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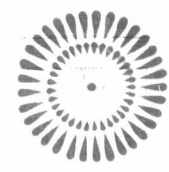
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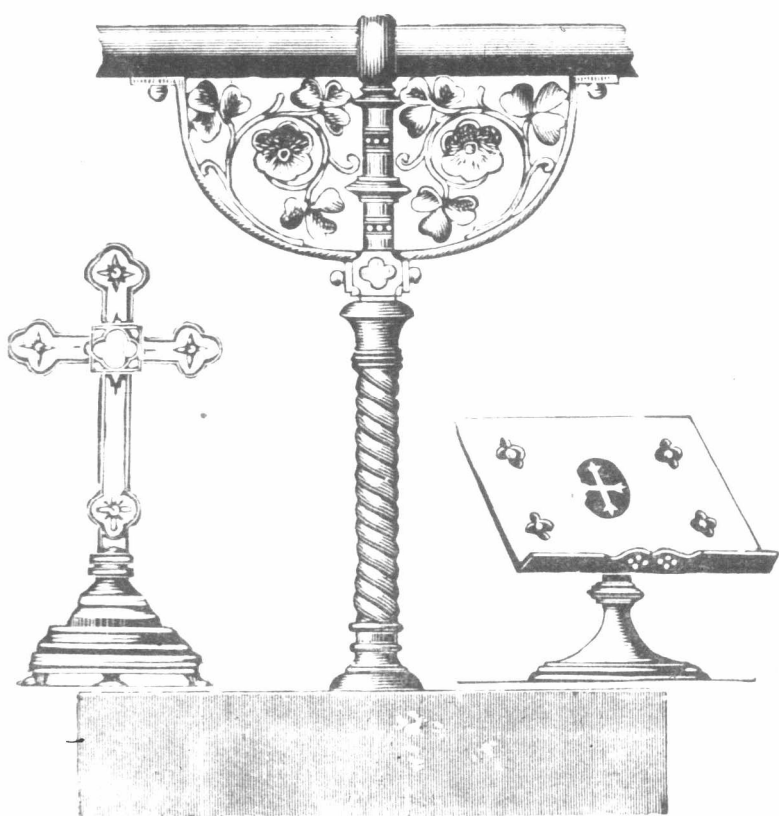
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APPROPRIATE HYMNS for third and fourth Sunday in Advent, compiled by Mr. F. Gatward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

THIRD SUNDAY IN ADVENT.

Holy Communion: 107, 311, 313, 559.
Processional: 47, 268, 280, 463.
Offertory: 49, 259, 275, 362.
Children's Hymns: 48, 51, 397, 473.
General Hymns: 31, 54, 256, 352, 354, 527.

FOURTH SUNDAY IN ADVENT.

Holy Communion: 197, 314, 322, 556.
Processional: 50, 48, 217, 463.
Offertory: 51, 52, 203, 523.
Children's Hymns: 53, 194, 338, 473.
General Hymns: 46, 193, 196, 206, 474.

THIRD SUNDAY IN ADVENT.

Christ comes to us through the "ministers and stewards of His mysteries." That is, He comes to us through our "spiritual pastors," to whom the Catechism bids us "submit ourselves," and who bring to us the message of God our Father. And still to-day their message is the same as that of St. John the Baptist, still is the Advent call "Repent ye; for the Kingdom of Heaven is at hand;" the work of the ministers of Christ now is still, as St. John's work was, "to turn the hearts of the disobedient to the wisdom of the just." That which was required of us at baptism, "repentance whereby we forsake sin" (that only true repentance that makes us leave off our faults as well as be sorry for them), is what is required of us also in preparation for Christ's second Advent. And it is not for us to judge the messengers who call us to repent (see epistle); our part is to listen needfully to the message, knowing that it is Christ Himself who comes to us in the person of His ambassador. "We are ambassadors for

Christ, as though God did beseech you through us, be ye reconciled to God" (II. Cor. v. 20).

OUR CHRISTMAS NUMBER.

In giving our readers a Christmas Number, we beg to present our compliments and wish for all our numerous friends and patrons a very merry Christmas. As to our success and enterprise in producing this number, we leave this Christmas effort to speak for itself, and hope and believe that it will meet with commendation on the part of our subscribers. At a season of the year like this, when much money will be expended and many are enquiring where and how it may be laid out to the best advantage, we take the liberty of advising our subscribers to carefully look over the large number of advertisements which are to be found in our columns. A considerable number of the best houses in Canada, dealing in all kinds of wares and merchandise, advertise in the CANADIAN CHURCHMAN. Many of these have advertised in this paper for nearly a quarter of a century, and the constantly increasing number of advertisers, along with our rapidly increasing circulation, is a proof that they get good returns from our numerous readers, and that they succeed in giving the fullest satisfaction. In directing attention to this subject, and in expressing a hope that purchasers may find it convenient to patronize those who advertise in these columns, we desire not only to be of service to our many friends, but to show in some tangible way our sincere appreciation of the patronage so liberally bestowed upon us, by doing all we can to increase the volume of business at Christmas time, and to make the season a successful and therefore a merry one; and we feel quite sure our readers will not forget us at this joyous season in forwarding their subscriptions promptly.

TO THE CLERGY.

Christmas Day is now close upon us, and we wish for every clergyman all the joy and prosperity that the season can bring. In dispensing their own gifts, might we ask them to remember our undertaking in connection with the Cathedral Fund? A small contribution from each one as a Christmas offering might bring a lively sense of satisfaction to the heart of the Bishop, as an evidence of their cordial sympathy.

For CANADIAN CHURCHMAN.

CHRISTMAS.

When the Church calls upon her members to celebrate the great Festival of Easter, she prefixes a lengthened period of discipline and self-denial, that we may be taught that life springs out of death, and that we must die to live. In like manner, she sets the solemn season of Advent before the bright and glorious Christmas Day, that we may be reminded that light sprang out of darkness, that the Day Spring from on high visited us while we were sitting in darkness and in the region of the shadow of death. Christmas Day! Do we think what it is, what it has done? Do we think what the world was without Christmas Day? Behold, darkness covered the earth, and gross darkness the people. It was in the darkness of night that the shepherds were keeping watch over their flocks, and it was a darkness which symbolized their ignorance and the ignorance of the world—

little thinking that, at last, the words were to be fulfilled: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." "There were shepherds in the same country abiding in the field and keeping watch by night over their flocks. And an angel of the Lord stood by them, and the glory of the Lord shone round about them."

