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# Canadian Churchman

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Vol. 27.]

TORONTO, CANADA, THURSDAY, DECEMBER 12, 1901.

[No. 48.

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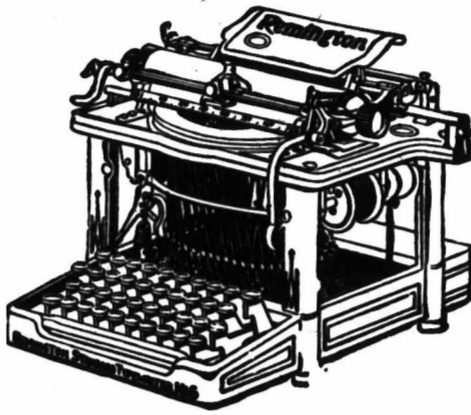
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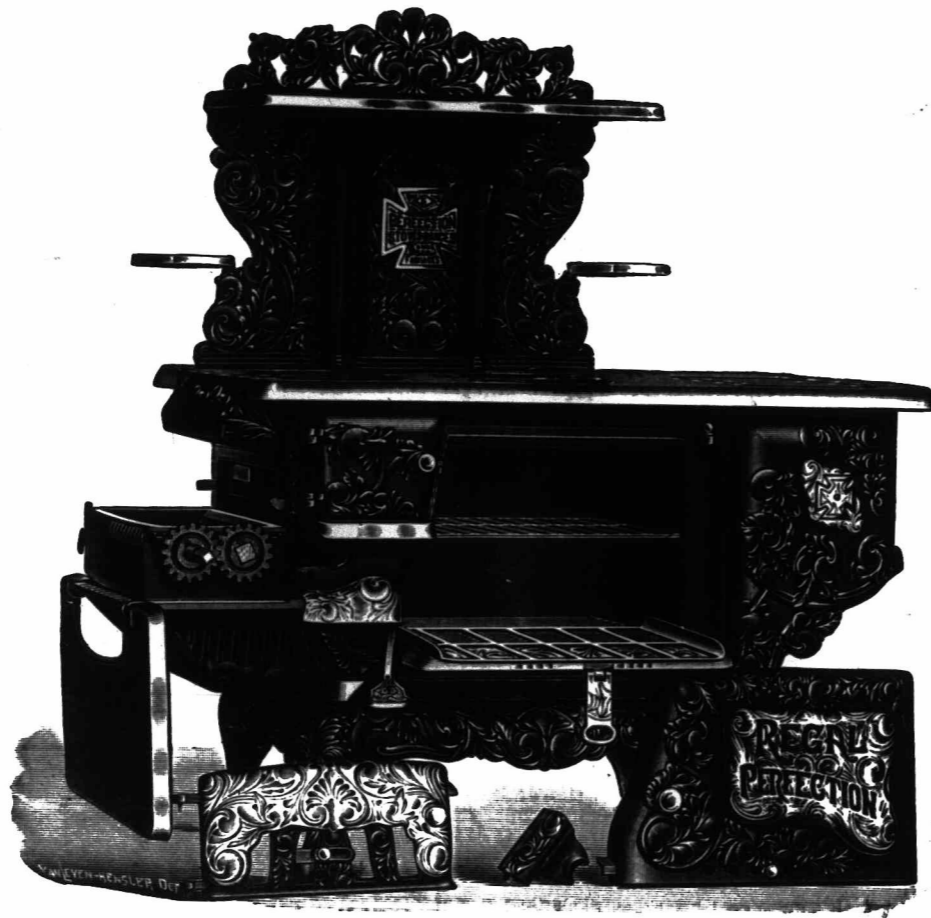
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Children's Hymns: 47, 333, 337, 340.  
General Hymns: 46, 50, 205, 551.

## THE NATIVITY OF CHRIST.

The Church of God has always had its anniversaries of the great facts of its history. The Passover recalled to the Israelites their deliverance from the bondage of Egypt, the Pentecost the giving of the law from Mount Sinai, and the Feast of Tabernacles their dwelling in tents as they sojourned in the wilderness. The Christian Church, early in its history and development, adopted the same principle, and Easter, about the time of observing, which then was so prolonged a controversy, is an illustration of it. The Festival of Christmas was also observed at a very early period, as it could not fail to be, because of the greatness of the event. St.

Chrysostom, in a Christmas homily, speaks of the festival as being, even then, in the fourth century, one of great antiquity; and in an epistle mentions that Julius I. (A.D. 357—382), had caused a strict enquiry to be made, and had confirmed the observance of it on December 25th. The Church marks it as one of her greatest festivals by every liturgical distinction. An early Communion, as well as the usual mid-day one, has always been celebrated in some of the greater churches on Christmas Day, and custom has revived the midnight celebration also, in addition to the ordinary Evensong of Christmas Eve.

"Once alone in all the year.

Doth the Priest the midnight chalice rear."

The Church's wisdom in celebrating annually the great events of her Lord's life, has been copied by the nations, and the birthday of the Sovereign, and anniversaries of national triumphs and events are duly commemorated among all peoples. In celebrating the Feast of the Nativity, the Church not only recalls a fact, but a great doctrine, for her doctrines are mainly based on facts. At this time is brought before us the Doctrine of the Incarnation, which is revealed in Holy Scripture, and asserted in the Creeds of the Catholic Church. The co-existence of the two natures in the one Christ is the witness of both Holy Writ and Holy Church. "The Word was made flesh, and dwelt among us," says St. John, and the Nicean Fathers say of Jesus Christ that "He, for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man." In this union of God and man in Christ, and in it alone, we see the only hope of the elevation of mankind, and the glorious possibilities of humanity in this life, and in the world to come. In celebrating Christmas, we are honouring the greatest fact in the world's history. It is to the Nativity of our Lord that all the pages of the Bible point, as the centre on which everything then recorded turns. Other events in history, as time advances, become comparatively unimportant to us, but the event, which gives us the Festival of Christmas, was one of those whose interest is universal and unfading; one with which we are as much concerned as were the shepherds of Bethlehem, and which will be of no less importance to the last generation of men than it is to us. In Christ a new era was begun. From it we reckon all dates, for to it all things either led or can be referred. All that is highest and best in civilization can be traced to the power of His influence and example. In Him all ideals find their inspiration and perfection. The Nativity of Christ was more than the beginning, it was the centre of all human history, the point of time to which the ages, which were gone, had looked forward, and to which the ages that were to come after must all look back; the one day of days which

gathered all other times into itself, and stretching its influence through every hour of human existence from the Fall to the Judgment, makes for itself a history by connection with which only can other histories have an eternal interest. Because of this the Nativity has a meaning and power beyond even what is strictly religious; and all men see in it a significance and hopefulness which augurs well for humanity, and hence its general observance from a social standpoint, and the general recognition of it, as a season of unity and fellowship, of goodwill, happiness, and peace.

## CHRISTMAS JOY.

All classes of people, high and low, rich and poor, unite to keep Christmas, and a spirit of universal gladness and benevolence prevails. Some do it from the highest motives, from a realization of all it means and is to us from a spiritual and religious point of view. They see in it the birthday of the King and the establishment of an everlasting kingdom of righteousness and peace. They express that joyfulness, as it can only be fittingly expressed by religious worship, and they gather, as it were, around His cradle, and give to Him, as did the Magi, their gifts, and worship Him. As Christ ameliorated the condition of all sorts and conditions, fed the hungry, healed the sick, and ministered to all in affliction, so at this season more especially do His followers seek in these particulars to follow His example. Christmas comes, therefore, to have especially among the festivals a social side, which is the direct outcome of its religious aspect. A true socialism cannot be other than Christian, and the social manifestation of charity and good-will at Christmas is an illustration

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of what the Gospel aims at and inspires. It may last but for a day, all the same it reveals its nature, and what under happier conditions it would accomplish. Many who keep Christmas and participate in its benevolences and social joys perceive but dimly its significance and influence. This is so, however, with all truth, and only a limited number see it in all its proportions and fulness. Even our Lord's chosen disciples only gradually assimilated truth, and our Lord only unfolded it to them as they were able to bear it, and withheld from them for a time many things He had to say unto them. We are glad, therefore, to see the general manifestation of Christmas joy, and a participation in its spirit even by many who only very imperfectly enter into its true and religious observance. It is a day above all on which to gladden the hearts of children. To them the Babe in the manger powerfully appeals. The imagination of youth invests their gifts and pleasures with untold value, and the mythical Santa Claus gives so much deep joy that the deception practiced upon them can easily be overlooked. The mystery of it adds to the charm, and Santa Claus is to the child simply the personification of the spirit of benevolence, which at this time is universal. It is a day also of family reunions, the gathering together of the scattered members, who, perhaps, only on this day of the year are permitted to sit around the same table, and to gather at the same fireside. When not able thus to unite, the exchange of gifts and good wishes be-

tween families and friends is an invaluable substitute, cementing all together again in the bonds of affection. To how many is the remembrance of the Christmas joys of former years a pleasure, though tinged with sadness, as we recall the time past, and the form and features of loved ones passed away. There is the comfort, however, that these changes and partings are rendered tolerable only in Him Whose birth we celebrate, and in Whom we may hereafter be united when partings are no more. To the poor, the afflicted, and the outcast, the love of Christ should be manifested by His followers, more especially at this time. The poor were to have the Gospel preached to them, and our Lord taught that the sick and those in prison were to be visited, and to all this day of Christian joy should be as far as possible a day of gladness. Selfish indulgence at Christmas is inconceivable, for on it the Son of God took our nature upon Him, and humbled Himself to be born of a Virgin. As we rejoice and are glad in the church, and in the family, as we trace to Christ all we have, and are, and are to be, let us also make glad all we can by the manifestation of love, by ascribing Glory to God in the highest, and spreading peace and good-will among men.

—There is many a precious gem lying beneath the stones of difficulty which lie ahead of us in the path of duty.

—Never believe all you hear; for he who believes all that he hears, often believes more than he hears.

THE CHRISTMAS OFFERTORY.

It is a custom in the Church, at least in the province of Ontario, to give the offerings in church on Christmas Day to the Rector, as a mark of affection, as an appreciation of his labours, and as an addition to a too meagre income. On these grounds it is generally urged by our fathers in God, who issue a pastoral letter urging it upon the several congregations of their dioceses. Whether the custom is a good one, or whether the time chosen for it is the best, may be at least a subject of debate. If it is intended to be supplementary to the priest's income, we fear that practically that result is not very materially attained, and yet it may be reckoned upon to excuse the giving of a living stipend. Then a time of universal giving is hardly a good time to ask for special gifts. If it is intended to be financially helpful to the clergy, we think that Easter, when, as a rule, congregations are larger, and people are not meeting the numerous other calls that Christmas makes, would be a better time. Our own opinion is that it would be much better in all cases to pay the parson an adequate stipend, and pay it with regularity, than it is to depend on gifts at Christmas or any other time for what ought to be considered a matter of right, and not at all of benevolence or charity. When, especially as in many cases it is unhappily the case, the income of the clergyman is small and insufficient, we hope that the Bishop's Pastoral will be carefully considered and liberally responded to.

# Confederation Life Association.

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RESERVE FUND,      -      -      -      -	<b>450,000</b>				

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R.S.O., 1897, chapter 132, section 5-6.

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Write for sample bond, copy of annual report and for further information to  
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DEATH OF EDWARD L. BOND.

In the case of such a tragedy as the death of the late Major E. L. Bond, it is difficult to use adequate language. Not only the sudden horror and the loss of a useful life, but the relationship to the now venerable Archbishop, make the catastrophe deplorable. Edward Langley Bond was born in Montreal in 1850, and resided there all his life. He was known throughout the length and breadth of the Dominion for his sterling, manly qualities. In his younger days, he was an enthusiastic athlete, fond of every outdoor sport, and especially partial to long tramps across country. His kindly, genial disposition had endeared him to all classes. He was always affable and approachable, and was ready to extend a helping hand to the poor and needy. All through his life he was an enthusiastic and hard-working military man. Major Bond was one of the most prominent business men in Montreal, and took a very keen interest in all matters pertaining to insurance, especially in the insurance problem in connection with the development of the St. Lawrence route. He commenced his commercial career in 1868, selecting the stock and insurance business. He soon was representing some of the best companies in the world. Major Bond's residence at Philipsburg was one of the finest summer places on the shores of Missisquoi Bay. He purchased the property about six years ago, and had done much to improve and beautify it. It stood on the lake shore and was entirely of wood. The house in autumn was heated by stoves, and as is usual in small country places, coal oil lamps were used for lighting purposes. His visit to Philipsburg was occasioned by some business connected with the marble quarries in the vicinity in which he was interested. He telephoned one of the villagers, who has been in the habit of keeping an eye on his summer residence, to light a fire in the house as he intended com-

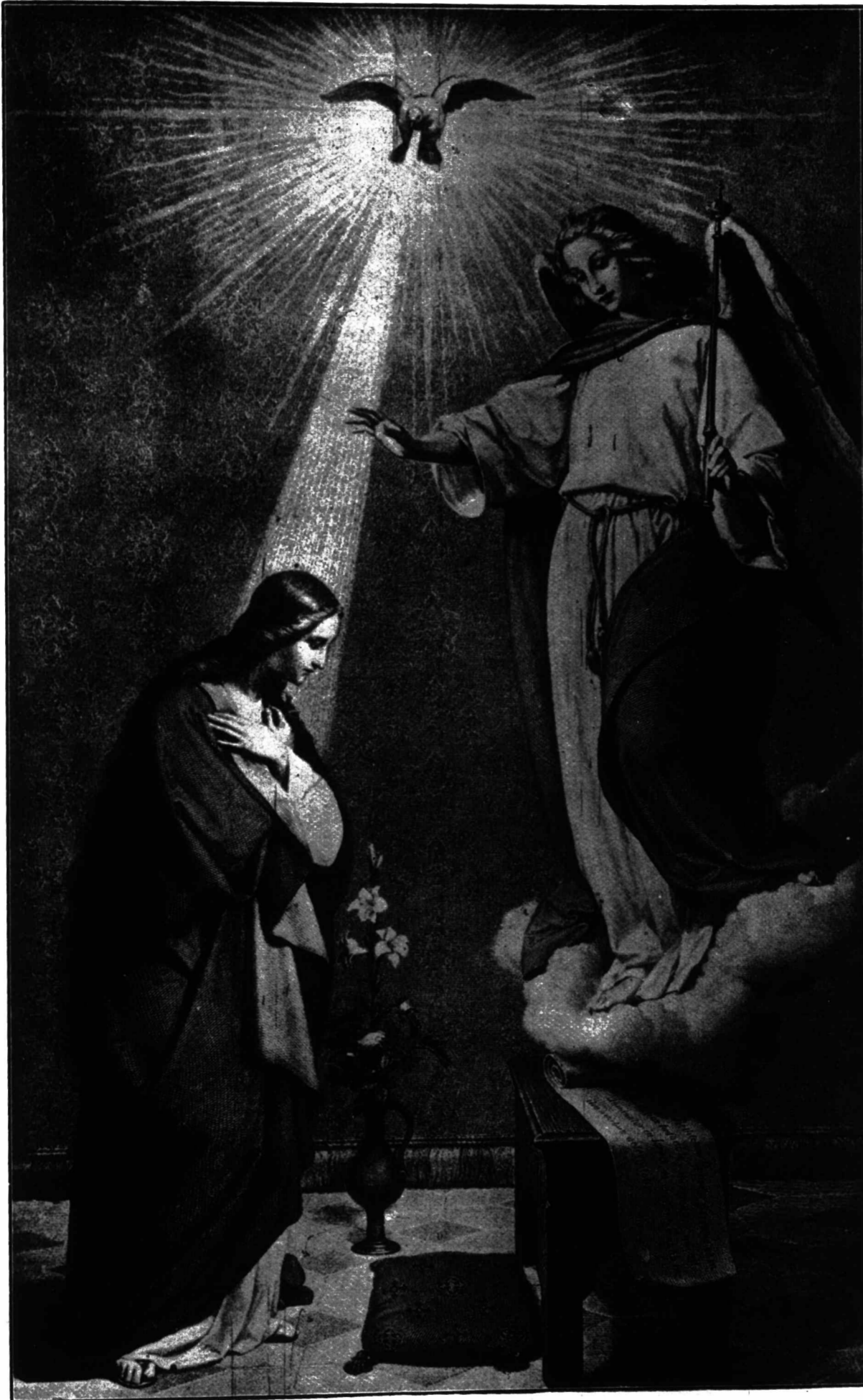
ing down during the course of the day. Accompanied by a relative, he took the train and went as far as St. Alban's. On the return trip Major Bond stopped off at St. Armand. Upon these trips, which were not unusual during the winter, he usually slept upstairs. It is supposed the fire must have caught from the kitchen, as there was no stove upstairs. He was a very heavy sleeper, and

took the news of his son's tragic death even more quietly than was anticipated, and the venerable prelate bore up wonderfully well. Almost his first thought was for the sorrowing widow, and he immediately ordered a carriage and was driven to his dead son's residence. The Archbishop is in a somewhat precarious state of health, having just recovered from an illness that has confined him indoors for some weeks. He was able to go out on Sunday last, however, when he officiated at the early celebration of the Holy Communion in St. George's church. He is in the 87th year of his age.

