

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.
(ILLUSTRATED)

Vol. 22.]

TORONTO, CANADA, THURSDAY, DECEMBER 24, 1896.

[No. 52.]

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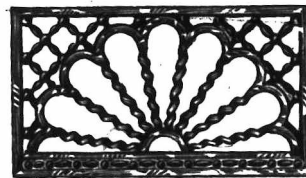
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SECOND SUNDAY AFTER CHRISTMAS

Holy Communion: 178, 316, 324, 556.
Processional: 58, 73, 165, 175.
Offertory: 55, 179, 484, 485.
Children's Hymns: 62, 331, 344, 565.
General Hymns: 59, 70, 72, 74, 515, 523.

SUNDAY AFTER CHRISTMAS DAY.

One day is not sufficient to celebrate the glorious festival of Christ's Nativity. The whole forty days which succeed in some measure keep up a spirit of holy and joyous gratitude; but the octave, or eight days after Christmas-day, and the Sunday which falls within it, are most especially set apart for meditating on Christ's Incarnation, and the benefits we derive from it, as adopted children of God. Again on this day does the gospel relate to us the mysterious narrative of Christ's Birth. In it do we find the accomplishment of the prophecies read to us on Christmas-day. By the mighty power of God, the Son of God becomes Son of Man—God made flesh; and dwells among us, redeeming and sanctifying His people, and in His very Name bringing salvation. The epistle explains to us, by a type or figure, the blessed change which passed upon mankind at the birth of our Lord Jesus Christ. Before that time the Church of God had been in bondage under the ceremonies and ordinances of the Jewish dispensation. Like an heir, who is not yet come to the

enjoyment of his possessions, it knew not the fulness of its privileges, for it saw Christ as through a glass darkly, through types and by figures; and, like a slave, whose service is one of hard tasks and great severity, it had been forced to obey by severe penalties, painful rites, and burdensome institutions. Only when Jesus Christ was born into the world were God's people released from this hard bondage, and translated into the "glorious liberty of the Children of God." By Himself obeying all the ordinances of the law, and suffering what was due to them, as breakers of the law, He redeemed them from its curse, and became the "end of the law for righteousness to all them that believe." From servants they became sons; and, from holding their heavenly inheritance under tutors and governors, they became "heirs of God, through Christ." Well, therefore, may we hail with joy and gratitude unspeakable the day which brought Him down from heaven, giving light and life unto the world, bringing "peace on earth, and good-will to men." But the collect goes on to teach us how He whose infinite mercy bestowed such blessings on the world in general, has provided means whereby each one of His servants may apply them to himself. But, amidst our blessings and our privileges, we must not forget our duties and our dangers. Those who share the rights and advantages of a family, must also bear a part in its common duties, and join in resisting its common enemies: so it is with the children of God. Having "received the adoption of sons," their obedience is required by God under the gospel as it was under the law, only it must be more willing and cheerful,—as the obedience of a son is more willing and cheerful than that of a slave. And in their obedience they will meet with difficulty, and even with danger. The devil, who is a common enemy of God, and of His adopted children, thinks no member of Christ too small or insignificant to be the object of his attacks. "Like a roaring lion, he ever goeth about, seeking whom he may devour." Therefore, all the children of God must stand fast in the faith; they must quit them like men, and be strong, continually watching and praying, and resisting his temptations. We must "resist the devil, and he will flee from us." From the services of this day we may then take encouragement. God, as at this time, did "send His only begotten Son into the world, that we might live through Him." Let us not then doubt, but earnestly believe, that if we follow Him "as dear children," fighting manfully against the world, the flesh and the devil, He who has "received us as His own by adoption," will continue to renew us by His Holy Spirit, and embrace us with the arms of His mercy, until He finally gives unto us the blessing of eternal life. God's own words assure us that He will not "fail His people, neither will He forsake His inheritance," that "like as a father pitieth His own children, so is the Lord merciful unto them that fear Him," and that it is our "Father's good pleasure to give us His kingdom."

ADVENT AND CHRISTMAS.

It is a relief to turn from the controversial subjects which of necessity occupy so much of our attention, to that theme, which though as old as Christianity itself, is always new. Entrance upon another Advent, the preparation now beginning

for another Christmas, calls us to meditate on that great fundamental mystery of the faith, the Incarnation of the Son of God. The Christian year can never become an old story, while each return of Advent is heeded as the call to a more reverent, a more loyal following, of that round of sacred mysteries which begins with that stupendous one, "The Word was made flesh and dwelt among us."

Again this Advent, therefore, the rector addresses himself especially to his parishioners on the subject of a good beginning of the Christian year. No one needs to be told that the purpose of Advent is to prepare for the worthy observance of the Christmas feast, and every one knows that the only true observance of Christmas on the part of persons who have been confirmed, is to receive the blessed Sacrament on the day of the Saviour's birth. That the Christmas Communion may be worthily made, and that the full blessing of Christmas may be received, all the four weeks of Advent are necessary in the way of preparation. The world was four thousand years preparing under the providence of God for the first Christmas. Surely then four weeks may well be taken by the communicant each year in making the heart especially fit for a visit in which the Eternal Son of God will as truly be his guest in the Christmas Communion, as He was the guest of the world on that day when He lay as a little babe in the manger of Bethlehem. Yet who does not know how fiercely the right to these holy, these critical Advent days is contested by the world? The preparation for Christmas is vastly more difficult than preparation for Easter. The world, though it sneers at Lent, at least recognizes its existence as a fact. But Advent it simply ignores. Though this sacred season has been kept by the Church through the ages as a shorter Lent, and in earlier times with greater rigour than we give to Lent itself, the Christian who tries to keep even a little of its penitential spirit will be told that "nobody else does so." One must expect from "society" not only opposition to Advent, but an ever increasing opposition year by year. There is little reason to hope that the round of social pleasures will offer less seductive temptations this year than formerly to the Christian who would give more time to meditation upon such themes as death and judgment, heaven and hell. The demands of society make it no easier this Advent than last, to keep Wednesday as another Friday, to be more frequent in attendance at Mass, to rise earlier for meditation and prayer.

What, then, is to be said for Advent? Has the Church, has the blessed Saviour Himself any claims upon the soul in these days of preparation? How about the soul itself? Has it no need of quiet, of opportunity in which to cast up its account in view of death and that last reckoning to which at any moment it may be summoned? Is all so well with the soul? Is there no sin, no defilement of the conscience! Are there no secrets calling for confession and repentance here, lest they be proclaimed to the soul's confusion in eternity? Another Advent is another great opportunity. How then have past opportunities been used? Have they been so faithfully employed that the soul looking back upon them has nothing to regret, sees nothing that calls for amendment, or urges to greater vigilance in the future? The year just ended—was it then so fully improved that

the soul's growth in holiness has been commensurate with the opportunities and the grace which it offered? Last of all, the world itself, the world not only outside the Church, but the world in the Church; that same world which sneers at Lent, and ignores Advent, has it no need? This forgetfulness of God, this casting off of the faith once loved, this "mining of the flesh" and contempt of things spiritual, now, alas, so prevalent, have these no claim upon loyal Christians, that with greater earnestness, more fervent devotion than ever, they should watch unto prayer?

As we look upon the thoughts, the projects, the controversies of the past year, as we listen to the strife of tongues, the discord which still severs great Churches which should be at one, we must surely welcome the Advent—call to watchfulness, self-denial, intercession. Heeding it, we do well for ourselves, well for the world which needs our prayer. Above all, we give glory to Him who came on Christmas day to bring peace to men of good will.—*The Angelus.*

READING.

St. Paul tells Timothy "to give attendance to reading." As the next direction is to exhortation, we may take reading in this place to mean the public reading in the services of the Church. There can be no advice of more importance than this, "give attendance to reading," and no advice can be of higher value to the college and training school than this, "give attendance to reading." When we contrast the effect produced by bad, perfunctory, careless reading on a congregation, with the marked silence, stillness and fixed attention which good reading always commands, we well feel how much the former repels and the latter attracts. Now in reading the lessons and other portions of our noble services, the great secret is to be natural, or as Shakespeare puts it, "that you o'erstep not the modesty of nature." In giving attendance to reading, be natural—natural in the movement of feature and limb, natural in the tones of the voice; also be sympathetic, master and make your own the acts and doings, the characters and persons, that you are presenting to your audience. There are many who in the reading desk and at the lectern, absolutely leave both of these necessary qualifications behind them. There is an unspeakable pleasure—the pleasure of being able to please—a pleasure both to the reader and listener—welling up in the hearts of both, viz., that the reader imparting and the listener receiving information are pleased and gratified both with the information imparted, the language in which it was clothed, and the voice and manner of him presenting it. We fear, indeed are convinced, that for those advanced in years, and whose manner of speaking is fixed and set, a change would be wrong, in fact, impossible; but to the young, starting in his sacred calling, to the student in the University and Training College, we say, "give attendance to reading" is a necessary concomitant of success. Let us note some readers in churches, who from some trait, or habit, we do not like to hear. First, there is the whiner. Who can listen to a whining, doleful reader with pleasure? no one. "Christ our pass-over is sacrificed for us. Therefore let us keep the feast." Our glorious Easter anthem comes from the lips of this reader, a perfect jeremiad, whilst the hymn, "O, be joyful in the Lord, all ye lands, serve the Lord with gladness," is read in the tones of Mrs. Gummidge. The whine is not the accent or tone of Christians. Next comes presumption,

or rather bumptiousness, if we may coin such a concrete; this reader, whether he says or sings, gives the listener to understand, and he wishes the listener should know, that he never heard reading till now, and so, "Who hath believed our report, and to whom is the arm of the Lord revealed?" comes on the listening ear with the whirr of a gang saw, or the roar of a bull of Bashan. The 51st Psalm and the 180th Psalm are thundered forth with such gestures and grimaces that in place of holding the mirror up to nature, if "Bumptiousness" would hold it up to himself, he might see how far he had departed from what the subject required. "Don't mouth it. I had as lief the town crier had spoke my words." Next comes carelessness. Carelessness does not know the day of the month, the Sunday in the calendar, nor the lesson; with carelessness there is no use for markers; he has to hunt up and down the little tablet in front of him, not thinking how long the said hunt, and the turning over and turning back the leaves of the Bible, keep the people and leave the impression that the shepherd shows thus that he is totally ignorant of what the food is that he is going to feed the flock with. Next comes indifference—thoughtless indifference, while reading. Indifference turns its head to see everyone that is coming in. Next comes emphasis. Emphasis lays stress on words which ought never to be accented, and passes by those which he thinks unworthy of notice. Emphasis is fierce on pronouns, he hits every mortal pronoun as if with a sledge hammer. Baring Gould says, "Possessive pronouns stopped the building of the tower of Babel." Verily the possessive pronouns under the Nasmyth hammer of emphasis stop the mental building up of any thought or idea of what the reader means. Good reading of the prayers and of the lessons would abolish this craving for sermons that is so fatally common at the present time. To read well and acceptably, you must know and understand what you are reading; you must have previous study. To hear a young man in the vestry ask what are the lessons, and then stand up and mumble and murder that glorious English classic (if we think nothing more of it), the 1st chapter of Genesis, or have to listen "to mangling done here" of that magnificent study, "The Lord sent Nathan unto David and he came unto him and said," etc., etc. And there is no excuse for all this cruel treatment of these sublime things. The paragraphs are enclosed and marked off, the punctuation is correct, the subjects grand, glorious, inspiring, heavenly, but alas! there is too often no thought and no previous careful study of how or in what acceptable manner those soul-moving compositions are to be presented to the listeners. A great handmaid for good, we submit, is missed by neglecting this most necessary, most attractive feature of our services. It was said of the celebrated Dean Kirwin, of Dublin, that crowds used to flock to his church to hear him repeat, before the sermon, the usual Collect, "Blessed Lord, who hast caused, all holy Scripture to be written for our learning," etc., etc. If these few lines of this short prayer could have such power of attracting, when uttered as they should be, how careful all ought to be to study every point of advantage in our matchless service, in order that in all its spiritual force, and wondrous sweetness, it may lose nothing at our hands, but being presented to our people as it is capable of being presented, might, with God's blessing, become, as it were, a fresh revelation, drawing into the Church many who still keep away from the courts of the living God.

THE WEATHER.

Some people say that the weather—that is, the changes of it—was invented for the purposes of conversation. There is much to be said for this theory; for but for this topic a good many of our acquaintances would be almost speechless. It is certain that since the recent severe frost, which occupies here about the same position as earthquakes do in less favoured countries, there has been much less interchange of—well, remarks—among our fellow citizens. With the inhabitants of Kamchatka, during their long monotonous days and nights, conversation languishes. A casual allusion to mock suns and aurora borealis exhausts their repertoire. Still, the notion that the weather should have been created, like a professional beauty, solely to be talked about, may be dismissed as fanciful. Our meteorological system was really invented for the consolation of the chronic invalid, the working of it, or rather its application, being placed in the hands of the faculty. "We are not feeling quite so well this morning, eh?" murmurs the doctor, who, like royal personages, uses the first person plural, not, as in their case, from egotism, but from an affectation of sympathy; the "we" is an amalgam of the patient and himself. "Not nearly so well," groans the invalid. "How can you expect to be otherwise?" says the physician, with a smile of compassion: "think of this east wind." "Shall I be really better when it stops, doctor?" "Well, of course." "Yet I felt very bad yesterday when the wind was not in the east." "It was in the north, which is worse, my dear sir." "But the day before there was no wind." "No, but there was damp in the air, and that is worse than all." It is difficult to find weather to do us any good, but the doctor sticks to it that it exists.

In the spring it is to be "when the warm weather comes on," and in the autumn with "the first dry frost." At last there really does come a day which not only benefits but cures us, when the doctor "takes his work home," and the undertaker observes of it that the gentleman has "a fine day for his funeral."—*James Payn.*

LAY HELP IN DIVINE SERVICE.

