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• THE •

CHURCH RECORD.

A Monthly paper of the Anglican Church in British Columbia.
"Sursum Corda"

VOL. I, No. 6.

JUNE, 1897.

Five Cents.

CALENDAR FOR JUNE 1897.

- 1 Tue.—Nicomede, Roman Priest and Martyr.
- 2 Wed
- 3 Thu
- 4 Fri F.
- 5 Sat—Boniface, Bishop of Mentz and Martyr.
Vigil. F.
- 6 **Whitsun-Day.** Pr. Pss., M. 48, 68;
E 104, 145. Ath. Cr.; Pr. Pref. in Com.
Serv. till 11th. incl. Ember Collect Daily.
Notice of St. Barnabas, Mon. and Tues.
and Ember Days.
- 7 Mon—**Monday in Whitsun week.**
- 8 Tue—**Tuesday in Whitsun week.**
- 9 Wed—Ember Day.
- 10 Thu
- 11 Fri—**St. Barnabas, Apostle & Mar-**
tyr. Ember Day. F.
- 12 Sat—Ember Day.
- 13 **Trinity Sunday.** Athan. Creed. Prop.
Pref. in Communion Service.
- 14 Mon
- 15 Tue
- 16 Wed
- 17 Thu—St. Alban, Martyr.
- 18 Fri F.
- 19 Sat
- 20 **1 Sunday after Trinity.** Notice of St.
John Baptist. Queen's Accession, 1837.
Translation of Edward, King of West
Saxons.
- 21 Mon
- 22 Tue
- 23 Wed
- 24 Thu—**Nativity of St. John Baptist.**
Athanasian Creed.
- 25 Fri F.
- 26 Sat
- 27 **2 Sunday after Trinity.** Notice of
St. Peter.
- 28 Mon Vigil.
- 29 Tue—**St. Peter, Apostle & Martyr.**
- 30 Wed



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PRAYER.

THE following prayer has been authorized by the Ordinary for use in all churches in the Diocese of New Westminster, during the absence of the Bishop:

ALMIGHTY God, who orderest all things according to Thy will: guide and protect, we beseech Thee, Thy servant John, our Bishop, in his going out and coming in: Sanctify and prosper all his words and works to the advancement of Thy Kingdom and the welfare of the flock committed to his care: through Jesus Christ our Lord.

AMEN.

THE GREEK DISASTER.

Badly led, badly fed, outnumbered by men and cannons, to the calm observer the defeat of the Greeks is no surprise. The universal sympathy for the Greeks was aroused by hatred of the Turks, and all Christians must feel keenly the disaster which has befallen their fellow Christians. We give our readers a few words written by Dr. Peters, Rector of a New York Church, on the situation: "For over a hundred years the so called Christian powers of Europe have kept Turkey in existence, and authorized it to rob and murder the Christians within its dominions,

because each of them either wanted a slice of it for itself, or wanted to prevent some one else from securing a slice of it. Because of the greed and selfishness of those Christian powers, hundreds of thousands of Christians have been massacred, and myriads compelled to live in misery, degradation and barbarism." When Greece, fighting for independence 1822-1829, managed to throw off the Turkish yoke and obtain her freedom, Crete, which had also fairly earned freedom, was handed back to Turkey mainly by England. "From that day to this Crete has been a scene of horrible misgovernment, incessant revolts and brutal massacres. Now, at last, as the Turks were attempting to put into execution the same policy of pacification by extermination which they pursued in Armenia, the Greeks dared to interfere for the rescue of their fellow countrymen."

This course of action the great Powers of Europe declined to allow, and this was the origin of the war, which has ended so disastrously for Greece, and may we not add, for Christianity in Eastern Europe. The concert of Europe may be a very fine thing, but we do not know that it is doing anything for the advancement of the Great Kingdom; and we think that in this particular case, it has not justified its existence.

WHITSUNTIDE.