CHRISTMAS DAY.

Christmas is pre-eminently a religious festival. On this day the Church celebrates with joy and gladness the nativity of our Lord, Who became incarnate, took our nature upon Him, "was made man." As the angels rejoiced at His birth, so mankind ever since has hailed the day of His nativity with exceeding great joy. The Puritans strove with all their ardour to destroy it, but fortunately did not succeed. The argument used against it—viz., that the birthday of Christ is not known, and therefore cannot be preserved, does not prevail against the universal longing to celebrate in some way this great event. We are not surprised to find from the very earliest times that Christmas has always been observed. St. Chrysostom, in the fourth century, speaks of it as being even then of great antiquity. In one of his epistles, he mentions that Julius I., about A.D. 350, had caused strict

enquiry to be made and had confirmed the observance of Christmas on December 25th. On Christmas Day the Holy Eucharist is always celebrated, usually three celebrations taking place—one at midnight, another at early dawn, and the third at mid-day. The growing devotion of the American Church has demanded this observance of Christmas, and therefore at the last revision of the



ANNUNCIATION.

Diger.

was probably suffocated by the smoke before being awakened. Mr. F. B. Wells, manager of the Phillipsburg Junction Railway, left the house the night before, about nine o'clock. Mr. Wells believes that the fire must have started through an overheated stove or defective pipes. The news of the death was broken to his aged father, the Archbishop, by Colonel Frank Bond. The Archbishop

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Prayer Book, a second Collect, Epistle, and Gospel for this day was inserted, to be used when more than one celebration is held.

One of the most pleasing customs of the happy Christmastide is the decoration of our churches with evergreen, as symbolical of the eternal nature of the "New-born King," decking the altar with white, the symbol of joy and purity, and, in many places, with lighted candles to typify our Lord as the Light of the world.

#### A JOYFUL CHRISTMAS.

If joy sprang from good wishes, there would be no heavy hearts anywhere this coming Christmas Day. Merry Christmas! Merry Christmas! The words are spoken again and again till the December wind seems to echo them, and we almost fancy we hear them repeated in the creak of the snow under foot.

But joy is not so easily gained. Wishing cannot make it, and we look around wondering what can. We see sorrowful faces gazing from the windows of luxurious homes. We find young folks fretful and complaining, when surrounded by all sorts of beautiful gifts. And, on the other hand, Christmas sometimes comes to those who are poor and suffering, and finds them happy in spite of all.

When there is love in the heart, there is joy in the life. The plainest little Christmas card which comes as a pledge of friendship, brings far more joy than a really beautiful present about which we feel no such assurance. There is nothing more unsatisfactory than giving without love, except taking the loveless gift.

Love in the heart. That is the secret of a joyful Christmas. Love for those who remember us, love for those whom we are trying to make happy, love for the dear Father Who watches over our lives to guard and

guide us. Whatever else we may lack, such love as this will fill our Christmas with joy that will last over into the year that is coming.

#### FIRST OF ALL.

Christmas Day has room for a great many beautiful things. We wonder if there are any other twenty-four hours in the whole year into which is crowded so much friendly feeling. We have a tenderness for all we know. We are eager to show our affection, and the post offices and the express companies have hard work to handle the gifts that are exchanged.

At Christmas time we are very unlikely to forget the poor and the sick. Our joy makes us generous. We make little sacrifices for the sake of cheering and helping some of these unfortunate ones, and in rejoicing over our success we quite forget that it cost self-denial.

Family reunions are an especial feature of Christmas Day. It would take very unusual inducements to make the average boy or girl content to spend Christmas away from home. Those days when the young birds wing their way back to the home nest are the red-letter days of the year, by whatever name we call them.

There is room in Christmas for many kinds of pleasure, as well as for remembering the claims of friendship and charity. But though there is so much to fill our thoughts and take up our time, we should see to it that we do not forget the One in whose honour the day is set apart. For Christmas Day is Christ's Day. The joy of making our friends happy, of helping those less fortunate than ourselves, and of meeting again those we love, is not inconsistent with the spirit of the day, but it should take second place. On His birthday, Christ should be first of all.

#### CHRISTMAS ONCE IS CHRISTMAS STILL.

The silent skies are full of speech,  
For who hath ears to hear;  
The winds are whispering each to each;  
The moon is calling to the beach;  
And stars their sacred wisdom teach  
Of faith and love and fear.

But once the sky its silence broke;  
And song o'erflowed the earth;  
The midnight air with glory shook,  
And angels mortal language spoke,  
When God our human nature took  
In Christ the Saviour's birth.

And Christmas once is Christmas still;  
The gates through which He came,  
And forests wild, and murmuring rill,  
And fruitful field, and breezy hill,  
And all that else the wide world fill,  
Are vocal with His name.

Shall we not listen while they sing  
This latest Christmas morn,  
And music hear in everything,  
And faithful lives in tribute bring,  
To the great song which greets the King  
Who comes when Christ is born?  
—Phillips Brooks.

#### THE CHOIR BOYS' CHRISTMAS.

Dean Farrar, writing in the Quiver of "The Great Social Festival," says: I know of more than one cathedral city in which at Christmas time the little choir boys—often boys who come from very humble homes—give a delightful concert, during which they act with hearty fun some very bright and humorous scenes. They take a real interest in the special music of the services and anthems and carols of the season, and they are invited to spend an evening of genial amusement at the Deanery and in the house of some of the kindly Canons. Here they enter joyously into all the time-honoured festivities. In the dim light of some old vaulted room or corridor the great bowl of the snapdragon sheds its blue lustre, while

Thirty-fifth year.

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with shrieks of laughter the boys snatch out the burning raisins. Then they hunt for the little presents in the large bran-pie, and carefully put them in corners till the games are over; when they carry them home to their parents, or they have a fishing-rod and each

two carols, and "Auld Lang Syne," sung in the most correct and traditional fashion, after which the boys go back to their homes in high glee and with the memory of an unusually pleasant evening to make the Sacred season more and more dear to them.

round of the year. And it is well that it is so, for it stands for the beginning of a better day than the world has hitherto known in the long eras of its history—the dawning of Christianity.

It is indeed appropriate, also, that the im-



HOLY MOTHER.

Goodall.

in turn throws the line over a curtain, behind which some one is concealed, who fastens on the line an appropriate gift for each boy in turn. Then follows the Christmas supper, with its flaming plum-pudding, endless crackers, and unrestrained mirth. The evening usually ends after supper with one or

"IT IS MORE BLESSED TO GIVE THAN TO RECEIVE."

Christmas is undoubtedly the happiest day in the year with the young people, to which there is no other quite worthy of being compared; a day without an equal in the whole

portance and pleasure of the day should be enhanced with us, as they are, by the giving and receiving of gifts, since it is the day which commemorates the giving to mankind, by God Himself, that Gift of gifts—His only Son, Jesus Christ.

What a genuine pleasure, too, the young

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people derive from their Christmas gifts! It is a rare treat simply to look upon their joy, and so share with them their happiness and enthusiasm. But whoever, young or old, would get the most out of Christmas should be sure to give as well as receive on that occasion; should bear well in mind that "it is more blessed to give than to receive."

The writer is of the opinion that the young people, as a general thing, do not come to regard Christmas as a time of the receiving of gifts solely, and so far forget its real meaning and spirit as to pervert it to the selfish end of getting simply, and of giving to none. But it must be admitted that such a result does once in a very great while come about, and such a case I can recall from my boyhood days.

One of my playmates, Hal Francis by name, in one way or another came to think that Christmas was an occasion on which all were somehow under obligation to give him in profusion, as a matter of course. Weeks and even months in advance he began notifying his parents as to what he should expect from them, and his uncle and aunt what they must give, even levying his demands upon the housemaid and the neighbours.

As Christmas drew near, he fell to telling us, his playmates, of the many wonderful gifts he was to receive that year—a sled and a popgun, and a bicycle and a magic lantern, a printing press and a real steam engine, and I don't know what else; and when at length Christmas Eve arrived, he hung up a pillow-

case, instead of a stocking, deeming the latter altogether too small for his purposes.

Early the following morning, we all congregated at Hal's home, eager to see his numerous presents, but much to our surprise beheld our playfellow in tears. Poor Hal! He had found the pillowcase gaunt and limp, with nothing at all in its gaping interior. No, not absolutely nothing, for within it was a slip of paper bearing the words already quoted: "It is more blessed to give than to receive."

Later in the day Hal received from the members of his family some very acceptable and appropriate gifts—indeed, practically all that he was so anxious to receive; but, after all, the best of them all proved to be the one in the pillowcase, for it taught Hal a lesson that he never forgot. It brought home to him the purpose and meaning of Christmas observance in a new light, so augmenting and magnifying the pleasures of Christmas time a hundredfold for him.

#### A CHRISTMAS THOUGHT.

A friend of mine one afternoon last winter started out to walk from Innsbruck over the mountains to visit a certain village. The way led through the woods. There was no path, for a heavy fall of snow had covered equally the surface of the ground. Only a red line on the trees showed the direction one should pursue. So he went on toiling through the snow, climbing upward, until he

reached the height of 2,000 or 3,000 feet, when the path ended in a clearing. The red mark could not be found beyond; and when he turned at last to retrace his steps, he could distinguish nothing to guide him home by the way he came. Already the short afternoon was waning, and the light beginning to fade away. It was certain death to plunge blindly into the forest. The only alternative was to descend the side of the mountain, risking the hidden precipice, over which he might be hurled a hundred feet, any unsuspecting moment. This he determined he must attempt; and stumbling in the snow, as the low underbrush snared his feet, he cautiously and slowly descended.

Suddenly he fell. It was as though the ground had opened under his feet. Dazed and confused, irritated at his fortune and pain, he looked around, and lo! on the tree above him, some reverent hand had placed a rude picture of the Saviour, as He fell under the weight of His cross. His face so weary, so sad, but oh! so patient. And close beside, the guide mark which told the traveller he was now on the familiar highway, which would lead him safely home.

Is there not here a Christmas thought for us all?

But I tell the story now, thinking of the boys who in the perils of life have as little opportunity to escape a fall. Whose shall be the reverent hand to provide that when they do fall, they shall see, as they look up, the One Face; and, seeing it, know that it is indeed the Christ's? Close by they will surely find the sign of their King's Highway.

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### Upper Canada Tract Society

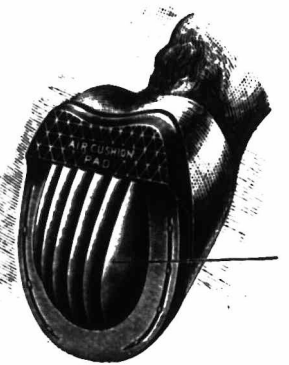
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TORONTO

REVIEWS.

We have received from the Copp, Clark Co., a number of attractively bound publications, whose varied contents ought to please book buyers for the Christmas season:

Young Barbarians. By Ian MacLaren. Author of the "Bonnie Brier Bush." Illustrated. Toronto: The Copp, Clark Co., Limited, 1901.

The contents are better than the inappropriate title, and consist of a number of stories of school boys in a Perthshire town. These stories and the illustrations have already appeared in magazines, and now that they are collected furnish a bright, wholesome volume.

Circumstance. By S. Weir Mitchell, M.D., LL.D. Toronto: The Copp, Clark Co., Limited, 1901.

A story by an experienced and well-known

and others of a similar character. The present volume, a handsome reprint, is a collection of stories strung together by a light sketch indicating that they were told by different members of a pilgrimage in Henry VIII's time. Of these stories, six in number, two have already appeared in monthly magazines. Mr. Hewlett is so saturated with the style of the period, the mental limitations, and the habits of the time, that they have a realistic character.

"The Right of Way" being the Story of Charlie Steele and another by Gilbert Parker. Toronto: The Copp, Clark Co., Limited, 1901.

We may be pardoned in admitting a pride in welcoming a work of such high character as this. It is the product of our own country, which, as Mr. Parker has already shown, is full of the materials of romance. The story is interesting, and to young readers disappointing; we would all

like Gilbert Parker and Ralph Connor are authors with the ability to give them a world-wide audience. When Campbell, in 1791, visited Glengarry, he found that up to the second concession back from the river, there were settlements, the soil fertile, the climate good, fish in the streams, game in the woods, and a ready market for everything which could be sold. No wonder the Highlanders, flocked from the congested districts and settled in Glengarry. Their sons lived off west, and were the men to take up land in Simcoe and adjacent counties in the thirties, and the clan is now all over the west; and not only in Canada, but wherever the line of Empire is flung or the race has representatives. Glengarry, in Scotland, is given over to summer tourists, and is overshadowed by the now old—Glengarry, her western namesake. The story is, like Mr. Parker's, full of character, the intermingling of races, tongues and creeds up



ADORATION BY ANGELS.

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writer of American society. It quite sustains the author's acknowledged reputation.

The Benefactress. By the Author of "Elizabeth and Her German Garden." Toronto: The Copp, Clark, Co., Limited, 1901.

It is difficult for a writer who has produced such a well-written and so original a book as the "German Garden," to maintain her reputation in a subsequent publication. But the authoress has succeeded so well that many will prefer this study of German life to the first publication. It is a stronger work with an interesting story and the same humour and power of analysis.

New Canterbury Tales. By Maurice Hewlett. Toronto: The Copp, Clark, Co., Limited, 1901.

Mr. Hewlett's name is well known as the writer in recent years of "Richard, Yea and Nay," "The Forest Lovers," "Earthwork out of Tuscany,"

have liked a better ending, and that Rosalie had had a happier fate. It is full, almost too crowded with characters, but they are consistently Canadian, of the French-Canadian borderland. Mr. Parker assures us that this is his last Canadian story. We hope he will succeed as well in another field.

"The Man from Glengarry." A Tale of the Ottawa. By Ralph Connor. Toronto: The Westminster Company, Limited, 1901. Price, \$1.25.

Ralph Connor, the assumed name of the author of the "Sky, Pilot, and Black Rock," has in this work given us a charming story of our own land. When Mr. G. M. Adam published The Canadian Monthly, a quarter of a century ago, he longed for stories "racy, of the soil." Miss Louisa Murray and others wrote, and wrote well, but it has been reserved for our own day to find a public that finds Canadian stories worth reading, and men

the Ottawa. It shows the training for and the struggling into national life of some of our people in the seventies. Necessarily it is Presbyterian. But it shows, as does Mr. Parker's "Right of Way," that in this, our country, our peoples are, as a rule, sincere believers in the verities of the Christian religion; that they are striving, each according to his light and education, to live in the fear of God and His righteousness. There is no decadence in Mr. Connor's folk, they are virile, and his story, true to life, will, we trust be productive of nothing but good.

"St. Ronan's Well." By Sir Walter Scott, Bart. Thomas Nelson & Sons, 1901. London, Edinburgh, and New York.

This is the seventeenth volume of the New Century Library. These are published at from two shillings to three shillings and sixpence, according to the style. When Sir Walter deserted his beaten

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...the quality which confers long life to a story. Sir Walter had the gift, so that his romances still remain the reader, when the earlier chapters are fairly past.

