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THE
CALGARY DIOCESAN MAGAZINE.

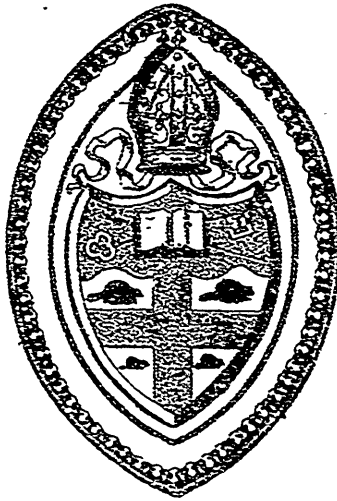
VOL. 1. NO. 2.

AUGUST 1899.

50 CENTS PER ANNUM.

“SPEAKING THE TRUTH IN LOVE.”

Diocese of
Calgary
Created
A. D 1888



Cyprian Pinkham,
D. D., D. C. L.
First Bishop
of Calgary

S. P. G.

C. M. S.

C. & C. C. S.

S. P. C. K.



Published monthly at Innisfail, Alberta.

ANGLICAN CHURCH OF CANADA
GENERAL SYNOD, ARCHIVES

THE CALGARY DIOCESAN MAGAZINE.

VOL. I.

"Speaking the Truth in Love."

NO. 2.

KALENDAR FOR AUGUST.

DATE	DAY	FESTIVALS, FASTS CHURCH SEASONS, & C	MORNING PRAYER FIRST AND SECOND LESSONS.	EVENING PRAYER FIRST AND SECOND LESSONS.
1	Tu	Lammas Day	Prov. 27:1-23; Rom. 2:1-17	Prov. 26:1-15; Mat. 16:24; 17:14
2	W		Prov. 30:1-18; Rom. 2:17	Prov. 31:10; Mat. 17:14
3	Th		Eccles. 1; Rom. 3	Eccles. 2:1-12; Mat. 18:1-21
4	F	..... F.	Eccles. 3; Rom. 4	Eccles. 4; Mat. 18:21; 19:3
5	S		Eccles. 5; Rom. 5	Eccles. 6; Mat. 19:3-27
6	A	10 Sun. af. Trin.	I Kings 12; Rom. 6	I Kings 13 or 17; Mat. 19:27; 20:17
7	M		Eccles. 9; Rom. 7	Eccles. 11; Mat. 20:17
8	Tu		Eccles. 12; Rom. 8:1-18	Jer. 1; Mat. 21:1-23
9	W		Jer. 2:1-14; Rom. 8:18	Jer. 5:1-19; Mat. 21:23
10	Th		Jer. 5:19; Rom. 9:1-19	Jer. 6:1-22; Mat. 22:1-15
11	F	..... F.	Jer. 7:1-17; Rom. 9:19	Jer. 8:4; Mat. 22:15-41
12	S		Jer. 9:1-17; Rom. 10	Jer. 13:8-24; Mat. 22:41; 23:13
13	A	11 Sun. af. Trin.	I Kings 18; Rom. 11:1-25	I Kings 19 or 21; Mat. 23:13
14	M		Jer. 18:1-18; Rom. 11:25	Jer. 18; Mat. 24:1-29
15	Tu		Jer. 21; Rom. 12	Jer. 22:1-13; Mat. 24:29
16	W		Jer. 22:13; Rom. 13	Jer. 23:1-16; Mat. 25:1-31
17	Th		Jer. 24; Rom. 14; 15:1-8	Jer. 25:1-15; Mat. 25:31
18	F	..... F.	Jer. 26; Rom. 15:8	Jer. 28; Mat. 26:1-31
19	S		Jer. 29:4-20; Rom. 16	Jer. 30; Mat. 26:31-57
20	A	12 Sun. af. Trin.	I Kings 22:1-41; I Cor. 1:1-26	I Kings 2:1-16 or 4:8-38; Mat. 26:57
21	M		Jer. 53:1-14; I Cor. 1:26; 2	Jer. 53:14; Mat. 27:1-27
22	Tu		Jer. 35; I Cor. 3	Jer. 36:1-14; Mat. 27:27-57
23	W	..... Vigil F.	Jer. 36:14; I Cor. 4:1-18	Jer. 38:1-14; Mat. 27:57
24	Th	S. Bartholomew A. & M. Proper Epis. & Gospel Ath. Cr. Collect	Gen. 28:10-18; I Cor. 4:18; 5	Deut. 18:15; Mat. 28
25	F	..... F.	Jer. 38:14; I Cor. 6	Jer. 30; Mark 1:1-21
26	S		Jer. 53:1-21; I Cor. 7:1-25	Jer. 51:54; Mark 1:21
27	A	13 Sun. af. Trin.	I Kings 5; I Cor. 7:25	I Kings 6:1-24 or 7; Mark 2:1-23
28	M		Ezek. 2; I Cor. 8	Ezek. 3:1-15; Mark 2:23; 3:13
29	Tu		Ezek. 3:15; I Cor. 9	Ezek. 8; Mark 3:13
30	W		Ezek. 9; I Cor. 10; 11:1	Ezek. 11:14; Mark 4:1-35
31	Th		Ezek. 12:17; I Cor. 11:2-17	Ezek. 13:1-17; Mark 4:35; 5:21

