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The Diocesan Magazine.

DIOCESE OF BRITISH COLUMBIA,
VICTORIA, B. C.

Vol. VI.

FEBRUARY, 1892.

No. 2.

FEB.

CALENDAR.

1	M	
2	Tu	Purification of Mary the Blessed Virgin.
3	W	<i>Blasin's, an Armenian Bishop and Martyr.</i>
4	Th	
5	F	<i>Agatha, a Sicilian Virgin and Martyr.</i>
6	S	
7	C	5th Sunday after Epiphany.
8	M	
9	Tu	
10	W	
11	Th	
12	F	
13	S	
14	C	Septuagesima Sunday. <i>Yekutiuc, Bishop and Martyr.</i>
15	M	
16	Tu	
17	W	
18	Th	
19	F	
20	S	
21	C	Sexagesima Sunday.
22	M	
23	Tu	
24	W	St. Matthias, Apostle and Martyr.
25	Th	
26	F	
27	S	
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29	M	

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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TO LET

FOR

ADVERTISEMENTS.

REUNION.

The Rev. Joseph A. Brown, whose return to what he affectionately calls "the dear old church," was duly chronicled in this paper some time ago, thinks that the papers on "Church Reunion," published by the Church Review Company, New York, and those published by the Church Unity Society, "cannot fail to have great effect upon the religious thought in the various denominations, and that the accessions to the Church from the ministry of other communions during the present ecclesiastical year are likely to exceed those of last year."

In reply to a request from us he gives his reasons for returning to the Church, as follows :

I was brought up in the English Church and spent my boyhood in it. At fourteen years old I was thrown among English Nonconformists, and at eighteen became an Independent or Congregationalist. The following are the reasons which led me to seek again the Church of my childhood :

1. "I grew dissatisfied with the attitude of the sectarian bodies towards the children. The children of the Church members are not regarded as Christian children except in a nominal way. Even if baptized they are not regarded as members of the Church, but are left to grow to maturity, when efforts are made to 'convert them'. Meanwhile the tendency of the teaching they receive is such as to lead them to regard themselves as not the children of God until they are converted. The result of such is that a large portion of such children, as they grow up, drift away from the Churches, and become Churchless men and women."

2. "The loose or indefinite teaching of sectarian bodies concerning the sacraments. I am persuaded that Baptism and the Lord's Supper, as held by many Christians, are practically meaningless ceremonies. Baptism is simply 'dedicating a child to God,' or, 'fulfilling the commands of Christ.' It is 'not a saving ordinance;' it is, therefore, not indispensable. Indeed, in the case of a man who has been converted, and enjoys the assurance that he is saved, it is almost superfluous. The same might be said concerning the Lord's Supper."

3. "The decay of the idea of worship among the sects. People go to church to hear sermons; the services are preaching services, the idea of entertainment, not worship, predominating."

4. "The lack of authority in matters of faith. Sectarianism ends practically in individualism and religious anarchy. It makes every man his own authority in religion; makes him stand up for his own opinions, teaching him that he has 'the right to interpret the Bible according to his own ideas.' In fact, it would logically lead every one to make a Christianity to suit himself."

5. "And finally, the persuasion that sectarianism is radically wrong, destructive of the Church, and finally of the Christian Faith. It breaks up the Church, which its Divine Founder meant to be one and undivided, into a host of conflicting bodies, thus dissipating the forces of Christianity, and courting the assaults of infidelity. By its multitudinous statements of faith and creeds it tends to weaken faith, and by making every man his own authoritative religious guide opens a wide road to naturalism."

"Having become convinced of the existence of these evils, I began to look for a communion in which I would escape them, and found it in--and only in--the Episcopal Church. --*Canadian Churchman.*

THE SEASON OF LENT.

Lent means Spring, and hence is applied to the spring fast of the Church which begins on Ash Wednesday, and ends Easter Eve, inclusive.

The observance of a fast before Easter is of very early origin, but a considerable period elapsed before the time of its commencement, and the period of its duration were settled by authority.

The historian, Socrates (A.D. 440) mentions various differences in the observance of Lent, and concludes, "Since no one can show any written rule about this, it is plain that the Apostles left the matter free to each one's judgment and choice, that no one should do the thing through fear or necessity."