The following books have been received from Thomas Nelson & Son: "The Queen's Shilling," by Catherine Glasgow; "Great Explorers," "For the Faith," by F. Everett Green; "Jack Ralston," "A Tale of Life in the Far North East of Canada," by Hampden Burnham, M.A.; "For the Flag," a painting book of the flags of all nations; "A Day at the Zoo," and "Children of the Empire."

The following books have been received from Wells, Gardner, Darton & Co., 3 Paternoster Building, E.C., London, England: "Leo, a Muff," by Julia Hack; price, 1s. 6d.; "Fairy Tales," from Hans Andersen, with introduction by Edward Clodd; illustrations by Gordon Brown; price, 6s.; "Sunday Reading for the Young, 1002," beautifully illustrated; price, 3s.

The following books have been received from the Young Churchman Co., Milwaukee: "Flinging Out the Banner," and "The Church Sunday School Register," arranged for fifty classes.

"Deborah," a Tale of the Time of Judas Maccabees. By James M. Ludlow, Author of the "Captain of the Janizaries." Fleming H. Revell Co., Toronto. Price, \$1.50.

The period between the return from Babylon and the coming of Christ is an interesting part of Jewish history, of which so little is generally taught. The nation, tried by misfortunes, returned to the old ways, and purified the ancient faith. There is a tradition among the Jews, that the old records, and the glorious works of which the fathers had told, were then collected and written

down for preservation. But these times were succeeded by repeated invasions and occupations, until at the period in which this story is laid, a Greek occupation had been successfully followed by Greek learning and language, the Temple profaned, and the worship at Greek deities directed by law. The outraged Jews, who disobeyed, were slaughtered, but at last Matthias and his five sons, of whom Judas was the leader, successfully resisted that army. This attracted adherents, who swept the country clear of the pollution and secured a great measure of freedom under the protection of Rome. This story tells of the critical time, is well and instructively written, without detracting from the interest in the love affairs of Dion, the Greek, and Deborah, the Jewish maiden, it shows that the knowledge of the Hebrew history gained converts to their religion, and inspired the conviction that Jehovah was God in a higher and more spiritual sense than was comprehended at Athens.

The following books, we have received from the Fleming H. Revell Co.: "The Cheer Book," by Anns R. Wells; price, \$1, net; "Cherry," by Amy Le Feuvre; price, \$1, net; "Dime Pursuit," by Rev. Prof. McEadyen, of Knox College, Toronto; price, \$1, net; "David, the Poet and King," by Newell Dwight Hillis; 75c., net; "Culture and Restraint," by Hugh Black; \$1.50, net; "Arnold's Practical Commentary on the Sunday School Lessons;" price, 50 cents.

THE BISHOP OF ATHABASCA'S LETTER.

My summer travels being over I once more take up my pen to give some account of the work and prospects of our missions in Athabasca. The work at St. Peter's Mission, Lesser Slave Lake, under Rev. G. (now archdeacon) Holmes, is, I am thankful to report, prospering. The attendance at the Cree morning service is most encouraging, especially at Holy Communion. The

singing is bright and hearty. The scholars under Mr. and Mrs. C. D. White's careful training give valuable help, and render the Cree hymns with good effect. On Sunday, June 9th, I had the pleasure of conferring the Archdeaconry of Athabasca, vacant by the resignation of the Bishop of McKenzie River, on Rev. G. Holmes, who by his oversight of the missions in that part of the diocese is well qualified for the office. A fine mission house has been built and a commodious wing has been added to the school building. The older portion is occupied by the girls under Miss Durrigall's careful and thorough supervision. The dining room and kitchen are in this wing. The boys are located in the new wing. Mrs. C. D. White looks after them. The school-room is there and the main entrance. Last winter there were forty children in the Home, which means a heavy expenditure in clothing and feeding, beside such expenses as attendance, lighting, heating, washing, etc. To meet this expenditure the institution receives a grant from the Indian Department of \$72 per head. The number, however, that may earn this grant is restricted to only 15 pupils, and a portion of this designated for teacher's salary. There is also a grant from the Lieutenant Governor's office, N.W.T., of \$200 per annum toward teacher's salary. Beyond these sums we have to depend entirely on the help of the Church in England and Canada to meet the calls which are often very heavy. A trying ride of two days on account of the heavy rains filling the muskegs, swamps and creeks to overflowing, brought me to St. Andrew's Mission, White Fish Lake. The Indians here and in the neighbourhood, with few exceptions, belong to our Church. They gathered at the mission, to meet me. On Friday and Saturday, assisted by Rev. W. G. White and by Rev. Murdoch Johnston we met them in council on questions of treaty and school matters. With regard to the first we counselled

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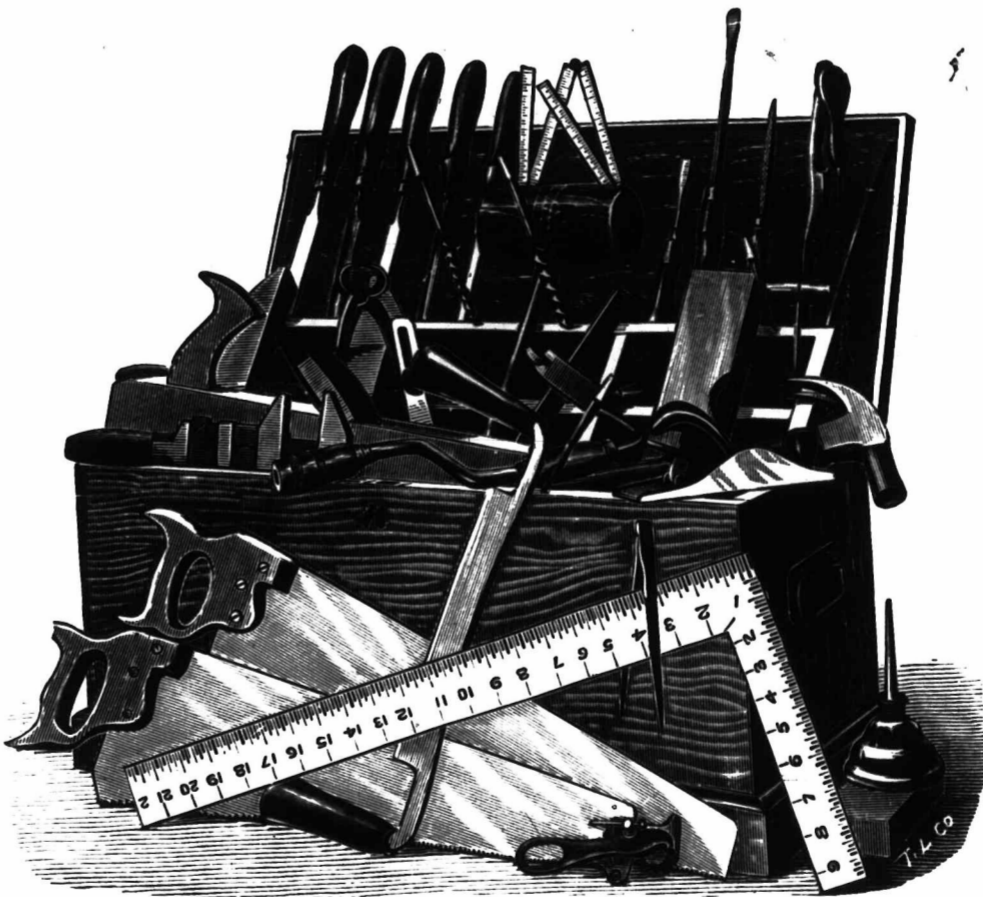
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them to accept treaty from which so far they have been back. With regard to schools, they express themselves as well satisfied with our boarding school at Lesser Slave Lake, but pressed us to start a day school for the younger children. I consented to draw up a petition for them to send to the Government, but on the distinct understanding that anything done in this way should

placed a good Bell organ in the church at which Mrs. White presides on Sunday. The services are all in Cree. There is only one European, a trader, there beside our missionaries. The Indians enter heartily into the service and evidently appreciate the means of grace afforded them. This Mission fully deserves the interest and support of friends of missions. It is a most isolated post and

influence for good among their people. Like her brother she speaks Cree readily. With her assistance Mr. Johnston hopes to open school this October. We have received an accession to our ranks, a pupil from the Indian Industrial School at Battleford, Benjamin Dakota. He comes to us highly commended by Rev. E. Matheson, the Principal. He is the fourth student from there



THE THREE FRIENDS.

not interfere with the children being sent to St. Peter's Mission School. On the following Sunday we had good congregations. Assisted by Rev. W. G. White, I administered Holy Communion at the morning service. The church, consisting of nave and chancel, has a plain exterior but is neatly finished inside. Mr. White has

Mr. and Mrs. White are deserving of every encouragement. The Rev. Murdoch Johnston, a fluent Cree speaker and an earnest and energetic missionary, is now in charge of Christ Church Mission on the Upper Peace River. His sister Miss Johnston has joined him. Her steady Christian character carries weight and will be an

now engaged in missionary work. He offered in the first instance for Africa, but his mother, a widow, could not bear the thought, but raised no objection to his coming north. His grandfather is chief of a Cree band of Indians in the Battleford District. I understand from Mr. Matheson that the sending him out here has aroused a

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...with all among reach  
...from White Fish  
Lake to the River. The road had enough last  
year, was even worse this. Freighters refused to  
travel, even when waggons were broken and  
the horses killed. One of our people, however,  
was willing to take us across on the condition that  
we carry two passengers and 600 lbs. of  
baggage. For this load he provided a waggon  
and two horses. As it turned out it was as much  
as his horses could do to haul one passenger and  
the baggage. "Mud to the axle trees," was the  
most fitting description whether for waggon,  
horses or passengers by the end of our journey.  
Benjamin had prepared material for a skiff which  
he put together at the Forks, some 15 miles below  
Christ Church Mission. We started from there  
July 2nd, and reached Vermilion the evening of  
July 6th. The Rev. Alfred S. White, who has a  
valuable helper in his sister, Miss White, is in  
charge. We have had a great discouragement in  
the case of a family of Crees. Some ten years  
ago while I was a resident at Vermilion they had  
been under instruction. They were baptized and  
several of their children were sent to school. Last  
year this man's oldest brother, who had brought  
him up, became crazy and pretended to have  
visions of God. He made out that he had a  
revelation to the effect that the religion of Rome  
was the right one. The Priests I was sorry to  
hear encouraged the man in his illusion. He  
used his authority and influence over his younger  
brother, and the Priests rebaptized father, mother  
and children. Another brother, a fine hunter,  
sharply upbraided him for leaving us and submit-  
ting to the Priests. He came to see me very  
crestfallen, I rebuked him firmly but kindly for  
leaving the light and choosing the darkness. He  
came again before I left and thanked me for  
what I said. I trust and pray that ere long he

will come back with his family to us. Sunday,  
July 14th. A good attendance at church though  
the majority had to travel quite six miles. As-  
sisted by the Rev. A. S. White I administered  
the Holy Communion to 17 communicants. But  
many of our communicants were absent either  
freighting or hunting. Our mission at St. Paul's,  
Chipewyan, is carefully and thoroughly minis-  
tered to by the Rev. A. J. Warwick. Services  
are well attended. The young people especially  
are regular communicants. A meeting for Bible  
reading and prayer is kept up through the winter  
months, and under Mrs. Warwick's energetic  
supervision a monthly working party sews on  
ornaments, in Indian fashion, moccasins, mitts,  
gloves, etc. The articles are sold and the pro-  
ceeds at present go to the British and Foreign  
Bible Society. I regret being unable to report  
more progress in direct Indian work, especially  
among the Chipewyans. My visit to St. John's  
Mission, Wapuskaw, is in January of each year.  
I trust to be able to visit it next January again.  
The Rev. Harry Robinson is in temporary charge  
during the Rev. W. A. Weaver's absence in East-  
ern Canada. My sister Miss Eva Young is tak-  
ing Mrs. Weaver's duties in her absence. Miss  
L. Scott is teacher. In this mission we especially  
need help. We had assurances which led us to  
believe that a grant for boarding Indian treaty  
children would be made by the department,  
especially as many of the parents who send their  
children are at some distance from the mission,  
rendering it impossible to let them come as day  
scholars. But we are only receiving a teacher's  
grant of \$300. We hope to board at least 25  
children this winter, and must depend on the  
kind help of the members of our Church, friends  
and upholders of the missionary cause. May both  
workers in the field and helpers at home be  
united in prayer and effort, workers together in  
the Master's service waiting and looking for his

glorious appearing. Contributions in aid of the  
needs of the diocese can be sent to H. G.  
Malaher, Esq., Missionary Leaves Association,  
20 Compton Terrace, Islington, London, N.; or  
to Rev. W. A. Burman, 383 Selkirk Avenue, Win-  
nipeg, Man. Yours very sincerely,  
RICHARD ATHABASCA.

**The Churchwoman.**

**DIOCESE OF ALGOMA**

By A. B. T. From "The Watchword" Sent to  
The Canadian Churchman by a W. A. Member.

"The Missionary Diocese of Algoma, beyond  
question the poorest in Canada, and one of the  
poorest in the world, is still in its youth, al-  
though in experience of self-sacrifice, self-devot-  
ion, sufferings, hardships, work-difficulties of all  
kinds it has so to speak—fulfilled a long time."  
Founded in 1873 it is now about twenty-eight  
years old, and during these years has had the  
hardest possible struggle for existence. From  
that struggle there is every hope that it is grad-  
ually emerging as its internal resources are being  
opened up; mines worked, factories established,  
trade developing. Except, however, in certain  
centres the population of English, Irish and  
Scottish settlers (mostly English), is much scat-  
tered, so that pastoral visitation is always diffi-  
cult, owing to distances, and made doubly and  
treble so by the nature of the country, deep snow  
in winter, bad roads, etc. In four years and a  
half one missionary travelled nearly 60,000 miles;  
the distances from one part of his parish being  
very great. Although their names may be little  
known beyond their immediate sphere, the Al-  
goma clergy are not lacking in quiet heroism, and  
are to be held in honour by those who—like the  
(Continued on page 767).

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## A WISH TO YOU AT CHRISTMAS

I wish you a merry Christmas, my dears!  
The merriest one of all the years.  
With a merry heart and merry lip,  
Merry as your footsteps trip.  
May your songs be ever as pure and gay  
As snow flakes that fall from heaven to day,  
And the days of the year as they glide along  
Merry echo your Christmas song.

I wish you a thankful Christmas, my dears!  
The thankfulest one of all the years.  
May you say, when the bells of Christmas chime,  
"I am thankful, O Lord, for this good time."  
When you take your gift from the Christmas tree  
May you thank the Lord, whatever it be;  
A thankful heart will bring you, my dears,  
The merriest Christmas of all the years.

## CHRISTMASTIDE.

Perhaps no season is hailed with such universal joy as Christmas. To the rich and to the poor, at this time comes blessedness. It touches all hearts, and mellows human life, and the earth is richer and happier with each

Christmastide. This is the time par excellence for giving and receiving, and is a prime occasion for all to demonstrate by experience that it is "more blessed to give than to receive." To the infinite loss of humanity, far too few know the full import of this supreme blessedness. It is becoming for us, while contemplating God's great gift to us, to remember others and present our offerings "in His name." Christmas will mean more to us if we are the means of making it mean more to others, and our cup of rejoicing will be filled if we contribute towards making glad the hearts of our fellowmen. No one is impervious to the contagious power of kindly deeds.

Santa Claus, after all, is a myth, unless we make him a reality. In many a happy dream he will be a prominent figure, and in the waking hours, later on, the dream will "come true." Thus old hearts become young again, and young hearts become still younger because of the abounding joy. To millions this good natured Christmas "burden bearer" will come, and his coming will be hailed with joy. But in the universal cheer there will be many desolate homes and countless joyless hearts.

Santa would not be unwelcomed, but where he will not go—unless you send him!

To give Christmas cheer to some of these neglected souls is well worthy of our attention, and a fitting way of serving Him, Whose Nativity the day celebrates. Each one thus engaged becomes a Christopherus—a Christ-bearer—in deed and in truth, to the unfortunate and the forlorn, the very-least of whom we, like Him, must designate as "these, my brethren." Even "these least," are dear to the Master, and as we do it unto them, He regards the deed as done unto Him. Thus observing the auspicious natal day, you may mingle the melody divine with the sadder earthly strains which too frequently fill to overflowing so many human hearts.

