be hard to find anywhere.

We are now in a position to give a statement showing how the Organ Fund stands. The following is Messrs. Beveringtons' account:

To two manual organ as per specification, £330. Making declaration and Notary's charge, 5s. 6d. F. O. B. charges, £3. 7s. 4d. Insurance, £2 4s. 9d. Parcels' freight two new Dulciana pipes in case, 11s. Total, £336 8s., 7d.

Credits. Nov. 12th., 1897 By cheque, £100. Feb. 3rd. 1898 By cheque, £100. Aug. 4th., 1898 By cheque, £18. Total, £218. Balance. £118 8s. 7d.

Here is our Treasurers' additional statement :

#### TREASURER'S STATEMENT.

Sept. 20.	To three months interest on loan @ 7 per cent,	\$ 10.68
.. 21.	Freight on Organ,	185.35
.. ..	Duty, - - -	329.50
Oct. 8	Organ Chamber, as per Contract, - - -	135.00
.. 10	Erecting Organ, -	70.00
.. 30	3 y'rs Ins. Premiums,	30.00
	Total,	\$760.53

Sept. 20.	By loan, Bank of B. C.	600.00
Oct. 7.	By sale of old Organ,	110.00
.. 10.	By Collection in Church,	44.75
.. 13.	.. .. ..	12.05
Nov. 25.	By Proceeds of Mite Boxes and Tea,	145.00
.. 28.	By Collection in Church,	5.95
	Total,	\$917.75

Leaving \$157.22. to be applied to reducing the amount due the Bank, and so making our actual indebtedness, to the Bank, at present, \$442.68, and together with Messrs. Bevingtons' Bill of £118. 8s. 7d., we have to raise still, about \$1016.00.

**BAPTISMS:**—Nov. 13th., Charles Gordon Burnet son of Charles Gordon and Alice Helen Barrie.

Nov. 27th., Thomas Ernest, son of Edwin George and Mary Ansell. Elsie Lilian, daughter of Charles Joseph and Isabella Harling.

**MARRIAGES:**— On Oct. 29th., in St. James' Church, by the Rector, Kenneth Alexander Roberts of Rossland and Mabel Alice Crickmay of Vancouver.

On Nov. 21st., in St James' Church, by the Rector, James Albert Smith and Mary Beatrice Howell both of Vancouver.

On Nov. 26th., in St. James' Church, by the Rector, Henry Harris of Nelson and Una Muriel Stitt of Vancouver.

**BURIALS:**— On Nov. 21st., Mary Jane Creech, aged 45 years, after a long and painful illness, patiently borne.

On Nov. 26th., Mary Anne Frances Heath, aged 37 years, a sudden death.

MAY THEY REST IN PEACE.

—♦♦♦♦—  
**St. Luke's Home.**

DEAR SIR:—I am writing to wish my many friends a very merry Christmas. I find THE RECORD is travelling along very rapidly so I

want my wishes to go with it; I was very surprised during my holiday East to hear continual reference to the little Church paper St. James' published; it also amused me to see the way it got sent about. One lady came to me to ask if I were the Sister Frances she had read about, and on further enquiry I found it had been posted from Vancouver to an English subscriber, who in turn had sent it to Halifax to a friend who "being on the spot," might like to read about and help her neighbours—the said neighbours are 3000 miles apart. The RECORD did not rest in Halifax, as it was again posted off to a sick girl in St. Peter's Home, Kilburn; but strangest of all, the lady in question had been diligently reading her little RECORDS and only on meeting did she recognize in me one of her oldest friends and a child-playmate. So she set to work and the result is some beautiful linen for the Home Chapel and a promise of more. During my stay at Halifax I was very pleased and interested with the work of the Women's Auxiliary, which is organized for the Diocesan Clergy Fund, and as yet the ladies have raised annually \$1200 and given to the Bishop to augment the Clergy stipends; then the C. B. S. has a Ward and they provide and send out Altar furnishings, each member doing the sewing at her leisure in her own home. I was cogitating at one of their meetings and turning things over in my mind, when my eyes lighted upon a china mite box and at once I thought how nice if I got some and brought them out here; I however visited numerous shops and could not get them but at the last found what I wanted, and the result has come up to expectations, for we used them to receive collections for

Thanksgiving Day and were enabled to give quite a respectable sum to St. James' Organ Fund.

And now I have another idea. A clergyman laughingly told me about a friend of his who wanted a ward in a hospital and decided to ask every one he knew to give or send him \$5.00 on their birthday, and he very shortly had the requisite amount. I told the Arch-deacon and he authorises me to start a birthday fund ; so now dear friends help me. I will begin with the new year and bank all sums received and so next year more substantial things than wishes can be sent out into the Mission Field.

I have the promise from four friends of one dollar each on their birthday ; now cannot many more send me their names for my birthday book? Every little helps as my Nurse said when she found her mite box was rapidly growing from 10 cents to \$20. And may my promised \$4.00 increase so as to be a fitting amount for Christmas of next year. Those who like to join can send name and date and I will remind them (if it's needed).

And now I want to mention our annual New Year's party ; we hope to give it on the 2nd. in St. James' Schoolroom ; unlike other years this time we shall have to make a charge of 25 cents for entrance. We are going to have a Souvenir Party and I shall feel grateful for contributions to the table and expenses. We have managed only just to meet our expenses this year, so contributions or Christmas cheer will not come amiss if sent ; for, apart from our patients, I have 14 to provide for, and as we always have one or two extra sick people it is sometimes a puzzle where and in what way to curtail. Anyhow nothing is wasted.

