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M^r. H. J. Walker.

* THE *
CHURCH RECORD.

For Diocese of New Westminster.

"*Sursum Corda*"

Vol. II.

JUNE 1898.

No. 6.

CALENDAR for JUNE, 1898.

- 1 Wed—Ember Day. Nicomede, Roman P.
and M. F.
- 2 Thu—
- 3 Fri—Ember Day. F
- 4 Sat—Ember Day. F.
- 5 **Trinity Sunday.** Ath. Cr.; Prp Prf.
in Cm. Ser. Boniface, Bishop of Mentz and
M. Notice of S. Barnabas.
- 6 Mon—
- 7 Tue—
- 8 Wed—
- 9 Thu—
- 10 Fri— F.
- 11 Sat— **S. Barnabas, Apostle and M.**
- 12 **1st. Sunday after Trinity.**
- 13 Mon—
- 14 Tue—
- 15 Wed—
- 16 Thu—
- 17 Fri— S. Alban, Virg. F.
- 18 Sat—
- 19 **2nd. Sunday after Trinity.** Notice
of S. John Baptist.
- 20 Mon—Queen's Accession, 1837. Translation
of Edward, King of West Saxons.
- 21 Tue—
- 22 Wed—
- 23 Thu— Vigil F.
- 24 Fri—**Nativity of S. John Baptist.**
Ath Creed. F.
- 25 Sat—
- 26 **3rd. Sunday after Trinity.** Notice
of S. Peter.
- 27 Mon—
- 28 Tue— Vigil. F
- 29 Wed— **S. Peter, Apostle and M.**
- 30 Thu—



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• THE •
CHURCH RECORD.

VOL. II.

JUNE, 1898.

No. 6.

MR. GLADSTONE.

THE death of Mr. Gladstone on May 20th. is an event of almost world-wide interest. The whole of the English speaking world, may we not say, of the civilized world watched and prayed round his deathbed. Prayed towards the end that he might be granted his release from the sufferings that were well nigh intolerable to him though borne with the utmost patience and unflinching faith.

Canon Scott Holland is our authority for saying that Mr. Gladstone during his last days, over and over again rehearsed "Newman's hymn of austere and splendid adoration:

Praise to the Holiest in the height
And in the depths be praise
In all His works most wonderful
Most sure in all His ways."

The daily papers tell us that his last word was an "Amen," in which "the greatest Churchman of our day" gave utterance to his final surrender to his Father's will. "So be it."

One of the grandest lives of history has closed, and for Churchmen there is a great void in his removal from this earthly sphere.

We cannot be too thankful to Almighty God for having given us one in Mr. Gladstone who has done so much for the Church in his selections for the Episcopacy. Every one recommended by Mr. Gladstone as Prime Minister for a Bishop was selected with great care and after diligent enquiry.

Politics, thanks to him, do not now enter into question in the recommendation of Bishops. The best man that he could select according to the best of his judgment was always chosen. The choice of the late Archbishop of Canterbury is an instance very much to the point. Dean Church is our authority for saying that no greater and conscientious care had been taken for hundreds of years, and how the result justified the choice made! As in ecclesiastical matters, so too in all affairs of state. Mr. Gladstone went from communion with God straight to affairs of the nation. Volumes will be written of him by those who have studied his life and career. As Christians we thank God for the strengthening example of a truly Christian conscientious statesman. As Churchmen we thank God indeed that he was raised up in this age of the Revival of Religion to do so much and so wisely for furthering the cause of our great Ecclesia Anglicana.

CORRESPONDENCE.

To the Editor Church Record:—

DEAR SIR:—I see in the RECORD a paragraph about the "nice little Church in Agassiz," and I want to tell your Special Correspondent how delightful and helpful a Church I found it once.