—If men were as anxious to be worthy of position as they are to gain it, the world would have more great men.

—A friendship which makes the least noise is very often most useful; for which reason I should prefer a prudent friend to a zealous one.—Budgett.

## THE BUILDING SOCIETY OF TO-DAY.

## Nothing Too Great or Too Little.

The main idea of a Building Society is to help all who become members to secure their own homes free of incumbrance. But, as it is clearly not feasible for every member at the same time to have a loan out of the common fund, it is necessary for a large percentage of the membership to be an investing membership. This, however, fits in very well with the home-making idea, for the Building Society thus affords a field for the safe investment of small capitals, and promotes thrift and saving, especially among the younger members.

**The Defects of the Old Building Societies.**  
These ideas are by no means of recent invention, for Building Societies, in various forms, have existed and flourished during many years in Great Britain, United States and Canada. Their usefulness, however, has been hampered by several causes. For instance, their method of advancing money on loans used to be marked by an extraordinary complexity, so that the very appearance of their mortgages, charging heavy premiums and fines, in addition to interest, frightened the general public, and roused the cynical admiration of the judges.

**The Perversion into Loan Companies.**  
The result of these defects has been that many associations that began as Building Societies, tempted by the high rates of interest of some years ago, lopped off the essential features of home-building, and small investment and turned themselves into straight loan companies—a conversion or perversion that the fall in the rate of interest has made exceedingly unprofitable and even dangerous to their existence. For it is a fact known to financial investors that in the province of Ontario, there is under present rates of interest, no more field for a mere loan company than there is for a company organized for trading in beaver skins.

## A Real Building Society.

Accordingly, it is interesting to watch the growth and progress of a real Building Society, The York County Loan and Savings Company, of Toronto, which has not, in the hour of prosperity, shed its characteristics, as a Building Society. On the contrary, while the plans have been greatly simplified and the cumbersome absurdities of the original societies have been dropped,

the small instalment investor and the instalment-paying borrower, the very same types of men as started the first Building Societies, are the men who have kept up, brought to prosperity, and still compose the Society, which in Toronto is familiarly known as The York County. It does not appeal to the capitalist, who is looking to buy debentures in blocks of ten or a hundred thousand dollars. It appeals rather to the working-man, who can lay aside twenty-five cents a week, or to the mechanic or storekeeper, who, having accumulated by slow savings a little fortune of twenty, fifty or a hundred dollars, has looked in vain for an institution that wants him as a shareholder. It is a fundamental principle of the Building Society that there is no work too extensive to be undertaken provided the capital has been sufficiently accumulated, and there is no sum of money too insignificant to go after, provided the system of collection has been perfected. Thus we are brought to the question of

## Children's Savings.

The invention of children's banks (which have taken all sorts of curious shapes from that of a miniature safe to that of a crockery pig), has hitherto been used only for the purpose of gathering a few pennies or dimes for the child's own small purposes, which might be the purchase of a doll or of a pair of rabbits. It has remained for The York County to seize upon this seemingly childish invention and make it an engine of organized thrift. With many thousands of these tiny banks in the hands of city children, and the contents to be taken from the bank not at the caprice of the child, but by a regular collector and credited on a miniature pass-book, it will be seen that the toy-bank becomes a formidable organizer of co-operative capital. The child is taught that the small sums of money, which it used to dissolve in candy, can be made to go out and earn other moneys; and so at an early age our future Carnegies are taught those lessons of thrift and saving which many of us learn only at adult age and through bitter experience.

## Home Building and Development.

In addition to the assistance which The York County gives its shareholders to build homes on their own lots, the Company has purchased, at low prices, a compact section, in that most beautiful part of Toronto which adjoins High Park. It has long been a wonder to many of the city's visitors why this lovely district has remained undeveloped,

while several less favoured portions of the city have been built up and beautified. Owing, however, to the fact that the collapse of a boom left the various lots in the hands of individuals who had all they could do to hang on and pay off incumbrances without making improvements that would inure to the benefit of their neighbours, the High Park portion of North Parkdale has remained until very lately an undiscovered paradise. Now, however, if you go out that way on a Sunday you will find that the once deserted Fermanagh Ave. has become a fashionable promenade, having been converted by a few bold touches from a "suburban lane forlorn," into a broad boulevard, leading into the very best portion of High Park. This has been done by the York County, which has concentrated at very low cost a lot of small holdings; thus applying to the development of home building the same great principle that applies to home-saving, namely, that where the individual can do nothing with his small means the co-operative body can act economically and at a sure profit. The operations of the York County in this High Park district, on which it has concentrated its attention, have proceeded under the most modern and up-to-date ideas, which have been collected by Mr. Joseph Phillips, after an exhaustive study of the means by which American capitalists have at the same time beautified some of the great cities, such as Cleveland, and reaped a handsome profit on their enterprises. The houses already erected by The York County, in West Toronto, have been eagerly occupied by the city's ever-increasing throng of house-seekers, and commend themselves to the public for their solid, honest construction. The money used has been expended on securing plain comfort and stability without gingerbread decorations.

Already the wealthier citizens of Toronto, who have not yet established themselves in permanent homes, and many who have become dissatisfied with their present surroundings, have been casting longing eyes on the new, choice locations that have been laid out by The York County. It will, however, be an inflexible rule that each purchaser of a lot shall give such a covenant as to the character of the buildings he will erect as will prevent the district from being disfigured or the value of the neighbourhood in any way impaired. Those who have in mind the erection of ornamental residences will find the company liberal and easy to deal with.



(Continued from page 764).

writer have for the greater number of the twenty-eight years mentioned above, known of their steady work, their patient endurance and perseverance. Great are the demands, made by the exigencies of the diocese; many are the discouragements, scant indeed have often been both bodily and financial means. There are still many outlying parts of the diocese where there is no clergyman or church, no regular provision for the spiritual needs of the people. Why is this? Because both men and means have been wanting in the past and are still wanting. True, much has been done, but not a tenth part of that which has required to be done. To suitably assist Algoma

to say nothing of the spiritual truth, the grief at seeing helms and white sails, living and dying with no one to care for their souls, the constant entreaty for teachers, completely wore him out. With unabated courage did the bishop rise up from one illness after another to speak, preach and plead for his diocese. But to quote the words of his successor, Dr. Thornloe: "The great worker was borne down in the struggle, the strain of watching and waiting for help, the pain of not knowing whence the next quarter's stipends for the clergy were to come, his grief at what seemed to his eager heart the Church's coldness, which could let a work like his suffer and languish while money for selfish ends and worldly

own example of self-sacrifice for his Master's sake. And so, in all ages, and at all times, Christ, our Incarnate Lord, speaks to us through His Saints, through those who have left all and followed Him. With them we are compassed about with a great cloud of witnesses, in order that our own lives, set to the same music as theirs may swell the chorus of praise; in order that our lamps kindled by theirs, may burn more brightly to His glory, Who is their life and ours." In view of the efforts the Woman's Auxiliary are making at present to aid the heroic bishop of Algoma in making up the \$20,000 yet needed to complete by 1902 the Bishop Sullivan Memorial Endowment Fund for clergy's maintenance; the



TEMPTATION.

requires unwavering and unflagging zeal to sustain the missionary interests which should be felt in this diocese. It is a rather prevalent, but erroneous notion that Canada ought to support Algoma; it must be remembered that Canada is comparatively a new country, and the Church of England is not even the representative body in Canada. In Algoma numbers of our countrymen and women have been lost to the Church of their fathers, as the Church made no provision for them. "Our clergy," said Bishop Sullivan, "are indefatigable, but one man cannot do the work of four," and he might have added that one bishop cannot do the work of two. Possessing one of the finest physiques imaginable, ten years of incessant travelling, exposure and constant anxiety.

objects was abundant; the comparative indifference of the Church at large as he turned to ask its aid—all this was the secret of his breaking down. Was it not the glory of the man that thus in faith, at the cost of his life, he went on to do his duty and save men's souls?" Bishop Sullivan did not leave Algoma as he found it. Clergy and churches have been multiplied. A Bishopric Endowment Fund begun and completed during his Episcopate was the result of his untiring efforts to provide a certain income for his successors. He also established a widow and orphan fund, and clergy superannuation fund. So great was his loving forethought on behalf of those who were spending their lives for Algoma. Beyond all else, however, he left his

above letter from an English paper, will be of deep interest; \$20,000 has to be made up by December, 1902, in order to secure the \$5,000 promised conjointly by the S.P.G. and S.P.C.K. to complete the fund of \$50,000. The Toronto W.A. hope to present their offering at the board meeting to be held in St. Stephen's schoolhouse, December 12th.

The Bishop of Durham has appointed the following chaplains in addition to those which he had already appointed, viz., the Rev. E. Price, vicar of Bishop Auckland; the Rev. H. G. Grey, Principal of Wycliffe Hall, Oxford, and the Rev. H. E. Bilbrough, vicar of St. John's, Darlington.

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...and the later... of the newspapers have thrown... of the current problems, while the... of 1901 will probably hand... another convention. On the Satur... convention closed a pleasant outing... by bishop, clergy and many others to... to assist in laying the corner stone of... chapel 'All Saints' belonging to the... School of the Pacific. The cere... was performed by the Bishop of the Dio... and the speeches made by those present were... and encouraging. The diocese of Western... has been organized, and the Rev. David H. Greer, D.D., of St. Bartholomew's, New York, has been unanimously elected the first bishop of the new See. The Rev. Frederick Burgess, D.D., of Grace church, Brooklyn, N.Y., was by a small majority elected Bishop of Long Island to succeed the late Bishop Littlejohn. The See city is Garden city, in which the Cathedral stands, but the new bishop may prefer to remain in Brooklyn, Garden City and Brooklyn being within easy reach. Bishop Edsall has been formally instituted as Bishop of Minnesota in succession to the late Bishop Whipple. At the Cathedral at Faribault, where Bishop Whipple lies interred, there is to be a large square Gothic tower built as a memorial to the Bishop and a very handsome one is expected, built of stone. The Churchmen of Minneapolis have invited Bishop Edsall to reside in their fair city, and are looking out for a suitable residence for him. The Cathedral and Divinity School will remain as before at Faribault, but Minneapolis may be a better centre for work throughout the diocese. The pastoral letter which was issued by the bishops in convention has been rather severely criticized,

and it is possible that too many minds wanted expression in it. But the most of it is very carefully worked out, and I heard a very good suggestion for the clergy that they take up the different topics and enforce them upon the people by a series of sermons. On Wednesday, Nov. 13, at the Woman's Auxiliary convention, held at Christ Church, Hartford, Conn., missionary addresses were made by Bishop Rowe, of Alaska; Bishop Greaves, of Shanghai; Bishop Hare, of South Dakota, and Bishop Brewster, of Connecticut. The addresses upon Alaska and China were especially interesting, as some of our friends are engaged in the mission work there, and both of the bishops spoke so hopefully of their important work. Bishop Greaves has a strong belief in the future of China, and in the native character of the Chinese, but they are ignorant, prejudiced and down-trodden. The large diocese of West Missouri has been divided by the bishop into three archdeaconries for the more easily overseeing the work and finding new centres for extensions. In several of the dioceses an arrangement of this kind would appear to be necessary. In the small diocese of Connecticut there are six archdeaconries. The 1,000th anniversary of the death of King Alfred the Great has been celebrated in many churches, colleges and schools, and in as many different ways. J. G.

### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

#### NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax, N.S. Pictou.—Mr. James Willis, Mount Dalhousie, Pictou, Nova Scotia, passed away on the morning of Saturday, November 30th, in the 80th year

of his age. His life was as useful as it was long. He was a man of more than average ability, an ardent advocate of the free school system of Nova Scotia, and did a great deal in the making of suitable divisions of school districts in the scattered parts of Pictou county. He was well-known as a public speaker of much force, and gave profitable encouragement to the young in establishing debating societies. He was a Conservative in politics, and lived and died peaceably with all men. As a local magistrate he used his influence in the way of making peace among the people who sought his advice. Always a consistent Churchman he took great interest in Church matters, and after the confederation of Canada he always looked forward to the unification of the Canadian Church of which a general Synod was to be the central controlling influence. He leaves three sons, Mr. A. P. Willis, a prominent Montreal Churchman; Mr. J. E. Willis, of Halifax, and Mr. T. H. Willis, of Stellarton, and two daughters, Miss Jennie Willis and Mrs. Chateaufort, who were with him at the last. A grandson, the Rev. J. J. Willis, is rector of Stanbridge East, diocese of Montreal. The funeral took place at "Dalhousie," on Tuesday, 3rd of December. The Rev. F. Taylor, rector of Stellarton, officiating. Requiem aeternam dona ei Domine et lux perpetua luceat ei.

Rosette.—The retirement from active work of the Rev. Rural Dean de Blois, the rector of this parish, leaves the Rev. F. J. H. Axford, rector of Cornwallis, the senior priest of the Church of England in this diocese.

#### QUEBEC.

Andrew Hunter Dunn, D.D., Bishop, Quebec. Quebec.—The Bishop's engagements for the remainder of the month and year are as follows: Thursday, Dec. 19th, preside at meeting of Central

## AN EXTREME CASE OF NERVOUSNESS

And Female Weakness—Physicians Operated but could not Cure—  
She was made Strong and Well by Dr. Chase's Nerve Food.

THERE is scarcely a limit to the suffering which women endure when their nervous systems become run down and give way beneath the burdens which they are forced to bear. There are ills peculiar to women, which in nine cases out of ten are the result of a low state of vitality and a depletion of nerve force. Dr. Chase's Nerve Food cures women of their ills, irregularities and weaknesses by thoroughly restoring the vigor of the nerves.

Every woman will read with interest the following letter from a lady who has been cured of a serious illness by Dr. Chase's Nerve Food. She says the testimonials which she reads are not half strong enough.



MRS. BENJ. HATFIELD.

Mrs. Benjamin Hatfield, Hillyard Street, St. John, N. B., writes:—"For three years I was a sufferer from extreme nervousness and female weakness. I was pale and weak, had no appetite, and would sometimes faint two or three times a day. I underwent a very painful operation and for seven weeks I was under the doctor's care, but he seemed unable to help me. Despairing of recovery, I took the advice of a friend, who told me that Dr. Chase's Nerve Food would build me up and make me strong and well again. After four months' use of this preparation I found myself greatly improved, but continued the treatment for one year, using in all sixteen boxes. I have been blessed with a young daughter now, and believe that I am as strong and well as ever in my life. As a result I cannot say too much in favor of Dr. Chase's Nerve Food. It has performed a complete and thorough cure in my case, and I am healthier and fleshier than I have been for years. The testimonials I see are not half strong enough. I tell my friends and neighbors about it, and many of them join me in pronouncing Dr. Chase's Nerve Food the most effective restorative obtainable. Desiring that other sufferers may benefit by my happy experience with Dr. Chase's Nerve Food, I willingly give you permission to use this testimonial.