The question is not infrequently raised, How far may a layman lawfully take part in the conduct of divine service? May he read the Lessons in church? May he perform any other part of the service? Does the consent of the clergyman or of the bishop make any difference? May he perform the service of the Church in a meeting-house or other unconsecrated building? If these things, or any of them, are unlawful, what penalties attach to them? These are some of the questions which arise in connection with this matter, and on which we will suggest a few considerations to our readers. It is quite clear from the general tenor of the rubrics in the Prayer-Book that the Church contemplates that, as a rule, the whole service shall be performed by a priest, the words minister and priest being used interchangeably; but it has always been considered that (with the exception of the Holy Communion and of the Absolution) a deacon is equally qualified in this respect; and, indeed, at his ordination he is expressly authorized "to read the Gospel in the Church of God, and to preach the same." Again, by the Act of Uniformity, 1662 (sec. 2), it is enacted that the Morning and Evening Prayer contained in the Prayer-Book—"Shall upon every Lord's Day, and upon all

other days and occasions, and at times therein appointed, be openly and solemnly read by all, and every minister or curate, in every church, chapel, or other place of public worship within this realm of England." And the note prefixed to the Prayer-Book under the title "Concerning the Service of the Church," directs that "the curate that ministereth in every parish church or chapel, being at home, and not being otherwise reasonably hindered, shall say" Morning and Evening Prayer "in the parish church or chapel where he ministereth." The custom by which the Lessons are often read by laymen is widely prevalent, but it appears that there is no satisfactory reason for distinguishing them in this respect from the rest of the service, and the rubric plainly contemplates that "the minister" shall read them. It is also clear that a layman who insisted, against the will of the incumbent, on officiating in a consecrated church would bring himself under the penalties imposed by the statutes relating to brawling. On the other hand, it is probably true that a layman who, with the incumbent's consent, performed any part of the service (excepting always the Holy Eucharist) could not be punished by any form of legal proceeding, though a clergyman who so delegated his duty, at any rate without urgent necessity, might be liable to penalties. By the canon law, indeed, it appears to be unlawful for a layman to meddle at all with the service: a sentence of Pope Hormisdas (A.D. 520), quoted in the Decretal of Gregory IX., lays down that if any man shall baptize, or exercise any divine office, not being ordained, for his rashness he shall be cast from the Church, and may never be ordained; but we are not aware that this has ever been adopted in England. The Holy Communion stands altogether in a different position: any person, not ordained priest, who consecrates and administers the Sacrament incurs heavy penalties under section 14 of the Act of Uniformity. This enactment has, of course, been modified as to Dissenters by the Toleration Act and other statutes. With regard to the Absolution at Morning and Evening Prayer, though it would certainly be very indecent in a layman to read it, or for an incumbent to permit him to do so, and though the custom by which even a deacon omits it prevails generally, and is supported by good authority, it is very doubtful whether any penalty, and certain that no civil penalty, would be incurred by a person not a priest who read the Absolution in Church with the incumbent's consent. The better opinion seems to be that the words "the priest alone" in the rubric are used, not as opposing priest to deacon or layman, but as opposing the officiating person to the congregation, and the usual practice must be rested, so far as the Prayer-Book is concerned, on the form of the commission given to a priest at ordination, and on the absence of a like commission from the rite for ordaining deacons. The minor order of reader is now disused in our Church, but in the reign of Elizabeth, readers not being either priests or deacons, were in many cases appointed by the bishops to read the services in churches by reason of the death of clergy and the poverty of benefices. They were not allowed to preach, or to administer either of the Sacraments: "They were taken out of the laity, tradesmen or others; any that was of sober conversation and honest behaviour, and that could read or write. . . . They seemed not wholly to forbear their callings, but were not countenanced to follow them, especially if they were mechanical. And they went in some grave habit, as might distinguish them

from others."—*Strype, Annals of the Reformation.* This office must be distinguished from that of lay-reader. It has become of late years common for the bishops to appoint lay-readers to assist the parochial clergy, but it is not, we believe, the custom to allow them to perform any part of the service (except the Lessons) in consecrated churches. Preaching in church without the bishop's license is forbidden by the Act of Uniformity (ss. 19, 21). Hitherto we have dealt solely with consecrated churches. The right of a layman to read the Church service in an unconsecrated building depends on different considerations. The ecclesiastical law of England knows nothing of any place of worship not consecrated, and apart from statute there was nothing to prevent any man from holding in such a building any form of service he pleased. The restrictions introduced by the various statutes directed against Nonconformity have been long abolished, with the exception of the Acts (52 Geo. III., c. 155; 18 and 19 Vic., cc. 81, 86), which provide for the restoration of places of worship. From these Acts is specially exempted the case of worship conducted by a person authorized by the incumbent of the parish, and, therefore, they only affect our present subject so far as they oblige a man not so authorized, who regularly and publicly performs the service of the Church in an unconsecrated building or place, to register his place of worship. Subject to this trifling restriction, there is, we believe, nothing legally to prevent unauthorized persons from performing the Church service in unconsecrated buildings.—*The Guardian.*

THE MISSIONARY FIELD.

Australian Church people are mourning the death of the Rev. Canon Coombs, one of the oldest clergymen in the Diocese of Adelaide. He was within a few weeks of completing his eightieth year. It is more than half a century since he went out to South Australia, and he served under three Bishops—Short, Kennion and Harmer. For fifty years he was incumbent of Gauler, and during this period saw the little bush settlement develop into a manufacturing town of considerable importance. Canon Coombs had a very useful and eventful career. He was much beloved by his people, and was well known and extremely popular throughout South Australia.

The Rev. P. T. Williams has finished his tour in the South of New Zealand, and before the end of the month will have preached and given some lectures in Auckland on the mission work in Melanesia, and visited some of the country districts. In the South he lectured thirty-six times and preached twenty-one sermons; and though the pecuniary result was not great, it is to be hoped that the interest in the work has been deepened and extended. He speaks warmly of the great kindness and hospitality that were everywhere shown to him. He was disappointed not to be able to visit Nelson and Blenheim. The programme was arranged, but he had a return of ague, and the doctor advised rest. . . . The bishop wrote from Gela in July: he had then only had one attack of fever; had spent a month at Siota, helping Mr. Comins in the school, and every Friday teachers gathered from all parts, and the bishop gave them a series of lectures on their work. When the letter was written the bishop was going the round of the various schools with Mr. Browning; he speaks most highly of their general progress. In the Florida group, a labour ship had taken seven boys from a village—one being a Norfolk Island scholar of two years' standing, at home for a holiday. The people were in great grief, and refused to take the presents sent on shore by the labour officials. The bishop went on board and got back the boy who had been to Norfolk Island, and at the people's request returned the presents which had been sent to them.

The "Southern Cross" arrived at Auckland on September 24th, with the bishop and some Melanesians. The bishop looked well. Dr. Williams has returned to Norfolk Island, none the worse for his stay in Santa Cruz. The other members of the mission also were well. The Rev. Henry Welchman having fairly recovered under the tender care and treatment of Dr. Metcalfe, was married to Miss Helen Rossiter on the 30th of July. It was a charming day, and the wedding was solemnized with all available accessories. Hymns (350 and 578, *A. & M.*) were sung at the beginning and close of the service. The Rev. L. P. Robin was best man, assisted by Messrs. George Palmer and Charley Rossiter. The bridesmaids were the Misses Blanche and Mary Rossiter, attired in cream-coloured dresses adorned with green plush. The bride wore simple white. The chapel was decorated with palms, arum lilies and roses, and was full to overflowing with the company at St. Barnabas and Norfolk Islanders. The Melanesian lads wore their new red-flannel shirts, and "looked very swell." A beautiful address was given by the Rev. J. Palmer, who commended the bride and bridegroom and their work to the prayers of the congregation. As the happy couple left the chapel they walked through an avenue of palm branches held over them by Melanesians (a decided improvement on rice-throwing.)

Etiquette in Santa Cruz—one of the islands of Melanesia—is a peculiar thing. Bishop Wilson thus describes a visit which he paid to one of the chiefs: "Visited with Forrest, old Natei. He is the big Santa Cruz chief, a very fierce old fellow in old days, and perhaps not much better now. Many a tussle has Forrest had with him, and many a time has Natei hired the Taape people to come and shoot arrows into the Christian village. Nowadays Taape has a school, and Natei must go elsewhere if he wants ruffians to do his work. Natei lives in a little village half a mile from Nelua. It is little because few men can live in the same village as Natei. He fines too readily and too exhaustively. We went to him in the boat, and found him sitting outside the door of his club-house, waiting to receive us in state. He had a distinct air of dignity. Tall, with grey hair, perfectly dressed in Cruzian fashion, evidently accustomed to command, he sat and gave us welcome; then he made us follow him into the house, where he gave me a headrest and a fan, and signed that we should lie down. It is not the fashion to talk to your host on such an occasion, so I talked to Forrest, and Natei talked to his friends. Thus we showed that each could get on without the other, and our dignity was preserved. Forrest pointed out a pig-net of enormous strength, and about a hundred yards long; a shark-line and noose made of native rope coiled over with fibre; the great four-post-bedstead-like structure erected in the middle of the room, on which the nuts and other food are kept; the massive beams of the roof, &c. Natei discussed my red-striped blazer, my legs showing below my trousers, and my appearance generally. Then he beckoned us to go and see his own house. Here we found his eight wives, all very curious to see the visitors, and a few select friends. The house was strongly built, like the other, with a shingle floor covered with mats, and an erection in the middle over the fire, but supporting this time bags and bags of feather money. We again followed custom, and discussed what we saw. These coils of red money made out of feathers plucked from a small bird were much prized and carefully preserved. Natei had so much of it here that when all the village was on fire the people allowed their own houses to burn whilst they protected this wonderful treasure-store. That small boy was Natei's only son; he would come in for very little of the money, as all relatives share equally a man's wealth at his death. Then Natei began to rain presents upon me—bags, mats and food. Having examined them all, and well worth examination they were, I rained presents on him—red and blue cloth, tobacco and beads. Then the eight wives began to throw mats and nuts across the room to me. I, in return, went round and shook hands with each, and gave them each a blue necklace. They tried to say 'thank you,' and giggled very

much over their effort. All was now done, so we retired. Forrest said Natei had been very generous. I hope I had been too, but it is impossible to tell, as I have no idea what value people attach to things in the different places we go to. A thing's value depends upon how much it is wanted, and so what an axe costing 5s. will not buy, may sometimes be bought for a clay pipe, because that happens, at the time, to be more wanted." The bishop confirmed a fair number of persons and baptized five babies. "How they did scream!" he writes. "And no wonder, for one—named after me—had a large tortoise-shell nose-ring covering its mouth, and another had a bunch of eight or nine rings hanging like a bunch of grapes from one poor little ear. I fear it will be long before we break them of their barbarous ornaments. The fear is that when we do, they will give up their smart, tidy ways also. I have seen boys here with twelve rings, an inch and a half across, looped together, and fixed to each ear."

REVIEWS.

QUEEN VICTORIA, HER LIFE AND REIGN. By J. Custell Hopkins.

There is a great deal of pleasant and useful reading in this book of 498 pages. Though we may have somewhere in the nooks and corners of our memory the general facts of contemporary history, it is a very agreeable occupation to review them arranged in order, find the train of events that led up to them, and caused them, and then see their effect upon the lives, habits and welfare of the community; all these pleasures "Queen Victoria, Her Life and Reign," supplies, as it brings before us occurrences happening in the very highest walks of life both in England and on the various continents. The book touches, too, very largely upon the private life of the Sovereign, and the secrets of her illustrious household, yet it is free from all mawkish sentimentality, needless flattery and undue magnifying of royal minutiae. We could wish that the moderate use of such phrases as "environment" and "in that direction," with a few others of the like kind, had been observed; they are forms you hear in every common school teacher's lips, and in the mouth of every orator at the debating club. The book is one that when you begin you will not like to abandon till you finish, and is a great addition to our Canadian literature.

The Expository Times (December) has an unusually interesting set of "notes of recent exposition." Professor Bruce attempts a new exposition of the saying, "Foxes have holes," &c., as contained in St. Matthew. We are slow to accept new expositions of this kind, and this one does not commend itself to us. The new theology, described in another note, is partly good and partly not so good. "Old Truths in New Lights" are to be received with some caution. Calvinistic theology needs modification, but not Catholic theology properly understood. One gratifying feature should be noted—that the new theologians retain a belief in the proper Deity of Christ. An amusing part of the notes is that devoted to Professor Bruce's comments on Professor A. B. Davidson. A curious question is answered by Professor Ramsay: Was St. Paul a landscape painter (instead of a tent-maker)? The question arises from a misreading. The reviews, as usual, are excellent and trustworthy. The great text of the month is St. John vii. 37-9, a most interesting one. The notes are excellent; but we don't think very much of the outline. Among other good papers, we may note one on the integrity of St. Luke i. 5; ii., and "What the Bible Teaches about the Human Body."

—The Birthday of Christ!—a name which connects with the familiar associations of home life the opening of the heavens to human hope, the inconceivable grace and condescension of Almighty God, the beginning of a state of things on earth, in which God our Maker has united Himself for ever with humankind.

—Don't try to make yourself happy, but endeavor, for this time at least, to promote the happiness of others.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

MONTREAL.—*Mackay Institute*—Your correspondent's annual visit to this beneficent institution for the education of the deaf mutes on Thanksgiving Day was very interesting. Mrs. Ashcroft, the principal, reports 56 pupils in attendance, among whom some few are blind. With Mrs. Ashcroft's assistance as interpreter, a short service was rendered, the creed and the Lord's Prayer being joined in by the pupils. The subject of the address was from Mark iv., vs. 28 and 33; aided by black-board and coloured crayons, the brown earth and green blades, growing into golden grain, were shown, with a rapid sketch of Genessaret, and the little ship off Capernaum with Christ on board, and the plain full of people on the shore; above the lake was a yellow sheaf and sickle; on the west, the various kinds of soil filled the interval down to the brown earth and growing grain; on the east of the sea was a house to denote three parables, viz., in the kitchen (heaven), treasury and jewel chest, illustrated by a loaf, golden coin and string of pearls; other three parables belonged to the outside, viz., the farm, the field and the garden, and for the harvest of the sea a shoal of fish in two colours were caught by a brown net from the ship. The realistic word "Ephatha" on the school-room wall, touches and vibrates one's nature, and it was such a comfort to hear some blind child answering viva-voce now and then through the address; afterwards a general hand-shaking was indulged, and one of the visiting graduates, who brought a battery, gave us all electric shocks.

