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THE
CALGARY DIOCESAN MAGAZINE.

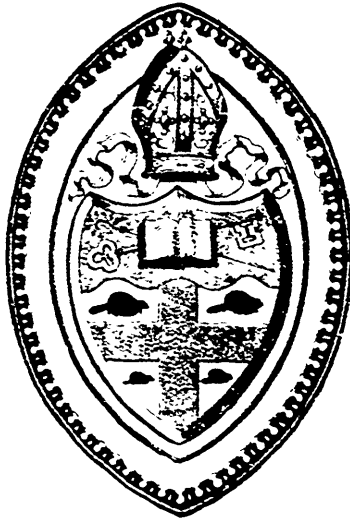
VOL. 8 NO. 6

NOVEMBER 1899

SEXAGESIMUS SEPTIMUM

“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.

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THE CALGARY DIOCESAN MAGAZINE.

VOL. 1.

"Speaking the Truth in Love".

NO. 5

KALENDAR FOR NOVEMBER.

DATE.	DAY.	FESTIVALS, FASTS, CHURCH SEASONS, &c.	MORNING PRAYER. FIRST AND SECOND LESSONS.	EVENING PRAYER. FIRST AND SECOND LESSONS.
1	W	All Saints' Day.	Wisd. 3:1 10; Heb. 11:33 12:7.	Wisd. 5:1 17; Rev. 19:1-17.
2	Th		Wisd. 9: 2 Tim. 3.	Wisd. 11:1 15; Luke 22:1 31.
3	F		Wisd. 11:15 12:3; 2 Tim. 4	Wisd. 17; Luke 22:31-54.
4	S		Ecclus. 1:1 14; Titus 1.	Ecclus. 2; Luke 22:54.
5	A	23 Sun. af. Trin	Hosea 14; Titus 2.	Joel 3:1-21; Luke 23:1 26.
6	M		Ecclus. 5; Titus 3.	Ecclus. 7:1-27; Luke 23:26 50.
7	Tu		Ecclus. 10:1-18; Philemon.	Ecclus. 14:1-20; Luke 23:50 24:13.
8	W		Ecclus. 15:1-9; Heb. 1.	Ecclus. 16:17; Luke 24:13.
9	Th		Ecclus. 18:1-15; Heb. 2 & 3 17.	Ecclus. 18:15; John 1:1-29.
10	F		Ecclus. 19:1-13; Heb. 3:7-4:14	Ecclus. 22:6-24; John 1:29.
11	S		Ecclus. 24:1-24; Heb. 4:14 & 9.	Ecclus. 24:24; John 2.
12	A	24 Sun. af. Tri	Amos 3; Heb. 6.	Amos 5 or 9; John 3:1-22.
13	M		Ecclus. 35; Heb. 7.	Ecclus. 37:8-19; John 3:22.
14	Tu		Ecclus. 39:1-13; Heb. 8.	Ecclus. 39:13; John 4:1-21.
15	W		Ecclus. 41:1 14; Heb. 9.	Ecclus. 42:15; John 4:31.
16	Th		Ecclus. 44:1 16; Heb. 10:1-19	Ecclus. 50:1-25; John 5:1 24.
17	F		Ecclus. 51:1-10; Heb. 10:19.	Baruch 4:1-21; John 5:24.
18	S		Baruch 4:36 & 5; Heb. 11:1-17	Isaiah 4:1-21; John 6:1-22.
19	A	25 Sun. af. Trin Coll. Epis. & Gosp for one of those Sun. that were omitted after Ep iphany.	Micah 4 & 5:1 8; Heb. 11:17.	Micah 6 or 7; John 6:22-41.
20	M		Isaiah 3:1-16; Heb. 12.	Isaiah 4:2; John 6:41.
21	Tu		Isaiah 5:1 18; Heb. 13.	Isaiah 5:18; John 7:1-25.
22	W		Isaiah 6; James 1.	Isaiah 7:1-17; John 7:25.
23	Th		Isaiah 8:5-18; James 2.	Isaiah 8:18-9:8; John 8:1-31.
24	F		Isaiah 9:8-10:5; James 3.	Isaiah 10:3-20; John 8:31.
25	S		Isaiah 10:1-20; James 4.	Isaiah 11:1-10; John 9:1-39.
26	A	26 Sun. af. Trin. Coll. Epis. & Gosp for 25th S. af. Trin.	Eccles. 11 & 22; James 5.	Haggai 2:1, 19 or Mal. 3 & 4; John 9:39-10:22.
27	M		Isaiah 13; 1 Peter 1:1-22.	Isaiah 14:1-24; John 10:22.
28	Tu		Isaiah 17; 1 Ptr. 1:22, 2:1-11	Isaiah 18; John 11:1-17.
29	W	* Vigil	Isaiah 19:1-16; 1 Ptr. 2:1-3, 8	Isaiah 19:16; John 11:17-47.
30	Th	St. Andrew, A. & M. Athan. Cr.	Isaiah 54; John 1:35-43.	Isaiah 65:1-17; John 12:20-42.

* Day of Intercession for Missions, the Eve of St. Andrew, or any day of the week in which the Festival of St. Andrew falls. N.B.—Offertory for Society that helps the Parish or Mission.

Notes.

SIGN OF THE CROSS IN BAPTISM.