Notes.

THE FONT.

In former times Baptism was only administered twice in the year: on the vigils of Easter and Whitsunday. To these were afterwards added in some dioceses the Epiphany, when we commemorate the Baptism of our Lord, and the time of the Festival of St. John Baptist. Now, Baptism can be administered whenever it is asked for.

Water should not be left in the Font when not in use. It is blessed afresh at each administration of Baptism.

By the law of the Church there should be a cover to every Font. The Puritans greatly disliked Font-covers, and they were destroyed in many places during the Civil war. The covers were restored in 1660 and the Font often protected by rails like the Altar. According to English custom the Font should stand in the body of

the church, near the west door.

Great care should be taken at festival times, like Easter and Christmas, when the church is being decorated with flowers, that the flowers or flower-pots are not put into the bowl of the Font, and that no decoration be applied to the Font which would hinder the due use of it: such as flowers on the edge of the bowl, or on the cover.

FLOWERS.

Flowers are a sign of joy and should be used in church only on festivals. There is a bad habit grown up of keeping cut flowers in churches long after they should have been taken away, when sight and smell are offended by their presence. Dying flowers are in the church what dirty finery is in the individual.—The Churchman's Diocesan Kalendar.

Observations Concerning the American Indians.

THEIR ORIGIN, LANGUAGE, AND BELIEFS.

The subject of America is to many persons of considerable interest. First, because there is a mystery about the origin of its people, and the mysterious and unknown will always attract attention; and also because it is a continent of the future where people congregate from all lands to make new nations in circumstances altogether different to any known before. Now, all things and changes occur in the presence of the sun, and no great events are secret, or even any events: all are talked of or written down for

future use. Our danger is lest history be drowned by a flood of words as the past has been by silence. Let us trust that when the present has become the past, our hopes and visions of a new world will not be as many visions are — through our human infirmity — doomed to disappointment. Oblivion itself would be far better; it has at least its charm and dignity.

To judge correctly about ancient America requires many qualifications. The judge must be well versed in geography, philology, ethnology, and in subjects connected with Ancient History; and few men can excel in all these. Then he must be patient and able to compare things, and through long years arrange his facts before he forms his theories. Then to the faithful student the past will gradually reveal itself and through the imagination live again to make real history. All this is taking place with regard to Egypt, Babylon, Nineveh, Palestine, and other ancient lands, and the same will in time occur with respect to ancient America.

What then are our impressions concerning the inhabitants of ancient America,—for only results can be given in the space allowed us? Are they indigenous to the soil as some teach? There is not a fact to prove this. Some modern writers under the name of science have asserted this. But what is true science? The method of arranging facts, no more and no less. Not making positive assertions and reasoning from them, as is too often