"What sudden blaze of song
Spreads o'er the expanse of heaven?
In waves of light it thrills along,
The angelic signal given.
'Glory to God!' from yonder central fire
Flows out the echoing lay beyond the starry choir."

Glory to God in the highest, because on earth there is peace proclaimed to men; and this again because of the blessed message which tells the expectant shepherds: "There is born to you this day, in the City of David, a Saviour which is Christ the Lord." Christmas Day is the birthday of a Saviour, of the God-man, who comes into the world to deliver the fallen race of man from the power of sin and from spiritual death. Well may it be kept for evermore as a day of joy and gladness! Well may men greet each other on the highway with words of peace, and gladness, and blessing! Well may they gather in the family circle—old men and maidens, young men and children, and feel their hearts grow more tender as they think of the Divine bond which knits them into a closer and more blessed union than the bond of blood! Well may they assemble in the house of prayer and raise the joyful anthem and psalm of thanksgiving, and join with angels and archangels and all the host of heaven in praising and glorifying the most holy name! Well may men's thoughts and feelings go forth with renewed good-will and love to the whole human race—to all men as brothers! Blessed, blessed Christmas Day, when the Son of God comes to us as a little child, and lays His gentle hand upon us in blessing! Shall we not learn its lessons? Shall we not grow gentler and more patient with our fellowmen? And shall we not pray that the spirit of Christmas Day may not leave us, but abide with us always, dwelling in us and going forth from us in all charity and amity? Shall there not be new and fresh blessings in the family—a quickened sense of responsibility, a deeper, more earnest longing to bless, and help, and comfort those who are about us and nearest to us? Shall there not be a larger blessing and a fuller grace in the Church—a cessation of selfishness, and jealousy, and emulation, and envy—a stirring-up of mutual love, and self-sacrifice and devotion to man, finding its new spring in a deeper love to God? And if the spirit of Christmas rules and reigns in the family, and in the Church, it will not be absent from the world, and men will awake to a new sense of brotherhood, which is the remedy—the only cure for all our evils. These are the sounds which will be pealing forth from Christian pulpits on Christmas Day, and which, in our measure, and according to our ability, we too would echo with heart and voice—praying that not merely in our own loved Anglican Communion, which rightly claims our first duty and service, but among all who profess and call themselves Christians, the blessings of Christmas Day may rest; and that the good news may go forth into the uttermost ends of the earth, until they, even in their darkest recesses, may soon see the glory of the Lord.

Christmas Memories.

O day of gladness, day of joy divine,
 What part in thee have I, since all my light
 Is faded into shadow? Joy is thine.
 But mine is sorrow; and too dim my sight
 Has grown for Christmas sunshine: give to me
 But memory.
 Thoughts dear of other days within my heart
 Hold me apart.
 cannot bless this Christmas day, so fast
 The tears come—all my blessing is the past.

Poor aching heart, poor tired eyes, that see
 Only the empty chair, the vacant place!
 Poor human longing for what cannot be—
 The voice grown silent, the beloved face!
 Love knows—love knows!—but yet, believe me, dear,
 You need not fear
 The Christmas brightness: tears but clear the eyes,
 And, grown more wise,
 The soul looks forth with added power to bless—
 The power of a deeper tenderness.

Gladness is not the mark of empty hearts,
 Nor grief of full ones; neither is there strife
 'Twixt joy and sorrow; each to each imparts
 New meaning, children of one mother—life.
 O troubled soul, unconscious of thy strength,
 Behold at length,
 From out the very depths of shadow, shine
 This truth divine,
 That of one spirit is our loss and gain,
 Our deepest comfort and our deepest pain!

The empty joy is that which knows not grief;
 The empty grief is that which gladness fears;
 Of sorrow and of joy is born belief,
 And blessed is the smile that breaks through tears.
 Then let the holly mingle with the yew,
 Dear heart and true,
 For unto God there is nor first nor last—
 Love knows no past.
 With steadfast gaze He looks on hopes and fears,
 And gathers to His feet the passing years.

THE NEW BISHOP OF NEWCASTLE-ON-TYNE.

The Queen, on the recommendation of Lord Salisbury, has been pleased to approve of the appointment of the Rev. Canon Edgar Jacob, M.A., vicar of Portsea, Portsmouth, Hampshire, to succeed the Right Rev. E. R. Wilberforce, D.D., who has been translated to the bishopric of Chichester. The bishop-designate of Newcastle is a son of the late Archdeacon Jacob, and was educated at Winchester and New College, Oxford, of which college he was a Scholar. He took a 1st Class in Mods. in 1865 and a 3rd Class Lit. Hum. in 1867. In the following year he proceeded to the degree of B.A., and was ordained deacon almost immediately afterwards. He was priested in the year 1869. It is a fact worthy of notice that he was ordained both deacon and priest by the father of the bishop whom he has just been appointed to succeed in the far northern diocese. After serving various curacies in Oxfordshire, and at St. James', Bermondsey, he was, in the year 1872, appointed domestic chaplain to the Lord Bishop of Calcutta (Dr. Milman). He remained at Calcutta until the death of the bishop in 1876, when he returned again to England, and was appointed examining chaplain by Bishop Harold Browne of Winchester, a position which he held until the year 1891, when that bishop died. The governors of Winchester College gave him the important living of Portsea in 1878, and this living he vacates to take up the more arduous duties of the bishopric of Newcastle-on-Tyne. The parish is one of the largest in England, containing as it does, nearly

40,000 inhabitants. Canon Jacob, during the seventeen years of his vicariate, has accomplished a great work at Portsea, the chief of which has been the entire re-building and restoration of the magnificent parish church of St. Mary, in which work he was greatly assisted by the munificent donations of the late Right Hon. W. H. Smith, who, when First Lord of the Admiralty, used often to visit Portsmouth and Portsea officially. In his work at Portsea he was assisted by a staff of ten curates. Canon Jacob was appointed Hon. Canon of Winchester Cathedral in the year 1884, Hon. Chaplain to the Queen in 1887, a chaplain-in-ordinary in 1890, chaplain to the Bishop of Winchester (Thorold) in 1891, and rural dean and chaplain of H. M. prison at Kingston, Portsmouth, in 1892. In the year 1890 he filled the position of Lecturer in Pastoral Theology, and the lectures which he delivered during that year at Cambridge have been since published under the title of "The Divine Society." The bishop-designate is fifty years of age, and holds moderate Church views.