By the Prayer Book of 1549 the child was to be signed with the sign of the Cross upon his forehead and breast at an earlier part of the service, when the ceremony of exorcism was performed. The priest said; "We make the figure of the holy Cross in the forehead, that thou mayest never be ashamed of God and Christ thy Saviour, or of this Gospel; take it also on thy breast, that the power of Christ crucified may be ever thy succour and sure protection in all things." It was customary in the primitive church for persons to sign their foreheads with the Cross on a variety of occasions, and there can be no doubt that the practice was at an early period observed at baptism.

The Puritans strongly opposed the retention of the Cross in baptism, and in 1608 made great endeavours to have it omitted. The XXXth Canon was drawn up to answer their objections, and was so satisfactory to Dr. Reynolds, the leader of the Puritan party, that he declared he would never oppose the ceremony any more. It reminds us: (1) That the primitive Christians rejoiced in the Cross, in spite of the ignominy which attached to it in the eyes of unbelievers, and that the Holy Scriptures include under it, not only Christ crucified, but the full effects and merits of His death and passion, with all the comforts, fruits, and promises which we receive or expect thereby; (2) That the honour and dignity of the Cross itself beget, even in Apostolic times,

a reverent estimation of the sign of the Cross, which Christians soon came to use in all their actions, as a sign that they were not ashamed of Him who died for them on the Cross; that they signed their children with the sign of the Cross in baptism, and that this was done both in the Greek and Latin Churches; (3) That although the Church of Rome had abused the sign of the Cross, the abuse of a thing does not take away the lawful use of it; and (4) That the Church of England, in retaining the Cross in baptism, had simply recurred to primitive usages, guarding, at the same time, against future superstitious error. In proof of this last point it urges that the Church of England teaches, firstly, that the sign of the Cross in baptism is no part of the substance of the Sacrament;" secondly, that "the infant baptized is, by virtue of baptism, before it be signed with the sign of the Cross, received into the congregation of Christ's people, as a perfect member thereof, and not by any power ascribed unto the sign of the Cross;" thirdly, that the Cross is retained "for the simple remembrance of the Cross which is very precious to all them that rightly believe in Jesus Christ," and "as a lawful outward ceremony and badge, whereby the infant is dedicated to the service of Him who died upon the Cross."

At the Cradle of the Race.

III.

In a previous number we touched upon the mission of the Apostles Peter and James as extended to "the tribes of Israel

scattered abroad" from the Babylonian province northwards to Pontus and the north part of Asia Minor, where Herodotus speaks of circumcised peoples 450 years before, Galatia, Cappadocia, Asia (the Roman province), and Bithynia. The Apostle Paul is sent forth to a sphere of action—"to the Gentiles and kings and children of Israel." The Holy Ghost suffers him not to preach in Asia nor in Bithynia: he was not to build upon St. Peter's foundation—a principle he generally adopts from that time—but to go where hitherto Christ had not been preached, but at the same time to those Gentiles "upon whom" saith the Spirit, "My Name is called"—i.e. where some knowledge of the true God had been declared already, where were synagogues and Israelites. We cannot fail to observe that the plan of God as unfolded in the Scriptures was to raise up first "the fallen tabernacle of David" to which all Israel was united, and by means of His chosen people then to spread His message more widely. A great part of Israel had been "serving gods of wood and stone which their fathers knew not," in fact had become as Gentiles and only known from them in the eye of God: this is a valuable clue to "the lost sheep of the house of Israel." All Gentiles did not hear St. Paul's voice; the teeming millions of China and India must wait till Israel be raised up; but he goes to Arabia, Damascus, Antioch, Central Asia Minor, Macedonia, Achaia, round about to Illyria, to Spain, to Rome*; and tradition says also

to Gaul and Britain. Among Greek and Jew, Barbarian, Scythian (old Russian) bond and free, was his work—and we may be pretty certain that in all these parts the hidden Israel would at that time be found, and not one of them fail of the invitation.

But let us take a glance now at post-Apostolic times. Passing by the churches already established by them and their rise and decadence, let us follow the great movements of the nations, always in the early centuries from east to west, and ask what great people exercised such a reviving influence and so far reaching as to spread through all Europe.

Schlegel ("Philosophy of History") states: "The Germans, as known to the Roman Empire, differed little from the Persians in language and religion. The chief division of the people were the Suevi or Alemanni, the Goths, and the Saxons: among these tribes some sought a greater independence than the rest, and became known as the free tribes, Franci, or French. The main stock of these French were the ancient Chatti, the modern Hessian,"

The most prominent of these people were the Goths who conquered Rome, all central Europe, part of Spain, gave an emperor (Theodoric) to Rome, a language to all the Teutonic people, a people warlike and brave, far advanced in culture, whose Bishop Ulfilas gave the Bible to Europe, and a style of Church architecture still the admiration of the world. Known as Gethæ to Herodotus in Thrace whither they arrived in the great Media-Persian invasion from the borders of

*In view of what is noted above how could St. Peter have been bishop there?

the Araxes, north of Media. "They observe," he says, "different customs from the rest. They believed themselves to be immortal, that there was a resurrection and a future life. If," says he, "they were under one head and not divided into tribes, they would be invincible, the most powerful of all nations." Their virtues are enlarged upon by several Latin authors and compared with the vices of the Romans.

But the word Goth, or Guth as they styled them selves, was not an ethnic name. When asked by the Romans who they were they replied: "We are Guthes Lhiadhi the people of God." Now Guth is the word for the Supreme Being to this day in Georgia and throughout the Caucasus.