done, as if the facts were proved when they are mere conjectures that lead astray. So here, while no real fact can be shown to prove that nature has produced its first inhabitants as she produced her flora, a thousand facts of all kinds tell another story and have to be accounted for, that present insuperable difficulties on every hand on this theory. Even the traditions of the people themselves deny this supposition, while their dialects, their customs, their religion, their architecture, and everything about them connect them with the Eastern nations until the proofs become absolutely perfect. As America is really on the highway of the world, when migrations, either large or small, took place they could not but strike America. Accounts of these migrations existed in the East and in Europe before the time of Columbus, with some of which accounts probably he was familiar before he entered on his enterprise. Shortly I may say, Phœnicians before our era most likely came across the Atlantic and Finlanders by Iceland and Greenland, although on our western and northern coasts the migrations were from China and Japan, and especially in North America from Siberia; but, as I would classify the races of mankind, all of them belong ing for the most part to the ancient Scythians or as we now term them Tartars and Mongolians. Hence it would follow that the Indian languages or dialects would be closely related to the Mongolian stem of languages as I have pointed out in my book, "Twenty years on the Saskatchewan," by giving illustrations of words that are the same, the names of places and countries on both continents being very similar. Thus, "calumet," a pipe, is Chinese for the same instrument in one of the southern dialects of China, and I think the designation of our Cree language comes from the Calmuck word "Crimea," on the Caspian Sea. These Calmucks gave the name "Siberia" to Eastern Russia (Cree, "sepe") and I should not be surprised if our "Slave Lake" were only a local corruption of the Russian word "Slav" (Slavonian) which would not only show the close affinity of languages but also the close connection of Siberia with America. At first and superficially the connection of these languages is not apparent. The practised philologist alone traces the mental conditions out of which sounds come, and observes how the vowels run into one another and the consonants change and new words are formed; he looks deeper and traces the underlying unity of the American dialects and joins them with the great stem system of thought and speech we call Mongolian. Scholars like Humboldt, Foster and Dr. Dawson have done this with great results.

As for the religious and other beliefs of our Northwestern Indians, they are greatly things of the past: the people have been, more than they know, impressed by the influences around them and the ideas of by-gone days

are becoming extinct. The young seek new ways, and the old are silent and do not like to converse about ancient rites and what they used to signify. But the Indian is by nature reverent and conservative, unless he is spoiled by contact with others. Nature is to him alive with the supernatural. He recognizes the great Good Spirit and the great Evil Spirit—in much after the ancient Persian manner—and he sees as he thinks the various incarnations of these in nature; hence their "totems" which they bestow on persons or tribes. If the Indian thinks much, he will regard these as signs of the invisible; if he does not reflect, these signs will be to him as gods to be adored for themselves as amongst all nations. Thus ancestor-worship is very real to the Indian, and death only takes him to the great assembly beyond. The notion of transmigration of souls may also be sometimes traced, although at present it is only the shadow of a belief. They used to cultivate great discipline as they entered upon manhood, and their rites in this respect were identical with the Baal rites and customs mentioned in the Bible.

All these subjects are very interesting and each would require a volume to present it fully, and not a magazine article. However, the uses of these studies cannot be over-estimated by the clergyman, or by anyone, as they help to the understanding of the Sacred Records, which teach distinctly the unity of the human race made in the image of God; and they help us to sympathize with the thoughts and feelings of the nations to whom we are commissioned to carry the Gospel of Salvation by our Lord and Saviour Jesus Christ.

WILLIAM NEWTON, PH. D.,
Canon of Saskatchewan.

A Song of Empire.

The following song written by Rev. C. H. Andras for his last children's concert is intended to be sung to the tune of "Men of Harlech," which may be obtained from Whaley, Royce & Co., Toronto, at 5 cents:

- 1 Welcome, brothers, from the Far-lands,
Ye who once wove Britain's garlands,
In the greater Northern Star-lands
Plant your parent tree,
Pitch your tents, enlarge your border,
Men of law and men of order,
Come to make an empire broader
Over land and sea!

CHORUS.

Canada forever! banded all together
Make your laws in Freedom's cause,
For justice and righteousness endeavor.
Gaul and Saxon, Celt and Briton,
Scot and Dane, and Slav and Teuton,
Men of Finland, Norway, Sweden,*
Welcome one and all!
(All flags waved)

- 2 To a common language turning,
Object of a nation's yearning,
Promise of a time of learning
Songs of Harmony.
Hark! the sound of trumpet stirring
(Horn accompaniment)
Not to deeds of warlike daring,
Peaceful men from homestead scaring,
But of jubilee.—CHO.
- 3 Flowing like a mighty river,
Calm and full, but onward ever.
Fed by streamlets, each the giver
Of its treasured own;
Hear the shout of exultation
Around the earth each from its station
Five hundred millions count the nation;
May they still be one!—CHO.

* The flag of each is raised along the line as each is named.

C. H. ANDRAS,
Wetaskiwin, Mid-summer, 1899.

The Garden in August.

