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THE  
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VOL. I. NO. 7.

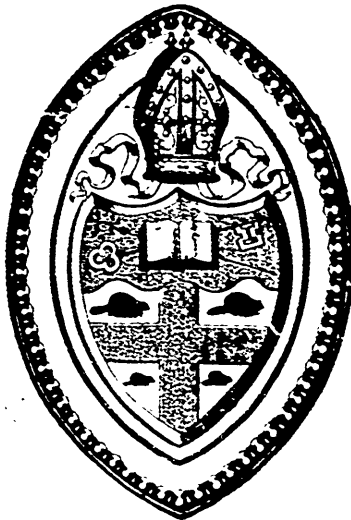
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**THE CALGARY DIOCESAN MAGAZINE.**

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# THE CALGARY DIOCESAN MAGAZINE.

VOL. 1.

"Speaking the Truth in Love".

NO. 7

## KALENDAR FOR JANUARY.

1900.

DATE.	DAY.	FESTIVALS FASTS, CHURCH SEASONS, &c.	MORNING PRAYER. FIRST AND SECOND LESSONS.	EVENING PRAYER. FIRST AND SECOND LESSONS.
1	M	Circumcision.	Gen. 17:19; Rom. 2:17.	Deut 10:12; Colos. 2:8-18.
2	Tu		Gen. 1:20; Matt. 1:18.	Gen. 1:20 24; Acts. 1.
3	W		Gen. 2:4; Matt. 2.	Gen. 3:20; Acts 2:22.
4	Th		Gen. 3:20 4:16; Matt. 3.	Gen. 4:16; Acts 2:22.
5	F		Gen. 5:28; Matt. 4:23.	Gen. 5:28 6:9; Acts 3.
6	S	Epiphany.	Isaiah 60; Luke 3:15-18.	Isaiah 49:73 24; John 2 12.
7	A	1 Sun. af. Epiph.	Isaiah 51; Matt. 4:23, 5:13.	Isaiah 52:13 & 53 or 54; Acts 4-32.
8	M		Gen. 8. Matt. 5:13-32.	Gen. 9:20; Acts 4:32-5:17.
9	Tu		Gen. 11:10; Matt. 5:33.	Gen. 12; Acts 5:17.
10	W		Gen. 13; Matt. 6 19.	Gen. 14; Acts 6.
11	Th		Gen. 15; Matt. 6:19 7:7.	Gen. 16; Acts 7 35.
12	F		Gen. 17 23; Matt. 7:7.	Gen. 18 17; Acts 7:35-8:5.
13	S		Gen. 18:17; Matt. 8-18.	Gen. 19:12 30; Acts 8:5-26.
14	A	2 Sun. af. Epiph.	Isaiah 55; Matt. 8:18.	Isaiah 57 or 61; Acts 8:26.
15	M		Gen. 21:33 22:20; Matt. 9-18.	Gen. 23; Acts 9 23.
16	Tu		Gen. 24 29; Matt. 9:18.	Gen. 24:29 52; Acts 9:23.
17	W		Gen. 24:52; Matt. 10 24.	Gen. 25:5-19; Acts 10-24.
18	Th		Gen. 25:19; Matt. 10:24.	Gen. 26:18; Acts 10:24.
19	F		Gen. 26:18; Matt. 11.	Gen. 27 30; Acts 11.
20	S		Gen. 27:30; Matt. 12 22.	Gen. 28; Acts 12.
21	A	3 Sun. af. Epiph.	Isaiah 62; Matt. 12:22.	Isaiah 65 or 66; Acts 13-26.
22	M		Gen. 31:36; Matt. 13 24.	Gen 32 22; Acts 13:26.
23	Tu		Gen. 32:22; Matt. 13:24-42.	Gen. 33; Acts 14.
24	W		Gen. 35:21; Matt. 13:53 14:13.	Gen. 37:12; Acts 15-30.
25	Th	Con. of St. Paul.	Isaiah 49 13; Gal. 1:11.	Jeremiah 1:11; Acts 26-21.
26	F		Gen. 37:12; Matt. 14:13.	Gen. 39; Acts 15:30-16:16.
27	S		Gen. 40; Matt. 15 21.	Gen. 41-17; Acts 16:16.
28	A	4 Sun. af. Epiph.	Job 27; Matt. 15:21.	Job 28 or 29; Acts 17-16.
29	M		Gen. 42:25; Matt. 16 24.	Gen. 43 25; Acts 17:16.
30	Tu		Gen. 43:25 44:14; Matt. 16:24.	Gen. 44:14; Acts 18 24.
31	W		Gen. 45 25; Matt. 17:14.	Gen. 45:25-46:8; Acts 18:24-19:21.

This is the last year of the 19th century; and further it may be noted though 1900 may be divided by 4, without leaving a remainder, yet it is not a leap year.

Movable Fasts and Festivals for the year 1900: Ash Wednesday, Feb. 28th; Easter Day, April 15th;

Ascension Day, May 24th; Whitsunday, June 3rd; Advent Sunday, Dec. 2nd; Sunday Letter, G.

There will be five Sundays after Epiphany, and twenty-four after Trinity.

By order of Synod: "The offerings on a Sunday in Epiphany are for the Diocesan Indian Mission Fund."

## Notes.

[SELECTED.]