Western Hospital.—On St. Luke's Day, your correspondent completed eleven years service as Anglican chaplain at this home-like place, for as yet the juvenile patients have to be in the same wards with the adults, and with their dolls, picture books, toys and presence, seem to give a family air to the hospital from time to time. It is reported that the accommodation is to be increased next year by additional building, on which account the Medical Faculty of Bishop's College University is to be congratulated, as well as the locality, which of recent years, has been admirably situated for its work of mercy.

ONTARIO.

J. T. LEWIS, D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON.

Archbishop Lewis, who has gone to Europe, has appointed the Venerable Archdeacon Bedford-Jones to be his commissary, and he has now full charge of the diocese.

BROCKVILLE.—*St. Peter's*.—Another memorial gift has been made to this church. The relatives of the late Mrs. Arnold have presented a handsome pulpit lectern of fine polished brass, beautifully engraved with ecclesiastical designs, and perforated so as to have a light and graceful appearance.

Trinity.—It is the intention of the Church Guild to make a special effort this coming year to aid the churchwardens in meeting the many financial obligations which have to be discharged. The greatly improved condition of the church, so far as the heating capacity is concerned, and the general bright outlook for the future, have acted to a certain extent as an additional stimulus for renewed exertion, and the ladies of Trinity, who are proverbially active and enterprising, have determined to use their powerful influence in promoting the interests of their section of the household of faith. In the early part of 1897 they intend holding a bazaar, and they confidently look for and expect such an amount of public sympathy and patronage as will make them feel satisfied with the venture. The bazaar is to be held on Tuesday, Wednesday and Thursday, February 16th, 17th and 18th.

ATHENS.—The enterprising congregation of Christ Church are to be congratulated upon the completion of new driving sheds in connection with the church. For years the want of such a convenience has been sorely felt, especially during the winter months; now they have a warm, convenient shed, 112 x 52 feet, and an increase in the attendance of parishioners from the country should result.

SHANNONVILLE.—The undersigned called at Riverside cottage, the residence of Mrs. Godden, the eve of her departure from the village, December 9th, and presented her with the following address on behalf of Mrs. Godden; the Rev. W. Godden replied promptly, thanking them for their kind consideration and affectionate regard:

Dear Mrs. Godden: We, the members of Trinity Church choir, take this opportunity to express to you our deepest regret at the thought that you are about to remove from us to reside in Belleville. We indeed feel keenly the loss we shall sustain, and wish to express to you our high appreciation of you, who have been such a kind friend to us all, and have so ably led us in all our undertakings in connection with the church. With you as organist, we had one not only capable of leading our humble choir, but one who would grace the position in the choir of any of the city churches. We wish to thank you most heartily on behalf of the congregation for your very great services in every way to help on the work of the church, and beg you to accept this purse as a token of their regard for you. Hoping that these few words may ever be the means of recalling to your mind pleasant remembrances of the many years you have spent with us, and wishing the richest of heaven's blessings upon yourself and Mr. Godden, we are yours sincerely, Claire Davidson, Alice M. Long, Bertha Davidson, Emma Reid, E-sia Fullarton, Harry Swan, Clarence C. Long, Hiram Lovelace.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO.

St. Albans Cathedral.—On Sunday, 18th inst., the bishop ordained priest, Revs. C. A. Seager, R. A. Robinson, A. M. Rutherford and Wm. Major. Mr. R. J. Renison was ordained deacon. The Rev. Arthur H. Baldwin, of All Saints' Church, preached the sermon; there was a large congregation and the singing of the choir, as usual, was exceedingly good.

NIAGARA.

JOHN PHILIP DUMOULIN, D.D., BISHOP OF NIAGARA.

HAMILTON.—One of the most deserving institutions in or about the city is St. Peter's Infirmary, yet very little is heard about it, except once a year. Rev. Father Geoghegan and his noble band labour quietly and unostentatiously to make the last days of chronic sufferers as pleasant as possible. The sixth annual meeting of subscribers and friends of the institution was held in the Public Library building Thursday afternoon, the 10th. In the absence of Bishop DuMoulin, Mr. Adam Brown took the chair, by request. Among those present were noticed: Mesdames Prentice, Myles, T. D. Walker, Geddes, R. Quinn, McGivern, Tandy; Misses L. A. Chowne and Whitcombe; Messrs. J. M. Burns, H. E. O. Bull, W. F. Burton, Stuart Strathy; Rural Dean Massey, Dr. O'Reilly and Dr. Gaviller. Rev. Father Geoghegan, the warden, presented his annual report, from which the following extracts are taken: "It is with feelings of intense thankfulness to Almighty God that the sixth annual report of St. Peter's Home is laid before the friends and subscribers, through whose help the institution was inaugurated six years ago, and has since been maintained. The year just closed has been an anxious one. A large amount of work was done with an exceedingly small outlay. During the year very little has been collected from the public, either directly or indirectly. Patients, as a rule, do not seek for admission to a home for incurables until all active remedies have failed, hope for cure abandoned, and, very frequently, financial resources exhausted. It is a last resort for the worn-out sufferer, and gives tired relatives an opportunity to have done for them in an institution that which they no longer care to do in their homes. Many have been grateful for the opportunity which the Home affords of nursing and caring for their suffering and helpless relatives, and have faithfully met their obligations; but there are others who, having unburdened themselves of their charge, have acted afterwards as if no further moral or financial responsibility rested upon them. The door of the Home has been wide open, and our ambition has been to reach the largest number of those requiring such assistance as we can give, without reference to class, creed or colour. Thirty-three persons have been cared for during the year. Of this number four died. One of these, a man who had been in the Home since its opening, was without relatives in this country. He was stricken down in the prime of life with a disease that baffled the best physicians. Another was a man who had attained the extraordinary age of 102 years. His mental faculties were clear until nearly the end; but physically he was as helpless as an infant. The other two were women who died from paralysis. The Home has lost a warm and faithful friend in the late Dr. Ridley. He was one of the first to encourage the undertaking, and opened his house for a meeting to advocate its establishment. To Drs. Gaviller, Olmstead, Leslie, O'Reilly and other members of the medical profession, a debt of deep gratitude is due for their valuable services, which have always been given voluntarily and promptly.

Also to the treasurer and secretaries, who have given much time and attention to their respective duties." Mr. S. Strathy presented the treasurer's report, showing that the expenditure during the year was \$2,713 17. The receipts were \$5 88 less—there being an overdraft at the bank of that amount. The liabilities of the institution are \$312 89, but there is \$376 due for patients' keep. The election of officers resulted as follows: Mr. H. E. O. Baul, recording secretary; Mr. J. W. Percy, corresponding secretary; Mr. Stuart Strathy, treasurer. Members of Board of Management: Messrs. J. M. Lottridge, D. P. Crerar, John Stuart; Mesdames J. Stuart, E. Martin, McGiverin, Lottridge, P. D. Crerar, R. Quinn, M. Wright; Misses Chowne, Brown, Domville, Whitcombe. Votes of thanks were tendered Miss Chowne, the matron; Rev. Father Geoghegan and the officers. It was stated that Miss Chowne has laboured at the institution for years without remuneration. The chairman spoke briefly, hoping that the infirmary would be well supported in future by citizens.

At the afternoon session of the quarterly meeting of the Church of England's Woman's Auxiliary to missions in the cathedral school room, 10th December, Miss Leslie, a C.E.Z.M.S. missionary from China, gave an interesting account of the work going forward in Fuh-Kien province. She has been there for five years, and has brought back quantities of interesting curios, idols, etc. She says that the Fuh-Kien province alone has 15,000,000 inhabitants, almost all heathen. There are now nine C.M.S. stations, and many more missionaries are needed. The work is of four different classes: Day school, boarding school, visiting and teaching in surrounding villages, and hospital. For the latter a lady doctor is much needed. Miss Leslie said there was always a certain amount of danger to missionaries in China, but the native Christians were very careful, as a rule, to warn them of any approaching danger or unpleasantness. She gave amusing descriptions of Chinese customs and etiquette of the higher classes. When a missionary visits a Chinese lady, she must expect to be asked how old she is, and whether she is married, and, if not, why not? The Chinese ladies gamble with cards and dice to a terrible extent, and, in many cases, use opium the same as their husbands. The difficulties in connection with learning the language are excessive, a very slight difference in tone giving an entirely different meaning. The whole system of learning is by imitation. The teachers themselves must be Chinese, as there are many colloquialisms that no phrase book could teach. At 8 p.m., of the same day, in the Church of Ascension school-house, Miss Rose, C.E.Z.M.S., secretary for Liverpool and Cheshire, showed a number of excellent views of China by limelight, and accompanied them with a most interesting address. Rev. Mr. Wade presided and the lantern was managed by J. Linger. The room was filled with a large and attentive audience.

LOWVILLE.—*St. George's*.—On Wednesday, the 9th inst., the new St. George's Church was opened for divine service. Throughout the summer, on a beautiful site in front of the old church, stone was laid upon stone until a stately edifice on Gothic lines, the design of Mr. C. J. Gibson, architect, Toronto, lifted its head above the surrounding country. The spacious chancel gives ample room for the excellent choir, who, aided by the members of the choir of St. John's, Nassagaweya, helped materially in the bright and joyous services of the occasion. These began with morning prayer by the rector, the Rev. J. Seaman, assisted by the Rev. P. T. Mignot, of Milton; Rural Dean Massey and Rev. T. Geoghegan, of Hamilton. The opening sermon preached by the Rev. J. C. Farthing, rector of Woodstock, on the words, "Holy, Holy, Holy, Lord God Almighty, which was and is and is to be," Rev. iv. 8, was of a most interesting and instructive nature, and was listened to with rapt attention by the large congregation assembled. In the evening Rural Dean Fennel, of Georgetown, and Rev. Mr. Bennet, of Chedoke, conducted the service, while Rev. J. C. Farthing preached a very instructive and appropriate sermon from the words, "What mean ye by these stones?" Josh. ix. 6. The clergy present, besides those who took part in the services, were Rev. Messrs. Norton, of Greenville, and Fatt, of Burlington. The services, in spite of the terrible condition of the roads, were well attended, many coming from a considerable distance. On the following Sunday the special services were continued. The Rev. P. T. Mignot, of Milton, preached both morning and evening to a large and attentive congregation, who, despite the almost impassable state of the roads, had assembled, thus testifying to the lively interest taken by the whole community, in the opening of this beautiful church for public worship to Almighty God. New St. George's Church, with its seating capacity of 225, will cost in all about \$3,500, which sum, however, would have been increased to nearly \$5,000 had it not been for the noble efforts of

the Building Committee, aided by the congregation, in placing the stone and sand upon the ground free of charge, except for quarrying. Amongst the gifts towards furnishing should be noted a beautiful marble font weighing 1,200 lbs., designed by W. Webb, of Hamilton, the gift of Rev. J. J. and Mrs. Morton, of Greenville, in memory of their beloved son, Rupert; a set of altar linen from the W.A. of Christ Church Cathedral, Hamilton; a beautiful memorial window for the chancel, the gift of Mrs. J. Naisbitt, in memory of her husband, who, for many years, was a constant worshipper in the old church; also a beautiful bishop's chair by the Sunday-school. The basement and tower are still unfinished for lack of the necessary funds at present.

To the Congregations within the Diocese of Niagara.—My Dear Brethren:—Christmas is indeed a joyous festival. The mighty occasion of this worldwide joy was and is God's Supreme Gift of His Only Begotten Son. This high and holy example has led to the bestowal of Christmas gifts the world over. They are a feeble yet loving imitation of God's "unspeakable gifts." Never are they more strongly and truly so, never are they more pleasing to God than when presented by the faithful to their spiritual pastors. This application of the Christmas offerings has been customary in Niagara Diocese since its formation. It is now my pleasing and happy duty, dearly beloved, to call your attention to this kind and gracious act by which each one may make the approaching Christmas more truly happy to himself, and to the good and faithful minister who throughout the year has ministered to him and his in high and holy things. The remuneration of our clergy is notoriously inadequate. The glad Christmastide brings with it a most fitting opportunity, which I feel sure you will welcome lovingly, heartily, liberally, to fulfil the apostolic injunction: "Let him that is taught in the word minister unto him that teacheth in all good things." Commending to you this holy, happy privilege, and most cordially wishing you and yours a truly happy Christmas, I am, my dear brethren, your faithful friend and bishop, J. PHILIP, NIAGARA. See House, Hamilton, 10th December, 1896.

OAKVILLE.—Miss Leslie and Miss Rose, of the C. E. Z. M. S., visited Oakville, Dec. 11th, under the auspices of St. Jude's branch of the W.A. An address on mission work in Fuh-Kien, China, was given by Miss Leslie in the afternoon, and one on India, by Miss Rose, in the evening, when twenty-five beautiful views were thrown by a magic lantern. The collection amounted to \$15, a very practical proof of the deep interest felt by all present in the work among our sisters in the East.

STONEY CREEK.—A very interesting confirmation service took place Wednesday evening, 16th December, at the Church of the Redeemer. Seventeen young people made their profession of faith. The bishop's address, replete with good advice, was eagerly listened to by all. There were present, besides Rev. C. E. Belt, the parish priest, Rev. Thos. Geoghegan, rector of St. Peter's, Hamilton, and Rev. J. H. Fielding, of Mount Albion. As this was Bishop DuMoulin's first visit, quite a number of people took advantage of the opportunity offered of being presented to his lordship after the service.

HURON.

MAURICE S. BALDWIN, D.D., BISHOP, LONDON.