The principal work for this season of the year is to keep the ground free from weeds, and well cultivated, which will enable the ground to hold moisture and consequently very much benefit the plants occupying the ground.

Biennials are those plants which, being sown in one year flower and then die in the next. Perennials are sown in one year and flower in the next, but although they die down in winter the roots remain alive and the plants spring up again every year.

It is now time to sow biennials and perennials in a sheltered situation in a moderately rich soil. Sow thinly; there is nothing gained by sowing thickly. Water freely in dry weather every evening. As soon as the seedlings are large enough transplant into another bed of moderately rich soil. By transplanting them whilst they are young they will make nice bushy plants close to the ground; and will, in such a condition, be more able to endure the frosts of winter.

The soil into which you transplant them should not be enriched with any manure. Your plants should be planted thinly to allow them room to make stocky plants. It is much better to have one dozen good plants than many poor ones. Should any of them grow up

with a single stem and show no tendency to branch out near the ground, nip off the centre shoot near to the ground. This will cause them to branch out freely and make plants that will, when the flowering season arrives, send up numerous spikes or heads of flowers. Be sure to protect the bed for winter after the ground is frozen, and, if possible, keep it frozen, and as far into spring as possible.

J. E.

A sound discretion was exercised by our reformers in excluding from our Prayer-book what were commonly called the Black-letter Days, and it would have been well for the future of our branch of the Church if more active steps had been taken to prevent the revival of these and of other observances, the effect of which could only be a relapse into that class of superstitions to which human nature was hardly less prone now than it was eighteen centuries ago. The Church of England, as it had often been said, was a compromise; the Reformation in this country was frequently influenced by men whose motives were political rather than religious, and who at heart had occasionally more sympathy with their opponents than with their supporters: and while this had saved us from some narrowness and had secured a greater liberty, it had left us exposed to relapses, under the protection of law, into evils such as those which the great missionary Apostle denounced in his Galatian converts. If the Apostle could once more return to earth and examine into the present condition of the Church of England, he would write of it, as he did to the Galatians, 'How turn ye back again to the weak and beggarly rudiments, whereunto ye desire to be in bondage over again?'

—Rev. Professor Bonney.

.. THE ..
CALGARY DIOCESAN MAGAZINE.

Published Monthly at Innisfail, Alberta.

REV. R. CONNELL, Innisfail, Editor.
 REV. S. H. CUBITT, M. A., Calgary, Ass't Editor.

Matter for publication should arrive not later than the 15th of each month for publication the following month.

Address all communications:

THE EDITOR,
 CALGARY DIOCESAN MAGAZINE,
 Innisfail, Alberta.

VOL. I. AUGUST, 1899. No. 2.

EDITORIAL.

The Financial Problems of our Home Missions.

"Church Bells" of June 16th had for its leading article, "The Financial Position of the Clergy." In this, church life from the high and dry Georgian era down to the present was reviewed, and the onward progress of the church since the day of John Wesley, traced along its different channels. But while advances have been made almost all along the line, at one point a retrograde movement is noted. It is the maintenance of the clergy. With the extension of the Episcopate, the multiplication of missions, the increased interest in every department of church work, the incomes of the clergy have not simply stood still but have actually diminished in the case of holders of benefices by nearly forty per cent. To the seriousness of this fact the majority of churchmen in England are not yet awake.

In this Western Diocese we have our own version of the same problem. With the gradual decrease of the S. P. G. grant, we are brought face to face with the question, "How are we to meet the shortage?" The different Missions are endeavoring to answer it by appealing to their churchfolk, each in its own way. But something more is needed, if we are to be more than a mere collection of congregations, if we would realize the idea of a Diocese. Plans of raising the sustenance of the clergy are numerous; they are mostly unsuitable to the circumstances of the West. We must have something practicable and simple, and which meets with the approval of churchmen generally. The discussion of this subject should find a large place in the business of Easter meetings and vestries, while at the Rural Deanery gatherings the clergy might learn much for the information and guidance of their vestries. As the ultimate action lies with the Bishop and the Synod acting through the Executive Committee, it would be well to have the Lay delegates able to express the views of the parishes they represent.