It is an interesting study to follow up the direction among the nations of this word. It has come to us through our Saxon Bible and through the Saxon element undoubtedly, and we must admit the Anglo Saxon element of Israel among the rest; but are we to exclude the great Protestant German race, the Scandinavian, the Gothones, too, of the southern Baltic shore, Pomeranians now called; but this is a Runica word; Pomerani ; people living on the sea? The descendants of these people of God gave us our great mediæval revival, arresting both the pagan predominance as well as the dangerous ecclesiastical innovations of the Roman heresy. All Christian life and progress can be traced to the influence of Israel found, and from all the prophecies concerning them we should expect this.

I should more correctly say that there

are two words used for the Supreme in the Caucasus: Guth and Gomerth. The former is from a Judæo-Persic source, Gud or Kud (the self existent) while the latter is of pagan origin and the worship of the ancestors of the Gomeri--Gimiri in the Assyrian cuneiform--and known to the west as Kimmeri and Cymri, who inhabited the Crimea (Kimmeri (Chersonese) and Denmark. There is a large Hebrew element among their remnant to this day in the Central Caucasus where they are known as Osi or Asi, who gave their name to Asia, and in all the migrations of the Caucasians into Europe the Osi, Kimméri, and Hiberi are closely allied. I append the names of the peoples using a form of Guth for the Supreme:

THE JUDÆO-PERSIC NAME OF GOD.

Jews of Persia.	Khode and Ghode.
Kurds.	Khode.
Urdu.	Khuda.
(Iberian) Georgian.	Ghuth and Gomerth.
Ossi.	Khutso or Ghutso.
Goths.	Ghuth.
(Old Danish) Ice-landers.	Guth.
Norwegian.	} Gud.
Swede.	
Dane.	
English.	} God.
Dutch.	
Flemish.	
German.	Gott.
Greenlanders.	} Gudib.
Eskimo.	
Persian.	Khudu.
Afghan.	Khuda.
Sindhi.	Khuda.

We may perhaps include the hill tribes of India, the Maltono of Ragmahal who use Guthsanith.

NOTE. - Theodoric the Goth was Emperor of the East and West in 500 A.D.

NOTE. Salvian of Marseilles (5th century) praises the Goths for charity, piety, tolerance, and good treatment of their Roman subjects. The testimony of Tacitus is well known.

C. H. ANDRAS.

Prayer Book Notes.

II.

"Is any sick?" In the Prayer Book of 1549 there was a form of anointing "on the forehead or breast, making the sign of the Cross," and only if the sick person desired it. In the Prayer Book of 1552 it was dropped out.

Departure of the Faithful, "in sure and certain hope of the resurrection to eternal life," from the militant to the expectant and triumphant state.

Between the first and this closing condition of the "faithful" on earth, there are intermediary steps, not incumbent upon all alike, e.g. a very special step for those who choose the wedded life, Holy Matrimony: a consequent and further step for mothers, "The Churching of Women or Thanksgiving after Child-birth," a step which should not be so often neglected as it is at the present time (for she is "saved as if by fire") and one which it is hoped may become more generally used among our public offices.

For any who are specially called to the office of ministration in the congregation there is the solemn installation of officers in the Ordination Services of the threefold ministry.

Also when our brethren go down to the sea in ships and see the Lord's power magnified in the strong wind and tempest, all of which is so figurative of the Ark of Christ's Covenant, and the waves of this troublesome world, there is provided a special form of service, "For those at Sea," to be used when the children of the Church are passing over from land to land.

Then there is a form of Intercession and Thanksgiving for the excellency of our temporal Sovereign, that, the course of this world being peaceably ordered, the Church may joyfully serve her Supreme Head in all godly quietness.

CANON HAVELOCK SMITH.

Gardening Notes.

TRENCHING AND DIGGING.—These operations may be performed in the flower garden where the beds are empty of flower roots. The plan to do this well and effectually is to remove all the soil out of each bed to the depth of 16 or 18 inches. If the soil is poor or exhausted, take it all away, and renew the bed with fresh soil. Flowers mostly love a light and rather rich soil. The following compost will suit the generality of flowers: One half of turfy loam (the top sod which has laid for a season), one-quarter well decayed cow manure, and one-quarter leaf mold; with as much coarse sand as will give the whole a sandy texture. Place the rougher parts of the compost in the bottom of the bed. The soil in the beds ought to be filled in high enough to allow for settling. The beds will now require no more attention till the time arrives to plant the flowers. Where it is not necessary to entirely renew the beds the following method may be followed: Clear away all rubbish, and then, if you have any fresh loam, rotten leaves, or manure, or all three mixed, lay on a moderate thickness of these refreshers all over the beds. Commence at one end of the bed by opening a trench; that is, taking up with the spade a row of spadefuls across the bed. Put this soil in a barrow and wheel it to the other end of the bed; then take up a spadeful of soil at one side, and turn it upside down directly before you, in the trench you have opened. If your soil is heavy and strong, break it partially in pieces with the spade; if light it will not need it. Proceed in the same way with the next spadeful, and so on across the border, in as straight a line as you can, taking care not to injure or disturb the flower roots, etc., that may be in the beds or borders. Fill up the trench at the end with the soil that was placed there at the beginning.

J. E.

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

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EDITORIAL.

Thanksgiving Day.