THIS Festival closes the annual "Christian Jubilee" as the 50 days of Eastertide are called by an early writer.

The Jewish corresponding festival was the "Feast of weeks" which closed the wheat harvest, the Feast of the Passover being the signal for its commencement. On the morrow of the Passover the first sheaf of freshly cut wheat was offered at the altar, and at the Feast of weeks, two loaves of bread made from the new wheat were offered. Christ risen from the dead is the first fruits of the spiritual harvest field; the Church, born at Whitsuntide, is the "one bread" (1 COR. X. 17.)

The Greek-speaking Jews of Alexandria gave the name 'Pentecost', to the Festival, the word meaning *Fiftieth*, inasmuch as it was the fiftieth day from the Passover. But the word does not appear in the septuagint translation of the scriptures, though it is used to designate this Festival in the Book of Tobit and the second book of the Maccabees. By the time of our Lord it had become the common Greek name for the Feast, which is called Pentecost three times in the New Testament.

The name Whitsunday has three derivations: some suppose Whitsun to be a corruption of Pfingsten, the German name for the festival; a more probable one is to derive the first syllable *Whit* from the *white* robes of those baptized at this season, for the eve of Pentecost was one of the great Baptismal days, and the newly baptized, in early times wore white garments. A third derivation is one which we would prefer if we could reconcile ourselves to the dropping of the letter *h*, and understand the name as having

reference to the gift of wisdom or *wit* at the first Christian Pentecost.

A writer of the 14th century was of this opinion:—

"This day Witsonday is cald
For wisdom and wit sevenefold
Was goven to the apostles as
this day."

It is the Birthday of the Church of Christ, the Festival of the Holy Spirit, the time when all Christians commend themselves again to His guidance and seek His sevenfold gift, and one of the "three times" for receiving the Holy Communion required "at the least" by the Rubric of our Prayer Book.

JUNE 20th.

The Bishop has authorized the clergy of the Diocese of New Westminster to make use of such parts of the Thanksgiving Service appointed for June 20th., as shall seem edifying to them in the public services of the Church on that day.

There will certainly be no one among all loyal subjects of her Majesty who will neglect to thank God that the reign of Queen Victoria has thus been prolonged to cover sixty full years. May she be spared for some years to come!

The purity of her court has been the greatest power for good. We have not to go far back for scandals near the throne. The year after Victoria was born, the King of England, George IV., tried to have his marriage set aside by Parliament. Thank God we all must say Victoria's court has ever been above reproach; and none can estimate the power for good this has been in the domestic morals of her subjects.

Her beautiful sympathy has endeared her to her subjects perhaps more than anything else. Her own

bereavements have enabled her to enter more completely into the sorrows of others.

There are touching little stories of her ministries to the poor and the bereaved in their cottages, and these ministries may be traced back to her early years when she was still "under tutors and governors."

We all have read some of the letters she has sent to those who have been sufferers through any public calamity, and have appreciated the royal writer's delicate tact and wisdom, in saying exactly the best thing in the best way.

The peace at home and the feeling of confidence in the permanence of things, have had no little effect in the marvellous life which the Church has put forth during Her Majesty's reign. The Revival of Religion beginning with what is known as the "Oxford movement," almost exactly coincides with the sixty years of this glorious reign.

"Look at her well, for she will yet be Queen of England" were the words of her father as he lifted the child Victoria up and shewed her to those present. "Look at her well" now in the closing years of her reign; England will never have her peer.

Her Majesty has seen ten Prime ministers, six Speakers of the House of Commons, eleven Lord Chancellors, at least three Bishops of every See, six Archbishops of Canterbury and six of York, and five Commanders-in-chief. She has seen five Dukes of Norfolk succeed each other as Earls Marshall and has outlived every Duke and Duchess, Marquis and Marchioness who bore that rank in 1837. She has seen seventeen Presidents of the United States, ten Viceroys of Canada, fifteen Viceroys of India; and she has seen

France successively ruled by one King, one Emperor and six Presidents of a Republic.