THE NEW BISHOP OF ALASKA

The Rev. P. T. Rowe, for the last eleven years rector of Sault Ste. Marie, Mich., who was elected at the recent General Convention of the American Church to the missionary-bishopric of Alaska, was consecrated bishop on Sunday, Dec. 1st, in St. George's Church, New York. The ceremony was performed by Dr. Doane, Lord Bishop of Albany, assisted by the Bishops of New York and Michigan respectively. The church was crowded to the doors during the service by a large crowd of people. The new bishop, who is 39 years of age, is a Canadian by birth, having been born in Toronto in the year 1856. He is a graduate of Trinity College, Toronto, from which University he received the Degree of B.A. in 1878, proceeding to his Master's Degree four years later. He was ordained deacon in the year 1879, by the late Bishop of Algoma (Fauquier), and was advanced to the priesthood by the same prelate one year later. For five years he laboured on the north shore of Lake Huron, beloved alike by his people and his bishop. He has done very good work during his residence in Michigan, interesting himself especially in educational matters. He is a good linguist, having mastered six languages thoroughly. Having had a large and varied experience in work of a missionary character, he is eminently fitted to fill the very arduous position to which he was recently unanimously chosen, and it is certain that no better choice could have been made. We believe we are right in saying that the new bishop is the first graduate of Trinity University, who has, as yet, been elevated to the Episcopal bench, and all who are associated with the University both graduates and undergraduates alike, are greatly pleased at the honour which has thus been conferred upon their Alma Mater. The University authorities, we understand, intend to confer upon the new bishop the degree of D.D., *honoris causa*, at the earliest possible opportunity. On behalf of the CANADIAN CHURCHMAN, we offer to the new bishop our heartiest congratulations, and we trust that he may long be spared to direct and extend the work of the Church in his far northern diocese.

MEETING OF THE TORONTO CHAPTERS OF THE ST. ANDREW'S BROTHERHOOD.

As has been the custom for some years past, the members of the different local Chapters of the St. Andrew's Brotherhood met together on November the 30th last (St. Andrew's Day). The day's

proceedings commenced with a corporate communion at St. James' Cathedral, at which the Lord Bishop of the diocese celebrated, assisted by Canons DuMoulin, Mockridge and Sweeny. About 70 members communicated at this service. At the conclusion all adjourned to the St. Lawrence Coffee House, where they took breakfast. At the close of the meal, Canon DuMoulin gave a short address to those present.

At 4 p. m., the annual business meeting took place in St. Thomas' Church, at which nearly 100 were present. Mr. A. J. Clougher presided, and after the secretary had read various statements, all of which were adopted, the election of the new local council for 1895-96 was proceeded with. The election resulted as follows, thirteen names having been submitted, nine of whom could be elected to serve on the council; Messrs. Brown, Clougher, Loosemore, Thomas, Russell, Sheeter, Staunton, Maughan and Taylor. At a meeting of the members of the new council held subsequently, Messrs. Clougher, Maughan and Loosemore were elected to the positions of President, Vice-President and Secretary respectively. A very interesting discussion then took place on the subject "What is a Brotherhood Man," led by Mr. T. S. Russell, of St. Phillip's Church. The consensus of the opinion expressed appeared to be that he was a good, Brotherhood man who would cheerfully and conscientiously strive to fulfil the two rules of prayer and service laid down by the Brotherhood, who could, at the end of each week, conscientiously say that he had never missed an opportunity of bringing another man within the hearing of the Gospel of Christ. This meeting was followed by a tea in the school-room of the church, provided by the ladies of the parish. Mention was made both at the meeting and afterwards at the tea, of the forthcoming general city mission, which is to be held in Toronto next February by the Rev. W. Hay Aitken, the well known missionary. This mission is to commence on the 4th February, and will continue for a fortnight. It was resolved on the motion of Mr. H. J. Webber, seconded by the Rev. J. C. Roper, that the members of the Brotherhood would do all that lay in their power to make this mission a success. At 8 o'clock, a service was held in the church. The clergy who took part in it were the Revs. J. C. Roper, A. Plummer, J. Williams, Canon Sweeny (the rural dean) and Professor Cayley. Besides these there were several other clergy present in the body of the church. The Rev. Professor Cayley, M.A., preached the sermon, choosing for his text Genesis 1. 20, "But as for you, ye thought evil against me, but God meant it unto good." The preacher traced the history and progress of the Church in the first place during the first four centuries of the Christian era, which he declared to be, despite persecution and heresy, one great triumph. The Church, he said, reaped a rich harvest during the next ten centuries for what she had been made to suffer in the first four, so that what had appeared to be evil had really resulted in good. In this century she had been attacked in various ways, but had been able to refute all her antagonists, and had again, as in her earlier history, been able to hold her own, and had come out of the struggle purified and strengthened by the contest. At the close of the service, the whole congregation sang with great heartiness that beautiful hymn, "For all the Saints who from their labours rest." This brought the combined meeting of the different Chapters to a close, a meeting which had been marked with a spirit of deep earnestness throughout.

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MADONNA AND CHILD.

CHRISTMAS BELLS.

Ring out! Ring out! sweet Christmas bells!
 Along the rolling centuries
 Thy joyous pean sounds and swells
 With ever richer harmonies,—
 Till nations yet unborn shall bless
 Thy glorious exultant song,
 Which tells the world of its redress
 From sin's dark tyranny and wrong.