I was unavoidably travelling on a Sunday lately, and owing to an accident up the line our train had

several hours to wait at Agassiz; nothing to do, not even mealtime, the prospect of a long weary wait looked very forlorn; and it was such a warm sunny afternoon. My companion suggested a walk, so we turned down a road leading to the Springs. Imagine my surprise to suddenly come upon a brand new little Church; we found the door open, a thing not usual I am sorry to say in Canada, and from the dusty glare and heat walked into such a pretty interior, well furnished and finished. Indeed it was a beautiful Church, the Altar bright and thoroughly appointed; nothing seemed wanting. Being English I was astonished, as it compares favourably with our own little country Churches; it was 5 o'clock, so we said the Church's Evensong and I could not but think of the blessing our open Churches are to many an English traveller in this far off country. I heard afterwards that the Church was built from designs of a country Church in or near Bath, and that a good deal of the money had been raised at home. If so, the people may be proud and thankful that their donations have been so faithfully and wisely used. We left our little resting-place and returned to the train where our fellow travellers were weary and worn, and so glad to hear the dinner bell ring as some sort of distraction to the monotony of waiting. One of my companions asked me how I had spent the afternoon, and his expression was "just fancy finding a decent Church or any at all in a small place like this, I never heard of one here before; I wish I had known I would have liked to go with you, especially as you had service." I did not know the name of the Church till I read

your May issue, but I shall always have a kindly memory for "All Saints'," Agassiz.

Your Special Correspondent said so very little that I want to let people know what a stranger saw and thought.

VIATRIX.

May 27th.

VANCOUVER.

NEW WESTMINSTER.

S. BARNABAS'.

At the Easter Vestry Meeting, the following were elected officers for the ensuing year.

Mr. Gordon E. Corbould, Rector's Warden: Mr. H. J. A. Burnett, Peoples' Warden: Messrs. Percy Peele, T. Mays, George Gregory, Guy Simpson, J. Daw, Sidesmen: Mr. H. A. Eastman, Auditor: and Messrs. N. C. Schou, Alfred Smither, and A. De W. Haszard, Lay Delegates to the Synod.

A very successful sale of work was held in the Parish Room on April 27th. and 28th., netting about \$106.

It has been the object of the Ladies' Working Party of S. Barnabas' Parish to offer at our bazaars really useful articles of good material. These are sold as *cheap* as they can be *bought anywhere*, and when the superior work, the result of direct individual care bestowed on these goods for the definite purpose of making our sales popular, is considered, we need not look further for the cause of success.

The first evening of the sale was ended with a dramatic entertainment entitled "The Sergeant's Wedding" cleverly put upon the boards by the New Westminster Dramatic Club. Some of the incidents were

very amusing, and the characters well sustained, and thanks are especially due to those performers who took parts not flattering to their own personalities, but they feigned their role so well that no one would have recognised the individuals assuming the characters indicated. The second evening wound up with a little dance, not the less enjoyable because not overcrowded.

On May 24th., an enjoyable social was held at Queen's Park, in connection with a cricket match between the West End C. C., New Westminster, and the Vancouver Britannia C. C. As a result the sum of \$20 was handed into the Church Treasury.

We are preparing for a Strawberry Festival on June 11., when we expect the pleasure of the company of the Rev. H. H. Gowen of Seattle, the first Rector of S. Barnabas'.

BAPTISMS:—On May 15., John Oswald Every-Clayton, of 'Woodlands,' Deer Lake, Burnaby.

On May 22nd., Raymond George Turnbull, of New Westminster.

MARRIAGE:—On May 22nd., Samuel Goldstone and Daisy Edwards, both of New Westminster.

VANCOUVER.

S. JAMES'.

The Easter Vestry Meeting on April 16th., did not finish the work it had to do and the completion was made at the adjourned meeting on April 30th., too late for last month's RECORD.

The Delegates to Synod remain the same as last year, Messrs. G. W. Hobson, M. W. Thain and H. Hewke. The Rector's Churchwar-

den is W. H. Cornwall, while the People's Warden is Mr. Ian Coltart. The Sidesmen are Messrs. H. C. Carter, R. G. Tatlow, A. E. Crickmay and J. A. Coldwell. The duties of Assistant Wardens are given over to the members of the Brotherhood of S. Andrew, two of whom at least are now expected to be present in good time to welcome strangers, shew them to seats and provide them with Prayer and Hymn books.

The Churchwardens Financial Report for 1897 was presented adopted and ordered to be printed in the CHURCH RECORD, and is as follows:

GENERAL FUND.

RECEIPTS.

Balance on Apl 13. '97	\$134 10
Offertories (open)	1003 10
Envelopes	429 70
Donations	84 00
Pew Rents	242 50
Sale of Safe.....	10 00
Per Jubilee Fund.....	371 00
Total	2,274 40

EXPENDITURE.

