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THE
CALGARY DIOCESAN MAGAZINE.

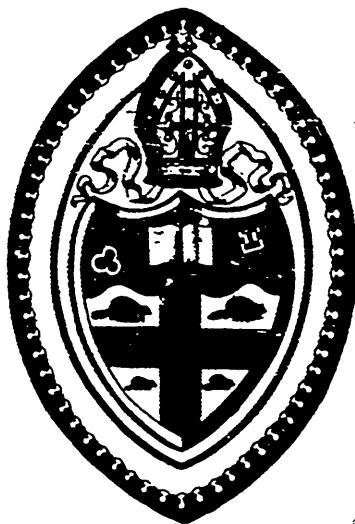
VOL. 1. NO. 6.

DECEMBER 1899.

50 CENTS PER ANNUM.

“SPEAKING THE TRUTH IN LOVE.”

Diocese of
Calgary
Created
A. D. 1888.



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

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THE CALGARY DIOCESAN MAGAZINE.

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THE CALGARY DIOCESAN MAGAZINE.

VOL. 1.

"Speaking the Truth in Love".

NO. 6

KALENDAR FOR DECEMBER.

DATE.	DAY.	FESTIVALS FASTS, CHURCH SEASONS,&C	MORNING PRAYER. FIRST AND SECOND LESSONS.	EVENING PRAYER. FIRST AND SECOND LESSONS.
1	F	.....F	Isaiah 21:1-18; I Pet. 3:8-4-7	Isaiah 22:1-15; John 11:47, 12:20.
2	S		Isaiah 22:15; I Peter 4:7.	Isaiah 23; John 12:20.
3	A	1 Sun. in Advent.	Isaiah 1; I Peter 5.	Isaiah 2; John 13:1-20.
4	M		Isaiah 26:1-20; II Peter 1.	Isaiah 26:20 & 27; John 13:21.
5	Tu		Isaiah 28:1-14; II Peter 2.	Isaiah 28:14; John 14.
6	W		Isaiah 29:1-9; II Peter 3.	Isaiah 29:9; John 15.
7	Th		Isaiah 30:1-18; I John 1.	Isaiah 30:18; John 16:1-18.
8	F	.....F	Isaiah 31; I John 2:1-15.	Isaiah 32; John 16:18.
9	S		Isaiah 33; I John 2:15.	Isaiah 34; John 17.
10	A	2 Sun. in Advent.	Isaiah 5; I John 3:1-16.	Isaiah 11:1-11; John 18:1-28.
11	M		Isaiah 40:12; I John 3:16; 4:7	Isaiah 41:1-17; John 18:28.
12	Tu		Isaiah 41:17; I John 4:7.	Isaiah 42:1-18; John 19:1-25.
13	W		Isaiah 42:28, 43:1-8; I John 5.	Isaiah 43:8; John 19:25.
14	Th		Isaiah 44:1-21; II John.	Isaiah 44:21-45:8; John 20:1-19.
15	F	.....F	Isaiah 45:8; III John.	Isaiah 46; John 20:19.
16	S		Isaiah 47; Jude.	Isaiah 48; John 21.
17	A	3 Sun. in Advent. Ember Coll. daily.	Isaiah 25; Rev. 1.	Isaiah 26 or 28:5-19; Rev. 2:1-18.
18	M		Isaiah 50; Rev. 2:31, 3:1-7.	Isaiah 51:1-9; Rev. 3:7.
19	Tu		Isaiah 41:9; Rev. 4.	Isaiah 52:1-18; Rev. 5.
20	W	Em. day. Vigil. F.	Isaiah 52:13 & 53; Rev. 6.	Isaiah 54; Rev. 7.
21	Th	St. Thos., A. & M.	Job 42:1-7, John 20:19-24.	Isaiah 55; John 14:1-8.
22	F	Ember Day. . . F.	Isaiah 55; Rev. 8.	Isaiah 56; Rev. 10.
23	S	Em. Day. Vigil. F.	Isaiah 57; Rev. 11.	Isaiah 58; Rev. 12.
24	A	4 Sun. in Advent.	Isaiah 30:1-27; Rev. 14.	Isaiah 32 or 33:2-23; Rev. 15.
25	M	Christmas Day. P. Pss. M. 19, 45, 85. E. 89, 110, 132, Ath. Cr. Pr. Prf. in Com. Serv. till New Year's Eve	Isaiah 9:1-8; Luke 2:1-15.	Isaiah 7:10-17; Titus 3:4-9.
26	Tu	St. Stephen, the First Martyr.	Gen. 4:1-11; Acts 6.	II Chron. 24:15-23; Acts 8:1-9.
27	W	St. John, A. & E.	Exod. 33:9; John 13:23-36.	Isaiah 6; Rev. 1.
28	Th	Innocents' Day.	Jer. 31:1-18; Rev. 16.	Baruch 4:21-31; Rev. 18.
29	F	.....F	Isaiah 61; Rev. 19:1-11.	Isaiah 62; Rev. 19:11.
30	S		Isaiah 63; Rev. 20.	Isaiah 64 & 65:1-8; Rev. 21:1-15.
31	A	1 Sun. af. Christ.	Isaiah 35; Rev. 21:15, 22:6.	Isaiah 38 or 40; Rev. 22:6.

Notes.

QUEEN ANNE'S BOUNTY.