The annual occurrence of Thanksgiving Day brings before the Church people of the Diocese the claims of the Home Mission Fund. This fund is the source from which the stipends of the clergy, in parishes and missions which are not self-supporting, are supplemented and brought up to the level of a "living wage," to use the language of social reformers. Through it the grants from the venerable Society for the Propagation of the Gospel proceed on their errand of usefulness, and the reduction of these grants, now proceeding at the rate of ten per cent. yearly, means a proportionate decrease in the means at the disposal of the Bishop and the Executive Committee who together administer the Home Mission Fund.

Needless to say, among extra-parochial objects, the Fund has a pre-eminent claim upon the members of the Church of England in this Diocese. Its *raison d'être* is the providing the children of

the Church throughout Alberta with the ministrations of that Divine Society in which they were born again unto God. Many are in isolated districts doing the work of pioneers, many are far removed from others of their own Communion, many are poor and unable to do what their hearts would move them to do for the Church they love. Such have a claim, and a rightful one, upon those who live in the more populous centres, those who have more frequent opportunities of Christian ministrations, and those who are steward of a larger proportion of the Father's gifts.

We cannot, we think, find a better commentary on the duty of Christian thanksgiving than the noble "General Thanksgiving" in our Church Service. The many sermons which are annually preached on this subject can do little more than expand the ideas set forth in it; its grave simplicity and quiet dignity cannot be excelled. It is noticeable that no strongly marked division is made between material and spiritual benefits in it; the Redemption through the Incarnation is regarded as the fulfilment and complement of God's "goodness and lovingkindness to us and to all men . . . in creation, preservation, and all the blessings of this life." As the Divine love revealed in the Redemption is "inestimable," so the Incarnation, "the means of grace, and the hope of glory" are "above all." All the gifts of Providence are based upon grace, but the Divine Son tabernacling amongst men is not only of grace but is grace, "full of grace and truth."

As Christmas Day is the festival of thanksgiving for the Incarnation, Thanksgiving Day, though lacking the ecclesiastical authority of the Nativity, is the festival of thanksgiving for those gifts which are witnesses of the one great Gift. Thanksgiving Day as we have it in Canada we owe to the United States. The Puritans of New England first observed it in 1633, the first day of October in that year seeing its promulgation by the Court of Massachusetts. The hardships and difficulties of the new colonies when surmounted made thanksgiving a very natural sentiment. The successful harvesting of precarious crops, the safe arrival of eagerly looked-for vessels, immunity from the ever-imminent peril of attacks by Indians, all tended to make the giving of thanks much more than a bare formality.

In times of comparative prosperity and of assured security, the virtue of thanksgiving is much more difficult of attainment. There is a standing temptation to regard our well-being as arising mainly from ourselves. The sense of

“a divinity that shapes our ends” tends to become fainter, and with a fading idea of the Personality of Providence, thanksgiving becomes a form of empty words.

The praise of the lips by itself will never bring us to the “desired haven;” thanks must be expressed in the life, in beneficent deed, in kindly, sympathetic word and thought, if we would be possessed of the virtue and habit of thanksgiving. The appeal of the Executive Committee on behalf of the Home Mis-

sion Fund gives us one way of making our thankfulness real and practical. In many places this year's opportunity is gone, as far as the actual Thanksgiving Service is concerned, but to those who have it yet before them we submit the claims of men and women and children on far off ranches and lonely farmsteadings. As we remember them in the words of thanksgiving for “us and all men,” let us help to make them partakers with us in the privileges of the Higher life, the joyous freedom of the Gospel of the Kingdom of God.

The Mounted Rifles.

Major General Hutton addressed an interested audience in Calgary on Saturday afternoon, 7th ult., in reference to his proposed scheme of mounted riflemen.

The General was careful to draw distinction between mounted infantry and mounted rifles. As he explained, it is impossible to have the former and you have infantry, for with a mounted infantryman the horse is simply a means of locomotion.

The mounted rifleman on the other hand must be essentially a horseman; with him the horse is not merely a means of locomotion but an adjunct of himself with which he must be prepared to gallop, jump, travel, or charge as occasion requires. General Hutton proceeded to give an account of the practically certain effects of his scheme. In the first place, the great industry of the country, horse-breeding, would be encouraged. It has been found by experience in Australia and elsewhere, that the bringing together

of young men for military purposes was always a means of stirring up a laudable ambition in them to surpass each other in their general turn-out, etc. No man would like to fall behind the rest as regards his horse at any rate. At the end of the training, the usual race meeting, polo, sale, etc., would help to make the service popular, and would also be a help towards buying and selling horses.

In the second place, horse-breeding and horse-breaking would be improved. Canada would become a remount depot for the European market, and a proper system of careful and gentle breaking and handling would be found necessary, and horses broken as yearlings, and two-year olds, instead of being left till they are three or four.

And in the third place, there would arise a social blessing. Military service would teach patriotism and discipline, and the encouragement of manly ideas: all, in fact, that tends to make the British race what it is to-day—the great embodiment of liberty and fraternity.

To turn to the organization and system, we cannot do better than quote the words of the General himself: "I have proposed that we shall have one regiment of mounted rifle-men stretching from Winnipeg to the Rocky Mountains. The head of the regiment to be at Winnipeg. The brigades will consist of two regiments, each regiment will be divided into battalions, one in Manitoba and one in the North West. Each battalion will be divided into four companies of 100, and each company divided into four

troops of twenty five, each officers and men. Each unit shall be a complete unit in itself, battalion, company, or troop complete. Each troop again divided into troops of four men and horses, and that is the least unit of all."