God save the Queen!

CORRESPONDENCE.

To the Editor Church Record:

DEAR SIR:—THE letter subscribed KATE VELLWOOD, in your April number, indirectly displays a feature of modern Church life which is not altogether praiseworthy. The tendency of the religious bodies in England, which separated themselves from the Church of England, from conscientious motives, which, however we may differ from the founders of the sects as to their peculiar tenets of doctrine and discipline, we are bound to respect and even value, that tendency is now towards a social rather than a religious standpoint. We would like to see them contending, even though it might be against ourselves, with all their early zeal, for the faiths their forefathers held so strongly. It would seem nowadays that religion wasn't worth quarrelling about: and the sects appear to be conforming more and more to our outward forms, not discerning the inward and spiritual grace without which all is vanity.

The young man who "belongs to the Church of England" is indeed "not very firm in the faith," if the nice little meetings of the "Christian Endeavour" or the "Epworth League" where he is made welcome by the kind and sociable young folks, successfully tempt him from the "assembling of themselves together" of the members of Christ's Church, although they are "awfully stiff and cold." One would think that the Presence of Him Who is in

the midst of them, when gathered together *in His Name*, would have been a sufficient set off both to the coldness of his brethren, and the sociability of his new friends. Looking up, he should surely have been taught to see "Jesus only."

Still, however, although not attempting to provide socials, the Brotherhood of St. Andrew, especially in the United States, has met with some success in its own line. It is a simple organization with two Rules:—

First, to pray daily for the spread of Christ's Kingdom among young men, and for God's blessing upon the labours of the Brotherhood.

Second, to make an earnest effort each week to bring at least one young man within hearing of the Gospel of Jesus Christ, as set forth in the Services of the Church and in young men's Bible classes.

This may be considered old-fashioned religion, and perhaps our Church members are "awfully stiff and cold." The latter, however, may be due to some feeling, the result of the services, that in the Presence of our Lord, and for some little time after, until the impression is worn off, effusive hand shaking and other signs of sociability are a little out of place. One sighs for the English homes, to which one could ask a stranger to tea, and make him "at home" indeed, which we think would better supply his social needs. But that is a ladies' question, who probably prefer to see their husbands and brothers take their new friends to their club, or to what stands in place of a club. Still, one cannot help thinking that if a little of the time expended in, say the Women's Christian Temperance Union, or any such organization which draws away its

members from their homes, were spent in making those homes a little more attractive and available to the men kind and their friends, something successful might be done towards keeping our stray brothers within the Family of Christ's Church, and one would not be so often asked the awkward question, which is so difficult to deal with in a strange place "What will you take?" How astonishing the answer might be "I'll take a cup of tea with you *at home*," and yet that is probably what a young stranger might prefer to something worse at the club or the hotel. But when the husbands simply use their homes as eating and sleeping houses, and the grown up sons probably pay for their board at home, such a reply would be perplexing. Yet it seems true, that the Church should satisfy our religious wants, and that the social needs should be supplied in our homes. And no socials, Christian Endeavour or Epworth League nice little meetings, will fill the void in the heart of a homeless young man, a stranger in a strange place. "When I was a stranger ye took ME not in" will open the eyes of many Christians, whom God hath blessed with homes and families, when it is too late.

In conclusion I also would ask a question: Could not something be done to restore the happy English home-life in our Province, and to induce our Provincials to share their new-found happiness with strangers, in His Name?

HOMELESS.

New Westminster.

To the Editor Church Record:

DEAR SIR:—The letter you printed in your last Number, from Mr. Woods, is worthy of careful thought

and consideration. The time has doubtless arrived for one and all to enter fully into the spirit of the Special Prayer appointed for use in the Diocese during the absence of the Bishop in England—that God may “sanctify and prosper all His words and works to the advancement of His Kingdom, and the welfare of the flock committed to his keeping.” May we not trust that the frequent use of this intercessory prayer, during the interval, will have a healing effect upon the minds of some, a beneficial effect upon all, to the strengthening of the work of the Church, in this portion of the Lord’s Vineyard.