"For several centuries it had been customary in England, on entering a benefice or living, to pay to the Pope (or subsequently to the Sovereign) a sum called annates or first fruits, amounting to the value of one year's revenue of the benefice. But Queen Anne voluntarily performed an act of generosity, of which the Church at this day experiences the advantages in the increased comforts of its

poorer ministers. With the consent of parliament, she alienated that branch of her revenue which arose from the first fruits and tenths paid by the clergy, and vested it in trustees for the augmentation of small livings. The trustees of this fund, called Queen Anne's Bounty, adds one hundred pounds to each hundred pounds offered by private donors for the augmentation of any small living or perpetual curacy; the joint sums being appointed to be expended in the purchase of land or other secure investment."—Dict. of English Church.

The Unification of Christendom:

I.

"The Church of Christ is in ruins," said a Plymouth Brother to me one day, as he pointed out the various divisions, sects, denominations, and parties struggling for a hearing and standing. This was his excuse for going off into a corner by himself and making a new separation. "The visible Church is now identical with the world," said he, and anon seeks invisibility. The phrase "Come out and be ye separate," once applied to those living in the midst of idolaters, has done duty for all separatists from "the Church," and the result, in the case of THE Brethren has been 'division among themselves into several parties, socially ostracizing one another because they don't all see alike on such idle questions as "The Peccability of Christ's Nature."

The Church, it is true, has its parties taking different views of a subject, not essential, but they do not socially outrage one another, or in other words excommunicate each other, and one would be sorry to see such a disruption among those whose motives are worthy because seeking progress in the Divine Life: within the pale of Faith in the true Head of the Church there will always be various degrees of knowledge, and some mistakes must be expected, unless we are to claim greater than apostolic attainments, greater than one who said, "Now we know in part, and preach in part." There is the spiritual babe, the elementary Christian, and the full grown

man in Christ. Imagine a youth ostracizing his elder brother because he couldn't understand the Laws of Newton, or the Theory of Atoms, as he propounded it, and yet it is upon questions of knowledge rather than the Question of the Faith that most of the separations in Christendom exist. Then, too, we must expect to find degrees in the practice of the Spiritual Life, partly owing to environment, partly to the need of better instruction. "The Faith" first would enter largely into all discussions as to unification; knowledge must take second place, and practice third place, because it grows out of both. "The Faith" is identical with the Wisdom of God, and anyone weak in that would soon prove the truth of the saying:

"Knowledge, when Wisdom is too weak to guide her,
Is like a headstrong horse that throws its rider."

Thus we arrive at a preliminary conclusion that there is a possibility of unity among all so-called "Churches," that hold the the Head who is The Wisdom of God, the Way, the Truth, the Life, the Faith to us all.

Can there be two Heads, one on earth, one in heaven? St. Paul describes but one for the spiritual body. A two-headed monster staggers us, and we turn our eyes from the Western to the Eastern Church. Is she double headed, too? "God and the Tsar" is the rallying cry of the Eastern orthodox. The church of Russia is the extreme type of a state church, where the monarch is supposed to be absolute, it is true, but practically

he is nothing of the kind. Nor is there an absolute Head of the Church on earth there. Both the State and the Church are really in the hands of an oligarchy. The former represented by the land holding aristocratic element, without whom the Emperor would be powerless; the latter by the Holy Synod, which settles all vexed questions. It was an endeavour on the part of Alexander II. to counteract the power of his troublesome barons that led him to free his serfs; while the Holy Synod acknowledges the supremacy of the Holy Scripture, and far from withholding it from the people, sends it out to them by means of its National Bible Society, and gave a free hand to Dr. Lausdell to distribute copies from the B. & F. B. S. throughout his travels in European and Asiatic Russia. An open Bible is quietly working its way among those classes of the people who can read, and there is no reason to suppose that fidelity to the throne and that to the Supreme Spiritual Head of the Church are things in their nature opposite where this liberty exists. No doubt there is dense ignorance, and its daughter, superstition, among the masses in Russia. Many customs still prevail which have come down to them from Pagan times and are even connived at by the authorities. We have only to turn our attention back less than 200 years to our Motherland, when, with an open Bible, witches were burned, and the superstition openly defended by educated people of that time, to suspend a rash judgment upon a people the most recently emerged

from barbarism of the European concert.*

But I will conclude this preliminary chapter with a remark that touches us nearer home. In all the government schools of Russia proceedings are opened and closed with an extremely spiritual prayer and the reading of the Bible. What is Canada doing? Shutting the Bible out, secularizing those places where children receive their earliest and most lasting impressions; often their only opportunity of receiving religious instruction;—and “what will ye do in the end thereof?” And the School Boards in England are doing the same, but the State Church has no part in this folly; they have raised their protest and warning. War is a scourge of God. May not this be one of our national sins that has brought it on us with its already too grievous sorrow and suffering?

C. H. ANDRAS.

A service was held in the chapel of the S. P. G. recently to bid farewell to fourteen of its missionaries who are to sail for India and Japan. These included the Bishop of Madras, the Bishop-designate of Lahore, three priests, two laymen, and seven women, one of the latter being a fully qualified doctor.

*Sir Thomas Browne, M.D., in 1637, published his “Religio Medici,” and in 1646 his “Enquiry into Vulgar Errors,” which attracted wide attention. Eighteen years afterwards his opinion calmly given, at Bury St. Edmunds, brought sentences of death on Amy Dunny and Rose Callender for bewitching children. The sentence was passed by Sir Matthew Hale, one of the most celebrated English judges. Such sentences were passed for many years after this. The last victims of the superstition were Mrs. Hicks and her daughter, hanged at Huntingdon for selling their souls to Satan, and for raising a storm by pulling off their stockings and making a lather of soap.