Ring out! O silver Christmas bells!
 Ring out in tones so loud and clear
 That every aching heart that dwells
 On earth thy melody shall hear.
 Ring out all pride and hate and scorn!
 Ring out all base and sordid care!
 Ring in a peace and hope new-born,
 In which each human heart hath share!

Ring out! O golden Christmas bells!
 That they who thy good news disdain
 Shall weep the sound of earthly knells,
 And all their weeping shall be vain.
 Ring out! that they who in the pride
 Of human wisdom scorn thy call
 Shall miss the true, unerring guide,
 And bind their souls in Error's thrall!

Ring out! that Heaven has come to earth
 And dwells among the sons of men!
 Ring out! that in the Christ-child's birth
 Our Lord doth speak His love again!
 Ring out, O bells! the sweet old story,
 How Love shall ever Hate excel!
 Ring out, O happy bells! the glory
 Of Heaven's triumph over Hell!

—Zitella Cocks.

"PEACE AND GOOD-WILL."

The revolving year has once more brought us to the season when Christendom prepares to celebrate the nativity of its Lord and Master. We are sometimes told that these festivals of the Church's year are but an inheritance from the ancient Pagan world; that the Church took up the old feasts and holidays, and read into them a spiritual signification. Even if this be the case, it is well to notice the great distinction between the old order and the new, a distinction springing from the fundamental principle of Christianity; for the root-idea of the Church's celebration is the oneness of mankind in Jesus Christ. No such character was attached to any of the rites or ceremonies of heathendom. The heathen world at no time rose to the lofty conception of a benevolent humanity. No sage or poet ever conceived of such a message to suffering man as that which the angels proclaimed on the birth-morn of our Saviour—the message which the Church repeats in His name as each Christmas day makes its mark on the records of time, "On earth peace; good-will toward men." All the wisdom of antiquity could frame no such gospel of good tidings; the sublime thought of human brotherhood lay beyond the grasp of the greatest and purest minds. It is this which so powerfully impresses the scholar when he studies the social history of Greece or Rome. He sees that there was no active recognition of man's duty to man; no sympathy between class and class; no attempt to bridge over the gulf between wealth and poverty. Those great public charities—hospitals, almshouses, and the like—which, in every Christian land, carry succour and kindly feeling to the afflicted and the needy; that vast private beneficence which does so much to smooth the rough ways of life for sore and tender feet—you find no trace of their existence among the nations of the elder world. They are the natu-

ral offspring of the work and teaching of our Lord; and though we know that all Christian effort falls short as yet of the magnitude of the enterprise before it, yet we hold it to be the glory of Christianity that it impresses upon its members the duty and the necessity of this effort, that it emphasizes again and again the sublime chant of the angelic choir, "On earth peace; good-will toward men." The signal defect of the heathen morality was its failure to speak a single word that could convey hope or consolation to the ordinary bosom. The stoic might wrap himself up in it as a shroud, and with passionless eye look coldly on as the millions of his fellow-creatures passed down into the dull oblivion of the grave; but what did his philosophy offer to the widow, the orphan, the mother watching by the death-bed of her only son? Or what assistance did it give to the helot cowering on the brink of starvation? No, the Good Samaritan is the creation of Christianity.

The Christmas festival is more particularly the season when the Gospel of Goodwill is urged upon the world. It comes to us in the serene light of many a sweet and tender association. It is consecrated by the memories of those who have gone before. It involves our fondest recollections of the past and our brightest anticipations of the future. Good-will toward the family; goodwill toward the friend and the neighbour; good-will toward the community—so the circle of Christian love widens and widens until it takes in all mankind, and breathes the Christian aspiration, "On earth peace." He who retains an unkindly thought or a feeling of bitterness, in public or in private, does not "keep Christmas" in the Church's spirit. He who fails to bind up the wound of the sufferer, or relieve the pain and privation of the unfortunate, does not "keep Christmas" in the Church's spirit. He who does not resolutely crush down in his heart all suspicion of hatred, malice and uncharitableness, does not "keep Christmas" in the Church's spirit. In the old English poem of "Beowulf," a pathetic passage describes the burial of the heaven-sent hero, Scyld: "His dear comrades bore him down to the shore of the sea, where lay his ring-prowed ship, shining like ice, ready to depart. And they placed their beloved chief in its bosom, with much of treasure and of ornaments brought from afar. Never did men know of a comelier bark, for it was decked with battle weapons and war-weeds, with axes and coats of mail. Upon his breast lay a multitude of treasures, which were to pass with him into the possession of the flood. And so they let the deep sea bear him; they gave him to the ocean." In like manner we shall be making ready—when the Christmas tide is past—for the burial of the old year. The death-ship is on the point of setting sail. A few days, and we shall give it to the ocean. It will be freighted with "a multitude of treasures"—with hopes unfulfilled and aspirations that faded in the bud; with memories of departed friends; with precious things we shall never see again. But let us take care that it is also freighted with our jealousies, our rivalries and our enmities—which have done no good in the past and could do no good in the future. Then, as the heavily-laden vessel passes out of sight—floating over that dim, dark sea, which is apparently without a horizon—we may resolve to do our best, in the coming year, to act as parents, citizens and members of Christ's Church, on the glorious Christmas teaching of peace and good-will. "On earth peace; good-will toward men."

REVIEWS.

CHRISTIAN UNITY: The Church Club Lectures for 1895. Price \$1.00. New York: E. & J. B. Young, 1895; Toronto: Rowsell & Hutchison.

The Church Club is rapidly becoming an established institution in the great cities of the United States. New York led the way, Buffalo followed, Detroit and many other places are doing the like. But in one respect New York outstrips them all. In 1888 the Church Club of New York began a set of lectures on the "History and Teaching of the Early Church," followed year by year by others on cognate subjects; and now we have the eighth series before us, carried on with the same vigour, among other things giving us a deep sense of the amazing intellectual and spiritual resources of the Sister Church in the States—able, as it is, to find men, five or six of them every year, competent to discuss such with learning, ability and eloquence. It was quite natural that, after discussing the claims of the Papal See last year, the lectures should next take up the subject of "Unity;" and this burning question is here admirably discussed by Bishop Gailor, Archdeacons Olmsted and Chambre, and by Professors Body and Hall. Bishop Gailor gives a sad account of the religious statistics of the United States; but as far as the Episcopal Church is concerned, the outlook is decidedly bright. These lectures deserve special notice and commendation, but we must here content ourselves by cordially recommending the volume as a whole.