The support of the clergy is of the utmost importance to the church. With small or uncertain incomes they cannot but be crippled in their endeavors to be useful to their flocks. If their mental energies are being sapped by financial anxieties, there can be neither that zeal for their work nor that ability to accomplish it which there might otherwise be. Something

more is needed, it must be remembered, than bed and board and horse. It is the glory of Anglicanism that it appeals not to the emotions alone but to the reason and understanding; and if the church is to have and retain any abiding influence on her children her clergy must be in a position to benefit by the thoughts and ideals of the wise and the good; to have access to "King's Treasures" that they have the words of the wise. In the isolation of a frontier Diocese the clergy need more than one can tell the "companionship of books."

Church wardens and vestries should make it a principle that stipends are promptly paid and at regular intervals. It can scarcely be expected that the church will very profoundly affect the business life of the community if she herself be lacking in ordinary business morality.

Our Galician Immigrants.

(Continued from last month.)

Since enlightenment of mind is intimately related to spiritual enlightenment, the religion of these new settlers is a subject of great importance to English Churchmen. As Russians they all were formerly in the communion of the Greek Orthodox Church, but a large proportion now form what is known as the Greek Catholic Church. This is one of what are known as the Uniat Churches, i. e., bodies separated from the National Church and acknowledging the Roman Supremacy. To atone for the loss of national independence the people are guaranteed exemption from the Roman yoke of services in Latin and of a celibate clergy. So that the Greek

Catholics in Galicia and Bukovina still have their married diaconate and priesthood and the old Liturgical language of the people. Practically, the sole difference is that the head of the Greek Orthodox Church is in Austria while that of the Greek Catholic schism is in Rome. It seems a trifle, but I apprehend it is the difference between Canterbury and Rome.

Here seems the opportunity of our own Church as a representative National Church at the same time truly Catholic and Apostolic in government and doctrine. What the Reformation return to Primitive Catholicity did for the English people, our Reformed Church can do for this people; and if we show a hearty and real desire for their good, no doubt they will gladly accept our aid. But the real need first and foremost will be suitable men: men who are not only able to learn the language but able to enter into the feelings of the little Russian in religious things, to take hold of the substantial truth which exists in the mind of the Slav in his reverence for the supernatural, and to oppose error not by argument but by clearer revelation of that Truth. Let them know the Truth and the Truth shall make these children of practical serfdom free indeed.

And surely with the wealth that lies in the stewardship of so many children of our Church,—“heirs of all the ages, in the foremost files of time,”—there will be no lack of support. Year after year the bands of war are strengthened to bear “the white man’s burden” in the deserts of the Soudan and on the frontiers of India, and shall English and Canadian Churchmen shirk the peaceful burden of bearing light and freedom to these poor people?

Arnold's Ride.

Out on the lea
 Brave Arnold did ride,
 Alone with me.
 For help loud he cried,—
 Fell over and died.
Afar moaned the sea!

Out on the lea
 Was his last bed made
 Alone by me,
 Not with shovel or spade
 But a knife's trusty blade.
Afar moaned the sea!

Out on the lea
 Was buried the dead
 Alone by me—
 I covered his head,
 Turned quickly and fled.
Afar moaned the sea!

Back from the lea
 My home safe I won.
 None but me
 Knew the deed that was done
 While red sank the sun.
Close by moaned the sea!

Afar from the lea
 At home sat his wife
 Nought recking of me;
 But all through our life
 She was the strife
 Between him and me.
Close by moaned the sea!

Back from the lea
 A snorting horse came,
 (Not that ridden by me),
 With eyes all aflame,
 Footsore and lame,
Adown to the sea.

Out on the lea
 His rider they sought,
 Headed by me;
 But no news he brought
 To his fond wife distraught.
Adown by the sea.

Adown near the sea
 The years rolled along;
 None but me
 Heard, midst the song,
 The mutterings of wrong
Afar on the lea.

Adown near the sea
 Did the wedding-bells ring
 For her and me,
 And the choir-boys did sing
 The sweet nuptial hymn.
Afar was the lea!

Adown near the sea
 We had entered his gate—
 Just only we—
 When a voice uttered, "Wait!
 "'Tis the ruling of fate—
 "Come back to the lea!"

Back to the lea
 With hurried stride
 I went—woe's me!
 With my newly-made bride
 Clinging close to my side.
Afar moaned the sea!

Out on the lea
 Was dug up his grave
 By me!
 One look she gave—
 Then madly did rave.
Afar moaned the sea!