Prayer Book Notes.

III.

BOOK OF COMMON PRAYER.

The name suggests its comprehensiveness, its wide-spread utility, its simplicity, its reasonableness, its needfulness, its blessedness.

It is "Common Prayer," because it is intended to be used by all, contains needs "common" to mankind, expresses thanksgivings for "common" blessings, addresses a "common" God, believes in a "common" Father, and the One mediator between God and man. And in all perplexities leads us to the Comforter.

Human wants and needs are much the same in all parts of the world; the Prayer Book lays them before Our Heavenly Father. Human weakness and frailty, human sinfulness and selfishness, are where human kind is found; the Prayer Book expresses our "erring and straying," and points us to the Shepherd of our souls. Human perfection, that rare, bright gem, has only been found in One, whose equal can nevermore be seen on earth, but the "perfecting of holiness" is the path which finds its way through the prayers and collects of the Prayer Book, and the "faithful" may attain thereto.

A path which may be entered at any time of life, though, the earlier the better, "for if He come in the second watch or in the third watch, and find them so, blessed are those servants." We feel our own inability at times to approach God. We take up our Prayer Book, and in one of its prayers we find a way thereto, penitence, acceptance, forgiveness. "When the wicked man turneth," the first; "He is gracious and merciful . . . , and of great kindness," the second; "He is faithful and just to forgive us," the third. "My people hath been lost sheep; they have gone from mountain to hill; they have forgotten their resting place."

CANON HAVELOCK SMITH.

Gardening Notes.

WINTER FLOWERING PLANTS.

Vigilance is always necessary in plant growing, and more especially during winter. Presuming that all tender plants, such as geraniums, begonias, fuchsias, and all other rapid growing kinds, are safely housed, one of the most important things is the watering, as in the proper watering of plants depends to a material degree a successful crop of flowers. Yet watering, as a rule, is done in a careless, slipshod manner. This is much to be regretted, for, depend upon it, if we know not how to water a plant we can never grow one. The perfection to which roses have been brought is in a great measure due to a better understanding as to watering. Important, however, as watering is with all its vital bearings, there is no rule which can be implicitly followed in all localities alike, as where soil is particularly light and sandy plants require a great deal more water than where the soil is heavy and tenacious, so that "Low to water" is not only a study, but it requires experience and forethought to carry it out so as to obtain the best results. One thing should always be borne in mind: When a plant is dry it should be well and thoroughly watered, and repeated as often as the plant becomes dry. Plants recently potted will need great care, and will not require water more than once a week, until the roots begin to run freely, when they will require more frequent watering, but at all times it is well to keep plants which are intended for bloom producing on the dry side. Plants kept continually on the wet side always tend to make growth instead of bloom.

J. E.

Review.

"IN MEMORIAM." A critical study by
Rev. J. M. King, Principal of Manitoba
College, Winnipeg.

The "In Memoriam" is a great philosophical and religious poem, written, as everybody knows, by Lord Tennyson on the death of his dearest friend, Arthur Hallam, 1833.

Commentators have differed considerably in their estimate as to its value as a religious work, some maintaining it to be a priceless contribution to English Christian thought, others merely regarding it as an exquisite addition to true poetry and literature.

Mr. King contends for the former view. He takes the different cantos in order, and shows how the poet, who addresses the poem throughout to the Son of God as a personal Christ, recognizes the while the exceeding mystery of the way in which death, God's creature, is allowed to destroy life, God's work. "Death is so unlike every other human experience—it is the quenching as it might seem of a spark struck from Deity itself," and yet death is better than extinguished love. Life is grander and nobler for the influence which love has exercised in the past. Life without hope is too unreal to be worth living, its nobility depends on the belief in immortality. And evil! What is that? Maybe God brings good from it all, however dark. Maybe "good will be the final goal of ill." Man is helpless in the presence of the mysteries of human existence, "he can but trust": he is like "an infant crying for the light": he can

but dwell on "the larger hope," the immortality and the ultimate salvation of all.

Gradually the poet recognizes that human worth is never wasted. Somewhere and somehow there is work to be done in the intermediate state. Had Hallam lived there might have been such a picture of happiness as is seldom suffered to be a reality, but "God's finger touched him and he slept." He, at any rate, has benefited, and though the intensity is as great as ever, the bitterness of soul is soothed.

After all love abides and is comforted by the principle that extinction of personal being, eternal separation from the object of affection, is unthinkable. While doubt laid by the sense of the incompleteness of life without God, no longer abides, for the "struggle and victory of love with doubt have given an insight into the course of human things and taught trust in the final issue."

"That friend of mine, who lives in God,

That God, which ever lives and loves,
One God, one law, one element,
And one far-off Divine event,
To which the whole creation moves."

Students of the "In Memoriam" owe a very great debt to Mr. King, who not only has elucidated several difficult passages in a way that nobody else has done, but who clears the poem from those accusations of Pantheism which have been so freely levelled against it. We consider his whole treatment of Tennyson's masterpiece a faithful reproduction of the poet's mind, showing it to be what indeed Stopford Brooke described it years ago, "A song of victory and life, arising out of defeat and death; of peace which has forgotten doubt; of joy whose mother was sorrow, but who has turned his mother's heart into delight."