HISTORY OF THE PROTESTANT EPISCOPAL CHURCH OF THE UNITED STATES OF AMERICA. By Ven. Archdeacon Tiffany. New York: Christian Literature Co., 1895.

This handsome volume is one of a series, giving a history of the various Christian denominations in the United States. It can hardly be said that such a work was not needed. Bishop Wilberforce's history was never quite adequate, and naturally becomes less so with the lapse of time. Dr. McConnell's brilliant book fills a useful place in ecclesiastical literature, but it consists of a series of admirable essays, and is less of a history than might be desired; so that there was ample room for Dr. Tiffany's work. This book is altogether excellent. It is complete, reaching from the early colonial days down to the present time. It is full, the author having had access to all the material necessary for his purpose; and it is admirably well written—lucidly, brightly, picturesquely. This is a volume to which a Canadian Churchman will often turn, as making him familiar with a history which runs parallel to his own.

COMMENTARY ON JUDGES. By Rev. G. F. Moore, D.D. Price 12s. Edinburgh: T. & T. Clark; Toronto: Revell Co., 1895.

The volume before us is the second of the series to which we have already drawn attention—the International Critical Commentary—under the editorship of Drs. Driver, Plummer and Briggs. It is high praise to say that Dr. Moore's Commentary on Judges is worthy of a place beside Dr. Driver's on Deuteronomy—but this can be said. We have evidences of the same accurate scholarship and extensive learning. We have also, substantially, the same point of view. Those who demur to the critical conclusions of the writer in regard to the composition of the book, will at least find here all the material necessary for forming a judgment of their own. If any are inclined to condemn the allegorical interpretation, which is sometimes adopted, let them remember that such methods are not inconsistent with the strictest orthodoxy, since they have, for a precedent, the great authority of St. Augustine. This will be particularly necessary, for example, in connection with the story of Samson. As regards the expository portion of this book, we imagine that it would hardly be possible to produce anything better or more satisfactory.

May this Christmas bring us more of love and holy joy than we have before known, and not to us only, but to the whole world.

For CANADIAN CHURCHMAN.

THE CHURCH'S CHRISTMAS FESTIVAL.

The first traces that we find of the observation of this day are in the second century, about the time of the Emperor Commodus. That it was kept before the time of Constantine we have melancholy proof; for whilst the persecution raged under Diocletian, who then kept his court at Nicomedia, that tyrant, among other acts of cruelty, finding multitudes of Christians assembled together to celebrate Christ's nativity, commanded the church doors where they were met to be shut, and fire to be put to it, which soon reduced them and the church to ashes. In the fourth century, the Western Church fixed upon the 25th of December as the Feast of the Nativity of Christ, and a little later only we find it kept in the East on the same day. The mediæval offices contained Eucharistic services for the vigil, and the early morning, as well as for the day itself of the Nativity. In 1549, two communions were appointed for this day for the Reformed Catholic Church of England; the Epistle and Gospel of the second celebration, with a newly composed Collect, which were used at the second or principal communion, are retained in our present service. The first lessons contain prophecies of the coming of Christ in our nature, and the second lessons, Epistle and Gospel, point out the completion of these prophecies in the history of the Incarnation. In the Collect we pray that we may be partakers of the benefit of Christ's birth, and the psalms are expressive of praise and thanksgiving for the revelation of this mystery. These psalms were appointed in the Breviary. They set forth the circumstances of Christ's birth, the union between Christ and His Church, the redemption of man, the Messiah as the greatest of God's mercies, the exaltation of Christ to His kingly and priestly office, and that the Church, the heavenly Zion, should be the dwelling place of God Himself. It is fitting that at this time the hearts

of men should go out to each other, and that peace and good-will should be manifested by every token that kindly love and friendship can suggest. It is, and ought to be, a glad time, when fathers and mothers, brothers and sisters, even friends and foes, may try to make more open display of real affection, or when generous consideration may assert itself and men may exercise a divine charity that hides and covers, and forgives and forgets, the errors of their fellowmen. But while we would not restrain innocent happiness and merry-making, we have to keep our eyes

open to a danger, and that is an indifference and forgetfulness of its great spiritual import, of its meaning as a great fact in the history of our race, of its significance as a measure of the love of the Eternal Father, of its fullness of mercy and honour, filling with wondering and ecstatic joy the hearts of God's beloved children. Yes, there is a danger of not making the most of the holy season by way of meditation and chastened thanksgiving, of attaining a better spiritual discernment, and making this great gift of God to be our own real and interior possession. There are thoughts which no human language can express, and the Christian

mastide. In times of persecution, in times of chilling unbelief, in caves and dens of the earth, in humble churches and in splendid cathedrals, by rich and poor, by kings and peasants, this festival has been celebrated. Songs of joyfulness and praise have ever sprung from Christian hearts and Christian lips, as the Church through the ages keeps in everlasting remembrance that night when heavenly visitants in glad congratulation approached our sinful world and sang, "Glory to God in the highest." On the beauty of that night, the starred heavens, the angelic choir, the dark, dark world, with its eager longings for rest and peace, for a Saviour, for a Healer; and then the holy maiden, the chaste and lowly virgin, and the child, and great salvation, God's answer to man's need, God's reply to the deep expectations born of high speculations, of Divine prophecy, and the awful and unutterable sense of misery, men, by long chastisement or education, had been able to reach. "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word became flesh and tabernacled in us." Thus does St. John dogmatically express the truth of the Incarnation. Again and again has the Church had to repel the assaults of unbelievers. Again and again has she triumphed over the enemies of the Faith. To-day we, after nearly two thousand years, possess it; let us hand it down unimpaired to future generations. This we may strive to do at Christmastide by observing the great festival in a Christian way. For the twelve days let it be our chief thought. On Christmas Day let each, with due preparation, present himself before God's altar, let him join with angels and archangels in the heavenly worship of the Eucharist, and let joy be chastened with the spirit of devotion which becomes those who realize the Heavenly Father's love, and remember that "the Lord of Heaven blended our nature with His own, He took manhood into God. He bound us up with Himself as one invisible

being. He shared not only our state, but our nature and essence. He took from us a human nature, that He might give us a divine."