The Church of England has, however, defined the duration and is, of course, an authority to her members for its due observance. Rules for fasting and abstinence, she has not given us, and much is therefore left to each one's discretion. It is, however, clear from the Collects, what the mind of the Church is. Lent is to be a season of special self-denial, increased devotion, of public services, private prayer, scriptural instruction, and penitential discipline, that, by stricter attention for a season to the state of the spiritual life, there may be permanent recovery of the Divine favor, which has been lost.

We are encouraged in careful use of the opportunity by remembering how much authority the fast of 40 days derives from scripture. St. Jerome (A. D. 390) says: "Moses and Elijah by the fast of 40 days were filled with the converse of God, and our Lord Himself fasted the same number of days in solitude, that He might leave us the solemn days of fasting."

The Church has ever loved with reverence to trace the example of her Lord, and follow Him in His Humiliation, as well as in His Triumph. As His Passion preceded His glorious Resurrection, so a time of penitential sorrow would naturally be fixed before the Easter season of rejoicing.

Sundays in Lent are not counted in the 40 days of abstinence. They are always festivals.

MEMORIAL SERVICE AT THE CATHEDRAL.

On Wednesday, January 20th, being the occasion of the funeral of the lamented Prince Victor, Duke of Clarence, a minute bell was rung at the Cathedral until 12 o'clock. At the usual 11 o'clock Matins and Litany, the Psalms for the day were as they often are, very appropriate. "Hide not thy face in the time of trouble;" "Take me not away in the midst of mine age;" "The days of man are but as grass." The special lessons were 2 Saml. xviii 21 to xix 5 the mourning of the king on the death of his son, and the expressive, hopeful and triumphant scripture, 1 Cor. xv. 20, to the end, appointed for the burial service of the Church of England. The congregation was not large, but there was evidence of deep feeling and loyalty.

A DISCHARGED PRISONERS' SOCIETY.

Regular services having been established at the jail, it has been found absolutely necessary to supplement this with practical outside measures for the relief of the prisoners who have been discharged with good characters. A Society, therefore, is now in process of formation, and funds are being collected. The Bishop has kindly promised \$50, and several Victoria gentlemen are giving a grand entertainment at the Victoria theatre, on Friday and Saturday, February 26th and 27th, in aid, and it is hoped a building will shortly be taken and suitably fitted up.

The central principle of the Society will be "no work, no food," and men who decline to work will have to still shift for

themselves. A committee of ladies will take the principal management, and moral influence will be brought to bear on convenient occasions by two or three of the city clergy. Though the Society will be under the management and guidance of the Church of England, all prisoners will be assisted, irrespective of creed or faith. Supervision will also be exercised over habitual drunkenness. The lines of management generally, will be those adopted with so much success in similar institutions elsewhere.

CHRIST CHURCH CATHEDRAL.

We are sorry that the notice of our Sunday School Festival was not ready for the January number. With this apology, and a promise not to be so negligent in the future, we say at once that the Christmas Festival was a great success. On Holy Innocents' Day, the Sunday School children, with some others, the teachers, and a fair number of parents and friends, met in the Cathedral at 6.30 p.m. for a short service. We are glad to say that only one child of those on our books, failed to attend this service, and that absence was unavoidable. We sang our carols, and listened to a short address by the Reverend J. B. Heweston, on the subject of the day, and then adjourned to the schools. Here a very pleasant evening was spent. Some of the girls under the auspices of Miss Arden and the Misses Bell, had prepared a surprise for us, in the form of the "Fairy Voices" Waltz, with Marjorie Woollaston, as Fairy Queen. After an encore, the next event was the presentation of prizes by Mr. T. R. Smith, (Churchwarden) to those choir boys who had been very regular in their attendance at the Friday Evensong. Eight boys received their prizes (given by the Bishop and other friends) and we hope that on the next occasion the numbers will be no less.

Bran pies— a portion for each boy and girl in the school— took the place of a Christmas Tree, and the rest of the evening was taken up in the playing of various games to the accompaniment of trumpets, pop guns and other delights. Our only regret was that the Bishop was not well enough to be present, but we were able to report to him of the happiness of our gathering.