Afar from the lea,
Afar from the sea,
 I fled all alone
 To stifle the moan
 Which rose in my ear,
 And that loud cry of fear
 His wife madly gave
 When she looked in his grave;
 And never again
 Can I mix among men.
 In a lone hermit's cell
 My beads fast I tell:
 I wander alone
 My sin to atone.

An Incident.

"Well, I guess I may as well introduce the subject myself." Such were the words of a man who, with a companion, called at the Rectory, Pincher Creek, about a month ago. The subject, needless to say, had something to do with the Scriptural injunction that "Two are better than one." Yes, this man wanted to get married, and he and his affianced lived some distance up the line. He was a busy railroad man and had little time to wait; so, asking the "parson" to be at Crow's Nest on June 27th and showing his license and paying a "retaining fee" in the parson's hand to meet expenses, etc., he took his departure. The 27th arrived and with it a difficulty. These good young people, though former residents in this district, were now in B. C.: the license was good only in the Territories; the clergymen held no license to perform any of his ministrations in the Diocese of New Westminster, and so a re-arrangement had to be considered. On the arrival of the clergyman at Crow's Nest, these matters were referred to and the divisional point between the N. W. T. and B. C. discovered. It was found about three-quarters of a mile east of their residence, and the clergyman intimated that at some point east of this surveyor's post the ceremony had to be performed. After a little consultation the contracting parties with two witnesses and the parson set out for this point. A spot

was chosen well within the limits of the Provisional District of Alberta, where, under the canopy of heaven and surrounded by the everlasting hills, the green grass of Mother Earth carpeted the steps of this unique altar and the overhead and surrounding bloom of a wild cherry tree did service for floral decoration; here, amidst the voices of nature, two persons pledged their troth either to other, and were made man and wife "according to God's holy ordinance." They signed the register and returned to their home, having been parties to a most interesting event, as well as to one of more than usual uniqueness. The day was beautiful; calm and sunshine prevailed: may these remain with them all through their married life.

A chance for the "kodak fiend" was lost: there was none in sight. But next morning a photographer was at the railway station who very much wished he had been one day earlier. And so young folk marry, and come and go in this land of changes, to settle down, perchance, far from the spot that witnessed their union.

H. HAVELOCK SMITH,
Canon of St. John.

This is the era of the benevolent fund dinner, of the self-denial fund ball, of the poor fund pantomime, or of the art union charity carnival. I know of no truer cant than that which appeals to people to entertain themselves in the sacred cause of charity, unless it be calling a lottery gamble an art union.

—Bishop of Ballarat.

Diocesan Notes.

Monday, August 7th, will be the twelfth anniversary of the Bishop's consecration.

CALGARY.—On Wednesday, July 5th, an interesting ceremony took place at the pro-Cathedral Church of the Redeemer in connection with the installation of the honorary Canons R. Hilton, H. W. Gibbon Stocken and H. Havélock Smith. The Bishop referred in his address to the growth of the Diocese during the last 12 years and to the necessity laid upon all church members to take an active interest in Diocesan affairs and not to consider that a local interest in their own parish was as much as could be expected from them.

At the request of the Vestry the Bishop has appointed his chaplain, Rev. S. H. Cubitt, M. A., acting rector of the pro-Cathedral.

DEATH:—On 20th June, 1899, at the North-Western Hotel, Liverpool, Eng., Abraham Richard Colles, of Calgary, N. W. T., Advocate.

Mr. Colles was a member of the Diocesan Synod and of the vestry of the Church of the Redeemer. He was a graduate of the University of Dublin and a member of the Irish bar; but delicacy of health compelled him to leave Ireland, and he eventually fixed his residence in Alberta. His death was caused by nervous prostration, the result of severe sea-sickness during his voyage across the Atlantic. The syn-

pathy of Church people goes out in her bereavement to Mrs. Colles, who with her husband has ever been an active worker in Church affairs.

BANFF MISSION.—Rev. W. B. Magnan, Trinity College, Toronto, rector of St. Paul's Church, Salem, Oregon, U. S. A., has accepted the offer of St. George's, Banff, etc., and will enter upon his duties on Sunday, 13th August. Mr. Magnan was ordained Deacon and Priest in Algoma where he laboured several years. For the past six years he has been in the United States.