A. ANSTREY DORRELL,
S. Alban’s, Ashcroft, May 4th., ’97.

THE EPISCOPAL ENDOWMENT FUND.

To the Editor Church Record:

DEAR SIR:—Kindly allow me to correct a misprint in my last letter which makes my criticism of the management of these investment funds slightly severer than intended.

What I wrote, as to the worst case of trust fund investment, was, that it represented a big loan on “rotting shop and cottage property” and not as printed, a “rotting strip of cottage property.” Some rickety old-time shops, built of framework, were included in the questionable security, well known as the Wintemute Block.

NICOLAI C. SCHOU.
Vancouver, May 22nd., 1897.

SEAMEN’S INSTITUTE.

To the Editor Church Record:

DEAR SIR:—It affords me the greatest of pleasure to write these few lines on behalf of the seamen now in this port, to give our unit

and most sincere thanks for the untiring efforts to provide for our comfort and amusement during our stay in Vancouver, at the Seamen’s Institute. I feel duty bound thus to acquaint the public with the benefits and pleasure we derived from the kindness shewn us in bestowing upon those managing the Seamen’s Institute, the credit they so richly deserve. My greatest regret is my inability to find words sufficiently expressive to convey our deep feeling of gratitude, in this letter.

To prove that this Institution is, to the sea-faring classes, as an oasis in a desert, the following, perhaps, may give a faint idea: Imagine yourself a member of the sea-faring class, coming into this port, after being on board your ship for a period of five or six months, without having set your foot upon shore. Of course the first night it is a pleasure to be able to take a walk ashore and see strange faces. But in a city where you are without a single friend, tramping the streets soon becomes monotonous and miserable, you seek a place of amusement and find none; then where will you spend your evenings? For no seaman wishes to spend the whole of his time on board, when in port. It is here, then, that this invaluable institution comes to the rescue, as it were, and becomes our only resort for real enjoyment.

Within this building we find almost every innocent game provided for our free use, an abundance of good literature for book lovers, a writing table and materials, a piano for the musical, and one or two gymnastic appliances for those of an athletic turn of mind. Sociability is a leading feature amongst all who frequent the rooms, and that,

combined with the intellectual and interesting conversation carried on, is, to my mind, all that is requisite for one's enjoyment. However, I will not prolong my letter with any further descriptions, for it is beyond my power to do justice to those who support the work. One thing is certain, it cannot fail to meet with the approval of all, and I am sure that we seamen do our best to shew our appreciation by visiting the place as often as convenient. It is utterly impossible for me to speak too highly of an institution which is so worthy of support. With every true wish for the future success of the institution.

A SON OF NEPTUNE.

NEW WESTMINSTER HOLY TRINITY.

To the Vestry of The Holy Trinity
Parish, New Westminster :

THE Churchwardens beg leave to herewith submit the statement of accounts and property of the Parish as required by Canon IV. of Synod.

By referring to the statement of accounts, submitted herewith, it will be seen that the furnace for heating the Church, recommended to be procured by our predecessors, has been fitted up under the church and appears to give general satisfaction, it is also a matter of congratulation that it is entirely paid for.

It will also be observed that the receipts for the last year, by the exercise of strict economy, have very nearly been sufficient to meet the actual necessary current expenditure : the only liability outstanding at this time being \$100.00 due the Rector for his March stipend.

We feel that if only a few more people, who attend the services of

the Church, could be induced to add their names to the present list of weekly contributors by envelopes, and all be regular in their contributions to the funds at the disposal of the Wardens, the result would not fail to be most gratifying, not only to the officers of the Church to whom you entrust the management of its financial affairs, but also to all members of the congregation who take an interest in the welfare of the Church.