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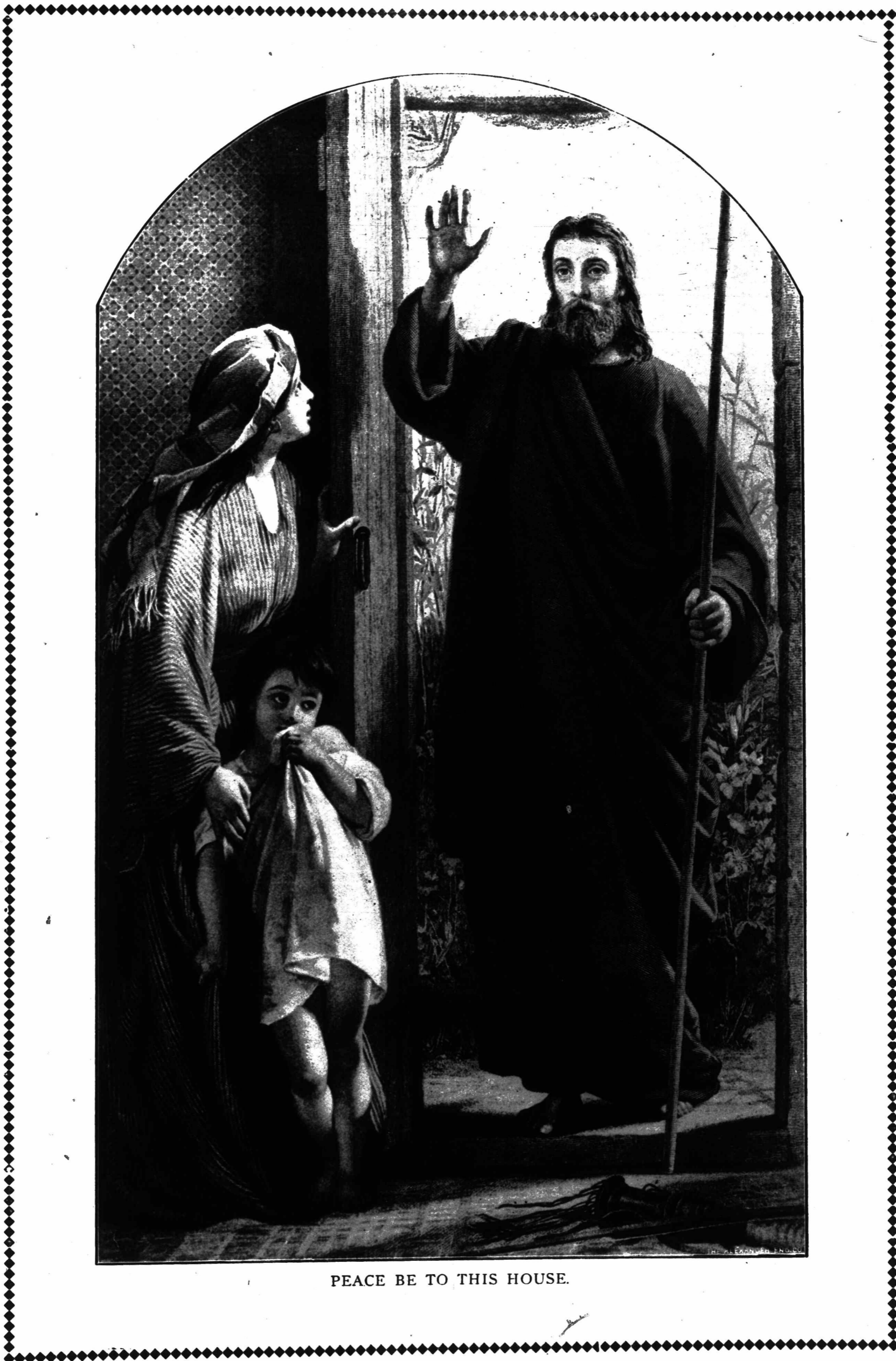
Is an up-to-date, scientific preparation of most extraordinary merit. It has proven itself the most effective nerve restorative of the age. It is certain to benefit everyone who uses it, because it forms new red corpuscles in the blood and creates new nerve force. It is especially efficacious in the cures of female ills and weaknesses.

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Board of Church Society, 4 p.m. Saturday, Dec. 21st, travel to South Durham. Sunday, Dec. 22nd (third of Advent), celebrate the Holy Communion and preach at South Durham, 10.30 a.m.

Monday, Dec. 23rd, and at St. John's, Sunday, Dec. 24th (Sunday of the Nativity) preach at St. Peter's Church, Greenham, and at St. John's Cathedral at Evensong.

previously the first annual re-union of the lay helpers of the district of St. Francis was held here through the kindness of the Rev. Dr. Searth, rural dean, on October 24th last. Nearly 100



PEACE BE TO THIS HOUSE.

preach at L'Avenir, 3 p.m.; preach at Kirkdale, 7 p.m. Monday, Dec. 23rd, travel via Richmond to Sherbrooke; confirmation at 8 p.m. Tuesday, Dec. 24th, return to Quebec. Wednesday, Dec. 25th (Christmas Day), celebrate the Holy Com-

Barford.—The Bishop, with the assent of the Diocesan Board, has appointed the Rev. C. E. Bishop, of Scotstown, to the charge of this mission

Lennoxville.—According to arrangements made

clergy and lay helpers attended the meeting. There was a celebration of the Holy Communion at 7.30 a.m., followed by Mattins at 9.30, both services being held in the church. At 10.15 the morning session was opened in the Parish Hall.

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Toronto.

Our church service was held at 11 o'clock, and was very impressive. Young and especially of our Sunday-school. Reassembling after lunch the prayer was read. Our duty to our parish, our duty to our diocese, and our duty to the great world beyond. In the evening a very large congregation gathered together in the church, where a most impressive sermon was preached by the Rev. Dr. Dumbell, rector of St. Andrew's. The meeting was an unqualified success throughout.

**Caspe, Sandy Beach.**—The parishioners of Sandy Beach, Barachois and York gathered together on the 21st October, and presented their incumbent, the Rev. D. Homer, with a serviceable winter coat, a pair of driving gauntlets and a sleigh robe, as a token of their respect and esteem. The incumbent, who was completely taken by surprise, acknowledged their kindness and good will in suitable terms.

**Melbourne, St. Saviour's.**—On the 21st Oct. the Bishop of the diocese visited this parish, and consecrated this church. He was assisted in the service by the Revs. C. T. Lewis and E. A. W. King. The Bishop preached, taking for his text the words, "My house is the house of prayer," St. Luke, xiv. 40. A very acceptable and necessary and at the same time commodious and neat shed has been erected close to the church for the use of the clergyman's horse and vehicle. The congregation paid for the material, whilst the work was gratuitously done, and done well by Mr. Charles Baker, clergyman's warden.

**Hatley.**—The Bishop on the 17th ult. installed the Rev. G. H. A. Murray, late of Dixville, into this living. The ceremony took place during the

morning service. There was a large congregation present.

MONTREAL

**William Bennett Bond, D.D., Bishop, Montreal.**  
**Montreal, St. Luke's.**—The funeral of the late rector of this church took place on Monday afternoon, the 25th ult. The coffin was carried from the rectory into the church by six of the clergy. The assembled clergy met the funeral procession at the church door and opened up in the aisle as the coffin was carried up to the chancel. The Dean and Archdeacons Evans, Davidson and Norton sat in the sanctuary. Canon Renaud and the Rev. Principal Rexford assisted in the service. The church was filled. Hymn 400 A. & M. was sung, and Ps. 90 was chanted, also hymn 537, "Peace, perfect peace." There was in addition a third hymn from the Diocesan Hymnal of much pathos.

ONTARIO

**John Travers Lewis, D.D., LL.D., Archbishop of Ontario, Kingston.**

**Coe Hill.**—The bishop of the diocese has appointed the Rev. James Williams to the charge of this mission, which has been vacant for some time. Mr. Williams recently returned to Canada after a visit to England. During last spring Mr. Williams was for a time temporarily stationed at Roslin in this diocese, and previously to that, for a period of nearly seven years, he worked in the diocese of Qu'Appelle.

**Kingston.—St. George's Cathedral.**—The annual service for the Kingston branch of the Woman's Auxiliary was held in this cathedral church on

St. Andrew's Day. The Rev. Canon Grout preached, taking for his subject, "The Call of St. Andrew." The Very Rev. the Dean of Ontario and the Rev. G. L. Starr, took part in the service. There was a good attendance of members.

**Sharbot Lake.**—The Rev. J. W. Forster succeeds the Rev. C. J. Young as rector of the parish of Wolfe Island. The latter has been appointed by the Lord Bishop of the diocese to this mission, and also rural dean of Frontenac. This mission was visited by the bishop on November 18th and 19th. Services were held in the four churches, at all of which a large attendance of parishioners was present. The new incumbent was inducted by the bishop into his new charge during Evensong at St. Andrew's church, Sharbot Lake, on the evening of the 18th ult.

**Brockville.—St. Peter's.**—The Rev. H. H. Bedford-Jones, son of the late Ven. Archdeacon Bedford-Jones, who succeeded his father as rector of this church, was formally inducted into the living on the evening of Wednesday the 27th ult., by the bishop of the diocese. The bishop at the close of the ceremony of induction preached an excellent sermon. A set of tubular bells, recently installed in memory of the late archdeacon, were played for the first time, and gave great satisfaction.

OTTAWA

**Charles Hamilton, D.D., Bishop, Ottawa, Ont.**

**Ottawa.—St. Matthew's.**—The induction of the Rev. R. W. Samwell as rector of this parish took place on Saturday evening, the 10th ult., and the ceremony was witnessed by a large congregation. The Bishop of the diocese officiated. The Rev. Canon Pollard preached a sermon, taking for his

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text the final clause of the Lord's Prayer. The service was a fully choral one. On the following Thursday evening, the 21st ult., the Rev. R. W. and Mrs. Samwell were tendered a reception by the members of the Men's Association and the Ladies' Guild. During the course of the evening Mr. Samwell delivered an address which made an excellent impression on all present. A musical programme was rendered, which gave every satisfaction, by various members of the choir and others.

the opinion of the vestry that an effort should be made to secure donations and subscriptions for the removal of the whole of the debts of the church, other than the small mortgage of some \$200, before the first of the year. It was announced that all the money necessary except a few hundred dollars had been subscribed or given and the churchwardens were instructed to complete the canvass, so as to give all an opportunity to join in the effort to free St. Peter's from debt.

into full membership of the church. Special music was used, and the choir were assisted by an orchestra.

Trinity University.—A special convocation was held here on the 5th inst. for the purpose of conferring the degree of D.D., honoris causa, upon the Rev. C. H. Brent, rector of St. Stephen's, Boston, the Bishop-elect of the Philippine Islands. There was a large gathering present in the Convocation Hall, and a great deal of interest was



MADONNA AND CHILD.

Dangerfield.

TORONTO.

Arthur Sweatman, D.D., Bishop, Toronto.  
Toronto.—St. Peter's.—A vestry meeting, the first which has been held since Mr. Carey Ward was appointed rector-in-charge, took place in the schoolhouse on the 3rd inst. There was a good attendance of the old as well as new members of the church, and a number of ladies. Many nice things were said by the leading members of the congregation about the new rector. A resolution was passed on motion of Mr. W. S. Lee, seconded by Mr. J. H. Mason, declaring that it was

The ladies of this parish, desiring to show the appreciation of the work of Mrs. Boddy in the parish, presented her on Thanksgiving Day with a handsome sealskin sacque and muff. The presentation was made quite informally, and the gift was accompanied by a letter expressing the love and esteem of the ladies of the congregation towards her. The names of the donors were appended in a small album of burnt leather.

St. Jude's.—At the evening service in this church on Advent Sunday, the Bishop held a Confirmation, when he admitted twelve candidates

taken in the proceedings. The Bishop-elect is a graduate of this University, and took his B.A. degree here about seventeen years ago. He was most enthusiastically received upon his arrival in the Convocation Hall. The Bishop-elect was presented to the members of the convocation by the Rev. Dr. Jones, the Bursar, and when he was presented for his degree to the acting-Chancellor, the Rev. Professor Clark, the Latin oration was made by Professor Oswald Smith, the Public Orator. The Rev. Professor Clark, after conferring the degree expressed, in a few words, the great pleasure the members of the University had

... especially in lecture room and library accommodation. The council decided to enter upon the construction of these works & once it was announced that three members of the college had pledged themselves to contribute \$5,000, on condition that the balance of the \$15,000 required be subscribed immediately. A Committee on Ways and Means and a Building Committee were appointed. It was felt that the present was a most opportune time for the undertaking, especially as the college will have completed next October the 25th year of its existence. It was felt that it was now peculiarly fitting that the proposed hall should be erected as a thank offering

... of both masters and boys. The morale and discipline are excellent, and the tone of the entire school all that could be desired. No two opinions are ever expressed regarding Dr. Symonds, and the affection and respect felt for him by the masters and boys are fully shared by the townspeople generally and all who have come in contact with him. The chapel services are carried on as heretofore, the modest ritual being that established by Dr. Bethune. The new paragraph cathedral psalter is used, and the choir is under the direction of Mr. V. E. Green, who has returned to the school after an absence of some years. Very great satisfaction is felt at the re-engagement of Mr. Nightingale, who resigned from the staff shortly after Dr. Bethune's withdrawal, but who came back to his old post on Dr. Symonds' invitation. On Thanksgiving Day a large number of the Old Boys paid a visit to their Alma Mater and the way in which the popular master was cheered by both his former and his present pupils was sufficient tribute to his worth. With masters and boys thus united, and with so much being done alike for sound scholarship and Christian training, it is felt that the words of the old school prayer, so familiar to many of our readers, are being realized, and that wisdom and prudence have been bestowed upon the school's rulers, and upon its scholars obedience and zeal. The Rev. C. B. Kenrick, formerly rector of St. Mark's, and always a close friend of the school, is making a long visit to the town, and is at present staying in the building and assisting the Headmaster in the chapel services.

**Wycliffe College.**—At the last meeting of the Council of this College the treasurer's report stated that since the close of the financial year in May, they had received the sum of \$15,000, contributed towards the Endowment Fund. The Executive Committee made a report urging the immediate construction of the long deferred Convocation Hall, which has become a necessity for the efficient carrying on of the work; and also recommended other much needed improve-

**St. Alban's Cathedral.** On Tuesday evening, Dec. 3rd, a large and appreciative audience gathered in the crypt to hear Canon Macnab's popular lecture on "Phases and Features of Roman and Florentine Life." A most interesting description was also given of Pompeii, Naples, and the ascent of Vesuvius. The lecture was illustrated with over fifty stereopticon views of exceptional merit. The Bishop of Toronto presided as chairman, and announced that the proceeds were for the work of the Cathedral branch of the W.A. "A bicycle tour among English Cathedrals," was the subject of a delightful lecture given by Canon Macnab in St. George's schoolhouse last week.

**Peterborough.** All Saints'. This parish has been separated from the mother parish of St. John's. The Rev. W. L. Armitage will still remain in charge.

**Port Hope.**—Trinity College School. The prospects before the old school are very bright, the new Head-Master, the Rev. Dr. Symonds, having already gained the confidence and regard

NIAGARA.

John Philip DuMontin, D.D., Bishop, Hamilton. Hamilton.—Christ Church Cathedral.—A fire broke out on Friday evening, the 20th ult., under the organ loft, which is supposed to have been of

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incendiary origin. All the boys' surplices were burned. Fortunately, however, the fire was discovered and checked before it had made much headway or done a great amount of damage.

HURON.

Maurice Scollard Baldwin, D.D., Bishop, London.

Kingsville.—This parish is one of the bright spots in the diocese, and the beautiful church is one of the most handsome in the diocese. It was built in the long and successful pastorate of the Rev. Canon Matthew, who is now superannuated

asked the people to contribute to the fund they raised... to the good work that is being done here. Mr. Anderson has done excellently well in the two outstations. In one of them, for instance, he has built a church costing \$7,000, and it is free of debt. He has been presenting a steady stream of confirmation candidates to the Bishop almost every year since he went into the ministry. The building of the great summer hotel, Metawas, by the late Mr. Hiram Walker, attracts a large number of summer visitors, many of whom are Church people, and delight to attend the services here.

time, no doubt, there will be a new church, if the present rate of progress and harmony are maintained and increased, as will doubtless be the case.

Essex.—In the last week of November, the Rev. C. A. Anderson delivered two stirring addresses at North Ridge and Essex, on the missionary cause. Mr. Anderson's own parish, Kingsville, has an exceptional record in missionary matters, contributing very largely to the South American Missionary Society. The Rev. G. B. Ward is himself an enthusiast on missions, and is treasurer of the new association formed among Huron clergy for that purpose. Mr. Ward has not been long



GRANDPA'S PET.

and resides in the parish, and it reflects the greatest credit on his taste and successful administration of the parish. He has lived to see great growth in this district, there being now eight Church of England services, where about sixteen years ago there were only three. The church and the rectory and Church property is worth \$12,000, and is entirely unencumbered. The present rector is the Rev. C. A. Anderson, whose labours are highly appreciated, and are bearing very remarkable fruit. He found \$2,500 debt on the church when he came, and \$130 of an annual mission grant. The parish is now self-supporting, and the debts entirely wiped off. A few Sundays ago he

Colchester.—This parish is under the charge of the Rev. T. F. Whealen, whose wife is a sister of the famous missionary, the Rev. J. O. Stringer. She not long ago passed through a critical illness, but is now very much better in health. Here the Church of England has almost everything to itself. The church and its sheds and rectory are all creditable structures, and the minister enjoys the respect and affection of his people. He serves two outstations, one of which is the brisk town of Harrow. Harrow is a much more important place than Colchester, and here the Church has a building and shed that were abandoned by the Methodists. The site is as good as it can be, and in

in this parish, but his work is giving the greatest satisfaction to the people of both congregations.