We believe thoroughly in the wise old motto: "Si vis pacem para bellum." It is unlikely that Canada will ever be seriously threatened, especially if she has at hand to help her an organization ready for immediate service consisting of such troops as she is capable of providing, for efficiency and physique second to none in the world. Still there will probably be a day when the Mother Country will be thankful indeed for her help and assistance.

One thing, however, we would lay stress on: the absolute necessity of camping out of reach of liquor stores. Let the Calgary and Macleod contingents be stationed, say, on the south corner of the Sarcee Reserve, and while the training lasts give them all the soldiering that fancy can suggest. In this way, and in this way only, can discipline be maintained.

A suggestion has reached us which seems to have much to commend itself, viz., that the uniform shall be the ordinary cowboy costume, black shirts, and "chaps," high boots, and spurs, and that the saddle shape be the ordinary cowboy saddle.

The recommendation of Gen. Hutton's scheme will in all probability be accepted, and the necessary money placed in the estimates in July.

Letters to the Editor.

Indian Missions.

DEAR MR. EDITOR,—One of your articles, headed "Indian Missions," in the current number of the Calgary Diocesan Magazine, has pained not a few of us who are workers in the Indian Missions of this Diocese. I am sure there can have been no wish to misrepresent the facts, nor intentionally to utter an unkind word. The work in our Indian Missions is hard and uphill, and both the older and the younger workers need and appreciate warm-hearted Christian sympathy. Amongst ourselves, as workers, it is a *sine qua non*. I would that it were a more certain factor between the workers and the Church of Christ at large. In this Diocese, however, God grant that there may be no uncertainty in the matter. We do not profess to be free from faults—who does? But we do ask for kindly judgment, and the truest Christian sympathy. One's thoughts recall the words of the sainted Faber :

"There is no place where earth's sorrows
Are more felt than up in Heaven :
There is no place where earth's failings
Have such kindly judgment given."

And again :

"Would that my soul might be a world
Of golden ether bright :
A heaven where other souls might float,
Like all Thy worlds, in light."

I would like, briefly to explain the points referred to in the article. It speaks of "either the unwillingness or the incapacity of some of those closely connected with the work, to learn the Indian language." It is true that some who have within the last two years

joined the Mission, have not yet learned the language. But I am sure that none who were present at our Conference, held last month, could say that any member present (and the representation was almost complete) showed the least unwillingness, or even hesitation, in the matter. Indeed, as Secretary of the Conference, I rejoiced in being able to record the unanimous desire, not only to learn the language, but to leave no stone unturned in the effort to perfect one's self in it. Personally, I believe that every member present was fully capable and really desirous of learning and perfecting himself in the language. The origin of the above mentioned criticism arose from an expression of opinion as to whether it was wise or advisable for Principals of our Indian schools to learn the language, in view of the fact that the great secular aim of the Institution is to give a thorough training in the English language and trades. Into this discussion I need not enter after what has been said above. As to the offer of two of the Clergy to help the younger or more recent brethren in the work, I would point out that one (the Rev. J. Hinchliffe) resigned Indian work shortly afterwards. Prayer and pains can overcome any difficulty, and I am sure that ere long most, if not all our fellow-workers, (ordained and unordained—both men and women) will rejoice in being able to speak freely in the native tongue. It is not an easy language, and it is not everyone whose heart is in the work, who has an accurate ear and a retentive memory. Let those who are not in the work, and who take

an interest in it, unite with us in earnest prayer that grace may be given to all to accomplish the task to the Glory of God and our Blessed Redeemer. I would like to add that I know of no instance in which the ruling of those in authority in the work has ever been seriously questioned.

In reference to the question of the locus standi of our Conferences, and of the advisability of appointing a special Executive Committee of Synod for the management of our Indian work, I will only remark that the principal object of our Conferences is not to legislate, but to consult together for the general good of the work, and to help the C. M. S. Finance Committee, which has executive powers, to guide and govern wisely and well. The parent Committee in England would be very unwilling to allow that "the C. M. S. requires its missionaries to abide by its rulings as opposed to the rulings of the Diocese." Every Archbishop and Bishop of the Anglican Communion is (ex officio) if he will accept the office, a Vice-Patron or Vice-President of the Society, and the Society's missionaries are licensed by the Bishops under whom they work, even as other Clergy, and compare most favorably as a law-abiding and faithful body, warmly attached to the Dioceses in which they labour: and doing all in their power for its general welfare. The Bishops are Chairmen (ex officio) of most of the Society's Foreign Local Finance Committees and have at least equal voting powers with the other members. Perhaps I need not enter more into this question: nor,

indeed, need I say anything further in regard to your article, except to ask your earnest prayers that what at first pained may be fruitful to the Glory of God in leading us each one—worker and sympathizer—to search and try our hearts and to look into our methods, and earnestly endeavor to live and work as in the actual presence of God—looking not for the praise of man, but the Master's "well done," by and by.

Your brother and fellow-worker
in the Gospel,

H. W. GIBBON STOCKEN.

St. John's Mission,
Blackfoot Reserve, Gleichen,
October, 7th 1890.

PINCHER CREEK, Alta.

Oct. 12, 1890.

DEAR SIR,—Will you please insert this in the Diocesan magazine,

Yours, &c.,

W. R. HAYSER.

Victoria Home for Indian Children.

Peigan Reserve, Pincher Creek.