In taking over the management of the affairs of the church, at the time the Parish was incorporated, the Corporation did not assume any former liabilities either of Churchwardens or others, except in matters relating to real estate incumbered with mortgages and taxes ; but at the same time as the former indebtedness to the Rev. Mr. Gowen of \$18.00, to the Rev. Mr. Irwin of \$395.00 and to the organ builders of \$95.00, were referred to in the Churchwardens report last Easter, it may not be out of place at this time to inform you that the amount due Mr. Gowen has been paid, as well as the balance due the organ builders, while the amount due Mr. Irwin has been materially reduced.

The Real Estate transferred to and now held by the Incorporated Parish consists of :—

1. The Cathedral and the land it stands upon.
2. Two large lots corner of Agnes and Dufferin Streets.
3. St. Leonard's Hall and the land upon which it stands.
4. Two Town Lots on Oak St., near 5th. Ave.
5. Six Town Lots on the hill near the Reservoir.
6. One half of quarter section land at Maple Ridge near the Lillooet River.

There are no mortgage. on any of these properties except St. Leonard's Hall, but it will be seen, by referring to the statement of the liabilities of the Real Estate that with the exception of the Cathedral property, which is exempt therefrom, the taxes on all these unimproved properties are in arrears, and provision should be made to pay the same. In fact, the payment of these taxes, as well as the monthly dues on the mortgage of St. Leonard's Hall, are matters to which the wardens desire particularly to call the attention of the vestry, in the hope that some suggestion may be offered as to the best means of providing funds therefor.

We have much pleasure in bearing witness to the zeal and energy of the Women's Auxiliary, whereby much good work has been accomplished in the Parish, in fact it is not too much to say that the present satisfactory state of the current finances is largely due to their valuable aid in many ways.

EASTER MONDAY, 1897.

F. J. HART	} Churchwardens.
Geo. Turner	

Receipts and Expenditure for the Year 1896-7.

RECEIPTS :

Balance from Easter 1896	\$ 52 89
Subscriptions & Donations	196 40

COLLECTIONS, GENERAL :

Envelopes,	1,106 95
" Arrears,	45 80
Loose money,	397 90

COLLECTIONS, SPECIAL :

Ascensiontide for S. P. G.	17 85
Harvest Thanksgiving,	53 00
All Saints Day for S. P. C. K.	10 00

Xmas day for Diocesan Fund	29 30
Good Friday for Indian	
Famine Fund,	11 10
Easter Day for the Rector,	67 40
Women's Auxiliary,	227 00
Sundries,	7 50
	<hr/>
	\$2,223 09

EXPENDITURE.

STIPENDS AND SALARIES :

Rector,	\$1,200 00
Rev. H. Irwin, arrears,	40 00
" H. H. Gowen, arrears,	18 00
Organist,	120 00
Organ-blower	60 00
Care-taker,	141 00
Canonical Dues	166 65
Special Collections,	64 10
Fuel, Lights and Sundries,	150 41
Printing, Stationery, &c.,	26 80
Repairs, &c.,	203 90
Balance in Bank of B. C.	32 23
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	\$2,223 09

At the Easter Vestry Meeting, the following gentlemen were elected Church Officers:—Lay Delegates to Synod: His Honour Judge Bole, Dr. R. E. Walker, J. E. Phillips, Esq. Churchwardens: Rector's Warden, W. Myers Gray, Esq. People's Warden, His Honour Judge Bole. Sidemen: Alex. Bell, Esq. J. E. Phillips, Esq. Deputy Churchwardens: T. Lewis, Esq. R. J. Rickman, Esq.

MARRIAGES:—Smith-Davy; on April 27th., at the Cathedral. Henry Valentine Smith, formerly of Rugby, England, to Kathleen Helen Davy, formerly of Owersby, Lincoln, England.

VANCOUVER.