**THE LARGER HOPE.** The Catholic Church has not given expression to any decree regarding the doctrine of eternal punishment, and there is no "larger hope" than that to be found in the teaching of the Church as contained in Dr. Pusey's **WHAT IS OF FAITH AS TO EVERLASTING PUNISHMENT?** wherein he shows that we have no warrant to suppose that anyone is lost who has not finally at the last moment rejected the gracious pardon of God.

**THE APOSTOLIC SUCCESSION.** — The doctrine of Apostolic Succession is merely the assertion of the historical fact that "from the Apostles' time there have been these Orders of Ministers in Christ's Church: Bishops, Priests, and Deacons. What their powers may be is quite another subject. The Church is an organized body, and apostolic succession implies that the organization of to day has an unbroken continuance back to the times of the Apostles

REGENERATION.—By "regeneration," or new birth, a child is made a Christian, and by way of analogy the process by which a foreigner is naturalised and becomes a citizen of the land of his adoption, may be cited. Thus, just as the foreigner renounces the country of his birth, applies for admission as an English citizen, and takes the oath of allegiance to the Queen, so in the baptismal service, the candidate takes the vow of renunciation, and promises obedience to Christ, and is admitted a citizen of the Kingdom of Christ. Conversion is distinct from regeneration; it may come after baptism, and be a life-long process, and this the Church of England does by no means deny.

THE GALICAN CHURCH.—The present Church in France is the same Church as that which was derived from Asia Minor in the first century. Through all the vicissitudes through which it has passed, it has remained the same Gallican Church, but it became subject to Rome after the law of Valentinian III. (A. D. 445), in which Hilary of Arles was censured for his supposed insubordination to the Roman See, and from that date France became an integral part of the Roman Church. Nevertheless the Church of the present is identical with the Gallican Church of old, though its old national character, may, under stress of circumstances, be latent rather than patent.

[From the "Church Times."]

**"SO HE GIVETH HIS BELOVED SLEEP."**

(SUGGESTED BY A SERMON.)

I toil, I toil, I work, I strive  
 In this world's feverish race to thrive:  
 I want to do, I want to be  
 Something, I scarce know what, for Thee,  
 Forgetting that they most are blest  
 Who wait on Thee and find their rest.  
 The world around is rushing fast,  
 Its future spurning—Present—Past:  
 It has no time for quietude,  
 Heaven's silences are all subdued:  
 And I must in the fight be found,  
 For ne'er a slumbering saint was crowned.  
 And yet God's saints His secret keep,  
 "He giveth His beloved sleep:"  
 And while the world is wide awake  
 They, sleeping, Heavenward progress make.  
 Closed eyelids know God's burning Light,  
 And passive wills are dowered with might.  
 Not by the swift the race is run,  
 Not by the strong the battle won:  
 The violet hides her tiny head  
 Beneath her leaves of green outspread:  
 The river rushing to the sea  
 Must first the trickling streamlet be.  
 Nothing I am, and Thou art all:  
 Faith waits to hear the Heavenly call,  
 And Love and Penitence lie still,  
 Waiting on Thy absorbing Will:  
 Thou, slumbering not, Thy watch dost keep,  
 And blessest me, e'en while I sleep.

W. C. D.

## The Unification of Christendom.

### II.

In no country can we find simplicity and gorgeous ceremonial so intermingled and on such good terms with one another as in Russia. There is no Ritualistic contention. The real and the symbolic unite in peace; the latter the outward expression of the former. Within the pale there is a mighty brotherhood of peer and peasant. I have often seen a soldier take off his cap and stand bareheaded till his officer, clapping him on the shoulder, and replacing his cap, says: "Brat m' nushno," "No need of that, brother!" There is no widespread hatred between poor and rich—are we not all brethren? God and the Tzar unite them in a political and religious unity. The churches are remarkable for their bare white walls, while their furniture, especially of what we should call the chancel, is extremely rich. There can be no doubt to those acquainted with both, that while the orthodox church, through its conservatism and its formularies has maintained the essentials of the true Christian faith, the separatists have broken out into many strange and unscriptural errors, as is generally the case where "a little knowledge is a dangerous thing." Was it not so in England when the Bible was first opened to the people, and "the sword of the Lord and of Gideon," rather than the sword of the Spirit, was laid hold of and covered the land with fratricidal strife and bloodshed, and mutual oppression as each party held power?

Further enquiry has reduced the strife to one of interpretation, a sure sign of advance, a better spirit of proving all things and holding fast that which is good. But while this conservative spirit has its good side, it has also, where knowledge and enquiry have not as yet much advanced, its bad side, old customs and traditions of the people still hold sway, and as they cannot all at once be eradicated without further knowledge, which is of gradual growth, the Spirit guiding and leading into all truth, so we find that meanwhile the authorities in Russia wink at these things to a great extent, waiting for time to eradicate them. I suppose that the enlightened foreigner, if he were to be present at Lady Godiva's show in Coventry, or the symbolic procession of the Lord Mayor's show in London, or the burning of Fawkes on the 5th November, might leave the country with some strange conceptions of the traditions of the people. In some parts of England the custom of Baal teine, or leaping through the bonfires on Shrove Tuesday, is still maintained, without much perception of its origin in the worship of Baal, the Sun or Fire God. This is still kept up as a purification by fire on Shrove Tuesday in Russia. It has its usefulness at times when and where water is scarce. In Georgia the peasant bakes his bread in huge earthenware jars let into the ground; after removing the loaves he holds his garments over the embers and gets rid, for a time at least, of his tormentors, if not of his sins. The Russian peasant, however, believes in the purgatorial effect of the fire, and then of the