I herewith beg to thank the people of Pincher Creek and surrounding district for their timely help in securing a sewing machine for this institution, and further to thank them for their offerings of vegetables, which were left at the St. John's Church at the time of the Harvest Festival, and also to thank those who have promised any assistance they can give.

I am sure if those who take an interest in our work amongst the Indians, could only pay us a visit, they would

feel their gifts were made good use of.

Our children are making good progress considering the difficulties they have to overcome.

Our Indian services are also well attended: there has been an average of thirty-five adult Indians since the 1st of January last, not including the children resident in the Home.

Christmas will now soon be upon us, and I would make this appeal on behalf of our children, for any assistance to make it as happy a time as possible for them—the smallest gift will be thankfully received.

W. R. HAYNES.

Calgary Bishopric Endowment Fund.

At the meeting of the Provincial Synod of Rupert's Land held in Winnipeg on 10th, 11th and 12th instant the following resolution was unanimously adopted, viz:

"Whereas the Synod of Saskatchewan has most unselfishly agreed to transfer £3240 from the Saskatchewan Bishopric Endowment Fund to the Endowment of the Bishopric of Calgary, the transfer to be made so soon as the Calgary Bishopric Endowment Fund has secured the sum of £8700 from other sources, making a total of £12,000 for that fund, and leaving £12,000 for the Saskatchewan Bishopric Endowment Fund; and whereas the sum of £2750 is still needed for the completion of the Calgary Bishopric Endowment Fund:

Therefore resolved that the Provincial Synod earnestly presses on all who feel

an interest in the establishment and progress of the Church in the Northwest of Canada the urgency of the accomplishment of this object; and this Synod is of opinion that that an earnest effort should immediately be made to complete the Endowment for the Bishopric of Calgary, and would express the hope that the Bishop of Saskatchewan and Calgary may see his way to visit England this autumn for that purpose."

Rev. E. Matheson, Principal of the Battleford Indian Industrial School has promised \$100 if \$900 are raised in the Province; and his brother Rev. J. R. Matheson, C. M. S. Missionary at Onion Lake has promised the first \$50.

The Bishop feels that the raising of a sum like this in the country would have an excellent effect, and he will be very grateful for any donations towards it. They may be sent to

REV. E. MATHESON,
Indian Industrial School,
Battleford,
Saskatchewan.

or to

REV. SPENCER H. CUBITT,
Calgary.

Thanksgiving Day Offertory.

SYNOD OFFICE,
Calgary, Sept. 29, '90.

The Executive Committee of the Synod of the Diocese of Calgary wish to remind Church people throughout the Diocese that, according to the Canon, the offerings at the Harvest Thanksgiving services are for the Home Mission Fund of the Diocese. Last year the Executive Commit-

tee asked the different congregations to try and raise the sum of \$500 for this fund. The result was that \$400.92 was received. This amount was of very great assistance in enabling the Church to maintain the Stipends of the Clergy in the large and thinly populated Missions of our Diocese at the figure which was then considered necessary.

The grant from the Society for the Propagation of the Gospel is again less this year by ten per cent. than it was last, and consequently the Diocese must do everything in its power in the way of self support, besides providing for the salaries of Clergymen in new Missions. It is a deplorable fact that there are numbers of Church people in the Diocese who have no opportunity of attending the Church's services, owing to lack of funds necessary to place a Clergyman in their vicinity.

The Executive committee of the Diocese, therefore, appeal to the different congregations to look upon this matter as of vital importance to the interests of the Church in this Diocese. They take this opportunity of expressing their gratification at the response which was generally made throughout the Diocese a year ago. In addition to that appeal, the Secretary of Synod was sent to Eastern Canada, to try and arouse interest in our work and to collect funds: the response of the people in the Diocese was of great assistance to him in his work, making it more satisfactory and productive than it would otherwise have been. People outside are much more willing to help, if

they know that those at home are doing what they can to help themselves.

The Executive committee therefore request the Clergy to read this during service on some Sunday as soon as possible after they receive it, and they ask that the congregations, as a Thank offering to Almighty God for His many blessings during the past year, do their utmost to raise the amounts set opposite their names, either by Collection in Church, or by house to house canvass or subscription.

Agrioola, - - \$ 10	Lethbridge, - - \$ 30
Anthracite, - - 10	Livingstone, - - 25
Banff, - - 10	Macleod, - - 30
Beaver Lake, - - 5	Melrose, - - 5
Blackfoot Reserve 10	Mitford, - - 20
Bld. Res. S. P. Ls. 10	Mosquito Creek, 10
Bowden, - - 5	Olds, - - 5
Calgary, - - 100	Puigan Reserve, 5
Canmore, - - 5	Pincher Creek, - 25
Clearwater, - - 5	Pine Creek, - - 5
Colchester, - - 10	Pine Lake, - - 10
Conj. Creek, - - 5	Poplar Lake, - - 5
Edmonton, - - 50	Priddis, - - 5
Fish Creek, - - 5	Red Deer, - - 10
Ft. Saskatchewan, 10	Red Deer Lake, 5
Gleichen, - - 5	Sarcee Reserve, 5
Hilldown, - - 10	Sheep Creek, - - 15
Innisfail, - - 15	Strathcona, - - 15
Industrial School, 5	Sturgeon, - - 8
Lamerton, - - 10	Springbank, - - 8
Leduc, - - 5	Waghorn, - - 5
	Wetaskiwin, - - 10

All returns should be made to the Diocesan Treasurer, M. Morris, Esq., Imperial Bank, Calgary, within one month after the collection.