BRUSSELS.—A very pleasing event took place prior to the departure of Rev. Mr. and Mrs. Griffin from Brussels. The Woman's Auxiliary and Ladies' Guild of St. John's Church, desiring to show their appreciation of Mr. and Mrs. Griffin's labours amongst them during the past two years, presented them with a beautiful oak bed room suite (the articles being cumbersome there was no formal presentation), accompanied by a suitable address, which read as follows:

To Mr. and Mrs. Griffin.—We, the members of the Woman's Auxiliary and Ladies' Guild of St. John's Church, Brussels, desire on the eve of your departure from amongst us to express our heartfelt sorrow for the loss we are about to experience by your removal from this parish. We feel keenly sensible that your departure from our midst will be a serious drawback to our prosperity in the parish. When we remember the personal sacrifices of your own comfort and the labour and zeal which you have devoted to every interest of our church, we feel that your removal will be a loss that cannot easily be estimated. The parish in all its interests will much miss your many kindnesses and your labours of love as you have gone in and out of our homes during the past two years. When we say you have endeared yourselves to each and all of us, we but feebly express the feelings of our hearts. You have left us an example of Christian zeal, cour-

age, womanly love and experience, to which we feel we cannot attain, but we will endeavour in the future to imitate, as much as in us lies. We all unitedly and heartily express our best wishes for you and yours, and earnestly pray that our Heavenly Father, wherever your lot may be cast, will follow you with His choicest and best blessings, both temporal and spiritual. We desire that you will accept this oak bed room suite, which we present in the name of the Woman's Auxiliary and Ladies' Guild of St. John's Church, as a small token of our love and esteem, and by which we hope to be remembered by you in the future, with our best wishes and prayers to you and yours for your future welfare. Signed on behalf of the Woman's Auxiliary and Ladies' Guild: Mrs. T. Farrow, president; Mrs. Geo. Rogers, recording secretary; Mrs. J. A. McNaughton, treasurer. Rev. Mr. Griffin made a feeling and appropriate reply in expressing thanks for the kind words contained in the address and the splendid gift. He and Mrs. Griffin would long remember Brussels.

ALGOMA.

GOULAIS BAY.—The little parsonage at Korah was the scene of a happy gathering a few days ago, when the Rev. J. P. Smitheman, with his family, took possession. The local branch of the Women's Auxiliary, under the direction of Mrs. Smitheman, has worked hard to build the parsonage. It has cost about \$500, and half that sum remains to be raised. We are hoping for \$100 from Bishop Sullivan, who has been very kind to us. During the fifteen months that Mr. Smitheman has been in Algoma, he has not only built Korah parsonage, but Goulais Bay Church, and hopes soon to build another at Tarentorus.

RUPERT'S LAND.

ROBT. MACHREAY, D.D., BISHOP, ARCHBISHOP AND PRIMATE.

MIDDLEBURY.—One of the best temperance meetings of the St. Paul's C.E.T.S. branch that has yet been held in this parish took place on Friday evening, Dec. 4th, when our old friend, the Rev. J. J. Roy, and Mr. Redfern Mulock, Q.C., of Winnipeg, were present and gave two stirring addresses. The room was well filled long before the hour of meeting, and by the time the ceremonies opened it was packed to the doors, many having to stand. The proceedings opened by Mr. Mulock reading a passage of Holy Scripture from Gal. v. 16-26. Prayer was then offered by the Rev. J. J. Roy. The president, before introducing the speakers, opened with a few appropriate remarks, and then called upon the Rev. J. J. Roy to address the meeting. The reverend gentleman said he was going to speak to-night especially to the younger members. Taking a bunch of keys from his pocket he said there were various kinds on this bunch. One opened his cash box, another his desk, another his trunk and so on. Coming upon a certain big one in the bunch, he said he would have to say a good deal about it. Then hanging the key up so that all could see it, he pointed out how this key locked out health, wealth, happiness, honour, goodness and salvation. It also locked in disease, poverty, crime, misery, disgrace and death. "What was the name of this key?" the reverend gentleman asked. "It is one we all know and it is a very dangerous key. It is the whisk(e)y that brings so much evil." Then Mr. Roy proved from Scripture and other statistical evidence all he had said of this whisk(e)y. The gentleman's remarks were listened to with rapt attention. Mr. Mulock then rose and gave a splendid and stirring address. He said he had often challenged on the public platform anyone to come forward and say that they could look back on three generations which had been abstainers. Once only had that challenge been accepted. "There's a work," he continued, "for everyone to do in this parish, for there are always some against whom it is written—no drunkard can enter the kingdom of heaven." He gave an instance of a man who in his own Bible class had once spent \$80 a month on drink, but now, having become an abstainer, he was able to build his own house, and his wife was thanking God daily for it. He showed how the drink bill of Canada was forty millions, and the revenue from licensing only seven millions. The people were asked to spend forty millions in drink in order to give the Government seven millions of revenue from licensing. Mr. Mulock then made a strong plea for prohibition, showing conclusively from authentic statistics how it would increase the trade and material progress of the country. Finally, he told a story of how a farmer came to a doctor and said, "Doctor, look down my throat and tell me if you see anything." The doctor examined his throat but found nothing. "Look again," said the farmer. The doctor complied with the same result. "Well," said the farmer, "two farms went down that throat and you see nothing for it." Concluding, Mr. Mulock made

an earnest plea for all to come forward and help in this good work for Christ. The Rev. Silva White then addressed the meeting, urging the importance of the work, and called upon any one present to come up and join in the good work. Three immediately presented themselves and signed the pledge, most of those present being already members. After the visitors had received a very hearty vote of thanks, the meeting came to an end with the singing of the Doxology.

WINNIPEG.—*St. John's College*.—Rev. H. Dransfield has left for England on a twelve months' visit.

Rev. J. Sykes, of MacGregor, paid us a flying visit last week. He was in the city seeking medical treatment.

The Christmas examinations have commenced. There is a decrease in the number of students writing on both the Arts and Theological examinations. The Christmas vacation starts on the 22nd inst.

The College magazine staff intend issuing the first number for this academic year soon after Christmas.

A programme of special fortnightly services in connection with the Church Society is being drawn up. The services will commence after the Christmas vacation.

The lectures in elocution recently delivered by Dr. Fortin, Archdeacon of Winnipeg, have been discontinued. The students have derived great benefit from the same, and it is their wish that the subject will again be taken up in the New Year.

The College Dramatic Society have postponed rehearsals owing to the departure to England of one of the Principals.

British and Foreign.

Mrs. Benson, who was received by the Queen recently at Windsor, has gone to Egypt, where she proposes to spend the winter.

The Precentorship of Salisbury Cathedral having been vacated by the Dean, has been conferred by the bishop upon Canon Carpenter.

The *Yorkshire Post* announces quite seriously that the Bishop of Gloucester and Bristol, who is in his 78th year, has taken to cycling.

Canon Page Roberts resumed his work at St. Peter's, Vere street, on Sunday week, having completed his term of residence at Canterbury.

Bishop Tucker, of Eastern Equatorial Africa, has arrived in London from Naples, where he had been staying since Oct. 29th, to recover his health.

The Bishop of Liverpool has invited a number of representative Churchmen to meet him to discuss the important question of a Church House for the diocese.

A special service of intercession for foreign missions was held at Liverpool Cathedral, on St. Andrew's Day. Bishop Ingham, of Sierra Leone, was the preacher.

The Bishop of Peterborough arrived at Windsor Castle on a recent Saturday night, and preached before the Queen and Royal family on Sunday, the following day.

Nearly £20,000 has now been promised towards the Clergy Sustentation Fund of the Church of England; twenty-two dioceses will affiliate a diocesan organization with the fund.

The Rev. Andrew Noblett, at present curate of Cornwall, Letterkenny, Diocese of Raphoe, has been appointed rector of St. Barnabas, Glasgow, in succession to the Rev. T. H. Twist, M.A.

On a recent Friday, in London House, the Archbishop-elect formally sanctioned the appointment of 16 of the agents of the Church of England Scripture Readers' Association to London parishes.

The Dean of Argyll has been presented to the charge of St. John's, Seikirk, by the trustees of that church, and will vacate the charge of Portree and the Deanery of Argyll and the Isles, on March 1st, 1897.

On St. Andrew's Day a peal of eight tubular bells

was dedicated in the Church of St. Mark's, Mosbrough. The alterations to the tower and the bells cost about £200, and the money has all been subscribed.

The Rev. A. W. Rowe, Principal of the Training College, Lincoln, has been appointed by the bishop to the prebendal stall of Biggleswade, in Lincoln Minster, vacant by the death of Canon Hector Nelson, the late Principal.

Mr. Alfred Shuttleworth has promised £1,000 towards the cost of enlarging and reconstructing the organ of Lincoln Cathedral, and other promises of liberal support have been received. The estimated cost of the work is £3,500.

The Duchess of Albany has headed the subscription list for the proposed mortuary chapel in the parish of St. Augustine's, Stepney. The Rev. Harry Wilson, the vicar, has already collected £400 out of the £1,000 which was required.

On January 1st, the Church of the Good Shepherd, Edinburgh, which has hitherto been a mission of the cathedral, will become an independent charge under the Rev. H. B. Nicholl, its pastor, who will cease to be connected with the cathedral.

The alms on Advent Sunday at St. Paul's Cathedral are given to S.P.G. The collections at the three principal services this year amounted to £727s. 2d., contributed in 3,305 coins. The attendance at these services could not have been less than 10,000.

The Archdeacons of Killaloe and Clonfert have issued a notice to all whom it may concern, that the Archbishop of Dublin has fixed the 8th of Jan. as the date for the election of a bishop for the vacant See of Killaloe. The election will take place in Limerick.

A sum of £8,875 has been raised in Sheffield to erect a church in memory of the late Archdeacon Faveil. Part of this amount was raised during the lifetime of the Archdeacon, who wished to build a church in Brecco Back to accommodate the growing population in that district.

The Missions to Seamen have received a further sum of £1,300, completing a total of £2,300 anonymously given for the erection of a Missions to Seamen Institute and Church at Lowestoft, on a site which had already been acquired. The building will be for the sole use of seafaring men and their families.

The Bishop of Melanesia has decided not to be present at the Lambeth Conference. There are many new developments of the Mission's work in the islands, at Siota, and in Queenstand, and he desires to see them firmly established before leaving them for so long a time as a voyage to England would require.

The Rev. R. Cotter, Ardanny, Limerick, who was deprived of his benefice by the court of the General Synod on account of certain grave breaches of the law of the Church of Ireland, now refuses to give up his rectory, and has fortified his citadel, and bids defiance to his enemies. He has hoisted the Union Jack over the rectory, and barricaded all the approaches to his fortress.

The Rev. P. D. Hornby, a former curate at Wakefield Cathedral, but recently of the Cheltenham College Mission at Nunhead, recently bade farewell to a large gathering of his friends at Wakefield prior to leaving England to take up mission work in Kaffraria, South Africa. Archdeacon Donne presided, and the Bishop of Wakefield took part in the proceedings.

Mr. Ernest T. Hooley has offered to present St. Paul's Cathedral with a gold Communion service in commemoration of the sixtieth anniversary of Her Majesty's accession in June next. The service will consist of two flagons, four chalices, and four patens, and contain more than 250 ounces of pure gold. The Dean and Chapter have formally accepted Mr. Hooley's offer.

A lady bequeathed a sum of money for the endowment of a church at Bournemouth, on the condition that the clergyman should wear a black gown in the pulpit, unless the law rendered this illegal. The incumbent objected to the black gown, believing it to be illegal. His application to receive the money without complying with the condition, was refused by Mr. Justice North, whose decision has been upheld by the Court of Appeal, Lord Justice Smith remarking that the usage of three hundred years was enough to show there was no infringement of the law.

BRIEF MENTION.

Rev. J. Fisher, Roslin, has resigned that parish, having been appointed rector of Asuton by the Bishop of Ottawa.

Historians believe that the horse was first domesticated either in Central Asia or in Northern Africa.

The memorial to the late Archbishop of Canterbury is to take the form of a monument in the cathedral, and the completion of a portion of Truro Cathedral.

The growth of the English language during the present century has been without parallel in the history of any tongue.

The Arabian horses have, from the earliest times, been noted for their fleetness and endurance.

Vienna has a strange "Silence Club," composed of married men, who meet, dine and spend the evening together without talking.

Thirteen letters written by George Washington over a hundred years ago were sold in London recently for \$2,350. This is an average of about \$180 apiece.

A Wurtemberg parish priest, having collected 9,000 pounds of postage stamps in eighteen years, has sold the lot for \$5,000 and given the money to charity.

Hamburg claims to have now the largest central telephone office in the world, with 10,000 connections, nearly double the number in Paris, London or Berlin.

France is the greatest wheat-growing country in Europe, not excepting even Russia.

The commutation allowance of the late Canon Pettit, of Cornwall, passes to Rev. G. J. Low, of Almonte. The amount is \$400 per year. Ottawa Diocese has met its first loss in the clerical ranks.

Among the thousands of photographs brought back by Nansen is one of an attacking Polar bear, of which the explorer took three snap-shots with his camera before he shot him with his gun.

Kaiser William is having a large building erected near his palace at Mon Bijou, for exercise in winter. It will contain a gymnasium, tennis and racquet courts, fencing-rooms, and a covered bicycle track.

Munkacsy's large "Ecce Homo," painted for the Budapest exhibition, has been started on a tour of the principal cities of Europe, as was done with his "Christ before Pilate." The picture is described as being more realistic than his earlier paintings, and as being hard in colour.

Samuel Smiles, the author of "Self Help" and other well-known books for boys and young men, is now over eighty years old. He is living quietly at his suburban home near London, writing a little now and then, and looking after his literary interests. Mr. Smiles has led a stirring and successful life, being successively merchant, railroad manager and author.

London Truth says that Archbishop Temple intended originally to become a teacher. A \$4,000 principalship in a training school becoming vacant, he applied for the place, and, finding that a clergyman of the Church of England was wanted, he took orders against his own inclinations and obtained the position. Later he gave it up to become a Government school inspector.

Manchester College, the new haven of non-conformity at Oxford, is fast acquiring an aesthetic notoriety, which will probably make it toward the middle of the twentieth century the Mecca of many earnest pilgrims. All the main windows of this little chapel except two are filled with stained glass, executed by William Morris from designs by Burne-Jones.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen we would solicit their statement in brief and concise letters in this department.