holy water sprinkled on him by the Bishop or Archbishop, preparatory to his Easter rejoicings. He will practice harder austerity in winter with a snow bath. In the garrison town of Tiflis the soldiery proceed to church for a solution. There is no detailing of sins, but a form of general confession, a pronouncing of the formula of the faith. The priest makes over each the sign of the cross, the penitent prostrates three times, knocking his forehead on the stone floor, kisses the holy pictures all round, and going forth gives a coin to one of the crowd of beggars waiting outside, and he is duly shrived. Women, dressed in the height of modern fashion, go through the same ordeal. The penitential Psalms are sung by the choir at intervals, and the singing is of a high order. The deep bass of the priests mingling with the trebles and tenors of boys and men require no organ to fill the harmony, and the pure air of the steppes seems to be favorable to the formation of rich, clear voices. At one part of the service the choir utters the words, "Gospode pomilye nas," (God have mercy on us) beginning slowly and rising to a quicker repetition than the ear can follow.

From within the "iconostasis," or altar screen, comes a deep mysterious bass voice, all in the dark, which heightens the mystery. The priests march to and fro outside, giving the liturgical responses and swinging their censers. The prostrations of the crowd remind one of a cotton mill in motion. When the deep voice from within the dim chancel ceases, a soldier steps forth and cries

fifty times as fast as possible, "Slave Bogu!" (Glory to God!) and the service is over.

No lighted tapers are carried at this service. But from 6 p.m. on Easter Eve the towns and churches are flooded with light. The tapers are all of the same length and burn about the same time, and measure the length of a service. You are supposed to remain while it burns, and to have completed your worship when it goes out.

Easter is a time of social feasting, of going round to all the churches, of dramatic ceremonial in the churches, of wild exuberance of spirits, a good deal fostered by ardent spirits, for drunkenness is of all countries the crying sin of Russia; but Easter in Russia must form the subject of a future letter. We are touching somewhat upon the peculiarities of sister churches, but chiefly upon those common bonds of faith, hope, and love, which may at no distant time envelope the whole family in a happy reunion.

Politics enter too much into the methods of all, by which I mean the self interests of civil governments. The world and the church are, or should be, ruled by very different principles. This is one of the evils of "Church and State," or let us say rather of State and Church. In a democratic nation this evil is minimized. But in Russia the State uses the ignorance of the masses for its own ends, and many old traditions and customs of Pagan origin are made the occasion for a military display of power. Perhaps it will hardly be credited that the worship of Diana of the Ephesians, and the

image which fell down from Jupiter," still lingers in Southern Russia, and is made the occasion of great pomp and display as a quasi-Christian function. Diana is not mentioned, of course. The popular holiday is transferred to the honor of "Our Lady of Kherson," but more of this in my next article.

C. H. ANDRAS.

## The Church and the Individual Christian.

"The ministerial principle, then, means just this: that Christianity is the life of an organized society, in which a graduated body of ordained ministers is made the instrument of unity. The religious life, so far as it concerns the relations of man to God, has two aspects. It is first an approach of man to God. And in this relation each Christian has in his own personal life a perfect freedom of access. But he has this because he belongs to one body, and this one body has its central act of approach to God in the great memorial oblation of the Death of Christ. Here it approaches in due and consecrated order; all are offerers, but they offer through one who is empowered to this high charge, to 'offer the gifts' for God's acceptance and the consecration of His Spirit. In the second place, religion is a gift of God to man—a gift of Himself. What man receives in Christ is the very life of God. Here again, each Christian receives the gift as an endowment of his personal life; his whole life may become a life of grace, a life of drinking in the Divine Spirit, of eating the Flesh of

Christ, and drinking His Blood. But the individual life can receive this fellowship with God only through membership in the one body and by dependence upon social sacraments of regeneration, of confirmation, of communion, of absolution,—of which ordained ministers are the appointed instruments. A fundamental principle of Christianity is that of social dependence."—CANON GORE: "The Church and the Ministry."

"It is possible to believe not only in a vicarious priesthood of sacrifice, but also in a vicarious office of preaching, which releases the laity from the obligation to make efforts of spiritual apprehension on their own account. But in either case the conception is an unchristian one." —CANON GORE.

A VERGER'S SUNDAY SCHOOL.—At the first meeting between the late Dean Gilbert Stokes and the eccentric old verger of St. Bidulph's, an amusing conversation took place, says "London Letter." "And who, my good friend, takes the lead in Sunday School matters here?" asked the Dean in his most suave tones. "Well, I do, sir," was the proud reply; "there aren't no other scholars but me and Sir John in the parish. I larns the children on Sunday afternoons." "And what routine do you follow?" said the Dean. "I first reads 'em substracts from the Gospels, then I give 'em a little cataplasm, and I generally winds up with a few interesting antidotes, just to keep 'em from getting too restless. But, of course, sir, I always tells 'em in bibulous language."



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### EDITORIAL.