Forest.—Christ Church.—The reopening services were held in this church on Sunday, the 24th ult. The Bishop of Huron was present and preached at both morning and evening services. At the close of the morning service the Bishop confirmed four candidates, viz., Mr. and Mrs. Frank Proctor and Messrs. Adam Kent and W. Hill. The church, which was recently rebuilt and enlarged, has been very beautifully fitted and finished, and the choir assigned a large portion of it; the chancel is greatly improved in utility and appearance by

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the church, and the parishioners and their friends were present in large numbers at the morning service. The Rev. J. C. McCracken, the rector, read the prayers, and the Rev. S. F. Robinson, rural dean of Bruce, preached from St. Luke 18, v. 61 and 62. In the afternoon the church was again well filled. The Rural Dean preached from Joshua vi. 20. The combined choirs of Trinity and Grace churches rendered the musical portions of the service in a befitting manner, and Mrs. MacMahon presided most efficiently at the organ. So generous were the offerings of the parishioners, that the church stands almost free of debt. The total received on the day of the opening was \$90.58. The Bishop of the diocese visited the parish last Sunday.

Paris, St. James. The Young People's Association of this parish, a flourishing organization of young people of both sexes, which aims at promoting worship, work, fellowship and edification, and which has accomplished much good, and has a large membership, enjoyed listening to a lecture on "Habits," by the Rev. W. J. Taylor, of St. Mary's, at its meeting on Friday evening, the 20th ult. Mr. Taylor made his subject both interesting and profitable, and at the same time afforded no little amusement to his audience. A vote of thanks was tendered him, and the wish expressed that he might favour them again with a lecture at some not distant day. Societies on the same basis as the Paris association have been organized in the parishes of St. Jude's, Brantford and Trinity church, Brantford.

## NEW WESTMINSTER.

John Dart, D.D., Bishop, New Westminster.  
Nelson, St. Saviour's.—The Rev. F. H. Graham, B.A., rector of Trinity church, Montreal, has been offered this living.

Thamesford, St. John's. A new parsonage was opened in connection with this parish on the 23rd ult., amid general rejoicing. The chief feature of the evening was the presentation to Mr. and Mrs. Wright, by the members of the congregation, of a handsome suite of drawing room furniture, numbering five pieces. The presentation was made by Mr. James Clendinning, the chairman, who also read the address which accompanied them. Mr. Wright acknowledged the gift on behalf of his wife and himself, in a few suitable remarks. Mr. Thomas Spice was also presented by the members of the congregation with a very handsome easy-chair in recognition of his faithful services to the church and congregation, in the building of the new parsonage. A short dedication service of the new vicarage took place during the evening.

Sullivan, Grace Church. After almost forty years' continuous service from the date of its dedication, the old church, situate in this parish, has been pulled down, and on Sunday, the 1st inst., a new building, which has just been completed, was used for the first time. The new church, which is one of which any rural congregation might well be proud, is a substantial and handsome structure of red brick, 56 feet in length, including chancel, and 27 feet in width, with a vestibule in front and a vestry on the south side. The interior of the church, including the pulpit and desk, is of ash, the large window in the chancel being of stained glass. The day of the opening was exceptionally



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WE HAVE SPENT MANY HAPPY YEARS TOGETHER, MOTHER DEAR, AND GOD HAS BLESSED US.

## CHRISTMAS STORIES.

"What is it?" "What is it?"  
 "Somebody is knocking at my door."  
 "What is it?" "What is it?"  
 "A lady is knocking with good cheer  
 And bringing tears of glee."  
 "Yet don't forget that crying Need  
 Still is slivering at thy door.  
 So open thy purse with kindly hand  
 To help her starving store."  
 And when thy race through life is run  
 That little Christmas deed  
 May reckon up a helping one  
 In thine own hour of need.

## HINTS TO HOUSEKEEPERS.

**Christmas Cake.**—One pound sifted flour, one pound butter, one pound white sugar, one pound raisins, one pound currants, twelve eggs, one nutmeg, one teaspoonful of cinnamon, a wine-glass of brandy, and the same amount of sherry, two ounces citron, two ounces orange, and two ounces candied lemon peel, and a quarter of a pound of sweet almonds, blanched and minced. Beat the sugar, butter and eggs together. Mix the brandy, wine, and spices, and add the fruit last. Bake in a slow oven for five hours.

**Christmas White Cakes.**—Three whole eggs and four yolks, with one pound of sugar, stir for thirty minutes. Add enough flour to make a stiff dough. Lay on a baking tin with a spoon. Flavour with vanilla or lemon.

**Mince Meat.**—Chop fine one pound of suet and to it add two pounds of finely chopped lean beef, which has been boiled tender. To this add two pounds of currants, the same quantity of stoned raisins, five pounds of chopped apples, one pound of finely cut mixed peel, two tablespoonfuls each of cinnamon, cloves and allspice, and about a quart of apple cider. Mix well and let stand for some days before using.

**Cranberry Jelly.**—Take one quart of cranberries, two cups sugar and one quart water. Wash and pick over the cranberries carefully, put them in a saucepan with one cup water, cover and stew till tender; then strain them through a sieve; return pulp to saucepan, and boil a few minutes; add the sugar, and stir and boil just long enough to melt the sugar. Pour the cranberries into a mould and set in a cool place until firm.

**Cranberry Sauce.**—One quart of cranberries, two cupfuls of sugar and two cupfuls of water will be required. Put the berries in a porcelain lined or granite saucepan with the water, and cook until tender; add sugar and remove as soon as it is dissolved.

**Baked Sweet Potatoes.**—Bake like white potatoes without breaking the skins. When done break the skins in one place in the form of a cross, forcing the meat partially out; cap with butter and serve.

**Sweet Potato Pie.**—Boil in skins, when tender, remove skins, mash and beat until light; to each pint add a pint of milk and four eggs; season and bake as pumpkin pie. A sweet potato is not well cooked if cooked quickly.

You can bake a sweet potato after a fashion in twenty minutes, but if flavour is an object, keep it in the oven an hour.

## British and Foreign.

The new secretary of the S.P.G., Bishop Montgomery, is expected in London on the 22nd of December, and it is probable that he will take up his duties at the office in Delahay street, in the first week of the new year.

Mr. Bernard Tower, late Scholar of Pembroke College, Oxford, and for nineteen years assistant master at Sedburgh School, has been elected headmaster of Lancing College, in the place of the Rev. A. Wilson, D.D., who recently resigned.

The Rev. Dr. Greer, rector of St. Bartholomew's, New York, who was recently elected the first bishop of the new diocese of Western Massachusetts, has declined the appointment, as he prefers to remain in his present position as rector of the aforesaid church.

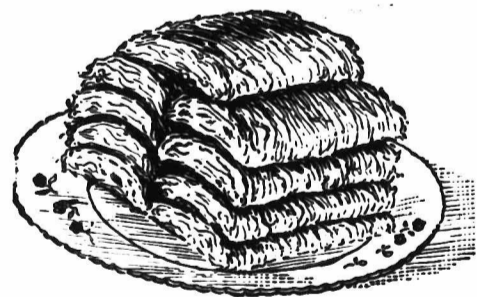
Ina, Duchess of Argyll, widow of the late Duke, has erected a stately and beautiful cross, in memory of her husband, on a high cliff overlooking the ocean, near the Mull of Kintyre. On the four sides of the base are inscriptions in Gaelic, English and Latin, describing the distinguished nobleman, and giving a verse from one of his own poems.

In the report of the Diocesan Council, of Clonfert, recently presented to the Synod, it is stated: "Your council is glad to report that the restoration of Clonfert Cathedral is in a very forward state, and that though there has been a temporary cessation of work, owing to lack of funds, chiefly caused by failure of contributions, accounted for by the continuance of the South African war and other reasons, yet Canon McLarney hopes to be able to carry out the original plans, and complete the task which he has undertaken."

# Shredded Whole Wheat Biscuit

## The World's Best Toast

If the wheat shreds of all the rolls in a single machine of the Shredded Wheat Company's Factory for one day's run were joined together end to end the length would be 74,250 miles, a thread that would reach about three times around the globe and the wonder is, who eats these millions upon millions of Shredded Whole Wheat Biscuit!



## Thousands of Families Have No Other Bread in the House

They not only use the biscuit as a breakfast cereal and as a basis in the preparation of innumerable other dishes, but with a sharp pointed knife split them lengthwise into halves, toast to a light brown, being careful not to burn, and serve cold in place of sliced loaf bread, and there's no better bread in the world.

## Here's a Bread Without Flour

Delicious and nourishing, for when you eat Shredded Wheat Biscuit you secure all the food properties that there are, and all you could get, suited for nutrition, if you ate all the kinds of food in existence, and the oftener you eat it the better you



like it. No yeast germs, no baking powder gasses, no greasy shortening, yet you have a light, short bread and it is already baked.

Furthermore, when it is considered that people who eat this rational diet require no pills or patent medicine purifiers and are well, vigorous and healthy, the great demand is understood.

The "VITAL QUESTION" which contains 250 pages of recipes, a treatise on the food subject, and a full description of the "VITAL QUESTION" will be sent to you on receipt of your address, plainly written, to



**The Natural Food Co.**

61 Front Street East, TORONTO

The congregation of Christ Church, Pitsmoor, Sheffield, have just commemorated the jubilee of their church by erecting a new brass communion rail and putting down a mosaic pavement in the chancel.

An architectural examination has disclosed the fact that the stonework of the Temple Church porch is in a state of decay, and it is understood that steps will shortly be taken to repair it. The masonry of this ancient and famous edifice, over 700 years old, was last restored in 1842.

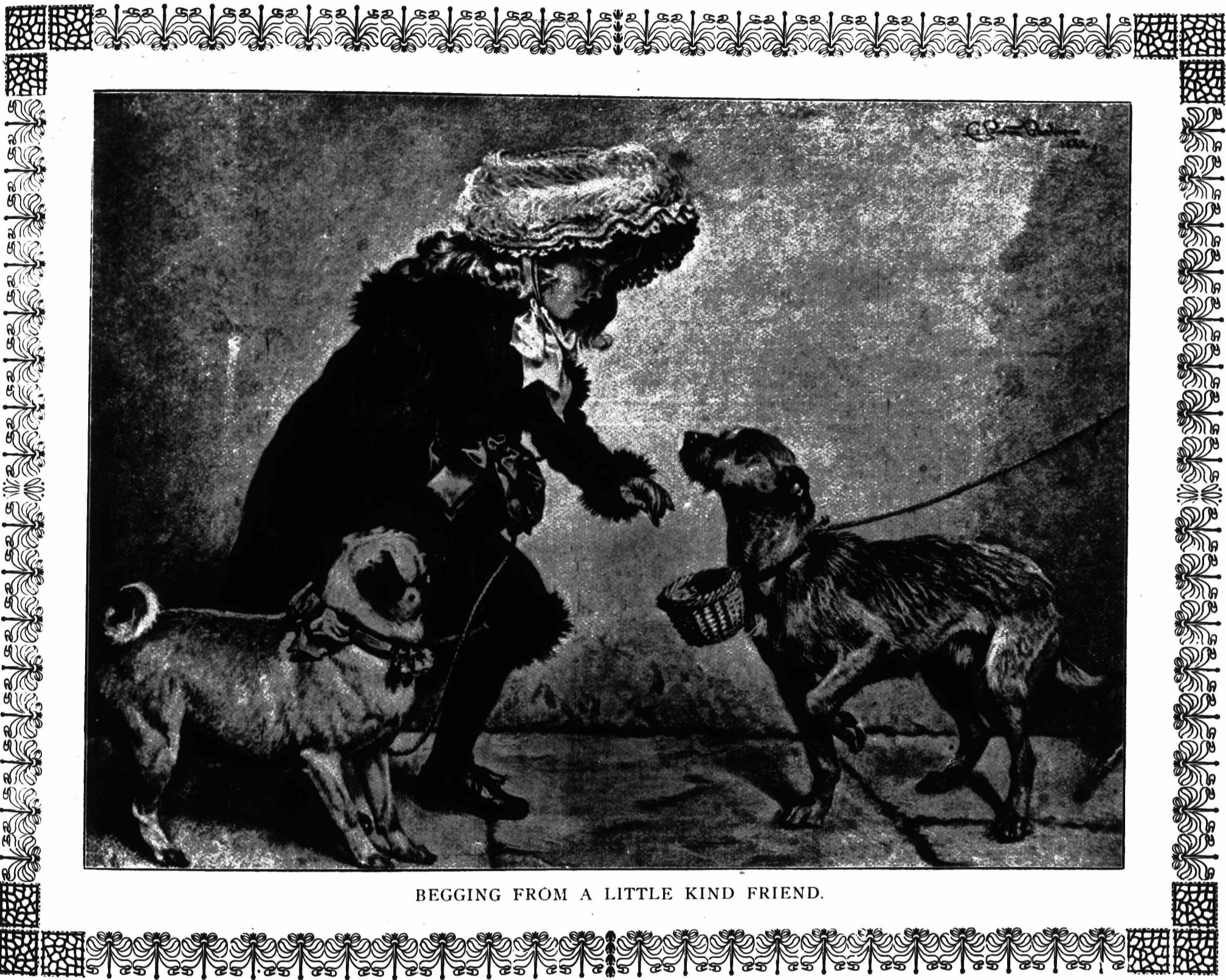
The Rev. S. A. Boyd, M.A., vicar of Macclesfield, has been appointed rector of Bath, where he succeeds the Bishop of Sheffield, and vicar of Doncaster. During Mr. Boyd's incumbency the ancient parish church of Macclesfield has been

restored in 1862. He was educated at King's College, Cambridge, and graduated there as long ago as 1825. He was ordained deacon two years later, and from 1845 to 1862 was rector of Duntun Waylett, near Brentwood.

OUR LORD'S DIVINITY.

If on any day of the year, it is on Christmas Day that the Church of Christ owes to our Lord and Saviour an especial acknowledgment of His Divinity. At Easter, He is shown to be the Son of God with power; His Godhead flashes through the radiance of His glorified Manhood. On the Ascension Festival, He returns to His

necessary than on Christmas Day that the truth of our Saviour's Godhead should be clearly present to faith. It has been remarked that no creature when young is so abject in its dependent helplessness as man. But our Lord accepts the feebleness, the defencelessness, the peculiar and relatively unmatched humiliation of human infancy. The first Adam, His creature and His prototype, had issued from the hand of God with fully-developed powers of mind and body. But Jesus, when coming "to take our nature upon Him, and as at this time to be born of a pure Virgin," will not shroud His earliest human life from the race which it ennobles.



BEGGING FROM A LITTLE KIND FRIEND.

restored and practically rebuilt, in accordance with the designs of the late Sir A. Blomfield, at a cost of £21,000.

For a period of half-a-century Mr. Charles Eaton Hammond has held the office of people's warden of New market, St. Mary, and during that long period of time he has taken an active part in the welfare of the church and of the parish. In order to commemorate this event a church-room was formally opened by the rector, the Rev. H. C. Bourne, a short while ago.