Rector	\$1,181 00
Incorporation fees.....	18 50
Water	6 00
Caretaker	168 00
Choir.....	133 40
Taxes	101 12
Light	72 45
Synodals.....	49 78
Printing	4 00
Diocesan Fund	48 20
Prayer and Hymn Books	11 00
S. P. C. K.	15 50
S. P. G.....	20 25
Fuel and Sundries	36 00
Repaid Jubilee Fund..	271 00
Balance	138 20
Total	2,274 40

GUILD OF S. JAMES.

RECEIPTS.

Balance April 1,97	\$239 25
Dues.....	80 75
Work.....	48 25
Entertainments &c....	1,391 84
Interest	7 80
Total	1,767 89

EXPENDITURE.

Expenses	\$755 80
Ac. Organ £200	977 00
Balance	35 09
Total	1,767 89

Two or three remarks may be made on their statements. First, that the amount raised by PEW RENTS is miserably small when compared with what is lost by the system, viz: donations from individuals; offerings in Church—as the pew-holder has generally a kind of idea that he has done his share already by providing a seat for himself; many kept away by a sort of feeling that they are not wanted, as they cannot afford to take a sitting; strangers avoiding a Church where they think they may not be able to get a seat without intruding. Under the circumstances we are sure that S. James' is going to be no loser by getting rid of pew rents.

Second, the need there certainly was of working up the Envelope System and getting it in better shape. We are thankful to say that this has been done in a fairly satisfactory manner so far, but we look for many more yet to give definite undertakings to contribute a regular sum weekly towards the support of the Church. Those who wish thus to do their duty will please inform the Rector of the amount they are willing to give. He undertakes to keep this information to himself so

that he only and the contributor need know what each gives. The amount at present guaranteed by envelopes is nearly \$26 00 a week, but we ought not to be content till the sum reaches \$40.00 weekly. No Church ought to be reduced to living simply from hand to mouth. The third remark we have to offer concerns the Guild of S. James, and to express our admiration of the energy and enthusiasm the members of the Guild have thrown into their work, and our gratitude to them. At the same time when expenses eat up over 42 per cent of the gross earnings, it is perhaps as well that we consider our methods and whether a more direct way of collecting money would not pay equally as well and be more in accordance with the true principles of giving. The next meeting of the Guild will be held in the Schools on June 7th., at 3 o'clock and we look for and appeal for a full meeting.

CONFIRMATION:—In S. James' Church on May 12th., at nine o'clock in the morning, "the third hour of the day" the Bishop of Columbia, acting for the Bishop of New Westminster, administered the Sacrament of Confirmation. The names of those confirmed are Thomas Knight, George Francis Bromley, Charles Gordon Barrie, George William Melhuish, Alexander Bruce Gordon, George Henry Miller, George Baldwin Griffith, John Smith, Ruby May Kidd, Ethel Annie Crookall, Edith Emma Beatrice Beattie, Florence Isabel Parker and Mary Jane Creech. The Bishop in his address dwelt with especial emphasis on the gift of the Holy Ghost as the inward spiritual grace given by the outward laying on of hands. He

exhorted those confirmed to be true to their high vocation, to be regular communicants at the Altar, to trust themselves to the guidance of the Holy Spirit and to be sure that He Who hath begun the good work in them would continue it to the end, if they only yield themselves to His working and do their best constantly and instantly to fight against their threefold enemy, the world, the flesh and the devil. "Be good soldiers of Jesus Christ, quit you like men, be strong."

BAPTISMS:—On May 1st. Mary Kathleen daughter of Henry Edmund and Jane Fortune Common.

On May 8th., Eva Rebecca daughter of Charles and Rebecca Julia Crockett.

MARRIAGE:—On April 30th., in St. James' Church, Vancouver, by the Rector, Robert Joseph McAllister and Constance Sarah Mitchell.

BURIALS:—On May 11th., Minnie Bond, aged 35 yrs. R. I. P.

On May 19th., Kathleen Vesta Stanford, aged 10 months.

P. S.—Owing to unforeseen circumstances the June meeting of the Guild of St. James will be on the 14th., of June (and not on the 7th.) in the schools at 3 p. m.