#### 'A Reservist Colony for the Transvaal.'

The "Spectator" gives a very readable article in a late issue, under the above caption. It throws out a suggestion which seems to have much in its favor. Though in all probability the Dutch in South Africa will be quite quiet as soon as the war is over, it will be an extremely convenient arrangement if we could have in the Transvaal and the Orange Free State a considerable body of men of British birth and sympathies, accustomed to the use of the rifle, and able to support the cause of self government within the Empire both by their votes and their guns. Now, some 30,000 of our soldiers, as soon as they get back to England, will be on the reserve, either as old reservists or as time-expired men. Why not induce these men instead of going home to remain in South Africa as colonists? To tempt such men it would be necessary to offer them some substantial advantage, e.g., a farm, and something in cash to

stock it with, and then instead of selling off the old mules and the broken down transport carts to some Jew or Indian speculator, give them to these military settlers. Again, it might be possible for the local government or governments to pay them a sum equal to the sum they would of course receive from the British Government.

In this way the land in South Africa would be settled up by a strong, active, intensely loyal body of men. Whether they would be a success or not is hardly a question to be disposed of in a few lines. It is conceivable that their loyalty might sometimes get the better of their discretion, and possibly their presence might be a perpetual source of irritation to the Dutch settler. We ourselves think with the "Spectator" that if such a scheme were well and carefully worked it would meet with a very large measure of success.

#### Does Your Parish Contribute?

In this, our first issue for the new year, we would wish to call the attention of the clergy and laity of the different parishes of the diocese to the importance of sending in contributions of news or other matter. Some parishes (two of them amongst the most important in the diocese) have never yet been represented in the pages of the MAGAZINE. It would be a great strengthening of the hands of the Editors if every parish and mission priest or curate would do his utmost to have his field represented each month,

either by news or by a short article on some topic of general interest or by both. His people would thus be provided with a particular reason for subscribing.

As will be seen on another page the Indian Missionaries of the Calgary Rural Deanery have pledged themselves to bring their work prominently before the Churchmen of the diocese, not only by news of what is going on at present, but by treating historically of their work in the past. This last will come, no doubt, as a revelation to many, and will evidence the valuable work that is being done in our midst by the representatives of the Church Missionary Society. Much good will certainly accrue to the Church by the bringing before it of the real difficulties to be overcome, and the real progress to be seen, in the evangelization of the aboriginal inhabitants of our western country.

And if the missionaries of the S. P. G. would plainly and briefly write of the work they are doing, not only would it tend to the establishment of a feeling of brotherly sympathy, but it would create a valuable record for the perusal of interested parties in Great Britain.

We appeal then for more general support from the clergy. Let us have your baptisms, marriages, burials, confirmations, where and when your services are held, and what activities exist in your parochial life outside the ordinary offices of the Church. And if you can spare the time for a brief article on a topic of ecclesiastical or general interest, give us the offer of your assistance in this way also.

## British Army Terms.

The following information extracted from the London Daily Chronicle, may be of use to those who are not versed in military matters, but take an interest in every detail of the news about the fighting in South Africa:

Our home army supplies three army corps for home defence, and two for active service abroad, besides forces for minor expeditions. An army corps must be considered to have a very elastic interpretation as regards numbers, though the proper strength is supposed to be 36,000. That mobilized in November numbered 49,000 (including cavalry) of which 31,000 were infantry.

To complete an army corps all "units" have to be made up to their "war strength," and for this purpose a portion of the army Reserve had to be mobilized.

THE ARMY RESERVE is not a separate force in itself, but is composed of men who have served in the ranks and have returned to civil life, receiving nominal pay for holding themselves in readiness to return to the columns when called upon. They are classified into four sections according to their length of service in the ranks and their condition of reserve service. Their pay varies, according to the section, from fourpence to a shilling a day when not serving with the colours. Its total available strength is 82,000.

BATTALIONS. Every infantry regiment is divided into a certain number of battalions. With rare exceptions, the first two battalions are "live" battalions, (regulars), and every battalion after the second

is militia, (the volunteer battalions in addition are always so designated.)

**REGIMENT.** The word "regiment" is frequently misapplied when "battalion" is intended. No infantry regiment is ever moved or otherwise treated as a "unit." The two battalions if ever they come together, do so by accident. A cavalry regiment is a complete unit. An infantry battalion consists of eight companies, besides two companies at the depot. The war strength of an infantry company is 116 of all ranks, and therefore in the field a battalion, including staff (8), numbers 1,010. The total nominal "peace strength" of a battalion at home is 881.

**MOUNTED INFANTRY** is a composite force composed of a certain number of companies, each one formed of sections of specially selected officers and men from different infantry battalions. A company in the field consists of 142 officers and men, and every two companies have a machine gun section attached. Four companies of mounted infantry are attached to each cavalry brigade. Mounted infantry are armed as infantry and fight dismounted. They are mounted only for the purpose of rapid movement.

(To be Continued.)

At Ely, an old lay clerk named Thomas Kempson, has just died after devoting sixty of the seventy three years of his life, first as chorister, afterwards as lay clerk of the Cathedral. More than 150 years ago one of his ancestors sang in the Cathedral, and ever since that period a descendant has sung in the choir.