**THE
CALGARY DIOCESAN MAGAZINE.**

Published Monthly at Innisfail, Alberta.

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

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

Address all communications:

THE EDITOR,
CALGARY DIOCESAN MAGAZINE,
Innisfail, Alberta.

VOL. 1. DECEMBER, 1899. No. 6.

EDITORIAL.

A Proposal for a Diocesan Conference.

The Church Congress which has recently come to an end in London and which under the able patronage of Bishop Creighton has been so conspicuous a success, agreeably surprising the many who thought the metropolis an unsuitable place for such a gathering, suggests the advisability of a Conference of clergy and laity in connection with the Synod of this Diocese next year. Modest as such a Conference must needs be, it might nevertheless be of very great utility to the Church's work among us.

The biennial Synod is necessarily a purely business meeting of the clergy and of the delegates of the laity. Both have to travel as a rule considerable distances at no light expense, and there is no doubt in many cases a feeling when returning to their homes that the work in which they have participated has not been in any real sense profitable to the parishes which they have been representing in

either capacity. The Synod is useful as the machinery of the Diocese, but it lacks the power of inspiring men, of giving them higher ideals, broader and deeper views, and keener sense of duty.

The three rural deaneries which we have in our midst are in part intended to do this for the clergy of their chapters, but they cannot be said to be uniformly successful. The deanery meetings are difficult to maintain at a high standard and the members cannot always attend as regularly as they wish, owing to the engagements of their missions or to the expense of travelling. But at Synod time there is made a special effort to be present and the larger number gathered together would tend to make easier the task of guiding discussion in profitable channels.

The rural deaneries, however, make no provisions for the participation of the laity in their deliberations except in the case of readers. But the laity is by no means so unimportant a part of the Church as we are sometimes apt to think. And the Church Congress has taught us that sound and practical advice is as frequently to be found on the lips of laymen as on those of the clergy. Our Synods, too, have always illustrated this by the prominent services of the lay delegates.

Might not, then, one day at least be set apart at the next meeting of the Synod for a Conference of the clergy and laity of the diocese? Two or three short papers, one at least being of a devotional character, might be followed by discussion. Certain it is that there is a real need for

something over and above the business deliberations of Synod, something which will send back with those of us who are present a feeling that our coming together has been profitable and that we have learnt a little more of the mystery of the Communion of Saints.

We shall be pleased to have the views of any of our readers, clerical or lay, who

are interested in this question, that, if it be deemed practical, the necessary arrangements may be made at a sufficiently early date.

CORRECTION.

In Mr. Andras' article in the November number at page 4, line 80, for "Runica" read "Russian."

[From the "Spectator."]

**KING'S ROYAL RIFLES.
ROYAL DUBLIN FUSILIERS.**

OCTOBER 20TH.

Peace to the empty rhetorical prater,
Peace to your "patriot" chatter and brag!
What! did you deem that the Celt was a traitor,
Dream that the soldier was false to his flag?
Hurl, if it please you, your windy defiance,
Rant of the deeds that you never will do,
Eloquent Dillons and frothy O'Briens—
Slander not men who are better than you.

Waiting the word that would call them to action,
Steeling their courage to conquer or fall,
Little they recked of the babble of faction,
Soldiers of Ireland afar in Natal:
Only they knew that the guns were before them,
Only they knew there was honor to gain—
Charged on the foe for the island that bore them,
Routed and chased him o'er mountain and plain!

'Tis not in speech is a country's salvation:
Lads that can fall with their face to the foe—
These are the men to make Ireland a nation:
Slainte, O Irish that fought at Glencoe!
Saxon and Celt tho' they strive to dissever,
Faction may part us and seas are between,—
Soldiers are links to unite us for ever,
Soldiers of Erin who died for the Queen!

A. D. GODLEY.

WILLIAM PENN SYMONS.

MORTALLY WOUNDED IN ACTION AT GLENCOE ON
OCTOBER 20TH; DIED OCTOBER 23RD, 1899.
Till England's praise had reached thee, and our sore
And grateful hearts were to thy sight reveal'd,
Merciful death a little while forbore
To lay thee, where he smote thee, in the field.
Brave victor-victim of thy country's war,
Symons, sleep well! Thy mortal wound is heal'd.

LAURIE MAGNUS.

Society for the Promotion of Christian Knowledge.

Just 200 years ago there was founded the Society for the Promotion of Christian Knowledge, which has developed into one of the greatest influences for the spread of Christianity and civilization which now exist in the world. At the first meeting of the Society three branches of work were definitely taken up which have never since been neglected: The support of religious education in elementary schools; the assistance of the church in the colonies; and the circulation of good literature at a cheap price.

Some six years ago, through the activity of our present Bishop, a handsome gift of £50 enabled the Diocese of Calgary to avail itself of the opportunity of buying good and useful books from the Society with the hope of spreading Christian Knowledge more widely than had perhaps been possible before. The books are kept at Mr. Mackie's store in Calgary, who will give his prompt attention to any orders that may be sent to him on receipt of a remittance for the amount.

Offertories Appointed by the Synod.

1. The offerings on a Sunday in Epiphany for the Diocesan Indian Mission Fund.

2. The offerings on a Sunday between Palm Sunday and Trinity Sunday, for the Provincial Clergy Widow and Orphans' Fund.

3. The offerings on Thanksgiving Day, or on the day on which the Thanksgiving Service is held, for the Diocesan Home Mission Fund.