DE WINTON.—It is proposed to build a church near De Winton on some land given by Mr. Richard Paling, viz: the N. W. corner of N. W. $\frac{1}{4}$ Sec. 30 Tp. 21 R. 1 W. 5th M. measuring 40 yards from the N. W. corner in an easterly direction and 121 yards in a southerly direction from the said corner.

DIOCESAN SECRETARY. — The Rev. W. Freemantle Webb will continue his labours in the East and return in time to attend Provincial Synod on the way.

ENDOWMENT FUND.—The sum of £2,700 is needed for the completion of the Calgary Bishopric Endowment Fund. An appeal is being made for this amount in the "Guardian," and

Mr. J. C. Sharpe, a retired London banker, a friend of the Bishop and a kind contributor to his work, has kindly undertaken to receive any sums that may be sent to him for the Fund. The Bishop is also appealing for funds for extending church work by subdividing some existing missions and opening new ones; as well as for clergymen with private means.

in the town. We are glad to extend a hearty welcome to them.
 Baptisms: Elsa Lenia Soderberg, Oliver Charles Hyssop.
 Marriage: Norman Bloomfield James to Henrietta Louisa Walker.

ST. AUGUSTINE'S, LETHBRIDGE.

—Instructions for Confirmation candidates have been started. At present there are only three candidates, two male and one female, but the instructions are being made of general interest in order to get others to attend. Efforts are being made to strengthen the choir which for various reasons has been very poor for some time past. The failure in this branch of the work of the Church is often due to the standard of excellence being more musical than religious. We would prefer to see it more religious than musical, though the ideal would be to blend the two into a harmony befitting the title of Divine Worship. It was supposed by some heathen peoples that women had no souls, but the heathen Christian practices, if he does not think, that it is the men who thus lack. It is satisfactory, however, to see signs of a change and: n increasing attendance of men at the services. The Church has been strengthened lately by the arrival of several members who are filling various positions

PINCHER CREEK MISSION.—The church wardens and vestry of the parish of St. John's are about to complete arrangements for the building of a suitable addition to the Rectory House to serve as a study for the incumbent; provision was made for this at the Easter meeting and a sum of \$170.00 voted for the purpose, but there has been such a dearth of building material that this long delay was unavoidable. Within the present month, however, we hope to see the work finished. It will add greatly to the appearance of the Rectory and will undoubtedly supply a long felt want. The parishes of St. John's and St. Martin's have guaranteed for clergy maintenance alone in order to meet the rapidly reduced grant of S. P. G. for this year, \$450 and \$250 respectively, and that next year may hope to see us self-supporting so that the grant long enjoyed by these parishes may be utilized in less favoured districts, or to help open up new spheres of church work. It is to be hoped that with this end in view, every churchman and churchwoman in these places, Pincher Creek and Livingstone, with their respective missions of Spring Creek and Kootenai, will realize the great

and blessed privilege of loyally supporting the present and future status of the Church in their midst. 'One Family we dwell in Him.' If these words of the old hymn are verified in the sense that they should be, the children of Mother Church will "enthuse" and combine for her welfare, laying good foundations for time to come and 'purchasing to themselves a good degree' that will for always associate them with that Church which is pure in teaching and loyal in the "Faith once delivered to the Saints." Get the idea first that the Church represents Christ's Body and whatever of holy reverence and respect is paid to Her, Christ Himself will take it as done to Her Head. Do not anoint Her for burial but refresh Her, as at the well of Sychar, and such gifts will

spring up as wells of living waters to souls thirsting for spiritual comfort.

PROVINCIAL SYNOD.—The Provincial Synod of Rupert's Land meets in Winnipeg on Wednesday, 9th August. The following are the delegates from the Diocese of Calgary: Clergy:—Canon Stocken, Canon Hilton, Archdeacon Tims, Rev. H. A. Gray, Rev. W. F. Webb, Rev. R. M. Webb-Peploe; Laity:—Messrs. J. P. J. Jephson, W. Pearce, A. R. Colles, A. G. Harrison, A. W. R. Markley, A. G. Wolley-Dod.

The rate secured for Lay delegates is one full fare and one-third. The instruction is: "Each delegate should take receipt for the fare paid into Winnipeg, and he will be furnished with ticket for return at one-third rate."



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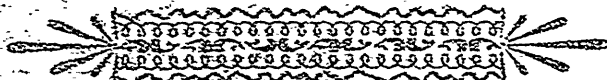
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