## St. Agnes, Virgin and Martyr.

21 JANUARY.

If you look at the "Calendar with the Table of Lessons" at the beginning of your Prayer Book you will notice in the third column that there are not only the names of Festivals, such as "Circumcision," "Epiphany," "Purification of Virgin Mary," and of Apostles and Evangelists, as St. Matthias and St. Mark, but also the names of Archbishops and Bishops, like David and Chad, Virgins, like Prisca and Agnes, Martyrs, like Vincent and Perpetua; Abbots, like Benedict, Priests like the Venerable Bede, and of some minor festivals like the "Visitation of the Virgin Mary," the "Transfiguration," "St. John E. ante Port. Lat." or St. John the Evangelist before the Latin Gate, etc. The former are distinguished from the latter in ordinary Prayer Books by being printed in italic type, but more properly they should be "rubricated," i.e. printed in red. Hence they are called Red Letter Festivals and Saints' Days, while all the others are known as Black Letter Festivals and Saints' Days. The Red Letter Days are the only ones for which Proper Collects, Epistles, and Gospels are provided, so that for their celebration alone the Church of England makes provision in her public offices, and wherever possible they should be observed by that service in which Collect, Epistle, and Gospel are together used, viz.: The Holy Eucharist, i.e. the Solemn Thanksgiving in Holy Communion.

Now, although it is not the intention

of our branch of the Holy Catholic Church that the Black Letter Days should be publicly kept, she in no way forbids (if by their publication in the Calendar she does not indeed sanction) the private celebration or memorial of them in our daily devotions. And from many of the holy men and women named we can learn very valuable lessons in the Christian life, while they at the same time teach us to bear in mind that our beloved Church is not a new sect which originated some four hundred years ago, but that in her we are partakers of the grand heritage of the Apostolic Communion, and have real and true fellowship with all those who have followed, however imperfectly, our Divine Master in the Way which He ordained, which is His Body, Who is Himself the Way, the Truth, the Life.

So month by month this year we will look at one or more of the black letter festivals, and so learn it may be to think lovingly of the Church in the past, when she was still one in a visible unity and, too, when she was torn asunder and "heavy laden" with worldliness and superstition, for through all she was the Bride of Christ:

"With His Own Blood He bought her,  
And for her life He died."

The 21st day of January gives us the name of St. Agnes, Virgin and Martyr. Agnes is connected with the Latin "agna," a lamb, and so in pictures and statuary she is represented with this emblem of innocence. Tradition tells us that she lived in the end of the third and the beginning of the fourth centuries.

An edict for the toleration of the Christian Church in the Roman Empire was followed in 305 by a terrible persecution, which spread from Syria and Egypt westwards. Christian blood was shed like water, till the persecutors tired of the wholesale slaughter. Even worse than death were the other punishments resorted to, mutilation, degradation, and the slavery of the mines. It was in this reign of terror that St. George, the patron saint of England, was put to death, while St. Alban, the first martyr of the Church of England, perished a few years previously in the reign of Diocletian. In the midst of all this bloodshed lived Agnes, a Roman maiden of great beauty of mind as well as of face. These won the admiration of the son of the chief magistrate of the city. He would fain have married her and pressed her with the aid of costly and magnificent presents to yield her consent to their betrothal. But she, having already, youthful as she was, determined on a life of singleness, devoted to the service and contemplation of the Lord Jesus Christ, rejected the offerings and refused his love. "Away," she said, "ye encouragers of sin, the nourishment of evil and the food of death! To another lover I am betrothed, nobler than thou, a Giver of fairer jewels, reverences! in awe by sun and moon and stars, served with service of joy by the holy angels."

Her lover began to pine and when the physician having discovered his secret, told to his father the only cure, the magistrate himself sought the maiden's presence, and besought her for his son's sake to unbind. But when she declared

that the Lord Jesus Christ was the One to whom she was betrothed, to his solicitude for his son's safety was added a spirit of evil resentment. He returned to his home and then in his official capacity he ordered her as one of the hated Christians to be dragged naked through the public thoroughfares of Rome and placed in the society of the vile and degraded. But a miracle protected her from the gaze of the crowds, and when her would-be lover would have forced himself into her presence he was seized with the frenzy of a demoniac, and miserably died. But the sweet Christian charity of St. Agnes moved her to pray for his restoration to life and her prayer was answered.

Her clemency, however, was no protection to her as far as the rage of the mob was concerned. She must be burnt alive, but again a miracle saved her, and as the Three Children of God were saved from the "burning fiery furnace," so the virgin saint was untouched by the flames which vented their fury on those of her persecutors who stood near.

Her end was at hand. As she knelt with clasped hands, engaged in fervent thanksgiving for her delivery, the sword of the executioner entered her bosom, and the constant spirit departed to Paradise to be partaker of that light and refreshment which flow from Him for Whom she counted not her life dear.

The story goes on to say that after her burial outside the city walls, she appeared to her friends in the midst of a great company of virgins, clad in raiment of gold and silver, and by her side was a little lamb. Such is the legend of St. Agnes.

And still at Rome on St. Agnes' day you may see the solemn benediction of two young lambs, which are then put in the care of nuns and by them carefully reared. In due time their wool is shorn and from it the palliums or palls are made, which are given by the Bishop of Rome to the Archbishops as the token of his supremacy. Our own archbishops of Canterbury and York used at one time to receive their palls from Rome. But they do so no longer, for the Church of England at the Reformation once for all asserted her independence as a National Church, the branch in England of the One Holy Church of Christ.

THE EDITOR.

## Diocesan Notes.

**CALGARY**—Baptisms in November—4th, Martin Lawford Ellis; 12th, Ernest Stephen Cecil Lott; 12th, Georgina Elizabeth Isabel Codd; 25th, Helen Marion Parslow.

**Marriages in November**—2nd, Henry Duncan Hooley to Mary Kathleen Bole Bernard; 20th, Paul Stay to Annie Leonie Haynes; 23rd, Henry Barclay Joseph to Maud Beatrice Shellitoe.