The Bishop commends the above statement to the earnest consideration of Church people throughout the Diocese, and pleads for a hearty and liberal response.

Signed,

CYPRIAN, CALGARY.

Diocesan Notes.

PINCHER CREEK.—At last the long looked for has happened, and the addition to the Rectory accomplished, just in time to ward off the winter weather which at this time may fall upon us with little warning. The finishing of the inside has been left till funds are available, when it is hoped the balance of the work will be completed and all made snug and tight. For the present the Rector is grateful to the Parish for providing a suitable study and a spare bedroom, which both himself and Mrs. Smith hope will prove a resting place for friends who choose to take shelter for the night under the Rectory roof.

On Thursday, October 5th, as intimated in last month's magazine, there was held in the Parish of Saint John's, the first Harvest Home Festival, which passed off so successfully and smoothly that it is likely to become now an annual event in the Parochial Organizations, a time for the congregation to meet together, combining the social as well as the religious life of the Church.

Special service was held in the church at 2 p.m. The church was very prettily decorated for the occasion the day before, and as the hour of service approached there were seen wagons and rigs of many kinds making their way towards the church and when the service began some forty or fifty people were present; as the service progressed many others came in until the Church was quite full, about 80. There was noticed among the congregation some of our Methodist

brethren with their pastor, some Presbyterians, and a few Romans, all it is hoped intent in offering their thanksgivings and praises to the Great Lord of the Harvest. It was a pleasing sight to witness, and a guarantee of goodwill towards the Church, out of which they sprang, and her offices. The service which consisted of shortened Morning Prayer, with special Psalms and Lessons and the authorized form to be used on such occasions, and many of the beautiful Harvest Hymns in H. A. & M., was read by the Rector, the Lessons being taken by Canon Hilton, who also preached a very suitable Harvest Sermon, which was listened to with by an interested and attentive congregation, from the text, "Behold a Sower went forth to sow." Space will not permit to give an epitome of the discourse, save this, that 'while in the ordinary and natural order of things 'change and decay in all around I see,' sowing and reaping were things which will come and go, season by season, till the end of time, as they have come and gone from the time of God's first promise in Genesis. The preacher also dwelt upon that final scene when the Harvest of Souls would be gathered in by the Angel Reapers. Among the congregation were seen many of our Church flock who had ridden or driven 15 or 20 miles in order to keep the Feast of Harvest.

Immediately after the service the congregation adjourned to the Rectory and grounds, where tables had been prepared and laden with all kinds of good things in the new addition, whose building was so tardy and yet so timely, pro-

vided by the ladies of the congregation, who sought assistance from the nimrods to provide game for the spread, while they themselves were most lavish in the delectable variety of sweet meats, &c. The children, some 30 or 40, were entertained and scampered after the prizes of bags of candies and bits of money, played games and thoroughly enjoyed the romping and fun, while their elders encouraged and helped them on and took an interest in their pastimes till the clatter of cups and whispers of "grub pile" broke in upon the fun and diverted its channel for a little while. The day was perfect, bright and warm, and the children in picnic style, sitting on the grass around about had their supper about 4.30 and made happy, were once more set free to carry on their enjoyment. At 5 o'clock the position became untenable and with gentle pressure, reinforcements took up the ground area, led by the youngsters, entrance to the room was carried and quiet possession given, every seat about the two large tables was taken up and when all was in readiness the Doxology was sung and then began "the feast of good things," which all seemed to enjoy extremely. The tables were twice filled with the guests and their load seemed not to diminish.

So bountifully had the Committee provided for the fray, about sixty or seventy persons enjoyed the good things, while there was ample for 100. Some old and familiar faces were missed, whose presence would have added much to the pleasure of the gathering, but who for some reason or another were unable to

be present. Some new faces also were noticed who came for the first time, and thus brought themselves in touch with the Church interests of the Parish. It was regretted that none of those living in the daughter Parish of Saint Martin's were present, but probably the distance and the still absorbing wet of harvest-tide detained them. However, it is hoped that another year, if we are spared to see it, a still more wide spreading interest will be taken in this, which we look forward to prove no small factor in the welfare of the congregations of the Mission.

The offerings in kind were sent to the Victoria Home, and a couple of well filled hampers of sweetmeats, &c. from the superabundant supply for the tables will help the staff to fill the vacuum so often complained of by Indian children generally, in their internal organism.

The services were continued on the Sunday following, (Oct. 8) when a very good congregation was present, and a fair number of communicants.

The Rector also read a communication from Executive Committee of Synod re. Diocesan Home Mission Fund, showing that the sum apportioned to the Parish of St. John's as their gift to the Fund was placed at \$25.00, a similar sum is also asked of St. Martin's.

Fifty dollars is asked from this Mission, considerable increase over last year, which was \$35.00. There is a strong opinion that voluntary offerings, with a little local pressure, are better than definite fixtures, but at the same time it is hoped that liberal offerings will be given to this Fund year by year; it was not con-

ceived that this annual levying, after last year, would go on. The willing horse must not pull more than his share of the load. It does not do to take too much for granted, even if these Parishes were liberal enough last year to exceed their apportionment! Shoulders gail when the harness doesn't fit, and baulkiness is not a nice feature in Church work and interests. Self-support and independence of Diocesan funds for Parochial aid is facing us like a grim spectre, and the Executive Committee ought not to lose sight of this most important struggle which is so soon to be ours.