4. The offerings on the Day of Intercession, for the Society that helps or has helped the Parish or Mission.

5. The offerings on Christmas Day, for the Incumbent.

All these offertories with the exception of the last, must be paid to the treasurer or acting treasurer within a month.

Diocesan Notes.

CALGARY—Baptisms in October—4th, Marjorie Edith Ings; 8th, William Samuel Brears, Gerald Bedingfield Tweed; 20th, Mary Lilius Campbell; 22nd, Alan Burnside Harvey; 25th, Violet Marie Huxtable.

Confirmations in October—Wilhemina Caterina Gertrude Vick; Louise Gertrude Rohlandy.

Burials in October—Elsie Mary Ings aged 2 years, 8 months.

Marriages in October—25th, William Richardson to Martha Livingston; 30th, James Spence to Ida Cassandra Mackenzie, of Beaver Lake.

A pretty little wedding was solemnized at the Church of the Redeemer on Thursday afternoon, 2nd Nov., between H. D. Hooley, Esq., of Ballyhooley, and Miss Kathleen Bernard. The bride looked charming in a spotted silk gown with train and had as an attendant page Master Tom Hooley. Mr. W. Moseley officiated as best man, and Rev. S. H. Cubitt tied the nuptial knot. After the cere-

mony there was a merry gathering at Bonnybrook, the residence of Mr. and Mrs. Bernard. Amid many expressions of good will and congratulations the happy pair drove off to Mr. Patterson's ranche, where they intend spending their honeymoon.

Mr. Edmund Taylor, the popular manager of the Calgary branch of the Hudson's Bay Co., has been promoted to the position of assistant manager of the Winnipeg branch. While offering him hearty congratulations on his well-deserved promotion, we shall be extremely sorry to lose him from Calgary. Mr. Taylor was a good Churchman, and during his residence here was a member of the Vestry in 1895 and 1898, and was Peoples' Warden in 1896 and 1897. Before leaving the town he was presented by his friends with a handsome gold watch, and by the employees of the Hudson's Bay Co. with a gold chain and locket. We shall expect to see Mr. Taylor whenever he can get away on his holidays.

We hasten to extend a welcome to the new manager of the Hudson's Bay Co., Mr. G. A. Sharpe. Mr. Sharpe before coming to Calgary was stationed at Vernon, B. C. He is a member of the English Church, and we trust will follow in the steps of his predecessor, and take an active interest in Church work.

We have to thank very cordially the Woman's Auxiliary for their kindness in presenting to the Church of the Redeemer a set of Communion lines for private celebrations. Also for other gifts of which the Parish has been in need.

At a meeting of the Parishioners held in the school house on Wednesday, 15th ult, the following members were added to the Vestry: Mr. Nelson Brown, Mr. Adams, and Dr. O'Sullivan to fill the vacancies caused by the death of Mr. Colles, and the removal from Calgary of Mr. Gus. Pinkham and Supt. Sanders, N. W. M. P. While extending every welcome to our new Vestrymen we sincerely regret the loss we have sustained in losing the services of our old members.

The Rev. H. F. E. Whalley, the new Rector of Calgary, will arrive at his post of duty during the second week of January.

CATHEDRAL CHURCH OF THE REDEEMER.

Sunday services—11 a.m. and 7 p.m.

Sunday School at 3 p.m.

Holy Communion—Every Sunday at 8 a.m., and on the first and third Sundays in the month after matins at 11. Also on Saints Days, from April to October at 8 a.m.

Holy baptisms and churchings—Sundays at 4 to 4.15 p.m., or at other times as arranged for.

Daily service, from April to October, 9 a.m.

Wednesdays and Fridays (all the year) 8 p.m.

Choir practice, preceded by Litany, on Fridays at 8 p.m.

All seats free and visitors welcome.

Rev. Spencer H. Cubitt,

Curate in charge.

RED DEER.—A new stone church is in process of erection at Red Deer. The building is to have an accommodation for seating of 150, and is expected to cost \$3,600. Already \$1,500 has been collected.

LETHBRIDGE.—The Rev. J. Atkinson has been appointed to relieve Mr. Beal; the Rector of Lethbridge, for the first three months in the new year.

BLACKFOOT RESERVE.—A grant of £105 will be given towards the church at the C. M. S. Mission on the Blackfoot Reserve (North Camp), subject to the approval of the Society for the Promotion of Christian Knowledge.

PINCHER CREEK.—The Harvest Services have been held at the four points on this Mission, and the offertories have gone in to the Diocesan Home Mission Fund to the amount of only \$13.80. What have we been thinking about? The harvest has not failed. We have more than enough for present wants, but we have not given a fair tithe to advance the Kingdom of Christ in our own Diocese. The Rector still asks that those who have not already had an opportunity of giving to this Fund may forward their offerings to him and he will be pleased to send them on to the Treasurer. We have been asked to contribute \$50, a considerable sum, and even if the figure is large, we should try to give a good percentage of it. We none of us like to be taxed, and perhaps Church rates and taxes are most abhorrent; if so, and we

seek an alternative there is one, and that one speaks in no uncertain measures. "Not grudgingly nor of necessity, for God loveth a cheerful giver." This is the only spirit in which all our gifts should flow into the Treasury of God, whether those gifts are for Parochial or Diocesan use; they are for Christ's Church. No institution or society of man's foundation asks this spontaneous support, but that of the Man Christ Jesus. Give it to Him. You will lose nothing, but rather be the gainers. If you give with the one hand, don't let the other hand know lest part of the price be kept back. Duty is duty, whether it be in things common and ordinary, or uncommon and extraordinary. We are all filled with the duty, you may fill in the quality of it, at present of service to our Queen and country in foreign lands. We cannot all go, but the duty remains all the same. If we would only serve God as faithfully as we are anxious to serve our earthly ruler, (God save her) the path of the first would certainly shine more and more unto the perfect day. "A company of faithful people"; that would be our excellent title. Let us try it. Sunday by Sunday there is the "Roll Call" in the Parish Church, and while in the morning the muster is fairly good, the evening marks many absentees.