**Burials in November** 16th, Edward Jacques, aged 58 years; 16th, Henry Douglas Beveridge, aged 52 years.

The acting Rector wishes to thank very heartily those ladies and gentlemen who have so kindly given their time and their talents to the work of decorating the Church for Christmas. Mr. Wilson, as always, has been indefatigable. The congregation owe him a big debt of gratitude for the trouble he has put himself

to, partly on their account. Among the other workers have been: Misses Pinkham, Clarke, Kerr, Breunan, Gibson, Mrs. Stewart, Mrs. Harris, Mrs. Wheeler, Miss MacCowan, the Misses Harris, the Misses Kennedy, Miss Marsh, Miss McCulloch, Miss Bowden, Miss Marshall, the Misses Choate, Messrs. Grogan, MacKenzie, Tooker, Helliwell, S. Hodson, R. Hodson, and others.

INNISFAIL The Christmas services at St. Mark's were well attended, but it is nevertheless a sad fact that quite a number of church people both in town and in the near neighborhood were absent from their parish church at this great festival. The offertories, though good, have not quite erased all arrears of stipend, but there are several subscriptions still due. From now till Easter will be a trying time financially and the people of the parish are asked to be as liberal as possible in their offerings.

The painting of the chancel, although not completed, gave an unaccustomed brightness to the church this Christmas, and when all the decorations are finished it is hoped that the appearance of the choir and sanctuary will be conducive to greater reverence and devotion.

The ladies of St. Mark's have organized a Guild, with an annual membership fee of 25 cents. Ladies everywhere throughout the Mission are eligible for membership. The meetings will be monthly, on the first Thursday in each month, at 2 p. m., at St. Mark's Parsonage. The object before the Ladies' Guild for the coming year is the payment of the stipend

due to the late Incumbent, Rev. I. J. H. Wooden.

Baptism: Dec. 12th, Duncan Penrose Langton Campbell.

Services for the Mission during January will be as follows:

7th, St. Mark's, Mattins and Holy Communion, 11 a.m.; Penhold, Evensong, 3.30 p.m.; 14th, Pine Lake, Evensong, 3 p.m.; 21st, St. Mark's, Mattins and Holy Communion, 11 a.m., Evensong 7.30 p.m.; 28th, Horn Hill, Mattins, 11.30 a.m.; St. Mark's, Evensong, 7.30 p.m.

RED DEER—St. Luke's Parish has issued a very neat card of services for 1900, from which we extract the following information:

St. Luke's: Every Sunday, at 7 p.m., except the second Sunday in the month, at 11 a.m., with Holy Communion.

Hillsdown: The 1st and 3rd Sundays in each month, at 11 a.m. Holy Communion on the 3rd Sunday.

Waghorn: The 2nd and 4th Sundays, at 3 p.m.

The Canyon: The 2nd Sunday, at 7.15 p.m.; the 4th Sunday, at 11 a.m., with Holy Communion.

Lacombe: The 1st and 5th Sundays, at 11 a.m., with Holy Communion on the 1st Sunday.

Motto Text for 1900: Deut. xxxiii. 27.

Mr. Jasper, of Canmore, has gone home to England. For the last twelve months Mr. Jasper has been acting as Lay Reader. His services will be much missed both by the Canmore people and by the Diocese.

Rev. G. H. Hogbin has been ordered to England for his health, and left Calgary, Monday, Dec. 11th, meaning to sail by the Californian. Mr. Hogbin is thoroughly run down by overwork, but we trust that three months' holiday will restore him to his usual health. During his absence Rev. S. H. Cubitt will take charge of the Indian Industrial School.

The Calgary Rural Deanery met according to the custom of past years in Calgary, on St. Andrew's Day, 30th November. After Mattins and Holy Communion at the Church of the Redeemer, the Chapter was convened at the rooms of Rev. S. H. Cubitt, the Acting-Rector of Calgary. After the preliminary business, and the passing of a resolution embodying the sense of loss felt by the Deanery in the death of the Rev. H. P. Lowe, since which event there had been no meeting, the reading of the Acts of the Apostles was continued. Afterwards, at the suggestion of the Rural Dean, Canon Stocken, a discussion took place regarding the "Diocesan Magazine," with the object of ascertaining how the Rural Deanery could help its interest and its financial support, as it was stated that it was being run at a considerable loss. Articles on Indian Mission work were promised by Ven. Archdeacon Tims, and by Canon Stocken, the former to embody a history of the work done by the Church through the C. M. S. on the southern Reserves.

At Evensong the Rev. Canon Stocken gave a most instructive and encouraging address on his work on the Blackfoot Reserve. The office of Intercession for

Foreign Missions was used. It is to be regretted that such small congregations attend these services annually. Surely far more could deny themselves for an hour on the Day of Intercession that they might with more special significance pray: "Thy Kingdom come . . . on earth." The members present at the Rural Deanery were: Rev. Canon Stocken, Rural Dean; Ven. Archdeacon Tims; Revs. A. Owen, S. H. Cubitt, R. Conuell.

## Useful Receipts.

**POTATO PANCAKES**—Boil six medium sized potatoes in salted water until thoroughly cooked; mash them, then set aside to cool; then add three well beaten eggs, one quart milk, and flour enough to make a pancake batter. Bake quickly in a well greased griddle.