The Rev. William Hill Tucker, M.A., formerly a Fellow of King's College, Cambridge, probably the oldest clergyman of the Church of England, died a few days ago at Hove, near Brighton, in his 100th year, having been born on August

heavenly throne as the King of Glory. Even on Good Friday, while it is His Godhead that imparts its infinite value to His Sacrifice, the moral heroism of the Great Sufferer is felt to illumine the darkness and to transfigure the shame and degradation of the Cross. It clothes His death with the spoils and emblems of victory. But within the precincts of the manger at Bethlehem, the weakness, the dependence of infancy is relieved by no recorded miraculous distinctions. Nor, unless faith be at hand to remind us Who the Child of Mary really is, are we conscious of the ineffable moral beauty of this profound self-abasement of the Infinite and Eternal Being? Therefore, never is it more

He will not retire behind a veil of silence, still less behind a veil of legend. St. Mark and St. John shall not alone be His biographers; He will proclaim His infant weakness to all the ages of the Church from the pages of St. Matthew and St. Luke. The shepherds are but the pioneers of the sixty generations of Christendom; and with them, year by year, the Church gazes into the depths of the Incarnation at the manger-bed of her Infant Lord. With them she adores His glory, as she listens to the angels who herald His Nativity; with them she marvels at His self-humiliation, as she visits in spirit and in truth the stable of Bethlehem.—Rev. H. P. Liddon, D.D.

Waiting, waiting,  
The snow is falling, falling,  
A sweet note in my ear,  
By my heart is aching, aching,  
For the lack of music there,  
The snow is whispering, whispering,  
A message from heaven's door,  
But my heart is waiting, waiting,  
For a voice it knew of yore.

A CHRISTMAS STORY.

It is a cold Christmas morning. The snow blows in flurries about the house. The windward side of the trees has been given a coat of white. The drifts lie deep in the lane and down by the barn, yet everything within the comfortable old farm-house is so bright and cheerful that the inmates are content to let the Ice King do his worst.

The rooms are dressed in festal array with evergreen and holly. Even the mistletoe has its accustomed place. Certain spicy odors give promise of good things that are to come, for here the Yule-tide has always been celebrated in royal style.

Such a short time ago grandpa and grandma had been just father and mother. If it were not for those kicking, wriggling youngsters popping corn over the dining-room fire and hiding in the deep chimneys, no one would ever think of calling them anything different. Yet that could have been said more truly five years ago, for now the winter snows are kissing grandma's hair, and grandpa has a stoop in his shoulders which has but lately come.

Just five years ago they had all been at home together. Now one is missing. Jennie has brought her children over from the next farm just as usual. Eben, the doctor from the city, is here, as much a boy as ever. Charles and his young wife have come and brought with them some sweets from their little grocery. Ethel has been "away to school," and, with all her pretty ideas of style and culture, she has the same warm heart she carried away from home. She is the beauty of the family, and Eben declares that none of the fine city ladies can quite equal her. She is everywhere, giving the last artistic touches and quieting Jennie's boys, who, as Uncle Eben suggests with a nod and a wink, have learned the lesson that some older boys have learned. At any rate they are very glad to be knights-errant to their pretty Aunt Ethel.

The dinner hour has come and they gather about the table, which no one ever could set just as grandma does for a Christmas dinner. Behind the old silver tea service she sits, in her pretty white cap and apron, proudly smiling at them all. Grandpa, who has carved turkeys for many years, looks over his glasses, even while he is cutting the generous slices, to view the scene. He wonders if there ever was a family quite equal to this. If, in his heart, he might have felt that the picture was not quite complete, his face does not show it. Perhaps grandma, as she laughs till she cries over Eben's jokes, wipes away a tear which was not brought there by the fun.

Upstairs is a room which is not used now, but in a closet hang a boy's clothes. They have been there for five years. Before grandma came down to dinner she was in to see that this room had been de-

corated as usual with evergreens and holly.

Just twenty-two years ago this morning, good old Dr. Jones had driven home while the stars were yet shining. He had looked at them a great deal, and thought of that Star that shone so long ago. The tiny baby he had left in the house just now somehow made him think of a manger in Bethlehem and a Baby that once lay there.

"They are going to name him for me," said the old doctor to himself, "but I don't believe a Christmas baby ought to be called 'Zeke.' I'll give them something better than that." So, in accordance with the doctor's wish, they called him Noel, in token of the Christmas time.

The baby grew to be "pretty as a picture," but such a naughty child you never saw. He pulled the noses of his elders before he could do anything else; he stuck his fingers into his mother's eyes and learned that hair was intended for the amusement of babies. He could pull it vigorously, too. His little pink toe found the weak spots in the petticoats which had descended to him from other babies, and one kick often made a rent which was difficult to mend. When he learned to creep, everything had to be kept out of his way, and even then he contrived to do more mischief than all Mother Stulson's children before him had done. It broke her heart to punish him, too, for when she did he held up his hands in such an appealing way.

"Takee me, mamma!" he would plead, and he would sob out his grief in her arms; and then he would put his little arms around her neck and kiss her and say, "I loves 'oo, mamma;" and down he would climb and straightway would get into mischief again.

As he grew older he did not im-

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- Plum Puddings,
- Entrees, Ices,
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**The Harry Webb Co., Limited,**  
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prove. In school he became a leader of the most troublesome. The teachers liked him in spite of themselves, he was such an attractive sinner, and yet everyone wondered how people as good as Mr. and Mrs. Stulson could have a child so mischievous.

In his baby days his mother had had full control of him, but now his father was appealed to as authority by neighbours and teachers. Mr. Stulson was a firm, just man. He had carefully brought up his children in the way they should go. In compliance with the custom of those days, while the rod was not often resorted to by him, it was never spared when he believed it was needed. But Noel was different from the other children. Mr. Stulson saw with apprehension the love for mischief that the child seemed to have, and so great was his fear for Noel's future that each misdeed assumed a more serious look, and, without realizing it, he became more and more severe, till the boy came to think his father unloving and stern.

As in his baby days he had loved his mother, so now in his boyhood, when he got into trouble he would appeal to her tender heart by throwing his arms around her neck and saying, "I don't deserve you, mother, but I do love you." Even when he grew to be a great boy, in family prayers he always took the low stool beside mother and laid his head against her while she gently stroked his hair. No amount of laughing or teasing could induce him to change his place. Little Ethel was the "baby" now, but he would always be "mother's boy."

"Here's your seat, Noel dear." This was always the signal for evening devotions, and after they had sung a hymn and father had prayed, each child repeated a verse of Scripture.

At Christmas they had such merry times, and, as this was Noel's birthday, he ruled as monarch for the day.

It was just a short time before the Christmas when Noel would be seventeen. The boy had seemed to his father to be going from bad to worse. Before this time he had played many pranks whose outcome was more serious than he had anticipated. His reckless carelessness often made him appear worse than he really was, but up to this time he had never done anything that called for severe censure. But there came a day when some thefts in the neighbourhood were thought to be traceable to Noel, and the father believed his son guilty. If the boy had realized how much more than

wounded pride and humiliation his father suffered he would have been touched, but he only saw in him an unrelenting Nemesis.

"I didn't do it, mother," Noel protested. "It looks exactly as if I did, but truly I didn't." He was sitting on the little stool at her feet and his mother put both her arms around him and said:

"I believe you, dear. You must be brave and strong, and some day your father will know it, too. But remember this: your father loves you, Noel, more than you can think."

When his birthday came, all thought of trouble was laid aside and they made merry as usual. In

am not believed in—save by mother. NOEL."

And now five years had gone, and each year they had kept the Christmas festival, and each year they had wished that Noel would come. His father knew now that he had done the lad a wrong, and, as he grew old in a few years, he became gentle and kindly to every one, and every night he prayed with tenderness that God would care for his boy and bring him back to them.

The Christmas day is now fast fading away and the wind is stilled as night falls. The big sled is brought out and heaped with

understanding, and grandma whispers, "Be not faithless, but believing."

And now Ethel's sweet voice is singing the solo, "And behold, there came wise men from the East to Jerusalem." Dear Ethel, their beautiful baby! And their eyes fill with tears.

When they reach home all take their old places about the open fire. The logs burn so brightly that they need no other light. The shadows chase each other in and out of the corners, and the firelight plays softly on the faces about the hearth.

As they sing the Christmas hymns Ethel notices that her mother's eyes are always looking towards the window. "She will always look for him on Christmas nights." But now Ethel sees a new light in the watcher's eyes.

The stanza is ended.

"Children," Mrs. Stulson says, "your brother is coming in."

The tone is quiet and gentle as usual. Her voice shows no excitement. Grandpa shades his eyes with his hand and looks longingly at the door. The rest look startled. What had grandma seen at the window?—or has the strain been too much for her?

The door opens, and in their eager joy the children would all have sprung forward, but they hear grandma's voice saying, "Here's your seat, Noel dear." And Noel enters, for it is he, and takes the same old place. They see at once that grandma wishes it to be as though he had never been away, and they acquiesce. But hearts must speak, and Ethel's voice leads in Christmas song:

"O little town of Bethlehem."

How soft and sweet her voice sounds! But more beautiful to Noel's ears are the voices of his parents as they sing with trembling notes:

"O holy Child of Bethlehem! Descend to us, we pray; Cast out our sin, and enter in; Be born in us to-day. We hear the Christmas angels

The great glad tidings tell—"

They are singing the last stanza, and Noel's head is close against his mother's arm. She feels the tears fall upon her hand and her own are mingled with them as she strokes his hair just as she used to do.

Never was such a prayer breathed forth as the father uttered that night; and, while he listened, Noel knew how they had been longing and longing for him, and that he had again become a Christmas blessing. Best of all, he knew that his father believed in him.

After the prayer Noel's voice repeated softly, "For we have seen His star in the east, and are come to worship Him." And then he told

the afternoon Noel started to the village on an errand.

"Good by, mother," he said; "I may not come back;" and he kissed her with a laugh. He looked so bright and bonny! She pushed back the wayward curls, and, thinking he was in fun, said, "You'd better, Noel dear. Mother could never get along without her Christmas gift."

But he did not come back, and they had never been able to learn anything of him since. He had left a letter for his mother in the pan of cornmeal.

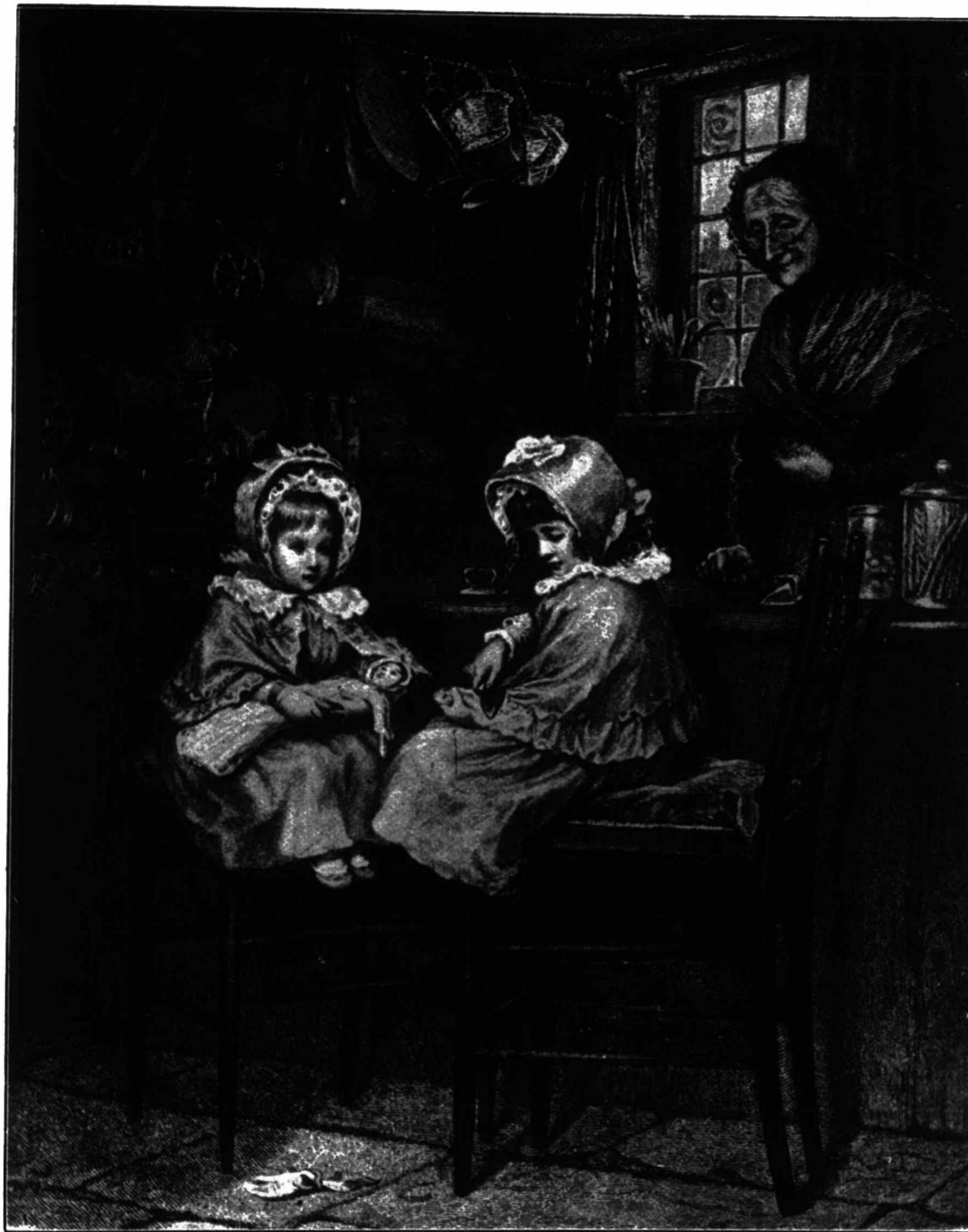
"Let me go, mother dear, until my father learns to trust me. I cannot bear the pain of knowing that I

blankets and buffalo robes. They are going to the village to hear the Christmas music. The church bells ring out on the clear night air. The stars above twinkle down and sometimes the snowflakes twinkle back.

As they draw near the church the windows send forth a welcome light, and they see the hurrying people and hear the jingling sleigh-bells and feel the Christmas in the air.

"Glory to God in the Highest!" The anthem rises till it seems as if almost can be heard the rustle of angel wings.

"On earth peace." Into the hearts of grandfather and his dear old wife comes a peace that passeth



THE LITTLE CUSTOMERS BUYING CHRISTMAS PRESENTS.

the little group of how in his wan  
beams he had found the Christ-  
child. And then straight home to  
them he had come, knowing his  
place was there.

At a late hour Noel seeks the  
room which for five years has been  
waiting, and the Christmas stars  
silently twinkle over the household  
where peace and joy have entered.

## CHRIST IS RISEN.

Chime, chime, sweet bell,  
For Christ is risen,  
Soar, soar, clear voice,  
Christ dwells in heaven.

For Christ is risen  
Oh! can it be  
That all God's world  
Knows this, but me?

Can God this light  
Forbear to give,  
Since Christ has died  
That men may live?

Though I see not  
I will believe,  
And God will yet  
My soul receive,

Sing on, O world,  
For Christ is risen;  
Pray thou, my soul,  
Christ hears in heaven.

## THE REAL SANTA CLAUS.

By E. Ryerson Young, Jr.

Early Christmas morning James  
and Edward knocked at the door  
of their sisters' room and shouted:

"Merry Christmas, Mary! Merry  
Christmas, Flossie! Come, let's  
go down and see what Santa has  
put into our stockings."

These stockings were hung up  
in the dining-room downstairs. In  
this room there was a big wood-  
stove, which was lit only on very  
cold days. Father and mother had  
said that as there was no fire in it,  
Santa Claus would choose that  
way to come into the house. So  
the boys and girls had arranged  
their chairs around that stove, and  
on them had hung their stockings.  
To save Santa Claus trouble,  
Edward had opened the stove door.

The girls quickly joined their  
brothers, and they went down to-  
gether to see what Santa had  
brought them. Edward and Flos-  
sie made a run in the dark for  
their chairs and stockings, while  
James and Mary got a lamp, and  
after lighting it, carefully placed it  
on the table. Then they went  
over and examined their gifts.

Edward soon had his mouth full  
of candies and raisins, and was  
riding a big handsome rocking-  
horse. He had also received a  
bright red sled, and this he had  
in front of him on the rocking-  
horse. Flossie had a piece of  
candy in one hand, in the arm of  
which she held a doll, and was fix-  
ing up a doll's carriage with her  
other hand. Mary was rejoicing  
in her gifts of a ruff and a pair of  
gauntlets of real fur, just what

she had sent to Santa Claus for.  
James was also in glee because he  
was the recipient of a pair of  
nickel-plated steel skates. After

examining their own gifts, they  
began showing them to each other.  
Edward was not satisfied until he  
had given Flossie a ride on his  
rocking-horse. James, however,  
threw a bombshell upon their fun  
by saying:

"I don't believe in Santa Claus.  
He couldn't bring Edward's rock-  
ing-horse and Flossie's carriage  
down the chimney, and through  
that stove pipe."