I must now thank the many kind friends who welcomed me back and say how pleasant the Home looked and how cheerful and bright the Nurses were, all eager to shew me the many little improvements they had accomplished. Particularly are my thanks due to Nurse Alice, who, being called the Nurse in charge, managed her responsible duties to everyone's comfort and satisfaction. I am sorry to say she leaves this Christmas, having remained here two years and hopes to proceed to one of our large English hospitals and still further advance her nursing ; we shall all miss her bright merry ways and I am losing a very devoted and loving companion. I found little Peter able to scramble to the door with even his welcome, and I think it felt really and truly as if "Mother had come home." And now I again wish all a very happy, merry and blessed Christmas.

SISTER FRANCES.

Since writing the above Mr. Clinton has handed me the annual donation from Bradford, England, £25. So now I can have at once a new kitchen range and hot water connections ; we have waited a long time for this comfort, and now the means are here, so I shall see something this year lasting and necessary for the money.

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### St. Paul's.

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THE congregation of St. Paul's is at present worshipping in one of the rooms of the West End School, as their church is following the example of its patron Saint in being on a journey. In Vancouver, at this season there are also, we would warn the congregation, "perils of waters," "perils of rob-

bers," "perils in the city," and if they move too far "perils in the sea." Our wish for the whole crew is that they may avoid shipwreck, and all get safe to their journey's end without having to cling to "boards or broken pieces of the ship."

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### Fort Steele, St. John's.

On Sunday Oct. 16th., a Thanksgiving service was held in St. John's. The church was beautifully decorated with sheaves of oats, wheat and barley, and the reading desk, lectern, organ and chancel were covered with fruits and vegetables neatly arranged. The musical portion of the service was rendered impressively, and was joined in heartily by the congregation.

The Rev. C. A. Procnier, assisted by Mr. Armstrong, conducted the service in the morning at 11 and in the evening at 7.30 assisted by Mr. Galbraith.

There was a large attendance at both services and the sermons by the Rector were appropriate, eloquent and impressive. Miss Bailey presided at the organ and Mr. H. McVittie lead the choir. The decorations were by the ladies of St. John's Guild, assisted by the churchwarden, Mr. T. T. McVittie, and were tastefully done.

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### Central Park.

The Executive Committee at their last meeting decided to make a grant to enable work to be opened up in this district. The Rev. Mr. Greer, who has been lately supplying Mr. Irvine's place at Mount Pleasant, is to take charge now of Burnaby, Central Park, Epworth—in fact, of all the settlements lying

between Vancouver and New Westminster, and for the present, also devote some part of his time to Port Moody, where a church is now in course of construction. We are heartily glad that it has been found possible to place a clergyman in the Central Park district. There are many families of Church people in that part and hitherto very little has been done for them. We can assure him of a very hearty welcome and wish him God speed. Three Mission Churches we think will really be sooner or later needed for a district 10 miles in length, one Church near Burnaby Lake, one near Central Park, and the third at Epworth. The Executive Committee endeavoured to get a grant from the Marriott bequest for Central Park, but it was refused. The Secretary of the S. P. G. had not been over the ground, or the result would have been different.

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### CORRESPONDENCE.

*To the Editor of Church Record:—*

DEAR SIR:—If I give an acre of land to the Synod for a Church site, for what purposes can the land or any rent thereof be used?

Supposing that the Parish build a Parsonage on such land given; and the Parson takes the house rent free and all fruits of such land for his own use, would not this be misapplication of the trust? Should not the proceeds of such land be taken for the maintenance of the Church fabric, fences, insurance, etc? Of course, I see, that if the land is given to the Synod without any trust then the Parish can do what it pleases with it.

Take Chilliwack for example. Supposing that the acre was given for a Church, what right had the

Wardens to build a Parsonage on that land, allow the Parish Priest to live in it rent free and to use the fruits of the land,—the labours of former Clergy and Parishioners—without payment. If the land were in grass and the Wardens received five dollars a year for the pasture, could the money legally be given to the Parson, or should it be put into a separate fund for the various uses of the Church?

I am etc.

PUZZLED.

WE take what the Archbishop says as to the place of confession in the Church of England. Upon compulsory confession the Archbishop passes a very strong condemnation, but he adds that "this whole system entirely disappeared at the Reformation." If any priest can be found who claims the right to require confession as a condition of being presented for confirmation or being admitted to Holy Communion," that is "a usurpation to be resisted in every way." The Church of England "insists that recourse to confession shall be altogether and always voluntary," but in the case of those who wish to confess, "the permission to do so is acknowledged in the Prayer-Book, and, if the need of it be

strongly felt, not only acknowledged but encouraged..... This perfect freedom in the use of confession is the characteristic of the Church of England in this matter. ....I believe that confession so handled has often been of invaluable help to Christians in their spiritual life..... There are, no doubt, men and women who find help in the more rigid system, and there is nothing to prevent them from seeking to obtain it. It is, no doubt, best—nay, it is a duty—to be strong. It is best to follow such rules of life as make for strength even if we are weak. But weakness is sometimes of such a character that a support is perpetually needed, and we have no right to prohibit the giving of such support..... It is a matter in which all must see to themselves." What else the Archbishop has to say on the question is in the nature of warnings against the dangers to which the practice of confession is liable. But those who have been most instrumental in restoring that practice ought to be, and we believe will be, most aware how real and serious these dangers are, and how important it is to have attention called to them by the highest authority in the Church of England.  
—*The Guardian.*

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