**MARMALADE PUDDING**—The weight of three eggs in butter, sugar and flour, two tablespoonfuls marmalade, 1 teaspoonful baking powder. Boil two hours.

**HOMEMADE YEAST**—Peel six medium potatoes, and boil in two quarts of water; when they break open take them out and mash them fine with four tablespoonfuls of flour and two of granulated sugar, adding the water gradually till all is used. When lukewarm add a gill of yeast (or two yeast cakes well soaked) and put in a warm place to ferment. When it stops working bottle it and set in the ice chest.

**OATMEAL CAKES**—Two cups oatmeal, one cup flour, one-quarter cup sugar, one-half cup butter, or butter and lard mixed, one-half teaspoonful soda, a little cold water.

## The Bishop's Advice.

Dr. Temple, the Archbishop of Canterbury, who has just attained the age of seventy-eight, is a notable personality about whom many good stories are related. Some years ago, a young curate, seeking to be licensed, was bidden by Dr. Temple to read a few verses of the Bible in order that his fitness for public worship might be judged.

"Not loud enough," was the criticism of the Bishop when the young man had finished.

"Oh! I am sorry to hear that, my lord," replied the curate; "a lady in church yesterday told me I could be heard very plainly all over."

"Ah! are you engaged?" suddenly asked Dr. Temple.

"Yes, my lord."

The Bishop smiled grimly, and said: "Now listen to me, young man. Whilst you are engaged, don't believe everything the lady tells you; but," he added with a deep chuckle, "after you are married, believe every word she says!"

--SELECTED.

## Gardening Notes.

**FERNS IN POTS.** To grow ferns in pots demands considerable care and skill. They are at all times dependent on the cultivator, and must have constant attention. If you fail at first, do not be discouraged, for the practice is attended with but few difficulties. It is a great secret of success in cultivating any particular class of plants to get used to them.

Whoever hopes to succeed in fern-growing must first grow a few in order to get used to them, and having got used to them, operations may be extended with some prospect of remuneration. Fine specimens can be grown with more certainty by shifting them into larger and larger pots as the plants increase in size, beginning with pots as small as possible without cramping the roots, than by putting them into larger pots in the first instance. The soil that would be suitable for ferns should be similar to the following. One part peat, consisting of the top slice of turf, and which consists chiefly of the fibre of fine grasses, the roots of heaths, decayed moss, leaves, etc. (this must be chopped up into pieces of the size of a walnut); one part friable yellow loam of a clean soft texture, such as will crumble to powder between the fingers, and yet scarcely soil them even when it is moderately damp (if this is full of fibre of grass, all the better); one part thoroughly decayed leaf mould, which should be black and gritty, and (which is very important) free from fungus; one part really good sharp sand. Mix these ingredients well together, breaking all lumps to the size of walnuts; do not sift it, and do not on any account endeavor to make it fine like dust. When prepared, the sand should be visible throughout the mass. It should be only moderately moist, not wet. Next lay ready for use a small heap of green moss. Be sure the pots are clean. The process of potting is very simple. First place over the hole below a large piece of broken pot, laying a few pieces all round, to cover the bottom,



then cover these again with some very finely broken pieces—over this spread a layer of moss. Place the ferns in the pot so that the roots are not cramped in a bunch. Fill the pot so that it is within a half inch from the top when it is well pressed down, which is very important in the potting of any plant. When potted loosely no plant can thrive. J. E.

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## The Christmas Number of the "Canadian Churchman."

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The Christmas edition of the "Canadian Churchman" is an exceedingly artistic publication, and says much for the enterprise of this well-known Church paper. It contains capital pictures of the "Madonna and Infant Jesus," the "Flight into Egypt," "Mary and Elizabeth," and "Morning at Nazareth," with some secular pictures, one of which, "Looking for Santa Claus," is sure to delight not only little ones, but the older ones who love them. A biographical notice of the new Rector of St. James', Toronto, is accompanied by a photograph of Dr. Welch. He was at one time domestic chaplain to the late Bishop of Durham, and after Dr. Lightfoot's death was appointed to the Venerable Bede's Church at Gateshead. In 1895 he became Provost and Vice-Chancellor of Trinity College, Toronto, which office he has since filled with much distinction. The late Bishop Sullivan was noted as a preacher, but he will be ably followed by Dr. Welch.

Amongst the distinctly Christmas mat-

ter is an able sermon by Dean Carmichael, in which the main thought is that the Festival of the Nativity is to those who "keep watch," a vision of the invisible and eternal, and to those who listen, a voice from the Paradise of God's Presence, calling us to our joy, our inheritance, the City of God.

Through the whole number runs that spirit of sober Churchmanship which is distinctive of the "Canadian Churchman," and which should make it acceptable to every loyal son and daughter of our Church.

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## The Progress of Sin.

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Sins of infirmity tend to those which are greater and forfeit grace.

An illustration will explain what I mean, and may throw light on the whole subject. You know it continually happens that some indisposition overtakes a man, such that persons skilled in medicine, when asked if it is dangerous, answer, "Not at present, but they do not know what will come of it: it may turn out something very serious: but there is nothing much amiss yet; at the same time, if it be not checked, and much more, if it be neglected, it will be serious." This, I conceive, is the state of Christians day by day, as regards their souls: they are always ailing, always on the point of sickness: they are sickly, easily disarranged, obliged to take great care of themselves against air, sun, and weather: they are full of tendencies to all sorts of grievous diseases, and are continually showing these tendencies, in slight symptoms: but

they are not yet in a dangerous way. On the other hand if a Christian falls into any serious sin, then he is at once cast out of grace, as a man who falls into a pestilential fever is quite in a distinct state from one who is merely in delicate health.