The offerings at our Harvest Festival Service amounted to \$8.35. The Rector will be glad to receive any further sums to augment this.

CALGARY.—On Wednesday, September 27th, the Inter-western Pacific opened at the Agricultural Grounds. From an agricultural point of view the show was a decided failure, the exhibits were not very good and the accommodation reserved for them meagre.

It is something to be protested against that horse-racing, however good, or however bad, should be allowed to defeat the object for which the exhibition was arranged, viz: the fostering of interest and knowledge in things agricultural.

For the rest, however, it is confessed that from a social standpoint the week must be classed as a brilliant success. Every care had been taken to provide the visitors with amusement and recreation, and the results seemed to give perfect satisfaction to everybody.

A Request—Will Church people who have in their possession copies of the last report of The Church of the Redeemers, Calgary, for which they have no further use, be good enough to send the same either to Rev. S. H. Cubitt, or to the Wardens, Messrs. M. Morris and A. W. R. Markley?

Baptisms in September—1st, Bessie May Macartney, Reynold Leroy Macartney; 6th, Jessie Evelyn Turner, Lillian Kate Turner, Violet Rose Turner; 17th, Enid Wilhemine Gill.

Marriages in September—27th, John Herbert Carder to Harriet Elizabeth Woolliams.

Deaths in September—14th, Ethel Theresa Mary Graburn, aged 18 years. 20th, Martin David Robinson, aged 5 months.

The Bishop of the Diocese held a Confirmation in the Church of the Redeemer on Wednesday evening, October 11th. Two candidates presented themselves, Wilhelmina Catharina Gertrude Vick and Louise Gertrude Rohlandy. The Bishop in his address laid stress on the absolute necessity of baptism, and pointed out how by the virtue of regeneration we are made partakers of the privileges which belong to the Kingdom of God. His Lordship went on to show that although at Confirmation we receive the sevenfold gift of the Holy Spirit, yet we must to the end of our lives go on praying and struggling, fighting against the temptations we are given to overcome.

We are sorry to lose the services of Rev. S. Stocken who has been working in

the Diocese for nearly 4 years. Mr. Stocken was for a time in charge of the Pine Creek Mission, and afterwards removed to the Sarcee Reserve during the temporary absence in England of Archdeacon Tims.

We understand that after a short visit here, Mr. Stocken will take up work in the Qu'Appelle Diocese, where we wish him every success. He leaves a good many friends behind him who will always be interested in hearing of him and from him.

INNISFAIL MISSION. Services during October were held at Penhold, Bowden, and Pine Lake, in addition to St. Mark's, Innisfail. A very successful bazaar, etc., was held on Fall Fair Day under the auspices of the Ladies' Auxiliary of St. Mark's, and over \$125.00 was handed to the Wardens for the placing of a stone foundation under the church and doing other necessary work.

Wedding: Bertie Fielding Knox Leet, to Elizabeth Maude Snudden.

FORT SASKATCHEWAN.—The Church property (2 acres) here has been improved by placing around it a fence of tamarac posts and top-rail, a gift of two of the parishioners. It will be finished with wire.

The Ladies' Aid were very much to the fore during the days of the Agricultural Exhibition at Fort Saskatchewan, Sept. 28th and 29th. Two tents were erected on the Exhibition Grounds for the providing of meals for the farmers, and the sale of fruit, etc. The ladies worked hard, and are to be congratulated on the success which attended their efforts. The handsome sum of \$26.70 was realized clear of all expenses. This will be devoted to the repayment of the loan on the Church building.

The congregations have been rather smaller than they should be during the summer months, but are improving to a marked degree.

Baptized—Sept. 20th, Eleanor Catharine Morrison, Maude May Stuckey.

Married—Sept. 7th, James Thomas Flintoff to Sara Lane.

Buried Oct. 1st, Jane Matthews.

DE WINTON. The Harvest thanksgiving services took place in De Winton parish on Sunday, Oct. 22nd. The services were as follows: Morning Prayer and Sermon at 11 o'clock, at Melrose, and at De Winton at 3 o'clock. Both places of worship were decorated for the occasion with a good supply of grain, vegetables, apples, &c., given by the parishioners. The incumbent, Rev. J. C. Wace, read the prayers and preached both morning and afternoon. The lessons were read by Mr. Arthur Griffin, one of the congregation. Mr. George Burke presided at the organ as usual at Melrose and Mr. Paling at De Winton. Suitable harvest hymns were sung. The offerings were given to the Home Mission Fund of the Diocese.

Useful Recipes,

GINGERBREAD—Two cups sugar, two cups molasses, seven cups flour, two cups butter, two cups buttermilk, four eggs, three tablespoons ginger, two teaspoons baking soda, half tablespoon allspice. Sweet milk and baking powder may be used instead of buttermilk and soda.

CUP PUDDING—Three eggs, three-quarters cup milk, three-quarters cup flour, three-quarters cup sugar, half cup butter, one and one half teaspoons baking powder. First mix butter and sugar, then add the eggs which have been beaten light, then milk, flour, etc.: put into buttered cups or a mould, and steam about half an hour. Serve with jam.

SALLY LUNN One pint flour, to it add one heaped teaspoon baking powder, one egg, one tablespoon melted butter, two-thirds cup sugar, one teacupful milk. Bake in a quick oven in two jelly cake tins. Split open and butter.

The Free Lance

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