ST. JAMES'

ON April 27th., the Sacrament of Confirmation was administered by the Bishop of Columbia at 11 o'clock. Our own Bishop had left the Diocese before our Candidates were quite prepared, but Bishop Perrin very kindly consented to visit us for the purpose, on his way through Vancouver, to attend the great conference of Bishops. His addresses to the Candidates were full of encouraging thought, and in the closing address he impressed upon them especially that Confirmation was the middle station between Baptism and the Holy Communion and exhorted them all to go forward and that as they had come from the Font at the door to the steps of the chancel, so they would advance to the Altar. The names of those confirmed are Roger Barker, Charles Tordiffe Sayce, William James Sinclair, Edward Moore Heaps, James Wilson Heaps, William George Flower, Alfred Hastings Soule, Lilian Nelson Moore, Frances Alice Beattie, Mabel Garnett Tatlow, Nellie Cowie Smith, Elsie St Etienne de Wolf and Violet Moseley.

May they persevere!

ST. LUKE'S HOME.

SISTER FRANCES begs to acknowledge very thankfully the following donations during the month:—The Ven. Archdeacon, \$2.00; The Rev. A. Bastin, Lytton, \$10.00; Mrs. Patterson, Gore Avenue, a cake.

A GRAND Jubilee Fair will be held in the Vancouver Hotel grounds on June 30th, July 1st and 2nd. The grounds will be well illuminated and a most attractive programme has been

arranged, including a Band, Concerts, Theatricals, Christy Minstrels, Dancing, Punch and Judy, Aunt Sally, The Vanishing Lady, Fortune Telling, etc etc. The Supper Tent will open each evening at 6.30.

THE Fair will commence on Wednesday afternoon, with a Floral Competitive Procession for children, with decorated go-carts, bicycles, etc. Prizes will be given for the best decorated and prettiest entry. Entrance fee for this Procession 25 cents for each family. Names of those who would like to enter should be sent as soon as possible to Mrs. Oswald Marshall, Georgia St., or Mrs. Percie Skrine, Robson St.. The Fair is being arranged by Members of St. James' and St. Paul's Churches, and the proceeds will be given to St. James' organ Fund and St. Paul's Church.

ASHCROFT, St. Alban's.

THE Special Course of Lectures during Lent were well attended. The services however during Holy Week, did not command too much attention this year; doubtless they may do so next year. Good Friday I suppose was observed as well as it is in many parishes. The services of Easter Day were all that could be desired. The number of Communicants was twenty for the two Celebrations. The Congregations were very good, especially at the *Morning* service, a pleasing feature of the Festival. The offertory for the day amounted to \$28.50, a welcome addition to the Vicar's stipend. A leaflet on "Easter Offerings" had been distributed during the previous week, which may have helped towards securing this satisfactory result. The Church was very tastefully decorated.

ed, the flowers coming chiefly from Victoria, through the kindly forethought of Mrs. Roberts. Some kind Westminster friends supplied us with a Box of spring flowers and delicate moss for Low Sunday. The congregations have improved considerably of late, partly owing perhaps to the fact that on several Sundays there has been but one service, our own, in the town. The members of the Presbyterian and Methodist bodies are very favorably disposed towards the English Church here, and apparently appreciate the services.

A clock has been presented to the Church by the Vicar and his family, as a thank offering for the partial recovery of Mrs. Dorrell from very serious illness.

ENDERBY AND ARMSTRONG.

THE Easter services for Grand Prairie were held on Low Sunday, when there was Morning Prayer and Holy Communion at the house of Mr. J. C. Jones, and Mr. Jones' infant son, Gordon Pierce, was baptized, a service at the school house in the afternoon, and evening service at Col. Warren's house in Salmon River Valley. The ladies of the Church at Armstrong have formed themselves into a Guild for Church work, to be known as, "The Ladies' Guild of St. James' Church, Armstrong." The first work taken in hand is to be the raising of funds for a new organ, of which we stand in very great need, and towards which they are now soliciting subscriptions, in the hope that they may be able, by that means together with the sale of the old instrument, to raise the first payment, and then to pay off the balance in the autumn, by an entertainment and sale of work, for

which they begin preparations at once. On Sunday, May 2nd., we had two baptisms at St. James', Mrs. Hugh Wood's infant son who received the name of Rossington Hugh and that of Mr. W. H. Barrett, who was called Richard Peliy.