Advent is here, the Church's season, when she teaches her children to look forward to the Second Coming of their Lord and Master. What preparations are we making for that message of "Peace and Goodwill" coming to us at Christmas? Are we making for Peace, or do we rather seek after other things? Do

we wish for Goodwill or would we rather have bad-will among men? Far be it. Then let us do those things which are the fruits of both.

Services on Sundays for December will be as follows: 3rd, 10th, 17th, 31st, St. John's, Morning and Evening; 24th, Christmas Service, 12 noon, Spring Creek, 3 p.m., St. Martin's. Holy Communion at both places.

Throughout Advent every Wednesday and Friday, at 3 p.m., in St. John's, Pincher Creek, and on Christmas Day at 12 noon.

The Holy Communion is always celebrated in the Parish Church at every Sunday morning service, and on Saints' Days generally, at 11 a.m.

Be looking forward to your Christmas Communion. It will prove a truly Christmas gift.

LEDUC MISSION.—A new Mission has been formed, with the town of Leduc as a centre, to include the settlements of Clearwater and Colchester on the east, and the Confining Creek settlement on the west of the line of the C. & E. railway. The clergyman in charge will visit the Hay Lakes also from time to time. Rev. Ivor James Jones, B.A., has been appointed clergyman in charge of the new Mission.

The Executive Committee has offered \$120 from the Home Mission Fund for the balance of the year 1899 towards the Mission, and has further offered the sum of \$240 for the year 1900. The Committee urge that the people in the different districts make up the balance of stipend

of a resident clergyman to at least \$600 per annum.

INNISFAIL.—Work has begun on the stone foundation of St. Mark's Church and will shortly be completed. The thanks of the Parish are also due to the anonymous giver of \$25 for the purpose of painting the chancel, a much needed work. The decoration is in the hands of the Incumbent, and is expected to be fully completed by Christmas Day.

An offer of an oil painting for an altar piece has also been made and accepted by the Vestry and Wardens. The subjects are: Center panel, The Ascension; right panel, The Crucifixion; left panel, The Incarnation.

Baptism: 19th Nov., Joseph Layden.

Wedding: 9th Nov., David Karr to Annie Lutitia Bioletti.

Burial: 20th Nov., Arthur Stanley Hatch.

The following are the services for the Mission for December: 3rd, Horn Hill, Mattins and Holy Communion, 11.30 a.m.; Innisfail, Evensong, 7.30 p.m.; 10th, Innisfail, Mattins and Holy Communion, 11 a.m.; Penhold, Evensong, 3 p.m.; 17th, Pine Lake, Evensong and Holy Communion, 3 p.m.; 24th, Bowden, Mattins and Holy Communion, 11 a.m.; Innisfail, Evensong, 7.30 p.m.; 25th, Christmas Day, Innisfail, Mattins and Holy Communion, 11 a.m.; 31st, Horn Hill, Mattins, 11.30 a.m.; Innisfail, Evensong, 7.30 p.m.

ALL SAINTS, EDMONTON.—The annual thanksgiving for the blessings of harvest was held on Sunday, Oct. 15th.

The festival began with a celebration of Holy Communion at 8.30 a.m., at which the Rev. W. F. Webb was celebrant; Morning Prayer and Holy Communion at 11 a.m., at which the Rector was assisted by the Rev. C. Beck. The evening service was choral, the Magnificat and Nunc Dimittis being sung to Corbett's setting. The anthem, "Praise, O Praise our God and King," being well rendered, while the singing of Hymn 384, to the tune of the Queen's Jubilee Hymn, was most hearty. The preacher, Rev. W. F. Webb, gave a very clear and earnest appeal on behalf of the Home Mission Fund, which brought forth a liberal response, the sum asked for being slightly exceeded. Liberal contributions of fruit, of flowers and vegetables enabled the ladies to do some very effective decoration, the material being afterwards sent to the hospital.

On the Monday evening following the Rev. W. F. Webb gave a very interesting lecture on "Church History," at the home of Mrs. H. C. Wilson. The lecture was illustrated by magic lantern views, and was thoroughly enjoyed by all present. The proceeds were given to the Sunday School Building Fund.

DE WINTON.—The Rev. W. Freemantle Webb, B. A., Secretary of our Synod, preached for the Rev. J. C. Wace, at Stormont, in the parish of De Winton on Sunday, Oct. 29th, at the 11 o'clock service, and at Red Deer Lake, at 3 p.m., to large congregations. There was a celebration of the Holy Communion at the morning service. The offerings were given to the Home Mission Fund. We

are glad to hear the parishioners of the Red Deer Lake district have presented the Incumbent with new hymn books, Ancient and Modern, for this district, showing the interest they take in the services. Mr. Wace would like to mention here how sorry he is he cannot arrange to have more services in this Red Deer Lake district, although he has been asked by his flock to do so, his full time being taken up in the other places of worship. He would therefore ask his congregation and advise them either to attend the services at Fish Creek (Church of England) or at Christ Church, Sheep Creek, when their own clergyman cannot be with them.