Now with respect to this progress of sin from infirmity to transgression, here, as before, we have no need to go to Scripture in proof of a truth which every day teaches us, that men begin with little sins and go on to great sins, that the course of sin is a continual declivity, with nothing to startle those who walk along it, and that the worst transgressions seem trifles to the sinner, and that the lightest infirmities are grievous to the holy. "He that despiseth small things," says the wise man, "shall fall by little and little;" this surely is the doctrine of inspired Scripture throughout: and here I will do no more than cite two passages from two Apostles in behalf of it. St. James says expressly, "When lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." You see that from the first it tends to death: for it ends in death, but not till it ends, till it is finished. Again, St. Paul says, "Make straight paths for your feet, lest that which is lame be turned out of the way: but let it rather be healed." We are ever in a degree lame in this world, even in our best estate. All Christians are such: but when in consequence of their lameness they proceed to turn aside, or, as the text says, "draw back," then they differ from those who are merely lame, as widely as those who halt along a road differ

from those who fall out of it. Those who have turned aside, have to return, they have fallen into a different state: those who are lame must be "healed" in the state of grace in which they are, and while they are in it; and that, lest they "turn out" of it. Thus lameness is at once distinct from backsliding, yet leads to it.

And here an observation may be made concerning that sin against the Holy Ghost, which shall never be forgiven. I am very far from denying that there is a certain special sin to which that awful title belongs, though I will not undertake to say what it is; but I observe thus much:—that, whereas it is the unpardonable sin, there is not a sin which we do but may be considered to tend towards it, and to be the beginning of that which ends in death, which ends in impenitence, ends in quenching those gracious influences, by which alone we are able to do any good. And this is a very serious thought to all who sin wilfully: that though their sin be slight, they are beginning a course, which, if let run on freely, ends in apostasy and reprobation. Hence the force of the following passage, which describes the ultimate result of a course of wilful sin, or what every wilful sin tends to become: "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, if they shall fall away," so as utterly to quench the grace given them, "to renew them again to repentance."

On the whole, then, this may be considered a Christian's state, ever about to fall, yet by God's mercy never falling; ever dying, yet always alive; full of infirmities, yet free from transgression; and, as time goes on, more and more free from infirmities also, as tending to that perfect righteousness which is the fulfilling of the Law;—on the other hand, should he fall, recoverable, but not without much pain, with fear and trembling.

I conclude with advising you, my brethren, one thing, which is obviously suggested by what I have said. Never suffer sin to remain upon you: let it not grow old in you; wipe it off while it is fresh, else it will stain; let it not get ingrained; let it not eat its way in, and rust in you. It is of a consuming nature; it is like a canker; it will eat your flesh. I say, beware, my brethren, of suffering sin in yourselves, and this for a great many reasons. First, if for no other than this, you will forget you have committed it, and never repent of it at all. Repent of it while you know it; let it not be wiped from your memory without being first wiped away from your soul. What may be the state of our souls from the accumulating arrears of the past! Alas what difficulties we have involved ourselves in, without knowing it. Many a man doubtless in this way lives in a languid state, has a veil intercepting God from him, derives little or no benefit from the ordinances of grace, and cannot get a clear sight of the truth. Why? His past sins weigh upon him like a load, and he knows it not. And then again, sin neglected not only stains and infects the soul, but it becomes habitual. It perverts and deforms the soul; it permanently enfeebles, cripples, or mutilates us. Let us then rid ourselves of it at once day by day, as of dust on our hands and faces. We wash our hands continually. Ah! is not this like the Pharisees, unless we wash our

soiled souls also? Let not this odious state continue in you; in the words of the prophet, "Wash you, make you clean, put away the evil of your doings" from before the eyes of your Lord and Saviour. Make a clean breast of it. You sin day by day; let not the sun go down upon your guilt. You sin continually, at least so far as to make you most miserable, most offensive, most unfit for the Angels who are your companions. Come then continually to the Fount of cleansing for cleansing. St. John says that the Blood of Jesus Christ cleanseth from all sin. Use the means appointed,—confession, prayer, fasting, making amends, good resolves, and the ordinances of grace. Do not stop to ask the degree of your guilt, whether you have actually drawn back from God or not. Let your ordinary repentance be as though you had. You cannot repent too much. Come to God day by day, entreating Him for all the sins of your whole life up to the very hour present. This is the way to keep your baptismal robe bright. Let it be washed as your garments of this world are, again and again; washed in the most holy, most precious, most awfully salutary of all streams, His blood, who is without blemish and without spot. It is thus that the Church of God, it is thus that each individual member of it becomes all glorious within, and filled with grace.

Thus it is that we return in spirit to the state of Adam on his creation, when as yet the grace and glory of God were to him for a robe, and rendered earthly garments needless. Thus we prepare ourselves for that new world yet to come, for the new heavens and the new earth, and all the hosts of them, in the day when they shall be created;—when the marriage of the Lamb shall come, and His wife shall make herself ready, and to her shall be granted to be arrayed in fine linen clean and white; for the fine linen is the righteousness of Saints. Dr. NEWMAN.

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