* * * *

On Wednesday, January 20th, a concert was held in our schools, with the object of raising funds towards an enlargement of the buildings. Some of those who had promised to help us, were prevented by "sudden indisposition" from doing so. For this we were very sorry, but others kindly volunteered to take

their places, and we were in consequence delivered from the uneasy suspicion of attempting to gull the public. Our thanks are due to those ladies and gentlemen who so kindly played and sang for us. This concert, together with the two preceding entertainments, realised a sum of about \$235 net, towards the supplying of some of our needs.

* * * *

The annual meeting of the Cathedral Association for the promotion of Diocesan Missions, was held in the schools on Wednesday, January 27th, the Bishop in the chair. After prayers, the Bishop made a very interesting statement as to the work that is now being done, and the numbers of the workers, compared with the work and workers of some years ago. The Bishop sought to impress upon the meeting, the duty of going back as it were to Christ's command, "Go ye into all the world." With this command upon us, we shall be doubly culpable, if we neglect our own at home. The Diocese of Columbia extends from the Straits of Fuca to the 57th parallel, including all the islands between Vancouver Island (itself 300 miles in length, and of varying breadth) and the mainland. Many of these smaller islands are of considerable size; Salt Spring, for instance, being thirty miles long. On many of these and in various parts of Vancouver Island, in addition to the towns and considerable villages, there are settlers to be looked after. This is the work of the Diocese; to increase, to develop those efforts which have been made, and to show a greater concern for the work of the Church of God. In the year 1879, the one Diocese was divided into three. In that year there were 15 clergy for the three Dioceses, now there are 50. In 1880, our Diocese had 9 clergy, now they number 24. In 1891, eight new missions were opened, 9 new churches built, two Indian schools (Victoria and Nanaimo) were at work, and one Chinese Mission (Victoria) under the charge of the Reverend E. T. Lipscomb, has been inaugurated. Church of England services were being held both at the Jubilee Hospital and the Gaol, and both of these were visited by the clergy. For one Priest in days gone by, at Nanaimo, there are now five. In the past year \$6000 had been added to the Clergy Endowment Fund. But the Diocese has many wants still unsatisfied: Funds for church buildings; ten parsonages; stipends for missionary clergy; further help towards work amongst the Indians and Chinese; support for the Gaol and Hospital Chaplains; and a naphtha pinnace (for which a lady in England is working) for passage between the islands; all these are objects that deserve the attention and gifts of the faithful. In reviewing the past, and regarding the present, there is no cause for over anxiety in the future, if only each one will do his best to extend the work, in the way in which God makes clear to him; for our past experiences make

it certain that—if only we are faithful—the blessing of God will be with us always.

Sir Joseph a Trutch, as treasurer of the Synod, made a very clear and business-like statement as to the actual condition of the Mission Fund. Four years ago, a collection was made in Victoria, aided by contributions from friends of the Diocese in England. In this way £1,000 was made up, in consideration of which effort, the Society for Promoting Christian Knowledge added \$250. This sum of £1,250 was called the "Bishop Hills Clergy Endowment Fund," as some small testimony of the esteem in which the Bishop was held by the Diocese. In 1890, this fund had risen, largely through the generosity of friends in England, to the amount of \$24,000 = £5,000. In 1891, an effort was made to make up another £1,000 in Victoria, to be met by another grant of £250 from the S. P. C. K. The effort was successful, and the Clergy Endowment Fund now amounts to \$30,000 = £6,000, invested, yielding an annual income of some \$2,500 = £500. Further help is received from the Ladies' Auxiliary, from annual contributions and offertories, but from these sources we have not obtained the \$5,000 which was reasonably expected. In fact the Mission Fund is \$1,000 short at the present moment, and unless a special effort is made in this last quarter of the year (ending March 31) the deficit will be still larger. Sir Joseph Trutch—and we agree with him—attributes this position of affairs to a want of information among Victoria churchmen generally, and thinks that possibly the title Mission Fund, is misunderstood. It is important that all Churchmen in this Diocese should realise that the Mission Fund is for the support of Home Missions in our own Diocese, and if we have derived benefit from our share in the privileges of the Gospel, and the ministrations of the Church, we ought to be not only glad but eager to help our poorer brethren in the scattered settlements to support their highly valued clergy.

Mr. Baynes Reed (Lay Secretary to the Synod) explained and urged the adoption of the envelope system, with a view to obtaining more definite and steady support.

The Reverend E. T. Lipscomb spoke of the Chinese Mission and some of its difficulties. He asked for sympathy with its objects, for support and encouragement, as the Mission promised hopefully from that which had been done in so short a time.