Baptisms in November: Robert Desmond Devereux, and Lorna Thomasina, children of Mr. and Mrs. Robt. M. Fitzgerald, of Pine Creek.

The congregation at De Winton, belonging to the Church of England; are to be congratulated in having commenced building their new church. It is expected, should the weather keep at all favourable, the church will be completed before the end of the year. The following gentlemen are on the Building Committee: Rev. I. C. Wace, Chairman, Secretary and Treasurer; Mr. Frank Austin, Mr. Mencke, Mr. Moss, Mr. Acres, Mr. Paling, Mr. John Ingram, Mr. Watson, Mr. Kemp, Mr. Wayland.

Services for the month of December will be as follows:

First Sunday in the month—Red Deer Lake school House, at 3 p.m.

Second, Third; and Fourth Sunday in the month—Melrose school house; at

11 a. m.: Mr. Paling's, De Winton, at 3 p. m.

When there is a fifth Sunday in the month the services will be the same as on the first Sunday in the month.

Holy baptisms and churchings after any of the services, or at other times as arranged for. Sunday School at 2 every Sunday at Mr. Paling's, De Winton.

[The following letter appearing in the Canadian Churchman of Nov. 16th, is of great importance and interest to churchmen in the Diocese of Calgary.]

The Election of Bishops in the Province of Rupert's Land.

Sir,—It will not have escaped the notice of readers of The Canadian Churchman that considerable discussion took place in the Provincial Synod of Rupert's Land on the subject of the method of electing Bishops under the present constitution. Believing that the matter has more than a local interest, and that the canonical question involved is of importance to the whole Church, I venture to discuss the question somewhat at length in your columns. 1. May I briefly point out the present position? The dioceses concerned are those not (a) qualified to elect their own bishops (not having six self-supporting parishes), and not (b) wholly supported (bishops and clergy), by a Missionary Society. At present these are Saskatchewan, Qu'Appelle and Calgary. Up to 1898 the appointment of such Bishop was made by the Archbishop of Canterbury subject to the approval of the Bishops of the Province.

In 1898, on the formation of the General Synod, the constitution was changed, vesting these appointments with the bishops of the province, subject to the approval of the lower house of the Provincial Synod, or if the Provincial Synod should not meet within three months, to a Provincial "Board of Reference," as we might call it. It is this method of appointment to which the dioceses of Qu'Appelle and Calgary objected, and in consequence sent memorials to the recent Provincial Synod asking for a change. 2. The discussion in the recent Synod brought out the objections which had been felt. It was not that election by a Provincial Synod was in itself open to objection, but the Provincial Synod of Rupert's Land in its present form was not fairly constituted for such an election. First, it was said to give a preponderating vote to the diocese of Rupert's Land. It is in this way: the four dioceses having Synods elect seven representatives of each order to the lower house. The four (C. M. S.) dioceses having no Synods, are entitled to seven representatives of each order nominated by the Bishop, of whom three of each order need not be resident in their dioceses. The purpose of this is to provide for some representation of those distant dioceses in the lower house. The result is usually that a number of clergy and laity known to the C. M. S. bishops in the diocese of Rupert's Land are added to the elected representatives. Add to this that owing to distance and expense of travelling, Calgary, Saskatchewan and Qu'Appelle are not usually fully represented, and it is easy to see the

house assumes a very one-sided character. But secondly, the fact that the C. M. S. bishops personally nominate their representatives at the time of the holding of the Synod, makes it possible to nominate in such a manner as to ensure the election of a candidate nominated by the House of Bishops. This nomination "for a purpose," as the members of the late Provincial Synod know, was even more than a mere possibility. It was a very serious objection to make to the present system of election; and certainly has been very largely the cause of any sore feeling that has existed. 3. The memorials were dealt with by the two houses separately. The full text of the message to the House of Bishops was as follows: "The House of Bishops having carefully considered the memorials that have been sent up by the synods of Qu'Appelle and Calgary, suggesting changes in Section VII. of the constitution on appointment of bishops, does not see its way clear to approve of any change at the present Synod. The present arrangement was agreed to as a compromise in 1893 unanimously, and only a bare majority of the bishops are present at this Synod. Even the present arrangement was a great change from what had been deliberately placed in the constitution at the first from the settled conviction of the Provincial Synod as to what was best in the interests of the Church. Previously twelve clergymen had to be supported by endowment or by their congregations to give the Synod of a diocese the right to elect its bishop; and it may be observed when this was enacted one of the dio-

ceses, that of Rupert's Land, had a considerable number of clergy, but no self-supporting congregation. That diocese never asked for a change, and no change was made till there were in it more than the twelve clergymen required. The Provincial Synod of Canada still elects the Bishop of Algoma, though there were in it at the time of the last Provincial Synod in 1898, thirty-two clergy, of whom three were supported by their congregations. And the representation of that diocese in the Provincial Synod is small. The House of Bishops feels too that with the progress of the country, it cannot be long before the dioceses that have sent up the memorials will have six clergymen qualified as required, and if there is a strong desire for the privilege that may be an incitement to that advance to self-support that is so desirable. The House of Bishops thinks, therefore, that the wisest course at this present time is to remit the subject to the various bishops and dioceses for mature deliberation." This message was not agreed to in the lower house, which adopted instead the following amendment: "While recognizing the force of the arguments advanced by their lordships in favoring the retention of the method of appointment passed by both houses of this Provincial Synod unanimously in 1895, this House cannot but acknowledge the existence of strong dissatisfaction with the method of appointment on the part of the two dioceses of Qu'Appelle and Calgary. This dissatisfaction this House is desirous of doing what it can to remove, and requests their lordships to appoint a com-