The annual Vestry meeting was held at St. George's, Enderby, on May 3rd. The Lay Delegates chosen were Col. Warren, J. W. Hugh Wood, Esq. and Henry Greyell, Esq. Mr. B. T. Williams was elected people's Warden, and the vicar nominated Mr. H. Greyell. Mr. G. Rosoman and Mr. W. A. Lawes were elected sidesmen, but, as Mr. Lawes has since gone to reside in Vernon, we shall have to select someone else in his place. On May 23rd., Mr. Wm. Bell's infant son was baptized at the morning service, held at Col. Warren's house in Salmon River Valley, and was named William. We have lately received a present of a beautiful set of Altar Linen, through Mrs. Dart, coming, we are told, from Miss Bodington of Lichfield, the work having been done by Miss Festing and Miss Hyott, and I am sure they all have our most earnest and hearty thanks, for their handsome present.

OKANAGAN LAKE DISTRICT.

THE Vestry meeting of St. Michael and All Angels, Kelowna, was held on Wednesday the 5th inst., the Rev. T. Greene in the chair. Votes of thanks to the outgoing wardens, Messrs A. H. Crichton and E. R. Bailey for their services during the past year, were passed unanimously. Mr. G. N. Barclay, Trout Creek, was elected Lay Delegate to the Synod; the vicar nominated Mr. A. H. Crichton as his warden: Mr. C. A. S. Atwood was elected people's

warden.

The district has now been divided, the present incumbent taking the northern half, making Kelowna his residence. The southern part will be in charge of the Rev. A. H. Tyrer, who will take up his duties about the middle of June. This division will include Fairview, now becoming famous as a gold mining camp.

The parishioners at Kelowna are building a substantial and roomy Vicarage which will, of course, be rent free. The necessary funds for building have been borrowed on very easy terms from a friend in England, who has been a generous supporter of the services at Kelowna from the first.

The Annual Easter Vestry meeting of Penticton church was held on Easter Monday, when Mr. T. Ellis was elected Lay Delegate to the Synod. This gentleman deserves the thanks of the Diocese for the way in which he has supported the church here; in fact without his aid it would have been impossible to support a resident clergyman during the past four years.

In the next issue more particulars of the work in this valley will be forthcoming.

ROSSLAND.

THE Rev. H. Irwin writes: "The Easter Vestry met on Easter Monday, and we postponed the election of Lay Delegates until our Parochial roll is filled up. I appointed Mr. L. Garnet as my warden, the vestry electing Major Cooper. The six sidesmen are representative, one of them being a lay reader of the American Church. The church building has not a cent of debt on it, and the offerings run everything as well as my stipend: I find it is

best and more apostolic than subscription hat lists. If you know of any *clerical gentlemen* suffering from obesity or other fatty *degeneration*, send them to me for a dose of Dewdney trail, and I will warrant to thin them up. I walked 40 miles by wagon road between 9:30 a. m. and 8:30 p. m., so I still try to keep in training."

The clerical gentlemen on the mainland are a pretty thin lot, so that we fear Mr. Irwin's offer will not be snapped up. Perhaps he would accommodate a stout churchwarden. He also speaks of getting up churches in Grand Forks, Greenwood and Midway this summer! Verily energy is in Rossland.

ST. BARTHOLOMEW'S HOSPITAL.

THERE are few works of charity so satisfactory in their results from a human point of view, as nursing and healing the sick. And seldom do such works appeal in vain to the sympathy and help of the benevolent. And when the management of the charity is beyond reproach, and the efficiency of the means guaranteed by being open to the inspection, not only of government officials, but also of the public, success may be looked for with almost certainty.