Canadian Churchman.

SIR,—A lady in England who takes an immense amount of trouble in sending and having sent by others Church newspapers to the colonial clergy, happens to say in her last letter to me: "The Canadian Church paper, which some one kindly sends me, still goes to Bournemouth, so that I only get it occasionally when I go there." This must be, I

think, the CANADIAN CHURCHMAN. If so, would the kind sender alter the address as follows: Miss Gore Currie, 50 High Street, Fareham, Hants, England. HENRY ROE.

Puzzled Layman and the Sacraments.

SIR,—The answer of "An English Catholic" to "Puzzled Layman's" question re the seven Sacraments, is not, in my judgment, fair. Had the quotation from the homily on Common Prayer and Sacraments been given in full paragraph, the inference drawn by "An English Catholic" would immediately appear unounded; and the limitation of the number of the Sacraments to two only would be confirmed. I give the whole passage: "Therefore neither it (i. e. orders) nor any other Sacrament, else, be such Sacraments as Baptism and the Communion are. But in general acceptation the name of a Sacrament may be attributed to anything whereby an holy thing is signified. In which understanding of the word the ancient writers have given this name, not only to the other five, commonly of late years taken and used for supplying the number of the seven Sacraments; but also to divers and sundry other ceremonies, as to oil, washing of feet, and such like; not meaning thereby to repute them as Sacraments in the same signification that the two forenamed Sacraments are." When, therefore, "An English Catholic" quotes from this homily that it may appear to establish the existence of the so-called "Seven Sacraments," he is in danger of being hoist with his own petard. It is clear that the authoritative statements of the Church—articles, catechism, homilies alike—teach two only; and, if more, then the name may be attributed to anything whereby an holy thing is signified. The italics are mine.

Shediac, N.B.

A. F. BURT.

The Husky Dog.

SIR,—In your issue of the 26th ult., A. B. Savigny asks Mr. Lofthouse, missionary at Churchill, on the Hudson's Bay, whether the Husky dog takes its name from a tribe of Indians, &c., &c., and as the explanation asked for could not possibly reach your paper in less than six months, I would, therefore, in the absence of that gentleman, venture an explanation. The word Husky is an abbreviation of the word Esquimaux, the name of a tribe of Indians living around the Hudson's Bay, and, in fact, along the Arctic coast, and who are now so well known to all Canadians through the efforts of our missionaries. The name given to this tribe by the Europeans was taken from that given them by the Cree Indians, Us-Ke-Mao, plural Us-Kee-May-Wuk, meaning raw meat eaters. It was believed that these people, having no fuel with which to cook their food, were obliged to eat it raw, which, I think, is partly correct at the present time. The modern way of spelling this name, and the one generally adopted, is Eskimo, but among the Hudson's Bay people who trade with them, they are spoken of as Huskies, which might be termed their local name, not as euphonious as Eskimo, but handier to the tongue, hence their dogs are called Husky dogs. The Husky dog is a breed peculiar to the Arctic coast, and nearer akin to the wolf than any of the other canine species. They have been for a long time famous as train dogs. Explorers, missionaries, &c., &c., speak of them as being capable of enduring the greatest hardships of hunger and fatigue; it is generally conceded that they can live and work under greater difficulties and privations than any animal extant. Mr. Savigny, in referring to Mr. Lofthouse's journey, refers to it as a journey of 11,000 miles. Surely this must be a misprint; 1,000 would be nearer the mark. This then might be called the history of this name: Cree, Us Kee May-Wuk; European (probably French), Esquimaux; Local, Husky; Modern (and more Christian), Eskimo. C. D.

How to Raise the Clergyman's Salary.

SIR,—Permit me to make a few suggestions in regard to the stipend of the clergy. It is well known that in many of our parishes the clergyman's salary is a source of anxiety, both to the clergyman and the churchwardens, owing to the difficulty often experienced in collecting it. Now I wish to lay before the Church a scheme, I think, whereby this difficulty may be overcome, and in doing so I stand open for criticism, as well as desiring the views of maturer minds than my own; also, this plan is intended to apply to the various bodies as well as to the Church itself. When the assessor comes to Brown, he will ask him what his income is, and to what religious body he belongs; to the Methodist, he replies. Jones states his income, and also states that he belongs to the Church of England. Now, according to their respective incomes, let them be taxed so much for Church support, the amount to be paid with their regular taxes to the township. The same to apply to the Roman

Catholic Church, the same for all. It may be objected that this would be on the basis of establishment, but it is not, for no one body then has precedence of another, each still supporting their own. The clergy and ministers then be allowed to draw their income the same as the public school teacher. Again it may be suggested an inequality of tax. No—for the poor man would only pay according to his means, and the wealthy, instead of giving their paltry ten or fifteen dollars, would have to contribute more. In case of a man not having any amount of means, like some poor farmers, still let the amount be one dollar per year at the least. Again, it may be suggested that free giving would be greatly hindered, charity would not be supreme. But is there not still ample scope for charity and its exercise? There is the support of the Mission Fund, the Widows' and Orphan's Fund, &c., and the various calls for general management of the parish. Again I think it would tend much to heal the divisions that now exist, namely: the little sects who would not have sufficient membership to support a minister, they would see their difficulty and die; the law then compelling them to support some religious body, they would have to enter the ranks of the larger, and swell their number. In case a man states that he belongs to no particular body, then let him be assessed for the support of that body which he last adhered to, as stated on the previous assessment roll, or support the body he and his may agree to, and if no agreement, then the one by which he was baptized or where his family attend. The reader may see what all this implies—the relief of the clergy from business worries, and the relief of the wardens or trustees from their many difficulties in collecting, and the placing of the Church upon a better financial basis. I would like very much to hear the opinion of clergy and laymen upon the matter, that it may profit myself as well as others. REV. E. C. JENNINGS.

Extracts from Browne on Thirty-Nine Articles.

FOURTH COMMUNICATION.

11. The Real Presence.—"The doctrine of a real spiritual presence is the doctrine of the English Church, and was the doctrine of Calvin and of many foreign reformers. . . . There have, no doubt, been different ways of explaining the spiritual presence among those who have agreed to acknowledge such a presence, but perhaps the safest plan is to say that because it is spiritual therefore it needs must be mystical. . . . From the time of the Reformation to the present, all the great luminaries of our Church have maintained the doctrine which appears on the face of our formularies; agreeing to deny a corporal and to acknowledge a spiritual feeding in the supper of the Lord. It is scarcely necessary to recount the names of Mede, Andrewes, Hooker, Taylor, Hammond, Cosin, Bramhall, Ussner, Pearson, Patrick, Bull, Beveridge, Wake, Waterland. All these have left us writings on the subject and all have coincided, but with very slight diversity, in the substance of their belief. They have agreed, as Hooker says, that Christ is personally present: albeit a part of Christ be corporally absent; that the fruit of the Eucharist is the participation of the Body and Blood of Christ—but that the real presence of Christ's most blessed Body and Blood is not to be sought for in the Sacrament (i. e., in the elements), but in the worthy receiver of the Sacrament. . . . Though we acknowledge Christ's presence, and not only acknowledge but rejoice in it: yet we hold not that presence to be in the material bread, nor can these words (viz., 'this is My Body') prove that it is there. . . . There is evidently no Scriptural authority for the elevation of the host, the command being, 'Take, eat.' The Roman ritualists themselves admit that there is no trace of its existence before the eleventh or twelfth centuries, and no certain documents refer to it till about A. D. 1200. (On Art. XXVIII.) Though the Fathers believed . . . that the Holy Ghost would sanctify the water (of baptism) to the mystical washing away of sin, yet they neither believed in a change of the substance of the water nor in an admixture of the Holy Spirit with the water, nor that an unworthy recipient obtained the blessing of the Spirit's sanctification. We must suppose the same principle to apply to the sanctification of the symbols in the Eucharist. . . . In short, all circumstances show that the true and ancient intent of that part of the service was not to implore any physical change in the elements. No, nor so much as a physical connection of the Spirit with the elements, but a moral change only in the elements as to relations and uses and a gracious presence of the Holy Spirit upon the communicants. (On Art. XXIX.) If the earliest Fathers really believed that Christ in the Eucharist was offered afresh for the sins of the quick and dead, it is certainly a most extraordinary example of silence and reserve that for two centuries after Christ they should never once have explained the sacrifice of the Eucharist in any manner, but either as an offering of

first fruits to God like the mincha or fine flour of the Israelites, or else as an offering of praise and thanksgiving and spiritual worship." (On Art. XXXI.)

12. Tradition.—"Tradition may be useful in the interpretation of Scripture, though not as adding to its authority. . . . We allow no doctrine as necessary which stands only on Fathers, or on tradition oral or written. We admit none for such but what is contained in Scripture and proved by Scripture, rightly interpreted. . . . It is indeed most necessary that we do not suffer our respect for antiquity to trench upon our supreme regard for the authority of Scripture. To Scripture we look as the only source of Divine knowledge. But when we have fully established this principle we need not fear to make use of every light with which God has furnished us for the right understanding of Scripture." (On Art. VI.) The topics here dealt with are in these days much discussed and controverted. The extracts given are weighty, calm, moderate and representative. Moderation in stating doctrine, coupled with emphasis on the facts of grace and redemption, will disarm the suspicion to which Bishop Courtney referred. The vital thing in the religious life is still "looking unto Jesus, the author and finisher of our faith"—not the utterance of a Shibboleth nor even adherence to a party. T. G. A. WAIGHT.

St. Paul's Ordination.

SIR,—While fully aware that most commentators take the ground advocated in your issue of Dec. 10th, that Acts xiii. 1-3 tells us of the ordination of St. Paul to the apostleship, I profess myself not convinced; for all who take that view, as far as I have seen, evade the difficulties attendant upon such an interpretation of the passage. One of these difficulties is that the supposed ordainers were not themselves apostles. How could prophets and teachers ordain to the highest order of the Christian ministry? Hammond, indeed, gets bravely over this difficulty by making the persons there mentioned all bishops, saying in his paraphrase: "And there were at that time in Antioch some eminent persons or bishops of the churches of Syria of that age, and of these, some having the gift of prophecy. And as they were upon a day of fast, performing their office of prayer to God, the Holy Spirit by some afflatus or revelation commanded them to ordain or consecrate Barnabas and Saul to the apostleship to which God had already designed them. And accordingly they observed a solemn day of fasting and prayer, and so by imposition of hands ordained them, and sent them away about the work designed them by God." Whitby has well replied to Hammond: "He would have had no temptation to call those three there named bishops, but that he finds them laying on of hands, imagining that it was for ordination; whereas it was by way of benediction in their enterprise only, or to recommend them to the grace of God (xiv. 29): for who ever heard before of an apostle ordained by laying on of the hands of prophets and teachers." At that early period of the Church there were no other bishops but the apostles. Was it necessary that two of their number should go down to Samaria to confirm those whom Philip the Deacon baptized? And could men be consecrated to the highest order of the Christian ministry by prophets and teachers? But further should we not expect to find some more direct statement that this was an ordination to the apostleship? Now was the first great missionary journey in the history of the Church to be undertaken. God, by prophetic voice, selected St. Paul and St. Barnabas to undertake it, and the Church at Antioch sent them forth with fasting, prayer and benediction. Mark how this is referred to at the end of the journey (Acts xiv. 26, 27.) "And thence sailed to Antioch from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come, and had gathered the Church together, they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles." Instead of from whence they had been "commended to the grace of God for the work which they fulfilled," surely we should have read some such words as "where they had been consecrated apostles," if we are to regard Acts xiii. 1-3 to signify their ordination. No, I believe that passage tells us of a farewell service in which they "were commended to the grace of God." And on their return there was a great missionary meeting in which they showed that it was not in vain that they had been thus commended. But again, the Epistle to the Galatians is in direct opposition to any human ordination of St. Paul. He begins that Epistle by saying, "Paul, an apostle (not from men, neither through man) but through Jesus Christ and God the Father." He seems here to say that man had nothing at all to do with his consecration to the apostles' order, and in that epistle he justifies his declaration that after God had revealed His Son in him, he conferred not with flesh and blood, that he did not go up to them that were apostles before him, but went

into Arabia. It was in this retirement that he was fully instructed by our Blessed Lord Himself as to all that he was to do and teach. He does not give us any details of that sojourn in Arabia. But when he says in one place concerning Christ's resurrection, and in another place concerning the Eucharist, that he delivered unto them that which he also received, may we not reasonably suppose that this was the time at which he received those truths before he returned to Damascus, and there, as we read in Acts ix. 20, began his apostolic work? And may we not well believe that there, when he received instruction, he also received ordination, although he has not handed down any record of it? May not his glorified Redeemer have then breathed on him, and said, "Receive the Holy Ghost?" But surely when he devotes the greater part of the first two chapters of this epistle to the question of his apostleship, he would have dwelt especially on that scene at Antioch if he had been there ordained. There were, we may be sure, many living witnesses of that scene. How then can we understand his absolute silence about it, if it was thus that he became an apostle? No: I accept his own words that he was an apostle as St. Peter and St. John, and others of the founders of the Christian Church, "not from men, neither through men," but that he received orders from Jesus Christ Himself.

JOHN GRIBBLE.

The Primate's Appeal.

SIR,—I would esteem it a great kindness if you would allow me to address some remarks through your columns to Churchmen in Eastern Canada on "Mission Needs of the Diocese of Rupert's Land."

1. The apparently strong position of the Church in Winnipeg, observed during the meeting of the General Synod, may have led to a misapprehension of the position of the Church throughout this diocese. In the town of Winnipeg, which has a population in the neighbourhood of 33,000, the Church people, numbering about 7,000, not only support their own services very sufficiently, but also give over \$2,000 yearly to the missions in the new settlements. But then as soon as Winnipeg is left, the country is sparsely settled. The part of the diocese into which immigration has yet entered is a vast extent of country with a small scattered population. There are not sixty families in the majority of our missions, though there may be four, five or more centres for services far apart.