"Oh, but he's a little man, and  
a fairy," said Mary.

"There's some soot on one of  
the handles of my dolly's car-  
riage," said Flossie. James care-  
fully examined this evidence. Sure  
enough there was a scrape at the  
edge of the handle, and some soot.  
This somewhat shook his unbel-  
ief.

Edward became interested in the  
question, and investigated the  
stove for evidence.

"Yes, he did," he shouted.  
"Santa Claus did come down  
through the stove. See! Here's  
some bits of broken candy he  
dropped in the ashes." His little  
head was in the stove door, and  
his fingers were in the ashes.

"And here's a toy that was  
scraped off his pack," he called out  
from inside the stove.

James looked at the candies,  
which Edward had found, and also  
the toy. He was greatly puzzled.  
Santa Claus might be real after  
all. He was still doubtful, but he  
said:

"Well, I'm going to show my  
presents to mother, and I'll ask  
her."

"I'll show mamma all my pres-  
ents, and papa, too," said Flos-  
sie, gathering up her things, and  
crowding them into her doll's car-  
riage.

"And so will I," said Mary.

"And so will I," said Edward.

So, in the dawning light of  
Christmas morning, the happy  
four, loaded with their Christmas  
gifts, burst into the bedroom of  
their parents.

After the first happy greetings  
of Merry Christmas, James nestled  
up to his mother's side and told  
her of his doubts. His mother  
drew her boy's dark, curly head to  
herself. She slipped her arm  
around his neck, and printed a kiss  
upon his brow. Then she said:

"The best way for you to settle  
your doubt is to be a Santa Claus  
yourself. Anyone who will do a  
kind act, who will make somebody  
happy, and yet not let the person  
who is blessed know who did the  
kind deed, is a real Santa Claus.

"Santa is represented as a  
round, plump little man—when  
your heart is full of love, and you  
do some one a secret kindness,  
you have a laugh inside of you,  
which makes your heart merry,  
and also makes you feel round and  
plump. Santa has a kindly smile  
—so has everyone who does a  
kind, loving deed, and does it for  
the sake of doing good, and not for  
winning praise. Some Santa Claus

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has brought you these beautiful  
things, and made you happy, now  
go and be a Santa Claus to some-  
body else."—Christian Guardian.

## CHRISTMAS.

I heard some children say a few  
weeks ago: "Christmas is so long  
in coming. Will it ever get here?"  
Time's chariot wheels turn faster  
for the older folk, but to the young  
they seem to take more time than  
they ought, especially when it is  
near Christmas time. There is no  
day in the year that means so  
much to the children as Christmas.  
It has been so for generations and  
generations; all children agree in  
that one assertion that Christmas  
is the grandest time of the whole  
year. Every Christmas there are  
some new little darlings to hang  
up their stockings, and try to  
keep awake until Santa Claus  
comes down the chimney with his  
wonderful bag.

No doubt our girls and boys  
have had a jolly time buying gifts  
for loved ones, and hiding them  
in secret places, so those they are  
meant for will not come upon  
them. It is a pleasant, happy fea-  
ture of Christmas, the grand sur-  
prises. How sharp the little ears  
have been to keep on the alert to  
hear wishes expressed as to what  
the dear ones would like best to  
have.

It is so hard to select, from the  
great multitude of gifts displayed  
at the shops, what our friends  
would like most, and then the  
pocket books are the greatest  
hindrance in our doing all we  
wish. We have to buy according  
to our finances—"keep within the  
rim of our shilling," as Benjamin  
Franklin used to say. But no  
matter how small the gift. Our  
loved ones do not value it because  
of the money it represents, but  
because of the love that it shows,  
and "Love is the greatest thing  
in the world."

This is the time of "Peace,  
good-will to men." If you have  
any unpleasantness between you  
and somebody else, do not let the

glorious Christmas morning come  
with the better feeling still in your  
hearts, go and make the wrong  
right before that blessed day  
comes.

"Peace on earth, good-will to  
men." Remember that, dear chil-  
dren; it is what we need every day  
to make us happy.

While we wish to have every-  
thing sunny and bright in our  
homes on Christmas, yet we must  
not forget that all cannot be  
merry. In some homes since last  
Christmas, loved ones have gone  
to the everlasting home in heaven,  
to be forever with the Lord. We  
know they are in a beautiful place  
full of love and joy, yet we miss  
them from our homes on this  
special day, more than on any  
other. Our hearts go out in sym-  
pathy to those who feel such  
loneliness. Then there are others  
who will have no well filled stock-  
ings to make them happy in the  
early morning unless we, who have  
been blessed with abundance,  
share it in helping fill them.  
Wherever you think there will be  
a limp stocking found hanging at  
the chimney place, that is the  
place for you to carry or send  
something to make it bulge out  
and take on funny shapes, as the  
well-filled Christmas stocking al-  
ways does. In some families the  
merry part of Christmas comes in  
the way of not expending much  
money for themselves, but in giv-  
ing it to those who have only a  
few, if any, of the comforts of life.  
Christmas, so near the end of the  
year, is a beautiful closing of the  
old time that will never come  
again. It makes the last days  
bright and cheery and full of music  
and gladness. Such a precious  
truth to us all, that although we  
may have done the things we  
ought not to have done, and left  
undone the things we should have  
done, during the year that has  
gone, the day of Christ's birth  
makes us take courage. Jesus  
Christ came into the world to  
make atonement for our sins. We  
can go to Him and pray that He  
will forgive us for the sins we  
have committed during the year,

and we know that He will forgive us and grant us peace.

So amid all the joys of the Christmas, we count this the greatest that God gave His only begotten Son, that we, through Him, might have everlasting life."

**CHRISTMAS.**

Time of goodwill, peace and plenty,  
Time of harmless mirth and fun;  
Time of pudding, goose and turkey,  
Time of cake and currant bun.

Time of mistletoe and holly,  
Time of dainties, fruits and pies;  
Time when happy youths and maidens  
Purchase presents, gloves and ties.

Time when old folks' hearts are gladden-  
ed,  
Time of joy and festive tree;  
Time when Santa, with his presents,  
Makes the children dance with glee.  
Time of ringing, time of singing,  
Time of party, feast and ball;  
Time of greetings, time of meetings,  
Time of happiness to all.

**CHRISTMAS DAY.**

The early service in the church was just over, and the people were coming out.

As they came out, they stood shaking hands with one another and giving good wishes.

Among them was a girl of about fourteen, who looked at a lady as she came past, and then went up to her, holding out her hand, and saying, "I wish you a happy Christmas."

The lady was a little surprised, for the girl was a stranger to her. The girl saw this, and said: "You do not know me, but I could not help speaking to you, your face looked so pleasant."

I am sure when she heard that, the lady's face was more pleasant still. I knew the girl, and I saw that she had a happy face, too.

That was all quite right, for it was Christmas morning! All should look pleasant on Christmas morning, and, I think, especially when they look at children. And children of all sorts should look pleasant, and smile as they speak to one another.

But why should they do this on Christmas Day more than on any other day?

Not simply because others do. Not because they have had a present or a pretty card that morning. Not because they are looking forward to a treat or Christmas-free party. These are nice things, but there must be something greater, as we say behind them all.

Why do we have presents or trees? Why do any people try to make others happy at this time.

Because a little Child was born on Christmas Day nineteen hundred years ago.

He was born very quietly, hidden away in a stable in a little town called Bethlehem. No one, neither men, women nor children, knew He was there at first.

But the angels knew. They saw Him when He was born, and they told it to men.

How happy the angels were at having such good news to tell, so happy that they began to sing—



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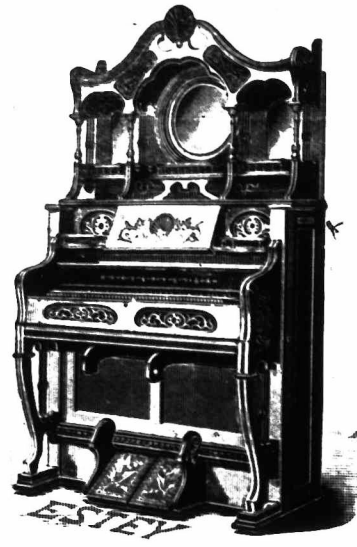
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Well! Here we are again in the same old position: crowded with organs which we simply must sell to make room for new pianos, especially with our Christmas trade right at hand. And they're not all used organs either. Some of them are new but of obsolete styles, or samples. However they must all go.

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SEE CONTINUATION OF LIST ABOVE.

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# GOURLAY, WINTER & LEEMING

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they could not help it, they must sing—and their song was "Peace on earth." God had done wonderful things, and they praised him; God's Son had come into the world, and all men would know that God loved them and would be happy, so their song was, "Glory to God in the highest, peace on earth, goodwill towards men."

Some of you will remember who the men were who first heard this song. The shepherds at Bethlehem. They heard the song and they were the first to see the little Child. When they saw the Child, they "rejoiced with exceeding great joy." How their faces shone as they came back and told every one what they had heard and seen! The first bright faces on Christmas Day.

The Child who was born was Jesus Christ, and his birthday was Christmas Day.

This is why there are pleasant faces on that day. The joy and brightness on the faces of the shepherds has never gone away. The Son of God has never been forgotten, and those who think of Him now look as bright and happy as the shepherds did on Christmas morning so long ago.

Try and never forget that we

keep Christmas Day because it is the birthday of Jesus Christ.

I think all children do not know this; and some who do know forget.

I once asked a little boy if he could tell me what happened on Christmas Day, and he said: "Yes; I had an elephant full of candy." That was all he thought of; perhaps he had never been taught about Jesus and His birthday. But children who have read this paper will know better.

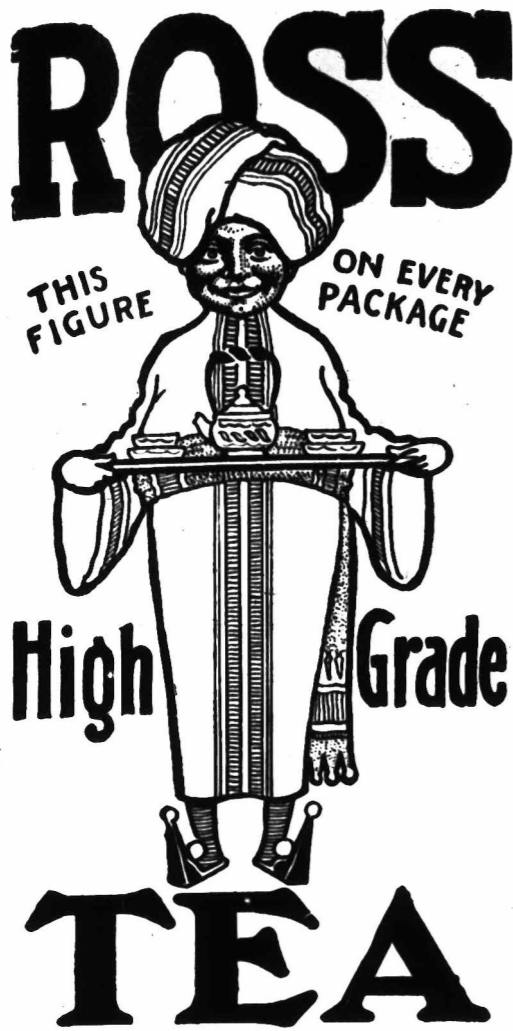
How sad it would be if Christmas Day meant nothing else but candy and cards and presents! What would all the children do who had no one to give them these things? Christmas would be nothing to them.

But Christmas Day is really the same for all, rich children and poor, children with many friends or no friends at all, children with presents, or children who have none. Jesus Christ the Son of God, was born a little Child for all the children in the world. All can be happy when they think of Him.

A little girl was once asked what prayers she said. I think her answer was a beautiful one, for she said, "I say the 'Our Father,' and some more prayers I know, and



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when I can think of nothing more to say, I look up at God and smile."

She could not do that if she were afraid, could she? But she knows that Jesus Christ was born a Child for her, and she can look and smile at God. Her little heart is glad.

I think that is like Christmas Day. God's children know that God in Heaven loves them. They look at Him and smile, and the smile of God their Father comes back to them, and makes their faces shine.

A Happy Christmas to all the children of God!

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"Backward, turn backward, O Time, in thy flight," has been the cry from many a heart, but Time never turns back. The moments must go into eternity just as they leave us, empty handed, or laden with goods.

There never dawns a day in which we are asked to walk alone. We may have Jesus always, an inseparable Companion.

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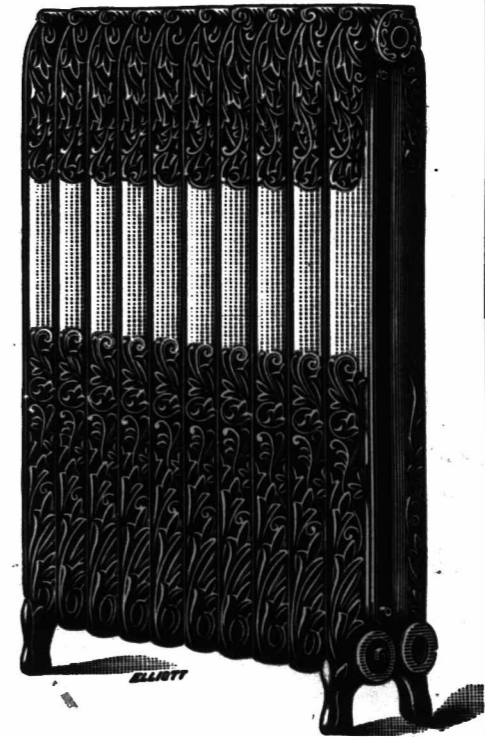
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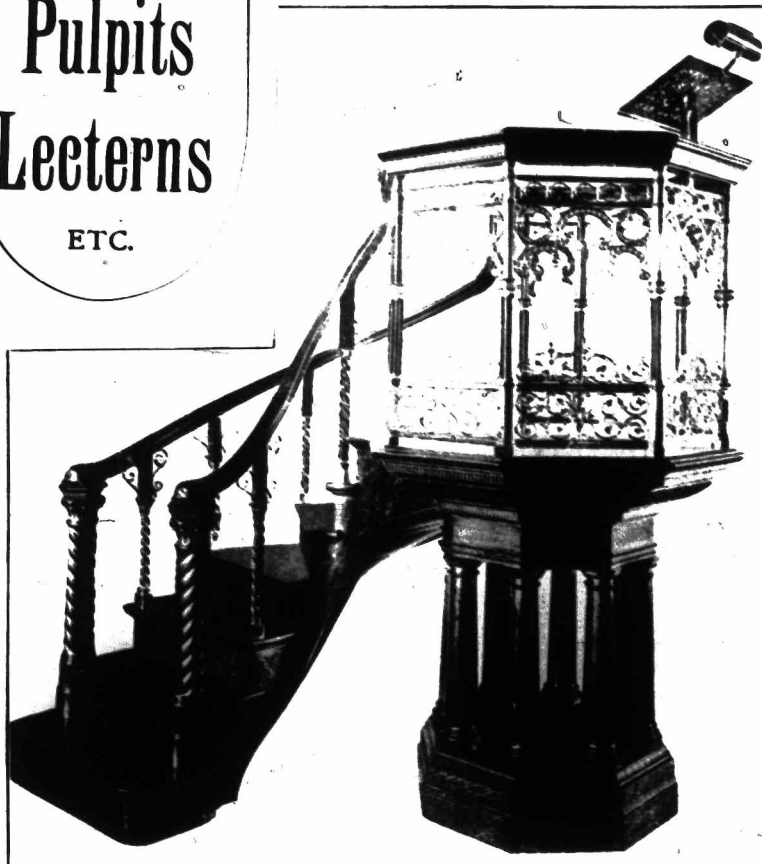
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