Archdeacon Scriven, from his experience gained in personal visits to the outlying settlements, pleaded for those who valued their Church privileges, and were too poor, and too few, to pay for them, if entirely unaided, with those who in Victoria were not likely to lose their own privileges through poverty or paucity of numbers. Some ask, "Is it wise to attempt so much now?"

If they would pay some visits, and look with their own eyes, they would ask such questions no longer.

The collection in the room amounted to \$102. The Bishop's benediction brought a very instructive meeting to a close.

* * * *

On Sunday afternoon (Jan. 31) was laid to rest the body of Grace Mitchell, well known to many in our congregation, and our Sunday Schools. The choir and officiating Priest met the body at the S. W. perch, and after the opening sentences, sang one of her favorite hymns (223 A. & M.) Psalm xxxix was solemnly chanted, and the Lesson, Collects and Lord's Prayer, were followed by hymn 140, "Jesus lives!" Then the choir leading the procession, sang "Nunc Dimittis," moving slowly to the door. Not a few followed to the grave, where close to the sounding sea and in view of the snow clad hills, the worn out frame awaits the joyful Resurrection. R. I. P.

* * * *

On Wednesday, February 10th, a special service was held in the Cathedral at 8 p.m., when the choir sang the 1st part of the Oratorio, "Christ and His Soldiers." The Oratorio (1st part) describes in brief, the Birth, Life, Death, Resurrection, Ascension and Pentecost, in the words of well known Hymns and Chorales. The 2nd part in a similar manner deals with the work of the Disciples, "His Soldiers," left behind to fight His battle and their own. The music is by Edward Farmer, organist and choirmaster of Harrow School, England. The Cathedral choir hope to give the second part after Easter.

* * * *

BAPTISED.—Jan. 31. Florence Maud Palmer, Kane street.
Feb. 7. Allan Bedlington John, Bellot st. (private.)

BURIED.—Jan. 15. William Keller, Kane street, aged 5 months.
" 27. Aaron Workman, Fort street, aged 56 yrs.
" 31. Grace E. Mitchell, McClure st., aged 20 yrs.

* * * *

Six sets of plans for our new Cathedral were sent to England from Victoria, early in this year. We hear that eight others were sent in by English architects. Sir Arthur Blomfield will shortly report us to which three are the winners of the prizes offered for competition, and we hope before long that the committee here will be able to put out one design for tender. Surely this year will see the foundation stone laid, and the work begun. Our present building has done its work. It is not large

enough, it is not beautiful enough for the Mother Church of the Diocese, for the chief House of God in the Diocese, and it is not worthy of the finest site in the city of Victoria. We expect that when definite action is taken, and outward and visible signs of our purpose appear, Churchmen in the Diocese of Columbia will rally to carry to a successful issue a scheme devised for the glory of God, the welfare of His Holy Church, and the salvation of souls.

* * * *

We are sorry to hear that Canon Beanlands has been ill from influenza, that mysterious fever which has proved fatal to so many. We rejoice that in Canon Beanland's case, there is no cause for undue anxiety, and we hope soon to welcome him again to Victoria, quite restored to health by the sea voyage.

J. B. H.

SUNDAY SCHOOL TEACHERS' ASSOCIATION.

Perhaps it would interest some of the readers of the Diocesan Parish Magazine to read a short account of the doings of the Church of England Sunday School Teachers' Association, which has lately been formed, and the manner in which it came into existence. Early in December, the Lord Bishop of Columbia issued a call for a meeting of Sunday School Teachers' to be held at the Cathedral School Room, on December 10th. At the appointed time there were eighteen persons present, and the meeting was called to order by the Ven. Archdeacon Scriven, who presided as chairman, Mr. Wollaston being appointed temporary secretary. After considerable discussion, it was decided that a Church of England Sunday School Teachers' Association should be formed and that all Sunday School Teachers residing within a reasonable distance, should be invited to join; also, that the meetings should be held on the second Tuesday in each month.

It is very gratifying to the promoters of the scheme, that at the first regular meeting held in the Cathedral School Room, on Tuesday, January 12th, there were five Sunday Schools represented, viz: Christ Church, St. James', St. Barnabas', St. Saviour's and Cadboro Bay, by twenty-three clergy and teachers. It is hoped, however, that there will be many more next month, and that very soon we shall be able to make reliable reports of the number of scholars and teachers; also, of the average attendance of each school.