2. The position of the mission work of the Church in Canada since the last General Synod may call for explanation. The General Synod has adopted a scheme for a united mission effort throughout the Dominion, but this cannot begin to come into operation till the first meeting of the committee in October, 1897, and, indeed, only partially till after the meeting of the Provincial Synod of Canada in 1898. There is, therefore, no change in the position of mission work.

3. The Domestic and Foreign Mission Board has kindly referred in some of its appeals to the needs of this diocese, but there never has been an adequate response. The consent of the bishops of the Province of Canada was sought for a visit of a representative of this diocese to state our needs and ask assistance. Not only was this consent granted, but the Provincial Synod of Canada passed a resolution commending the appeal to the support of the Church. Since then, though very much more is raised in the diocese for itself, there has been such a large increase in the number of our missions that if the Church is to hold its position in the West, still larger outside help must be obtained. Besides there are now several districts having only occasional services in which resident missionaries should be placed. In fact, partly from many districts being yet unoccupied, and partly from the large size of the present missions, leaving many families too distant for attendance at any mission centre where there is service, about a third of the Church population as given by the census is outside our services. In most of the new settlements there are two or three Presbyterian and Methodist ministers where we have one, yet we may have nearly or quite as many people as one of these bodies. To add to our difficulties the S.P.G., looking to Canada as a whole, early in the year notified us of its intention to withdraw one-tenth of its grant in 1897, and, though various appeals have been made to the society, there has not yet been any notice of a change of this resolution. Canon Rogers will shortly pay a visit to the East and give full particulars of our needs and of our work.

4. Until a few years ago our appeal to Canada was confined to the Missions for New Settlers. The extensive Indian missions in the diocese were supported by the C.M.S. of England. Collections were made in our parishes and missions for Indian work yearly; but these with any outside help such as the yearly collection from St. Matthew's, Quebec, went to supplement the C.M.S. work. Some years ago C.M.S. gradually withdrew from their old missions in the settled parts of the province of Manitoba. But six

years ago the society introduced a measure of gradual withdrawal from all its missions in this diocese, and the Diocese of Qu'Appelle, by reducing its grant by one twentieth, or £132 10s. yearly. The society excepted from this reduction salaries of its two European missionaries, stating that in case of a vacancy the European missionary would not be replaced, but that it would add £150 to the grant, subject to the same yearly reduction. There is now only one European missionary, Archdeacon Phair. It will be understood that I am only speaking of the action of the C.M.S. in this diocese. These Indian missions are numerous and costly. The Indians are so few and poor at any one mission that the whole cost of the mission has to come from outside, and there are circumstances in the isolation of the missions in the interior that add greatly to their costliness. In some missions the Indians are nearly all Christian; in others they are still heathen. The society has now withdrawn in six years £795, which, with the cost still on the diocese of missions formerly surrendered and still unchanged in character, should call for about £1,000, or about \$5,000 a year. On the other hand, it gives us £200 from the bequest of Mr. Finlayson, an officer of the Hudson's Bay Company, but that is for additional work. The practical effect of the withdrawal up to the present is to throw on the Diocese of Rupert's Land all the Indian missions in the Province of Manitoba. The remaining fourteen-twentieth of the C.M.S. grant is required for the numerous missions that are in the Diocese of Rupert's Land, but in the Province of Ontario.

The Church settlers in the diocese in connection with our services do not much exceed 20,000, all counted, men, women and children. Churchmen in Canada will recognize the impossibility of this handful of people, who, after all the help they are getting from outside for their settlement missions, are raising for themselves the greater part of the support of over sixty clergymen, with all other Church expenses, finding in addition \$5,000 for these Indian missions. Our people quite admit a measure of responsibility and duty, and only four out of all our parishes and missions having resident clergymen omitted last year the collection for Indian work, but we need quite \$3,000 from outside even for the coming year. Every effort has been made to induce the C.M.S. to change its resolution, or at least to defer its operation till the Society could more fully satisfy itself by the inquiries of a deputation on the spot, or till the mission work of the Dominion was fully organized; but it has declined. The Ven. Archdeacon Phair, who is local secretary for the C.M.S., will visit Eastern Canada and give full explanations of the position of the missions. The C.M.S. intimated in announcing its resolution that it expected friends in Eastern Canada in part to take its place. I cannot but think that the support of these missions, on which the society has spent so much means, has a first claim on the friends of the C.M.S. It is evident that, unless considerable help is received, many of these missions must at no distant date be closed. R., RUPERT'S LAND.

Bishop's Court, Winnipeg.

Family Reading.

Face the Light.

With wonderful persistence most flowers refuse to face the darkness, and insist on ever looking toward the light. We, too, should never allow ourselves to face towards life's glooms; we should never sit down in the shadow of any sorrow and let the night darken over us into the gloom of despair; we should turn our faces away toward the light and quicken every energy for braver duty and truer, holier service. Grief should always make us better and give us new skill and power; it should make our hearts softer, our spirits kinder, our touch more gentle; it should teach us its holy lessons, and we should learn them, and then go on with sorrow's sacred ordination upon us to new love and better service. It is thus, too, that lonely hearts find their sweetest, richest comfort. Sitting down to brood over our sorrows, the darkness deepens about us and our little strength changes to weakness; but if we turn away from the gloom and take up the task of comforting and helping others, the light will come again and we shall grow strong.

"When all our hopes are gone,
'Tis well our hands must still keep toiling on,
For other's sake;
For strength to bear is found in duty done,
And he is blest indeed who learns to make
The joy of others cure his own heartache."

Christmas.

How did they keep His birthday then,
The little, fair Christ, so long ago?
O, many there were to be housed and fed,
And there was no place in the inn, they said:
So into the manger the Christ must go,
To lodge with the cattle and not with men.

The ox and the ass they munched their hay,
They munched and they slumbered, wondering
not:

And out in the midnight cold and blue
The shepherds slept, and the sheep slept too,
Till the angels' song and the bright star ray
Guided the wise men to the spot.

But only the wise men knelt and praised,
And only the shepherds came to see:
And the rest of the world cared not at all
For the little Christ in the oxen's stall:
And we are angry and amazed
That such a dull, hard thing should be!

How do we keep His birthday now?
We ring the bells, and we raise the strain:
We hang up garlands everywhere,
And bid the tapers twinkle fair,
And feast and frolic—and then we go
Back to the same old lives again.

Are we no better, then, than they
Who failed the new-born Christ to see?
To them a helpless babe—to us
He shines a Saviour glorious,
Our Lord, our Friend, our All—yet we
Are half asleep this Christmas day.

—Susan Coolidge.

Faithful unto Death.

Don't pray so much for success as for fidelity. The benison is not "Well done, good and successful servant;" but "good and faithful servant." Some of you may be called upon to suffer, to be pent up in a sick room, to carry a cross heavier than you have ever borne before. Ask God to help you to be faithful. The crown of this life, that which gives it dignity, royalty, and which makes it kingly in a man and queenly in a woman, is fidelity. Our work here is to pray and praise, and teach and preach, to help each other, to instruct the ignorant, to aid the poor, to tend the sick, all in the name of Christ, and for Christ's sake be faithful to the work. Pray that you may never waver, but be steadfast to the end; and Christ shall be faithful to His promises. If He was faithful to take up the cross, He will be faithful to confer the crown. He was faithful to the death, and it shall be His fidelity which gives us life, the crown of life! It is the only crown which we may wear. The many crowns of glory we shall cast at His feet to whom glory only belongeth; but the crown of life shall span our brow for evermore, jewelled with the sunless light of the Lord God Almighty and the Lamb!

Grow in Grace.

Before there can be growth there must be life. All are by nature "dead" to God and to spiritual realities: "We must be born again." This great and saving change lies at the very outset of the Christian course. We may acquire the power of discussing and explaining what we have learned in school, but unless we are quickened by the Spirit of God, all our religion is but a hollow and empty profession. Alas! how many have gone on from year to year regarding themselves as Christians, defending and upholding Scriptural truths, until awakened, perhaps, by some special instrumentality, they have made the startling discovery that they had been deceiving themselves, and that their religion consisted in mere theoretical knowledge, having its seat in the head, and not in the heart. As with conversation, so with revival; it must be a matter of individual experience. In a large assembly of pastors lately held on the continent, one of the most esteemed and distinguished, when speaking of the low condition of things, exclaimed with beautiful simplicity, "What I want is a revival in my own soul!" Were there equal candour, how many of us might make the same acknowledgment! the outpouring of the spirit in taking of the

things of Christ, and showing them to the soul, is God's way of reviving His own work in the heart of a sinner. It is not produced by human power, or creature excitement, or sensational stories, or beautiful music. "This is the work of God, that ye believe," and the faith that works by love is the true revival in the soul of a believer.

A Merry Christmas.

The words are blithe and full of cheer;
They never pall on any hearer,
But borne along from year to year,
From year to year, sound ever dearer.

And yet we know the words are vain;
We know the season *must* be merry,
When those long severed meet again
Beneath the white and scarlet berry

When small, but mirth-compelling jokes,
Are heard from every nook and corner,
When on the board plum-pudding smokes,
Attended by the pie of Horner.

When kissing shall by favor go,
And age declare it only folly,
That youth resorts to mistletoe,
And lovely woman stoops to holly.

When old and young, and middle-aged,
The generations all commingle;
The widowed, wedded, fresh engaged,
And, last and least, the many single.

Merry? when all around is bright,
Merry? Ay, marry now or never;
The churl who cannot laugh to-night,
Must give the habit up forever.

One week in all the fifty-two
Is little time to give to laughter;
Come, join the revel, cynic, do,
Although a cynic ever after.

Come, choose a seasonable strain,
To fit the jolly days before us,
And shout we all with might and main,
"A Merry Christmas!" is the chorus

Times for Meditation.

Our work, our occupations, our recreations, are apt to take entire possession of us, to overwhelm us, to model us into their shape, to reduce us to their level; they cling to us like our shadows; they keep us from rising out of them or above them. Remember that He is recorded as having gone up from the crowded plain to the quiet hill, and there continued all night in prayer to God; and that we are told how the disciples went to their homes, but Jesus went to the Mount of Olives. Surely we cannot fail if we wish to keep Him before our eyes to find even in the busiest life some still time for thought, for looking backwards and forwards, for withdrawing ourselves for a moment from the throng of common cares and pleasures to some peaceful hillside, from amidst the swarming and noisy flats of life, where we may snatch short times of insight and resolution which may be worked out in the days of hurry or perhaps of gloom.

The Christmas Spirit.

THE GREATEST HAPPINESS WILL COME FROM GIVING
HAPPINESS TO OTHERS.

"We must not allow ourselves to forget the true meaning of the Christmas spirit," writes Edward W. Bok of "The Christmas that Lies Between," in the December *Ladies' Home Journal*. "It will bring happiness to us just in proportion as we bring happiness to others. To some the day will this year bring other than happy thoughts or memories. Sorrows are harder to bear on festal days than at any other time. But no sorrow should crush the Christmas spirit from our hearts. It is not in the amount that we do, or are able to do, that we shall find happiness for ourselves and for others. The simplest pleasures and acts oftentimes make the hearts of others overflowing with happiness. To fail to do something because you feel that you cannot do much is wrong. What seems ever so trifling to you may

make some little heart sing all day long, which but for you might pass the day without a note of happiness. Don't grow impatient of the Christmas myth or legend. Keep it alive. God knows that we have few enough ideals in these investigating days of ours. Let us not disturb the Christmas traditions. It is a duty to ourselves to keep this day as unlike any other. And we can only do this by fanning into flame the smouldering embers of the Christmas spirit which is in every one of us. God implanted it there. It was good that we should have it, or He would not have given it to us. In childhood the fire burned brightly enough within us; in old age the light of Christmas will reflect in our faces and our nature. But in the meantime we must keep the spirit alive so that it may glow the warmer and softer in old age. Let us have an old-time merry Christmas this year: a real, old-fashioned, happy one. Let us make everybody forget that there is anything in the world but good fellowship and happy laughter. To the sick let us bring forgetfulness of pain; to the sorrowful, the sweet balm of a happy smile; to the aged, loving thoughts of consideration; to the poor, a suggestion of the greater material blessings which are ours. Then, as we bring light to other eyes, color to other cheeks, happiness to other hearts, we shall be happy ourselves. The Christmas spirit will keep alive within us. Our years must be spanned, not with a Christmas at either end, but with an unbroken bow of happy Yuletides, the centre brighter even than the beginning and the end. Living memories must intertwine and link together the golden curl and snowy lock. Then we will live in the full richness of the Christmas that lies between: the Yuletide of the present, the Christ Day that is now and here."

Aching Joints

Announce the presence of rheumatism, which causes untold suffering. Rheumatism is due to lactic acid in the blood. It cannot be cured by liniments and other outward applications. Hood's Sarsaparilla purifies the blood, removes the cause of rheumatism and permanently cures this disease. This is the testimony of thousands of people who once suffered the pains of rheumatism, but have actually been cured by taking Hood's Sarsaparilla. Its great power to act upon the blood and remove every impurity is the secret of the wonderful cures by Hood's Sarsaparilla.

Archbishop Temple and the Cabman.

Dr. Temple, after coming out of the House of Lords one evening, hired a cab and was driven home to Fulham. He tendered the cabman the exact legal fare, two shillings. The cabman, hoping the bishop would prove a good "fare," expostulated with his lordship and asked for another shilling. The bishop, however, firmly refused to be drawn. Thereupon the cabman became abusive, and as a Parthian shot to his lordship, who had turned on his heels to enter the palace, said:

"You call yourself the head of St. Paul's Cathedral! D'ye think St. Paul, if he were alive, and were living here with ten thousand a year, would try and do a poor cabby by giving him only two shillings for a drive from Westminster to Fulham?"

"No," said Dr. Temple; "if St. Paul were alive he would live at Lambeth Palace, where the fare from Westminster is only a shilling."

Cabby collapsed.—*Westminster Gazette*.

—What shall we say, how shall we feel, in the presence of the facts that Christmas compels us to face? Shall we "seek great things for ourselves" in the various ways of the world? Shall we think it hard to have to pass through life, it may be, without all that our heart desires, that we think our due? Shall we despair of our life, shall we sullenly undervalue its blessings and its hopes, and almost wish that we had been spared both what it gives and what it exacts, because of its grave uncertainties, and difficult problems, and threatening prospects? Shall we make ourselves unhappy, and be discontented and envious? Let it not be.