The Archdeacon of Columbia has been preaching in the different City Churches on the Coast and pleading the claims of the Diocesan Fund in order that new work may be begun among the more scattered population of this huge Diocese, and old work taken up again. Wherever he has gone he has met with success, and has adopted the common sense plan of placing cards and pencils in the pews and asking members of the congregation then and there to promise subscriptions for the cur-

rent year. We are pleased to note that he has met with much encouragement. We understand that Holy Trinity, New Westminster has promised about \$120.00; St. James', Vancouver about the same, St. Paul's, Vancouver, \$145.00; Christ Church, Vancouver, about \$250.00; and St. Michael's \$45.00 to \$50.00. No doubt we shall receive fuller details when he has finished his appeals throughout the Diocese, but certainly it is decidedly encouraging. So far, it represents more than thrice as much as was raised by the *whole Diocese* last year. This scheme will have the additional advantage of leaving the Christmas offertories for Parochial or other purposes, whereas in former years they have been always appropriated to the Diocesan Fund.

SEAMEN'S INSTITUTE.

CONCERT:—Another of the free Concerts was held at St. James' Hall on Thursday the 26th., inst. and as is usual was very enjoyable.

An orchestra composed of Messrs. Timms, father and three sons, Walton and Franklin commenced the performance with an overture which was well rendered and gave general satisfaction. Next came a vocal Solo by Mr. A. Timms which was encored. The next on the programme was a Violin Solo by Miss Archibald, daughter of Captain Archibald of R. M. S. "Empress of China." This young lady is only eight years of age and her mode of handling the bow shows that though young in years she is quite *au fait* both in reading music and bringing out the full tone of her instrument with careful and marked precision. Her performance pleased the audience immensely and an encore

was given. A Sketch by the Nurses of S. Luke's Home followed and caused great amusement.

Comic songs were then given by Messrs. Cardwell and Wilkinson, (the latter a gold medalist for comic singing) which were encored, and after a waltz medley by the orchestra; "God Save the Queen" closed one of the best concerts ever held at S. James' Hall.

S. LUKE'S HOME.

NURSE JEANIE who took her certificate in February and went home, has again returned for a few days farewell; she is going to Klondike. All is preparation as her time is short, but she will sail, we hope, in the "Athenian" and go to Lake Tagish. She is to make her home with friends of ours, Mr. and Mrs. Godson, and thus S. Luke's Home and its training will extend its influence and opportunities amongst the new found gold fields. Her certificates, from the Vancouver medical men, tell of the confidence and esteem they hold her in.

We wish her a safe journey and all success in her new sphere of work.

THE ATHANASIAN CREED.

DURING the Festal Season now just over the Athanasian Creed always comes before us, as the only three *Sundays* in the year on which it is ordered to be used are Easter, Whitsunday and Trinity Sunday. Of course some of the Saints' Days for which it is appointed occasionally come on Sundays, and Christmas Day is a day universally recognised as a day of obligation, but with the exception of this last mentioned

Festival, the Creed in question comes most before us at this season.

A better name for it than a creed would be a *canticle* or an *exposition* of the Creed.

Every one probably knows that though it bears the honoured name of Athanasius he is not the author. Nor can it be assigned to any author in particular. Waterland's view, that it was the composition of Hilary of Arles (about 430 A. D.) has in these last few years been discredited, and if it may not be assigned to Vincent of Lerins, (450 A. D.) famous as the author of the "Vincentian Canon," it would seem to be rather the product of the Western Church than the work of an individual. It is a magnificent declaration of what the Church believes and teaches as to the Two Great Mysteries of the Holy Trinity and the Incarnation. The equality and unity of the Three Divine Persons is stated in verses 3-29. The Sabellian heresy of the confusion of Persons and the Arian division of the Divine essence are condemned. The Arian charge that the Catholic doctrine was tritheistic is met by the declaration "and yet they are not three *Eternals*, but one *Eternal*" and the like statements in the succeeding verses. The Creed also guards against the Arian assertion that the Three Persons differed in kind and degree of perfection. They are "coeternal together and coequal."

The Doctrine of the Incarnation is expounded in verses 29-39.

This is probably the older part of the Creed. The perfection of the Godhead and the perfection of the Manhood in Christ is stated in clearest terms. The Arian heresy that He is not perfect God, the Apollinarian, that He is not Perfect Man

are both declared contrary to Catholic teaching. The Nestorian heresy which denied the unity of natures in one Person, and asserted the union of two Persons is also condemned, and the Union of the two Natures in one Person is declared, God and Man confessed as "One Christ." The illustration from the reasonable soul and flesh being one man is interesting and is intended just to show the distinctness of two natures in one Person, and must not be pressed too far, since, as a matter of fact, soul and body are two imperfect natures; neither has personality apart from the other.