The Rev. E. T. Lipscombe read a most interesting paper on Sunday School Work, which offered several subjects for discussion one of them being the great need of a suitable Hymn Book

for Sunday School use ; this led to the appointment of a committee of three, viz : the Revs. Taylor and Hewetson and Mr. Wollaston, who were directed to enquire into the matter and report at the next meeting. A standing committee composed of the clergy and one lay member for each Sunday School, were elected to serve one year.

The next meeting is to be held at St. Barnabas' on Tuesday, February 9th, when other papers will be read, and a general discussion on our needs and successes and failures. will follow.

This Association which has been so happily organized, will, we believe, supply a long felt want and will help us all in the discharge of our duties as Sunday School Teachers, giving us an opportunity to learn from each other, and find out why it is that with the best of intentions, we sometimes fail, whilst by working differently, another succeeds.

ADVENT SUNDAY COLLECTIONS.

The following is a list of the Advent collections for the Mission Fund, received up to date. It will be seen that several parishes have failed so far to remit the sums collected. Such failures are the cause of much embarrassment to the Mission Fund :

Christ Church Cathedral	\$97 75
St. James, Victoria	22 05
St. Barnabas, Victoria	13 60
St. Saviour's, Victoria.....	9 10
Cadboro Bay.....	4 85
Tolmie	1 85
St. Peter's, Quamichan.....	2 15
Somenos.....	1 60
Duncan's	1 70
All Saints, Chemainus.....	0 45
St. Michael's, Chemainus...	2 30
Kuper Island.....	2 40
St. Paul's, Nanaimo	7 50
St. Alban's, Nanaimo.....	8 75
Cedar District.....	2 60
Northfield.....	2 70
St. Andrews, Comox.....	5 00

GREAT preparations will shortly be made by the Ladies' Auxiliary for their sale of work, which it is proposed this year to hold in the garden at Bishopsclose.

THE MISSION FUND.

In order to supply information for those whose duty it will be to make the "parochial collections" for the Mission Fund, the secretaries have issued a circular which we reprint here, as it contains many facts worthy of a permanent record.

"The object of this most important fund is to furnish the means of supplying the services of the Church in those districts where her members are not in a position to provide entirely for the necessary support of their Clergymen.

At the present time, 1892, 12 Clergymen (24 congregations) are more or less dependent upon assistance from this fund.

The Mission Fund is administered by the Synod, which is composed of the Bishop, the Clergy and the lay representatives duly elected from each parish, and the apportionment of the fund is made to the best of their judgment.

The income of the fund is derived from the interest of the invested capital (now \$30,000) of the Clergy Endowment Fund, the offertories in the churches on certain stated occasions, the proceeds of the annual missionary meetings and the annual subscriptions of the clergy and laity throughout the Diocese.

At the annual meetings collectors should be appointed to obtain subscriptions from every member of the church in each parish, and these with a list of the subscribers' names should be sent to the secretaries of the Synod.

The following is the list of the grants made by the Synod for the current year :

Comox.....	\$ 500	Northfield	\$ 500
Cedar Hill.....	500	Metchosin	400
Cowichan.....	250	St. Barnabas, Victoria...	250
Saanich	500	St. Saviour's, Victoria...	250
Chemainus.....	400	Salt Spring Island.....	500
Cedar Districts.....	500		
Wellington.....	500		<u>\$5,050</u>

These grants are based on the understanding that by means of the above organization the necessary income of the Mission Fund will be supplemented by voluntary annual subscriptions from members of the Church, both clerical and lay, in every parish of the Diocese.

The following is the estimate of income :

Interest from Clergy Endowment Fund.....	\$2,000
Ladies' Aid Society, Cathedral, Victoria	500
Three Sunday offertories.....	600
Missionary Meetings	200
Annual subscriptions throughout the Diocese.....	<u>1,750</u>
	<u>\$5,050</u>

This only provides for present wants, and it is trusted that the amount will be sufficiently increased in the future to provide for the necessary growth and extension of the Church in the Diocese.

NOTE.—As the financial year of the Synod ends on 31st March, all collections and subscriptions should be remitted to the “Secretaries of Synod, Synod Office, Victoria,” on or before that date in order to appear in the annual printed Report of Synod.”