For the CANADIAN CHURCHMAN.

CHRISTMAS IN AFRICA.

BY ONE WHO HAS BEEN THERE.

Christmas is generally supposed to be the same everywhere. But yet what a difference between Africa and the Old Country at this season of the year! In Africa there is no frost or snow, no roaring fire up the chimney, no gathering round



RINGING THE CHRISTMAS BELLS.

realizes this when on his knees he meditates, and experiences the inadequacy of language to represent the depths of emotion, and awe, and wonder, and love, and gratitude, that surge and well up within his inmost soul. His thoughts are deeper, his heart is rich in heavenly consolations, and "a stranger doth not intermeddle with his joy." From the beginning, Christian men have ever guarded this great fact of the Incarnation; in every age men have confessed, "He was conceived by the Holy Ghost, born of the Virgin Mary." Every generation of Christians has had its Christ-

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the family hearth, no bare trees, no icy cold winds blowing round the house—but hot, sweltering weather; flowers in full bloom; birds of brilliant plumage flying about; orange groves smothered in blossoms or covered with early fruit, while the air is laden with the perfume of the senega, oleander, orange, citron and other trees. The blue sky (and oh, how blue it is!) without a cloud, and the whole landscape bathed in a flood of light, while the air is so clear that distant objects seem close at hand, and voices can be heard distinctly a mile off. And the night—no one but those who have seen it can realize the loveliness of an African Christmas night; but it is so different and so strange, one cannot imagine it Christmas at all after English or Canadian experiences; and yet it has a beauty all its own, which it would be impossible to over-estimate. The full moon stands out from the heavens like a ball, instead of as it appears to us in our wintry sky. The constellations also are almost all changed to our northern eyes, and we can easily realize that they are indeed under the far-famed Southern Cross and in altogether a different hemisphere. Our churches have also to be decorated in altogether a different way at Christmas time, and the floral tributes can only last the day on account of the intense heat, for with the exception of the immortelles, all must be cleared away in the evening, but while they last the effect is lovely. Palm branches form a kind of avenue up the centre aisle, and the wild flowers are of the most beautiful hue. Then the dresses of the ladies are altogether different of course, and instead of furs and thick clothing, the dresses are of the thinnest gossamer, while the head-gear consists frequently of the whitest and most beautiful ostrich feathers, and the young ladies look (as they really are) some of the prettiest you could ever expect to meet. Then the troops in her Majesty's service march to church in their white helmets, glittering swords and accoutrements, to the sound of martial music, accompanied as they are in every clime, by a bevy of small boys, who appear fully to appreciate the sight and to be as happy as the day is long. But notwithstanding all the difference of climate and general surroundings, there is a marked resemblance, viz., in Christmas greetings, cards, presents, and above all, Christmas carols, with the ever-memorable anthem which centuries ago woke the wondering shepherds on Bethlehem's plain: "Unto you is born this day, in the City of David, a Saviour which is Christ the Lord." Then the native Kaffirs are as fond of decorating their churches as the colonists, and their devout behaviour while in church cannot but strike a stranger with surprise and admiration; besides, they sing our hymns and our tunes only, of course, in the Kaffir language. Their voices are very sweet. There is a remarkable change ever in the countenance of a Kaffir when he has been brought under religious influence, and the regular attendance of both men and women is most exemplary. Whenever the church is open you will almost always find them there, and they set a grand example by their regular attendance and devout demeanour. And although missionary work is not easy—and where is it easy?—yet there is much to be thankful for, and it is a touching sight to see the church crowded with the blackest of black people, and yet with hearts changed and voices attuned to the praises of our common Father in His earthly sanctuary.

The English people generally keep their Christmas out of doors, sometimes camping out in the bush or sitting on the veranda of their own houses, and they manage to have a very jolly time too, for

after the morning service in church is over, the rest of the day is generally spent in pleasant gatherings of their friends, and the children have a right royal time in various amusements. Certainly there are drawbacks, especially in the country and away from the cities, to some people's enjoyment, especially those who are of a highly nervous temperament, for the serpents, snakes, scorpions and other venomous insects and reptiles are in full vigor this hot weather, and in the evening, when "the stars begin to peep" there are no end of ravenous beasts in the forest, such as the African tiger (which is really an enormous leopard), hyenas, jackals, tiger cats, bears and wolves, and sometimes can be heard the low, deep roar of the lordly lion—"as he seeks his meat from God"—to say nothing of the daylight enemies, as ostriches, elephants, giraffes, zebras, and stags and deer in abundance. O! Africa is a wonderful country, with almost unbounded possibilities as to its future, and though there are few Englishmen who would not prefer to spend their Christmas in their northern homes, notwithstanding the frost, snow and bitter cold, yet it is cheering to know that the same old, old story is being told and the same anthems sung "where Afric's sunny fountains roll down their golden sands," as the good and saintly Bishop Heber wrote in his missionary hymn, and then from east and west, from north and south, arises one universal song of praise at this blessed season of the year, and that peace on earth, good will to men, is the burden of the song.

"THE CANADIAN CHURCHMAN" CATHEDRAL FUND.

The Cathedral of St. Alban's, Toronto, is in dire financial straits. The scheme was generally approved of and endorsed by the Synod of Toronto as a noble one, when it was started many years ago, and so much has been done that a handsome chancel has been finished, and is used as a parish church as well as the nucleus of the future cathedral. But the promised subscriptions have failed to come in, and it seems as if all that has been expended would be lost to the church by the apathy of the people. The honour of all of us is bound up in this matter, and the sweeping away of this land and building would mean everlasting shame to the Diocese of Toronto. The Bishop has appealed without avail; the conscience of the people has not been impressed. A subscription equal to one dollar from each communicant would relieve the Bishop from this anxiety, but the clergy cannot be aware of this, or they would have taken action long ago. We now appeal earnestly to all. Send us what you can, and the funds received will be duly acknowledged and handed over. Stir up your clergy, your friends and neighbours, and see that their contributions are forwarded. Organize and act. Cheques and P.O. orders to be made payable to Frank Wootten, Toronto.