Every Catholic will agree that the Creed is a most useful and complete statement of the Catholic faith in these two great Christian Mysteries. But there are some who object to the Creed on account of the *damnatory* clauses, in the two opening verses, in the 28th, 29th, verses, and in the last. Of these the 2nd. verse is very pronounced "Which faith except everyone do keep whole and undefiled, without doubt he shall perish everlastingly," and the last is like unto it "This is the Catholic Faith, which, except a man believe faithfully he cannot be saved."

Concerning these statements, which after all are not stronger than that in St. Mark 16. 16, "He that believeth not shall be damned," as Waterland says, "they are to be understood like all such general propositions with proper reserves and qualifying constructions." They apply only to those who have been brought within the circle of the Church's teaching and remind them of a truth often forgotten that every one is *accountable* for his belief. Of course they do not mean that the simple who cannot understand the

meaning of all the statements in this Creed are thereby condemned, for when it comes down to understanding the mystery the learned and the simple are on one footing.

What they do declare is that the knowledge of God and of His Son is eternal life: that there is no eternal life outside of God. To be separated from God means to be separated from spiritual life, and to be in a state of spiritual death.

"Without faith it is impossible to please God" and therefore impossible to live the heavenly life.

Everlasting life being thus understood to mean spiritual life, the life of God, and to perish everlastingly to lose this life, there is no difficulty; for the Creed simply declares a profound spiritual truth, that out of God there is no spiritual life, or as Christ states the same truth "If a man abide not in Me, he is cast forth as a branch and is withered." And in a similar spirit the Church prays to the Third Person of the Eternal Trinity

"Teach us to know the Father, Son
And Thee of Both to be but One
That through the ages all along
This may be our endless song
Praise to Thy Eternal Merit
FATHER, SON and Holy SPIRIT."

The Life of Faith is the Life that this Creed calls on us to live—of faith in the Fatherhood of God, of faith in the Incarnation of the Eternal Son, of faith in the Redemptive work which Christ hath wrought, and of faith in the abiding Presence of the Blessed Spirit.

"THE SAINTS REJOICE IN THEIR BEDS."

If there is anything that the nineteenth century saint can do to perfection it is rejoicing in his bed. As the church bells call early each

Sunday morning, our specimen of the modern saint gathers his bed-clothes a little closer about him and says to himself: "How happy this life is when we can spend so much time in refreshing slumbers!" And then he goes on to dreaming of that good old psalmist who wrote "Let the saints rejoice in their beds." But if there were ever a saint obliged to be wide awake and hard at work for God it was the saint described in the one hundred and forty ninth psalm.

This is a good example, however, of that comfortable kind of Christianity which is so common on every side. Such people think that they will certainly gain the top plain of Heaven's happiness, yet the effort they make to get there is about as great as one makes in rolling over to take another nap. And those who endeavour humbly to show their devotion to their Lord by sacrifice of comfort and pleasure are in the eyes of these self-exalted believers nothing less than simpletons. Heaven, they think within themselves, may be gained by sleeping calmly, yet the Lord and Saviour of men certainly did not say so nor teach His disciples any such easy going Gospel. "Whosoever will come after Me," He said, "let him deny himself." Let us then go to find our Blessed Lord at an hour when it demands some denial of ease and indulgence. Let us go to worship Him when the world is silent and everything is at peace. Come to Jesus at the time that those women who loved Him sought Him "early in the morning." "My soul fleeth unto the Lord before the morning watch." "I love them that love Me; and those that seek Me early shall find Me."—*Notes by the Way.*

NEW WESTMINSTER.

HOLY TRINITY.

For many reasons we are compelled to make our items short this month. Indeed pressure of work has almost rendered it impossible to contribute anything, but we feel that we could not let the June Number be issued without a brief mention of one of Holy Trinity congregation who has recently been called to his rest.

Mr. Henderson Fiennes-Clinton, after several months illness expired on May 2nd., 1898, and was buried from the Cathedral May 4th.

There was a great concourse of men of all professions gathered together on this occasion to show the respect they felt for one, who during the time he has occupied a position in the profession of the Law has by his kindly manner won many friends. As a member of our congregation it will be remembered that Mr. Clinton with one other in a critical time of the history of our Church, succeeded in putting matters on a sound and business like footing, and we feel sure that this and other acts of thoughtfulness and kindness, will long be remembered by our congregation.