mittee of the Upper House to confer with a committee of this House upon the question, and to report to the next regular meeting of the Provincial Synod." While not agreeing with the wording of this resolution of the Lower House the Bishops accepted the suggestion of a committee, and nominated members of their House to act thereon. 4. Here, then is the total result of the deliberations of the Provincial Synod. The whole question has been referred to a committee. In the heated state of feeling in the lower house this was no doubt the best that could be done for the present. Even the bishops were not unwilling to contemplate a modification to judge by their final suggestion that the subject should be remitted to the various dioceses. While the lower house could neither consider the abstract arguments of the bishops, nor the merits of the alternative schemes proposed by Qu'Appelle and Calgary, in view of the general feeling of soreness, and also it may be confessed of mutual distrust. It is most desirable that this feeling of distrust should be removed for the future welfare of the province, and for the various dioceses within it. The conciliatory speeches of several of the Rupert's Land clergy, notably those of the prolocutor, of the Rev. Canon Matheson, and of the Rev. Rural Dean Matheson, did much to promote a better feeling. If the committee is able to meet and to suggest some moderate way of avoiding a repetition of past difficulties it will bring peace to the province, and will have earned the thanks of the Church.

FRANK V. BAKER.

Useful Receipts.

APPLE AND CELERY SALAD—One cup celery, one cup chopped walnuts, and the same amount of apple chopped finely. Then make a salad dressing of the yolks of four hard boiled eggs, half teaspoonful cayenne, half teaspoonful black pepper, a salt spoon of salt, one teaspoonful of mixed mustard, one teaspoonful of sugar, one cup of cream, and vinegar to taste, and mix all three together.

MAPLE CREAM—Three-quarters of a pound brown sugar, one cup cream, one tablespoonful butter. Boil till it thickens, and flavor with vanilla. After taking it off the stove beat it until stiff. Walnuts improve it, and may be added just before it is beaten.

MOTHER'S CUP CAKE—One cup butter, two cups sugar, creamed together; three cups flour, four eggs, beaten separately, one small cup sweet milk, two teaspoons baking powder, flavoring as preferred. Bake as a jelly cake.

PRUNE WHIP—Soak half a pound of prunes over night. In the morning stew until tender, with half a cup of sugar. Then rub through a sieve. Beat the whites of four eggs to a stiff froth, and add the sifted prunes, beating well together. Heap a platter and bake in a slow oven for twenty minutes, allowing the whip to brown. Serve with whipped cream.

We understand that the S. P. G. will endeavor to raise a sum of £250,000 in connection with the keeping of its bicentenary. Some 9,400 churches in England, Wales and Ireland are associated with the support of the society.

[From the "Glasgow Weekly Citizen."]

Incident of War.

A Plea for the Native Races.

[THE DEFENCES OF PRETORIA.—The country was consumed with the turmoil of coming war. Armed bands were riding hither and thither in all directions. Crowds of excited fugitives, chiefly foreigners, men, women, and children, besieged the railway stations. . . . Bands of Kaffirs, secretly summoned back to their kraals, had forsaken their work and employers, and at a swinging gait, singing as they went, were off to join their people.—Special Correspondent, "Daily Telegraph," Ladysmith, 6th Oct., 1899.]

Do you hear that Kaffir singing down the way,
Do you see him passing easily and slow ?
Not with his former masters will he stay,
Nor to the camps and borders will he go.
The exiled English pass him as they flee,
The outpost riders meet him as they roam :
The rest are for the frontiers of the sea,
But he is for the desert, "going home."

Will the Burghers frown upon him as he goes ?
Will they curse the Kaffir dog who will not bear
The burden of his serfdom when he knows
He may go outward, singing, then and there.
"Will our soldiers laugh and chaff him down the way ?"
Will they sigh and think of hearts across the foam ?
Will they give the Kaffir passage as they may ?
"Hi ! steady, let him pass, he's 'going home' ?"

He looks not right nor left, but keeps his pace :
A whisper from the kraal is in his ear :
A secret sign has passed among his race.
They seek the ways of travel far and near.
A stir among the bondsmen—they must go :
Far from the white man's service they will roam :
The scouts of war are hasting to and fro,
But only they keep onward—"going home."

They have gone singing through the ranks of war,
Their steps are homeward turned amid the rout,
They harken not the sounds of strife afar,
They know not how the fray has come about.
Perchance the desert dust has made them blind,
The ways of Empire they may never roam,
They bring not wealth or knowledge to their kind—
They are happy, empty handed, "going home !"

Empire makers ! when the end comes, soon or late,
When the cloud of war is lifted far away,
Consider, 'mid your victory's estate,
The peaceful singer of your battle day.
Lead them onward, in the better times to be,
From the ways of ignorance where now they roam,
Bid them welcome to the Councils of the free—
Set them forth amid the Nations turning Home!

IDEALO.

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