SUBSCRIPTIONS RECEIVED.

Three Barrie Friends	\$15 00
Previously acknowledged.....	73 50

THE BISHOP'S APPROVAL.

MY DEAR MR. WOOTTEN,—I have read in yesterday's issue of your paper your announcement of a CANADIAN CHURCHMAN Cathedral Fund, and write to thank you very warmly for this spontaneous and unsolicited enterprise on your part to come to the assistance of St. Alban's Cathedral in its great emergency. Your earnest appeal affords me much encouragement as a proof of loyalty and a true Churchman's interest in this anxious Diocesan undertaking.

Its completion and support would impose no heavy tax upon any one if our Church people generally, throughout the Diocese, would unite in making small contributions; and I cannot but believe that if the matter were brought before them and the opportunity given, they would gladly do this to secure to our Diocese the crown of our Church of England system—a noble Cathedral—the centre and source of the spiritual activities and unifying forces of the Church; the worthy spiritual home of all her children, the pride and glory of our ancient and historic communions.

Earnestly hoping that you will receive such a response as shall be the best reward of your disinterested effort, I am, yours very truly,

ARTHUR TORONTO.

Toronto, Nov. 8th, 1895.

THE CHRISTMAS MESSAGE.

At Christmastide the Church wakes up her children with most joyful songs of praise and thanksgiving, for at this season she brings us good tidings of great joy! She tells us of One born into the world, Who being God to save, as well as to suffer, is able to make that perfect sacrifice, oblation and satisfaction which our sins require. Comforting and glorious is this great truth to those who have received this Saviour and King, and who can call this the Birthday of their Friend, but those "who turn their faces from Him and will not take Him in," have no part or lot in this joy, and need an indwelling Saviour, a citizenship in Heaven, to make it real.

CHRISTIAN GIVING.

Christianity is an intensely practical system. That this is true is seen in its forceful handling of the purse strings. The more we have of the Spirit of God, the more the hand seeks the pocket, and it goes down deep into the pocket not to remain there. To love Christ truly is to seek to extend His Kingdom among men, and to do this, any one sees, requires large expenditures of money. Men are giving to-day, not as the niggardly Judas, who was covetous of the money bag, but as the generous widow commended by Christ, who gave to the point of self-sacrifice. A Christian man sees that for large values realized from investment of that which God has loaned him, nothing will compare with giving for Christian culture, charity, and the conversion of the world to the loving Christ. Every dollar put into this cause will go on making interest throughout all time, and compound interest at that. Now, what shall be the law of giving? Can there be any law but that of ability? We are all trustees of a borrowed fund. God alone is the capitalist. The law applies to poor and rich alike. The poor are just as much obliged to give according to their means as the rich. All should do their utmost, go to the farthest they can. God desires and deserves our best possessions; nothing can be too good for Him; the grateful heart will gladly offer Him all that is best. You are trying to find, say, what you shall give to God the coming year. Be careful and prayerful, O, man or woman! be careful to follow the law of ability, and as you bring your offering, bring it to God in the chalice of prayer—and pour it out generously, freely on His altar, saying: "There, oh, loving Father, is something better than my earrings and finger-rings, something better than my silks and satins and bonnets, something better than my theatre and opera tickets, something better than a richly laden table, something better than my various indulgences. Accept my tithes and send me more richly the blessing of Thy love and grace. I have brought all my tithes into Thy storehouse."

FOR CANADIAN CHURCHMAN.

CHRISTMAS. AND CHRISTMAS BELLS.

A REMINISCENCE.

"On Christmas Eve the bells were rung,
On Christmas Eve the mass was sung;
A Christmas gambol oft would cheer
The poor man's heart through half the year."

There was a time, and not so very long ago, when that which is now recognized as Christmas literature was unknown—when illustrated papers, ghost stories, picture books for children and other productions of the artist and the printer, were not. Then the only harbingers of the coming season were the carol singers, and the waits. But the former have fallen off greatly in numbers, while the waits have been so unsparingly ridiculed by musically cultured and irritable people, that the minstrels of the night are rarely heard now. But I listened to them when a boy, and delightful to me was that waking in the awful silence of the night to the dreamy consciousness of the players in the street, and the sleepy recognition of some familiar and seasonable hymn famous for the rhythm of its music and softened by the solemnity of the hour. These humble serenaders, however, were heard only in cities and towns. To us in our village life the chief heralds of the season, apart from the observances of the Church, were the deepening red of the holly berries, or the perfected bunches of the mistletoe, looking so wondrously green on the gray and leafless boughs of aged apple trees. Not that many hints were needed to remind us of the approaching festival. Christmas had been anticipated by most of our youth, certainly by me, even before we began the practice of our anthem—a time of ineffable delight for the trebles, but requiring both patience and devotion on the part of our leader; and not a little *finesse* in conciliating certain authoritative powers in the Church, which, acting independently, and with much official vigour, were obstructions to be overcome warily. For instance, our sexton was an estimable person, punctilious in the discharge of duties pertaining to his office, and generally a worthy man, but he was not an indulgent one; he had no objection to our singing anthems, but he very much objected to our burning the rector's coals—hence much careful diplomacy was needed to secure a fire on practice nights. Then there were the bell-ringers. Those enthusiastic gentlemen sometimes assembled on the same night, and unless immediate negotiations were entered upon, we had to endure the clanging of a peal of eight bells, delightful in itself and splendidly performed, but unsuited as an accompaniment to a choir of rather weak voices. Speaking of the bells, I think that at that time my highest aspiration was to become a ringer, and

the floor of the belfry in the square and ivied tower of our church was a charmed place for me. I have sat there entranced for hours, while the intricacies in the changes of a peal of "Bob majors," or "Grandsire trebles," were unfolded by the eight grave-looking men who swung their unwearied arms to the rhythm of the bells. Perhaps, to the uninitiated, it may be interesting to learn that a peal of Grandsire treble consists of five thousand and forty changes rung on eight bells, and occupies about four and a half hours in its performance. When it is remembered that such a feat has been accomplished many times without pause or error, the patience and skill of the artists become remarkable. There were a father and his four sons in our company of ringers, and never