Self Help for Children.

The best thing that a father can do for his boys or a mother for her girls is to allow them, under wise guidance, to carve their own fortunes. They should be made to feel that the old home has always for them wide-open doors in case of illness or accident, but, barring these, the child should stand or fall according to his or her own energy and industry. This is by no means the usual course. Parental affection, which is so often full of unjudicious weakness, coaxes, persuades, holds up the hand, encouraging the lagging feet, and smooths out the wrinkles of existence. The misfortunes of life are almost absolutely guaranteed to the young man or woman who has somebody always at hand to brush the obstruction out of the way. It takes but a little while to learn to depend on somebody else, and wait for the helping hand that seems always ready when most needed. Indifferent success, or, what is much more common, failure, is the legitimate result of this course. It seems very hard to turn the children out to shift for themselves, and few parents have the strength or determination to do it. This is a misfortune, for there would be more strong characters, more brilliant successes, and fewer weak, babyish careers were this plan more generally adopted. As soon as the boys or girls reach a suitable age a special plan of action should be marked out for them. Absolutely imperative demand should be made upon them, and no delinquency in their duties should be excused.

Ignorant Prayers.

These hearts of ours are all full of wishes, and it is the proper use of wishes to turn them into prayers. It is the test of a wish whether we can pray it. Sinful wishes refuse to be prayed; any wish which is not sinful should be at once moderated and consecrated by being made a prayer. But when it is made into a prayer, how often may Christ say to us concerning it, "Ye know not what ye ask." Perhaps you are starting in the race of life, and the one thing which seems to you important is success. Or perhaps you have been considerably hindered and thrown back in life's competition; you have known what disappointment is, you have seen others pass you, others who set out with fewer advantages and with humbler hopes than yours; and now it is becoming a critical case; if success comes not now, if you do not make a stride or take an onward step now, life itself will have been for you a failure; and who can patiently bear that result? How natural, how right, that you should pray about these things! How natural, how right, that you should say, "Lord, if it be thy will, give me success: Lord, if it be thy will, save me from this blank of disappointment, from this shipwreck of my life: Lord, prosper; Lord, help; Lord, relieve me!" And yet has not Christ said, with reference to such matters, to many, in all times, of His faithful and cherished disciples, "In asking for success, in asking for prosperity, you know not what you ask? It is in failure that you are safest, it is in disappointment that you are closest to Me and nearest to heaven: these things are of love; these things are for good; be patient, be of good courage, so shall you win your crown!"—Dean Vaughan.

The festival of Christmas teems with poetry, written and unwritten. Its meaning is the truest, finest poem; all its associations are poetic; and poets have ever delighted to sing its glorious message. Its poetry thrill through thousands of hearts and homes, especially throughout the Anglo-Saxon world. Christmas has ever been dear to Englishmen. It comes at a time when gloom and silence possess the face of earth; it helps us over the dimmest part of our winter. When it has quite passed by, the lengthening days already begin to remind us that spring is waiting. After the Christmas rose we soon gather crocuses and snowdrops, which tells us that the time of violets and primroses is not far off. However much the world may change, it seem unlikely that the good old Yule will ever be forgotten. Let us still hope to preserve enough of its gladness, its charity, its peacefulness, to last for many generations.

Christmas, in Trouble.

"I wish you a happy Christmas,"
Not you who are happy by right,
With cup that is full to overflowing,
And stores of earth's sweetness and light;
Whose wish is fulfilled before utterance,
Whom fortune makes pet of her own,
And to whom, in your innermost being,
Unsatisfied hopes are unknown.

"I wish you a merry Christmas,"
Not you who are merry by rule,
Who know the world's music and dancing,
But never have learned in its school
What discipline means, or the pleasure
Of giving which gets not again,
Or the joy which transforms into brightness
Your strangers.—Unselfishness, Pain!

You I wish happy and merry,
Dear friend, who are weakly and ill,
Whom God calls as de in your chamber,
And sorrow makes silent and still;
Yes, you whom the Bethlehem Infant
With tiniest hands comes to bless;
Are you happy, as shadows grow deeper,
And pain is more wearisome? Yes!

You I wish happy and merry,
Whom poverty crushes and blights,
And care, like a canker, distresses,
And doubt for the future affrights;
Does He in the manger forget you,
Your sorrows, your sadness, your care?
Are you happy? Yes, see how He loves you,
And for Him you can suffer and bear.

—W. C. D.

Every Man's Day.

Again the holy time is here! For weeks now everyone has been looking forward to the time. It has been witnessed to in a thousand ways. The streets and shop-windows are heralds of the time. In one way or another it touches us all. It has come to have business relations which few can afford to overlook. It has social relations which fewer yet, let us hope, can wholly resist. Somewhere it touches us, everyone, and so it is every man's day. There are none so rich but it can add to what life has for them. Let us hope there are none so poor but it will lighten their load and brighten their lot. It is hardly possible from any point of view to over estimate the importance of the time. It is the nearest approach the world has yet made to a universal holiday. Go where you will, the round world over, and everywhere the feast is kept, amid northern snows and tropic wilds; on the mountains and on the plains; on the islands of the northern ocean and the southern seas; everywhere this redeemed earth is girded with the anthem of the angels, "Peace on earth, good will toward men." It is, however, only the truly Christian soul that knows the deep, real meaning of the time. It is the Church's great annual commemoration of the fact of the Incarnation—that basal fact of Christianity, without which, indeed, Christianity would be nothing more than the shadow of a shade. The children of the kingdom alone know the meaning of the time. Still, after its fashion, the world joins with the Church in keeping with the feast of the Nativity.—*Rev. A. W. Snyder.*

Church Terms Explained.

Vicar.—Literally one who acts for another in parish matters; one who acts for the Rector and receives the small tithes, the Rector receiving the great tithes. At the time of the plunder of Henry VIII., the great tithes were presented to laymen who had claims on the court favor, and consequently sometimes is heard the term lay rectors, or lay impropriators.

Vigil.—A fast day which precedes certain festivals. All festivals, including Sundays, have Eves; but only some have Vigils.

"Vigils were prefixed to Holydays which commemorate suffering in any way, as the Martyrdom of an Apostle; and are not observed either in seasons of rejoicing, as Christmas and Eastertide, or in the case of festivals which do not suggest

suffering, as Michaelmas Day." (*Church Times.*) The Vigils of Christmas and Easter themselves are, however, kept, as they do not fall within a festal season.

They were called Vigils, or watchings, because of a late night-service which formed part of their observance, derived from the custom of the primitive Christians, who used to spend the whole night previous to any great festival in watching, fasting and prayer.

Visitation of the Sick.—The object of the Office for the Visitation of the Sick is to prevent the departure of any baptized person out of the world without the Church's blessing. Should the sick person be already in a state of grace, and in the habitual use of the privileges which the Church provides, he will be of course at once entitled to it. If not, the business of the Priest is, after the manner given below, to effect his reconciliation. The Office should be followed immediately by the Blessed Sacrament.

For the Communion of the Sick, the Priest should take with him the elements required, and proper vessels, linen, etc., and should be properly vested when celebrating.

Christmas Voices.

Christmas, merry Christmas!

'Tis not so very long
Since other voices blent
With the carol and the song:
Could we but hear them singing
As they are singing now;

Could we but see the radiance
Of the crown on each fair brow,
There would be no sigh to smother,
No hidden tear to flow,
As we listen in the twilight
To the bells across the snow.

—In parts of Norway and Sweden it is the custom to raise high poles, on which are bound sheaves of grain, above the roofs of the sheds and outhouses, so that the birds may rejoice with man at the coming of Christ. The practice is a beautiful one. Even the poor manage to give a few ears to the birds. They have not learnt this custom in England, and, of course, it could only be followed in rural and agricultural neighbourhoods; but for all that we need not forget our birds. We should recollect that, in hard winters, it is the hunger that kills, even more than the cold. The birds that stay with us could bear the cold tolerably well, if only they were well fed. In this they are like human beings. Give them little food, and they succumb to the frost at once. A curious instinct brings them to our doors when they can find no food elsewhere. Few of us are so poor that we could not manage to spare them something, though it be only a few crumbs. Especially if the earth is bound with hard frost or with snow should we remember the birds. If they must die by thousands in lonely districts, where there are few dwellings of men, let them not be starved outside of our own windows. Let us remember the sheaves of Norway, surrounded by flocks of feasting birds. While we recollect the starving poor, let us also give a thought to the starving birds.

"He prayeth best who loveth best
All things both great and small."

Be Always Diligent.

Whilst the stream keeps running it keeps clear; but if it once comes to a standing water then it breeds toads and frogs and all manner of filth. The keys that men keep in their pockets and use every day wax brighter and brighter, but if they be laid aside and hang by the walls they soon grow rusty. Thus it is that action is the very life of the soul. Whilst we keep going and running in the way of God's commandments we keep clear and free from the world's pollutions; but if we once flag in our diligence and stand still, oh, what a puddle of sin will the heart be! How rusty and useless will the graces grow! How unserviceable for God's worship, how unfit for man's, by reason of the many spiritual diseases

that will invade the soul! Just like scholars that are for the most part given to a sedentary life, whose bodies are more exposed to ill humour than any others; whereas they whose livelihoods lie in a handicraft trade are always in motion and stirring, so that the motion expels the ill humours that they cannot seize upon the body: so in the soul, the less that any man acts in the matter of its concernment the more spiritual diseases and infirmities will grow in it; whereas the more active and industrious men are, the less power will ill distempers have upon them,—SPENCER.

—When the invincible legions of Imperial Rome went forth conquering and to conquer, they reared in every land imperishable monuments of their surpassing greatness. So, too, when the Christian Church, God's own Kingdom, sent forth champions of the Cross to subdue the world to Christ, tokens of victory were left behind, and Christmas is one of these.

Hints to Housekeepers.

CHRISTMAS PLUM PUDDING.—Take one pound of beef suet chopped fine, one pound of sugar, one pound each of muscatel and sultana raisins, one pound of dried currants, two ounces each of candied orange and lemon peel, the grated rind of one fresh lemon, two ounces each of bitter and Jordan almonds cut in pieces, two grated nutmegs, a teaspoonful each of ginger and mace, a teaspoonful of salt, a pound of stale breadcrumbs and three-quarters of a pound of flour; mix well in a large bowl. Beat nine eggs, and add to the pudding. Wet a pudding-bag in boiling water, dredge it with flour, turn the pudding in, tie securely, and put into a kettle of water to boil for six or seven hours; when done, lift out of the kettle, let drain, and turn out on a large dish; serve with plum-pudding sauce.

A CHRISTMAS FRUIT CAKE.—A delicious Christmas cake may be made by creaming together one pound of sugar and three-quarters of a pound of butter; add nine well-beaten eggs and two tablespoonfuls of molasses in which a teaspoonful of soda has been dissolved; a wine-glass of milk, one pound of flour, one pound each of currants and raisins, two ounces of citron, one grated nutmeg, and one teaspoonful each of cloves and cinnamon. This quantity will make two large loaves.

BAVARIAN CREAM.—Bavarian cream is one of the most delicate of desserts and it can be varied indefinitely. Soak half a box of powdered gelatine in half a cupful of cold water. Bring one pint of milk to boiling point in a double boiler with half a cup of sugar and half a saltspoonful of salt, and add the beaten yolks of four eggs, which must not be allowed to boil, but stirred till smooth and thick. Add the soaked gelatine; as it dissolves strain all into a pan set in ice water. As soon as cool add one teaspoonful of vanilla and a tablespoonful of sherry or half a cup of orange juice. While cooling whip one pint of good cream with two tablespoonfuls of powdered sugar till smooth and thick, and as the custard begins to harden stir this in, and when nearly stiff enough to drop, put in moulds which have been wet in cold water and set in the ice box. This is the plain cream. For chocolate, melt two sticks of sweetened chocolate and stir into the custard before the whipped cream is added.

REMEDY FOR WHOOPING COUGH.—The following remedy for whooping cough was brought from Germany, and its effect in this country has been so good that those who have used it think it marvellous. Take four large heads of garlic and boil them in a pint of water, letting the water boil down considerably. Add two tablespoonfuls of lard to the water, boil again, strain, and while hot add one teaspoonful of turpentine. It should be kept in a cold place, and used to apply under the arms, inside the hands, under the knees; at the elbow joints, upon the bottom of the feet and around the neck. Heat it and rub it in well before the fire.

A fire extinguisher which may easily be made and kept stored in bottles ready for use consists of three pounds of salt and one and one-half pounds of sal ammoniac, dissolved in a gallon of water.

Children's Department.

What Christmas May Mean to a Child.

BY MRS. GEORGE A. PAULL.

Just as all roads lead to Rome, so all days and all events lead up to Christmas in a child's thoughts. It is the one day of all the year that stands out in memory with a white light; a day that never fails to bear its wonderful fruits of delight, and but few of us in after life ever again reach the full, unblemished happiness with which in our childhood we greeted Christmas morning, when our fondest dreams were realized. Ah me, it takes so little to make children happy, that it seems passing strange that an undried tear should ever be left upon a child's cheek.

As we grow older we learn that the purest and sweetest joy of this blessed holiday season lies in making others happy, and most of us experience at that time, even more appreciably than at others, that "it is more blessed to give than to receive"; for the most part, though, we leave the little ones out of that blessedness. We think it is beyond their childish comprehension, forgetting how near they are to the kingdom of heaven, and so, in our very love for them, we are apt to make this anniversary of Christ's birth the Feast of Selfishness. Yet there is no reason why it should be so. It is almost an instinct with children to give. It is an exceptional baby who, as soon as it has learned to distinguish taste, and recognizes the pleasure of gratifying that sense, does not thrust his dainty morsel into the mouth of his caretaker, be she mother or nurse, in order to share with her that which is making him happy. The little beings are so susceptible to the influences about them; they respond so readily to our training, that it is not strange that if we teach them selfishness rather than thoughtfulness for others, our lesson is speedily learned, and not

Exhaustion

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Dr. Edwin F. Vose, Portland, Maine says: "I have used it in my own case when suffering from nervous exhaustion, with gratifying results. I have prescribed it for many of the various forms of nervous debility, and it has never failed to do good."