The funeral service was very bright, the favourite hymns of the deceased being sung by the choir and congregation most feelingly.

We desire to express our heartfelt sympathy with the widow of the deceased in her great bereavement and also with the Rev. H. G. Fiennes-Clinton his brother.

His body was laid to rest in the Church Cemetery at Sapperton not far from the grave of the late Bishop.

Mr. Clinton first came here to fill the position offered by the late

Bishop as Head Master of Lorne College, Sapperton, and afterwards accepted a similar position at Esquimalt, and then after two years there he directed his attention to the Law; but before doing this had laid the foundation of the school so well that it is now a flourishing institution under J. W. Laing, Esq.

In 1889 in the winter he moved up to Westminster, where he remained ever since.

Mr. Clinton for many years represented Holy Trinity Parish as Lay Delegate to the Synod, in which capacity he did useful work. The last three months of his life were spent at Kamloops in the Veronica Home whither he had gone for his health and where he died, as he had lived, a faithful son of the Church.

May he rest in peace.

We also have to record the death of Mrs. Kirkland, wife of Mr. Kirkland, Assessor &c., who after a somewhat lengthy illness succumbed on Wednesday, May 25th., and was buried the following Saturday from Holy Trinity Cathedral.

The deceased leaves a husband and three young children to mourn her loss, as also a mother sister and two brothers.

We desire to express our sincere sympathy for them in this their sad bereavement.

PRAYERS.

On the Way to Church.

"I was glad when they said unto me, Let us go into the House of the Lord."

Recall thy mind from things seen and temporal; fix it on the unseen and eternal. Speak not of the faults of others; think of thine own. Thou art going to ask forgiveness.

"And him that cometh to Me I will in no wise cast out."

On Entering the Church.

"The Lord is in His Holy Temple; Let all the earth keep silence before Him."

Thou art come into the presence of Him unto Whom all hearts are open, all desires known, and from Whom no secrets are hid. Therefore, humbly kneel before the Lord thy Maker: and pray that, through the indwelling of His Holy Spirit, thou mayst be filled with repentance, thy thoughts be lifted up, and thy desires drawn forth unto God.

"Let the words of my mouth and the meditation of my heart be always acceptable in Thy sight, O Lord, my Strength and my Redeemer."

During the Service.

"Now have I chosen and sanctified this House, that My Name may be there forever: and Mine Eyes and Mine Heart, shall be there perpetually."

Fasten thy mind firmly on the Holy Service; make each word in it thine own. Pray that the Blessed Spirit may deliver thee from all coldness of heart and wanderings of mind, that, with steadfast thoughts and kindled affections, thou mayst worship God in spirit, and in truth.

Give heed, with humble mind and open heart, to the lessons from God's Word. To him who preaches, show the helpfulness of hearing; and for thine own sake, as for those around thee, take part, with hearty voice and reverent manner in all the outward acts of worship; but make them ever the acts of thy soul.

"God is a Spirit: and they that worship Him must worship Him in spirit and in truth."

When the Service is Ended.

"*My House is the House of Prayer.*"
 "*Ye shall reverence My Sanctuary.*"

Remain for awhile in silent prayer for thyself, for those who minister and for those who worship here, and for all good Christian people.

Be quiet and thoughtful as thou art leaving the Church, that the impressions of the Divine Service may deepen; soon enough will the world crowd back into thy heart. It is God's House, even when prayer is ended.

On thy way home, forget not the solemn Presence from which thou hast come, nor what thou hast been doing: and resolve by God's grace to be a doer of His Word and not a hearer only, to love the things which He doth command, and to desire that which He doth promise.

"We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

"Thy Word have I hid in mine heart, that I might not sin against Thee."

NOTES.

The Bishop has defined the jurisdiction of the two Archdeacons thus: The Ven. Archdeacon of Yale has archidiaconal jurisdiction over all the Indian congregations, and also over the white congregations of Lytton, Lilloett and Nicola; the Ven. Archdeacon of Columbia's jurisdiction extends over the rest of the Diocese.

The administration of the Colonial Bishopric's Fund has most generously granted £1000 towards £10,000 required for the reëndowment of the See of New Westminster, on condition that £900 is raised to meet every £100 granted from the C. B. Fund.

Mr. T. B. Hamilton has been given a Lay Reader's Licence.

[The Editor apologizes for this issue being a week late; temporary indisposition must be his excuse.]

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