The Hospital at Lytton, which is under the control of the Synod of the Diocese, is a fair example of the above. Being intended for, and mostly used by Indians, and in receipt of an Indian Department Grant of \$400 a year for medical attendance and supplies, it comes within the purview of the Indian Commissioner. Donations from England through the Synod and a grant from S. P. C. K. amounting to \$170 were also received during the year 1896. The receipt of \$77 from

white patients is a sure evidence of the usefulness of the Hospital to others, besides Indians. The donations received in the Dominion during the same period were \$77.40, but this does not complete the list of gifts. Blankets, bed-linen, curtains and table-linen have been received from the Women's Auxiliary of S. Thomas' Church, Toronto, and also articles for a Sale of Work from S. Agatha's Guild of the same parish. Vegetables for the entire year were donated by the Indians themselves; and the other residents of Lytton, and the Sisters at Yale have sent provisions and fruit from time to time.

One of the most pleasing features in the history of the Hospital, is the assistance received for its building and maintenance from the different branches of the Women's Auxiliary in the Eastern Provinces. It would occupy too much room to specify all; but one cannot let an opportunity slip, of testifying to the kindly interest thus shewn, and of recording the deep thankfulness experienced by the Hospital management on account of it. Neither can the friendly help of the Dominion officials be forgotten, and especially of the representative in Parliament, of the district, in securing the per-

manence of the Government Grant. Mr. Bostock M. P. also appears amongst the contributors during the year.

The Executive Committee of the Synod, some time ago, requested through Bishop Dart, the Sisters of All Saints to undertake the nursing at the Hospital, in addition to their present highly valued scholastic work at Yale. It was felt that the two places were not too far apart, but that an occasional change would be beneficial to the Sisters. And the Hospital would secure the advantage of organized and disciplined woman's work, which has proved in the London hospitals and all other sphere of Christian labour, so superior in its methods and results to individual effort. The Community were not then in a position to send a trained nursing Sister, but it is to be hoped that they will soon be able to do so, and so add to the depth of gratitude owing by the Diocese to them.

The Committee also applied for an Endowment from the Marriott bequest to S. P. G. but no answer has yet been received.

The number of out-door patients was 401, and of in-door patients 21, during last year. The accomodation for the latter is of course limited.

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The figures for 1895 were respectively 190 and 21, and since the commencement of 1897, there have been 19 indoor patients, the number now in the home being 5.

Seeing the interest displayed in the Jubilee Order of Victorian Nurses, it would be well not to overlook those who have been quietly doing the work for years past, without such influential recognition. And the members of our Church could mark the Diamond Jubilee in no more fitting manner than by placing the Hospital on a substantial basis removed from the waves of financial fluctuations. It is a Diocesan Institution, and every member of the Church has a direct interest and ownership in it. Contributions either for Endowment or for Maintenance will be thankfully acknowledged by the Diocesan Treasurer (Mr. Walter J. Walker, box 169, New Westminster,) and may be paid to the Bishop or any of the Clergy, or to the Secretary of the Hospital, Miss Buie, Lytton, to whose careful management the success of the institution is largely due.

QUESNELLE.

THE Ven. Archdeacon Small has visited in Quesnelle, and on Sunday morning, May 16th, celebrated Holy Communion at 8 o'clock with matins and a sermon at 10.30. The congregation was small but the service was none the less hearty for that reason and we only regret that owing to the fact of spring work on the mines being in full swing many of the Churchmen were absent from town and unable to share the advantages of the Archdeacon's ministrations. We have had a little friction with the Presbyterians about the use of the UNION (?) Church;

Mr. Small advised us to secure a building of our own so if any of your readers can suggest ways or contribute means of doing this, we, of Quesnelle will be deeply grateful as we are too few in number to bear the expense alone. The Archdeacon left for Cottonwood on Sunday afternoon and will remain for two Sundays in Barkerville. We hope to see him in Quesnelle for Whitsunday.

R. H. P.

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



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