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FROM CRUTCH TO BI CYCLE.

ITHACA, N.Y. Jan. 20, '96.

RHEUMATISM After two years of overwork I was taken down with nervous prostration and I flammatory rheumatism in June 1894. After two weeks the rheumatism assumed chronic form, leaving me dependent on crutches and unable to walk far even with these. I heard of the Electropoise through a friend and began using it in August. After two months I not only dispensed with crutches, but could walk three or four miles at a time. After a couple of months more I dispensed with the crutches and only used it at night for a few days. Since last March I am wholly restored; have occasion walked a dozen miles, and bicycled forty five miles at one time.

NERVOUSNESS While curing me of rheumatism the Electropoise also cured catarrh of the bowels.

ROBERT J. KELLOGG, A.B.

Instructor in the Ithaca High School.

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soon forgotten. If self is to be monarch, and pleasure associated only with the gratification of self, then we may naturally look for the fruits of this teaching as soon as the child is old enough to assert his own individuality.

If on the contrary, the ability to give some one else pleasure is looked upon as the highest honor and privilege that can come to any one, be he child or man, the little creature will unconsciously develop into thoughtful unselfishness, and will, moreover, find his chief gratification in doing for others, or sharing with them, that which he prizes himself.

Especially should we be careful on this greatest of days in a child's life to let him experience the highest happiness which comes from giving. Do not let the receiving of gifts be the only thought, and the only happiness. It is a very exceptional child who will not readily respond to the suggestion that he shall do something to make the day a happy one for others, and still more exceptional, if he does not experience a keen delight in having accomplished this object. Only the solemn glory of the day when Christ wrought out the atonement of the world by His dying agony, can equal in meaning, to the Christian world, this great day when He took upon Himself humanity, with all its limitations, and became a helpless infant. It is fitting that this day should be especially glad some to little children, but it is depriving them of the best part of their right to the day, if its whole beauty and meaning is not explained to them,

and if, in commemoration of the Great Gift to mankind, they are not encouraged to offer their childish gifts to others in His Name.

I have in mind a family where the two little children spent an hour each day for weeks before Christmas in preparing such gifts as their small fingers could make unaided, for the children of the poor in a memorial kindergarten. The scrap books, the paper dolls, the candy bags and pretty boxes, fashioned so patiently and lovingly by the childish hands, were the source of even greater happiness to the children who made them than they were to the poor little ones whose lives they brightened.

Happy as these children were when the day came which brought them a tree laden with every conceivable gift, overflowing stockings and hosts of mysterious packages, yet it was plain to be seen that this delight in receiving could not rival the happiness that was theirs when, with loving touch, their little gifts, which had cost hours of patient work, were packed carefully by their own hands "to make the little children who haven't anything to make them happy glad that it is Christmas, and that Jesus was born," one of them explained. "You see we can't give Jesus Himself anything, and so when we give anything to anybody else, because we love Him, why it's just like giving it to Him, for it pleases Him," she went on.

Can you not imagine the blessedness of Christmas to these little ones, and could the wisest theologian explain more to them of "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me"? I trow not. Thrice blessed little ones, who learn so early in life the blessedness of ministry to others. And it is every child's right to be taught this sweet lesson. They will learn it so readily, these trusting little ones, before their hearts are encrusted over with the selfishness that comes to us later in life, when we recognize that we live in a self-seeking world, which is very apt to care for itself first of all, and then give the crumbs that remain to others.

When Christmas may mean to a child the Feast of Love, and can be full of lessons that their very joy at that time shall help to imprint more firmly upon their memories, let us see to it that the day does not fail in its holiest meaning because we do not do our part well in teaching them how infinitely more blessed it is to give than to receive.—*The Churchman.*

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With Hood's Sarsaparilla, "Sales Talk," and show that this medicine has enjoyed public confidence and patronage to a greater extent than accorded any other proprietary medicine. This is simply because it possesses greater merit and produces greater cures than any other. It is not what we say, but what Hood's Sarsaparilla does, that tells the story. All advertisements of Hood's Sarsaparilla, like Hood's Sarsaparilla itself, are honest. We have never deceived the public, and this with its superlative medicinal merit, is why the people have abiding confidence in it, and buy

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Almost to the exclusion of all others. Try It. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

Your cough, like a dog's bark, is a sign that there is something foreign around which shouldn't be there. You can quiet the noise, but the danger may be there just the same. Scott's Emulsion of Cod-liver Oil is not a cough specific; it does not merely allay the symptoms but it does give such strength to the body that it is able to throw off the disease.

You know the old proverb of "the ounce of prevention?" Don't neglect your cough.

Your druggist keeps Scott's Emulsion of Cod-liver Oil. Put up in 50c. and \$1.00 sizes.

Little Annie and the Sparrow.

Little Annie was full of joy and brightness, skipping from room to room, carolling many a sweet note. She was the life of her home, yet she had learnt to care for others, and desired that all around should partake of her own happiness. She would often watch the little birds as they came hopping along the terrace walk in front of the dining-room window, and sometimes fear lest her fav-

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on this Continent. No Chemicals are used in their manufactures. Their Breakfast Cocoa is absolutely pure, delicious, nutritious, and costs less than one cent a cup. Their Premium No. 1 Chocolate is the best plain chocolate in the market for family use. Their German Sweet Chocolate is good to eat and good to drink. It is palatable, nutritious and healthful; a great favorite with children. Consumers should ask for and be sure that they get the genuine Walter Baker & Co.'s goods, made at Dorchester, Mass., U. S. A.

CANADIAN HOUSE, 6 Hospital St., Montreal.

ourite white cat should pounce down upon one of them. As winter came creeping on, throwing his snowy mantle around, little Annie's feathered friends would come in numbers hopping about, waiting to be remembered by their thoughtful provider. She would open the window and throw out handfuls of crumbs on the snow-covered lawn, the birds pecking them up crumb by crumb, chirping their grateful thanks for such a meal. As it was now Christmas time, the dear little birds must have a double portion; indeed, Annie wished they might have some crumbs of plum pudding and mince pie, that they, too, might share these old enjoyments, and be made, as she thought, doubly happy by an extra treat.

And does not little Annie's loving care remind us of One above who neither slumbers nor sleeps, but whose eye is ever upon His own dear children? and is it not a wonderful thought that the Lord Jehovah, who created Heaven and earth, whose name is Holy, should condescend to notice even one little sparrow's fall? Should this not encourage us to carry all our wants, cares, and anxieties to this loving Friend? Surely, if a little sparrow alone upon the house-top is not too trifling to be noticed by our Father in heaven, may we not desire to be found listening to His own loving words, "Ye are of more value than many sparrows"?

"Day by day the manna fell;
Oh, to learn this lesson well:
Still by constant mercy fed,
Give me, Lord, my daily bread.

"Day by day the promise reads,
Daily strength for daily needs;
Cast for bidding fears away,
Take the manna of to-day."

Catarrh in the Head

Is a dangerous disease. It may lead directly to consumption. Catarrh is caused by impure blood and the true way to cure it is by purifying the blood. Hood's Sarsaparilla cures Catarrh because it removes the cause of it by purifying the blood. Thousands testify that they have been cured by Hood's Sarsaparilla.

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"Holly for Sale!"

We sometimes hear it called "Christmas." "Have you got a bit of Christmas?" somebody asks, who is interested in you, and in Christmas.

If you have not "got a bit of Christmas," then buy a bit—and buy it of the boy out in the snow—whose mother is thinking of him at this very moment. There is a history in that boy's anxious eyes; there are several chapters in that patch on his shoulder.

Fall tenderly, gentle snowflakes, on that boy's thin and threadbare coat. He's a good boy, I tell you, a bread-winning honourable son; and he is doing his best to add to the brightness of his own home as well as yours on Christmas Day. We may speak to the snowflakes, may we not? King Lear spoke to the winter winds and the bitter sky; Ajax addressed the lightning; other people may say a word or two to the snowflakes.

Holly to sell! But all the same, that is not a bunch of holly that Tom Lee is holding up to the window. Look at its leaves and twigs and berries.

All the rest is holly, though, and he is a holly boy. When you buy a bunch, and he tells you the price is "three-half-pence, ma'am, and thank you," give him a little more than he asks; cheer him on his way by some word of sympathy; "never mind the change" out of that bit of silver; it is Christmas time, and it will soon be over.

Where all the holly comes from is a mystery and a marvel. Holly is a slow-growing plant, and will not grow anywhere, even if you give it its own time to grow in.

However, the boy is more interesting than the holly; is he not? Snowflakes drive hard against the windowpanes, and rush in at the window when it comes. Deal tenderly and gently with the boy outside, and give him a word of Christmas cheer.

Holly is pretty in your buttonhole on a Christmas morn; on the mantel-piece, in the window, anywhere where the fire will not shrivel up the berries. And to think when you look at it, "Those pretty berries made me acquainted with that boy; I am so glad I bought them, and helped to make one family the happier on Christmas Day."

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Brouchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe in German, French or English with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper—W. A. NOYES, 220 Power's Block, Rochester, N. Y.

The Silver Whistle.

Harry and Percy Clinton with their cousins Charlie and John had gone to spend their holidays at a little place on the north coast of France, and great fun they had, climbing about the rocks, catching shrimps in the shallow pools, and bathing.

One pleasure was forbidden them: that was boating, for Mrs. Clinton was so nervous that it made her miserable to think that any of her boys were on the water. Of course, as they could not do it, it was the one thing that they wished for, and they used to climb in and out of the boats that lay on the sands, and try and imagine themselves at sea.

One day they were at their favorite game. Several children had been watching them, but an older girl, whose wooden shoes clattered noisily over the stones, suddenly joined them and called to the boys in the boat to come out to her.

"Let us pretend we don't understand," said Percy, "It's only a girl." So Charlie went on fishing for sea-

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weed with his stick, and Harry blew the silver whistle he had that day received as a birthday-present.

The girl grew excited, waved her hands and beckoned, besides pouring out a torrent of talk.

Now the boys had picked up enough French to know that she wished them to leave the boat, but why they did not understand, so it was not till they saw a man running across the sands towards them that they tumbled out of the boat and waded to land.

The man, who seemed in a frenzy of rage, raised a thick stick and went after them. Percy, Charlie, and John fled, but Harry saw that the girl was trying to stop her father, and that the stick was about to descend on her shoulders, and he was too much of a man to allow that, so he sprang forward.

"Don't whack her—she's a girl," he said: "besides she told us to come off, and we wouldn't."

The man stopped, surprised. He did not understand a word that Harry said, but he saw that he was offering himself to be beaten instead of his daughter, and though the stick was lifted, it was allowed to fall harmlessly again, and a storm of angry words came instead.

Harry listened patiently till the fisherman's anger was spent and he had returned to his pipe, then he pointed to the girl's arm where the first blow had fallen, and tried to say he was sorry.

HARPER'S BAZAR

In 1897

The BAZAR, a thoroughly up-to-date periodical for women, will enter upon its Thirtieth Volume in 1897.

As a Fashion journal it is unsurpassed, and is an indispensable requisite for every well-dressed woman. KATHARINE DE FOREST writes a weekly letter on current fashions from Paris. In *New York Fashions*, and in the fortnightly pattern-sheet supplement, ladies find full details, directions and diagrams for gowns, wraps and children's clothing. SANDOZ, BAUDE and CHAPUIS draw and engrave the newest and finest Parisian designs every week.

The serials for 1897 will be:—*The Red Bridge Neighborhood*, by Maria Louise Pool; and *Father Quinnallion*, by Octave Thanet. Short stories will be constantly presented by brilliant writers, among whom are MARY E. WILKINS, HARRIET PRESCOTT SPOFFORD, MARION HARLAND, RUTH MCENERY STUART, VIOLA ROSEBORO, and MARGARET SUTTON BRISCOE.

What Women are Doing in various parts of the Union will form a series of special interest.

Other interesting features are *The Outdoor Woman*, devoted to healthful sports and pastimes; *Music*, a weekly critical summary of music in New York; *Amateur Theatricals*, *Embroidery and Needlework*, *Ceremony and Etiquette*, *Good Housekeeping*, **What Girls are Doing**, *Current Social Events*, and *Personals* gleaned from original sources.

Women and Men. Colonel T. W. HIGGINSON will regularly continue his valuable essays.

Answers to Correspondents—This column is conducted for the benefit and convenience of readers, and all questions received are answered in rotation as promptly and fully as practicable.

Art.—The BAZAR is a notable picture-gallery, reproducing the most beautiful works of American and foreign artists, as presented in the annual Paris and New York exhibitions. **Wit and Humor.**—Everybody turns for a hearty laugh to the BAZAR'S last page.

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She looked at it rather ruefully too, but shook her head and turned away when he produced a half-franc piece and two sous, the sum of his fortune, though she looked wistfully at his little whistle. Harry could not bear to part with his new toy, but he was so ashamed of having brought the girl into trouble, and so anxious to do something to make up, that he held it out to her. A look of childish joy spread over her face, and she thanked him again and again. Harry went home wiser for the lesson he had learned, though it cost him his silver whistle.

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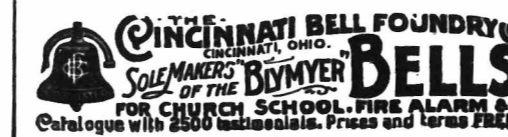
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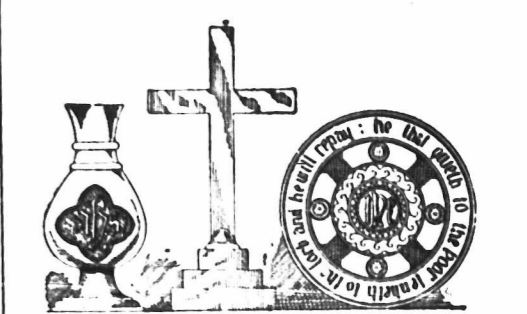
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