CHRISTMAS DAY COLLECTIONS.

The offertories on Christmas day in all the Churches were in aid of the Clergy Widows' and Orphans' Fund. Only nine parishes have as yet remitted the sums so obtained to the Synod Secretaries :

Christ Church Cathedral.....	\$133 05
St. James, Victoria.....	29 70
St. Barnabas, Victoria.....	14 25
St. Paul's, Esquimalt.....	18 00
St. Peter's, Quamichan.....	3 25
Somenos	1 90
Kuper Island.....	5 00
St. Paul's, Nanaimo	5 00
St. Alban's, Nanaimo.....	5 80

ST. MARK, THE EVANGELIST.

Our little Church at Tolmie is now under way. The foundations, which are to be of brick, were commenced on the 1st February, the contractor being Mr. Murton, one of our Churchwardens. The contract price is just under \$1,000, and the whole work is to be finished by Easter. The dimensions are as follows: Length, 40 feet; breadth, 25 feet; with accommodation for 120 people. The chancel will be very small, 12x10, and will not contain the choir, who will have seats on the right. On either side of the chancel are the vestry and kitchen, each 12x7½ feet. There will be a belfry, though at first we shall have no bell, and the whole interior will be wainscoted and varnished twice. A special feature will be the seats, which are to be very comfortable, with plenty of space between. The little chancel will be shut off by two folding doors, which will be used when we give entertainments, a moveable platform being erected just in front. The people are enthusiastic over the prospects of having their own Church, and we anticipate great things for this year. Our Christmas appeal brought in \$882, but with this exception, and that of Mrs. Dunsmuir's kind

contribution of \$50, we have so far received no outside help whatever. The district, therefore, has reason to feel satisfied with what has been done, and with what they have undertaken to do in the future. The Church will hereafter be known as that of St. Mark the Evangelist.

ITEMS.

THE Cadboro Bay District has been separated from Cedar Hill Parish, and provisionally connected with Christ Church Cathedral, with the Rev. W. H. P. Arden in charge.

THE January concert at the Cathedral school room, together with the two previous ones, brought in \$250.

PEOPLE are asking what is to become of the old Cathedral when the new building is opened for worship, and it has been proposed to move it bodily to some locality in the outskirts of the city.

A CONFIRMATION was held at Esquimalt on Sunday, Jan. 24th. The service was a beautiful one.

THE annual Mission Meetings are being held throughout the Diocese this month.

WEATHER FOR JANUARY, 1892.

ESQUIMALT STATION, B. C., Feb. 2nd, 1892.

Atmospheric Pressure—The mean atmospheric pressure reduced to sea level was 30.105 inches. The greatest pressure (30.453) occurred at 9 p.m. of the 21st, and the least (29.397) at 5 p.m. of the 25th, giving a monthly range of 1.056 inches.

Temperature—The mean temperature was 39°.45, being 2°.42 above the average, and 2°.76 lower than in 1891. The highest temperature (55°.0) occurred on the 25th, and the lowest (28°.9) on the 5th, giving a monthly range of 26°.1. The warmest day was the 25th, mean temperature 47°.5, and the coldest day was the 10th, mean temperature 32°.1.

Humidity—The mean humidity was 94.

Cloudiness—The mean amount of cloud was 0.70. There were 8 cloudy, and 23 partially cloudy days.

Precipitation—Rain fell on 15 days to a depth of 4.58 inches, being 0.23 inches above the average, and 0.64 inches more than in 1891. Snow and sleet fell on 3 days melting as it fell, making a total precipitation of rain and melted snow 5.29 inches.

Wind—The total miles in wind was 5,469, being an average velocity without regard to direction of 7.33 miles per hour. Most windy day, the 2nd, 393 miles, mean velocity of 16.37 miles per hour. Least windy day, the 11th, 72 miles, mean velocity of 3.00 miles per hour. Greatest velocity in one hour 34 miles, from 4 to 5 p.m. of the 5th.

Frost—On 1st, 5th, 6th, 7th, 10th, 22nd, 23rd, 24th and 28th.

Fog—In Strait on 18th.

Snow and Sleet—On 9th, 11th and 28th.

Rainbows—On 2nd.

Lunar Halo—On 16th and 22nd.

Tidal Wave—In Strait on 25th.

E. BAYNES REED, Observer.

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