at Christmas time that the very melody of the bells was more especially revealed. Then, in the silence of the early morning and before daylight, they could be heard for miles around, and drowsy children awakening at the sound, sat up in bed, and called to others who were sleeping, and bade them listen to the bells and share the rapture of the time. And men who had grown old felt their hearts stir within them at the sound, and fond remembrances of departed years would come trooping before the mind in manifold shapes, and dim associations were brightened into living pictures by the magic of the Christmas bells. One Christmas morning more than others is impressed on my memory. I had pleaded with my father to arouse me early on that auspicious day, and sure

enough, very early and while it was yet dark, I was awake by a light in our room where stood my father enjoining silence with a warning finger, lest I should arouse my younger brother, and then I crept down stairs and entered the kitchen, and how vividly that scene recurs to my mind's eye. A brisk fire was burning, and a huge kettle was boiling, and there was a hazy atmosphere with an aromatic odour in it, like a warm mist off the spice islands, and there also was my mother looking radiant, and not too busy to kiss me a happy Christmas, and what a glory seemed to rest upon it all. Our old eight-day clock, in its sober case of walnut, unnoticed by day in a nook by the window, now looked refulgent in the light from the candles and the flickering glow of the fire. There were two stems projecting from his face where he was wound up and regulated, and in my childhood's imagination they answered capitably for eyes, while a brass plate beneath, which recorded the day of the month, was easily transformed into a mouth, and as we had decorated his ornamental crown with holly the night before, he seemed, with his ponderous pendulum and deliberate ticking, to express a dignified approval of the whole proceedings like a privileged friend of the family, which he was. How I remember going out into the



THE SQUIRE AND HIS DAUGHTERS IN CHURCH ON CHRISTMAS MORNING.

garden and feeling the moist air so cool and fresh, and all around so dark and silent, and the delight of it all, feeling that there was so much of the day yet to come. Of my looking in the direction of the church, and not being able to distinguish it in the gloom. Of the sudden appearance of a dim point of light, and the conviction that it was from the belfry window, and then being able to trace the outline of the steeple in the increasing light, and waiting almost breathlessly for the bells, and their sudden pealing out so melodiously, and the joy of listening to them, and feeling at that moment that Christmas was present in all its fullness. I suppose such brief periods of exaltation have

was art more ingeniously loved for its own sake than was the art of bell-ringing by that family. Our bells were rung frequently during the year at Easter, Queen's Birthday, and in commemoration of other national events, sometimes at a grand wedding, and occasionally at something very unostentatious in that way, when only the principals would appear like a runaway match, when the sexton gave the bride away and the elated bridegroom ordered the bells to be rung, which ringing could be always secured for a fee of two guineas. Then would the happy couple be driven away with only the congratulations of the voices from the steeple and the rector's blessing. But it was

I suppose such brief periods of exaltation have

been experienced by most of us, especially in youth. At such times the heart seems to throb with a causeless delight, as if nature had become suddenly companionable, and in confidential mood, had half told us something, divulging as it were only the joyous part of the mystery, and reserving the other portion of the secret for a future day. How I remember our sweet little neighbour Jenny, running in with an open letter in her hand just received from her brother Tom—a sailor whose ship had been ordered home after serving four years off the dreaded Barrier Reefs, and reading of his arrival at Portsmouth, and that he was to be paid off on a certain day, and that he would start immediately for home. "Only think of it!" cried the little maid excitedly, "that he will be here at Christmas!" And the face of the speaker glowed at the thought of it. Surely there must be something in the very season that intensifies a joy.

Christmas Everywhere.

Everywhere, everywhere, Christmas to-night!
Christmas in lands of the fir tree and pine,
Christmas in lands of the palm tree and vine,
Christmas where snow peaks stand solemn and white,
Christmas where cornfields lie sunny and bright!

Christmas where children are hopeful and gay,
Christmas where old men are patient and gray,
Christmas where peace like a dove in its flight
Broods o'er brave men in the thick of the fight;
Everywhere, everywhere, Christmas to-night!

For the Christ-child who comes is the Master of all;
No palace too great and no cottage too small.
Then angels who welcome him sing from the height,
"In the City of David" a King in His might:
Everywhere, everywhere, Christmas to-night!

Then let every heart keep its Christmas within,
Christ's pity of sorrow, Christ's hatred of sin,
Christ's care for the weakest, Christ's courage for right,
Christ's dread of the darkness, Christ's love of the light;
Everywhere, everywhere, Christmas to-night

So the stars of the midnight which compass us round
Shall see a strange glory and hear a sweet sound,
And cry, "Look! the earth is aflame with delight,
O sons of the morning rejoice at the sight";
Everywhere, everywhere, Christmas to-night!

—Phillips Brooks.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

FREDERICTON

HOLLINGWORTH T. KINGDON, D.D., BISHOP, FREDERICTON.

A service of more than usual solemnity and interest was held in Christ Church Cathedral, Fredericton, on the morning of the 21st ult., the occasion being the reception into the Anglican branch of the Catholic Church of the Rev. Francis McRae, a priest of the Roman communion. Mr. McRae had formerly been a parish priest in the Diocese of Antigonish, Nova Scotia—and later on in a diocese in the United States. Certificates from Bishop Cameron, of Antigonish, and others, are of a nature to afford very efficient proof of Rev. Mr. McRae's good standing as a priest; the success which will attend his ministry in the Church of England may, therefore, be anticipated with confidence. At the above service, the bishop was attended by the Rev. Sub-Dean Whalley, as chaplain. The other clergy present at the service were: Rev. Rural Dean Roberts, Rev. Richard Simonds, Rev. H. Montgomery, Rev. John Parkinson and Rev. A. B. Murray.

A meeting of the Fredericton Deanery was held on Wednesday, 20th inst., at the residence of the Lord Bishop.

There was a special celebration of the Holy Eucharist, for the benefit of the St. Andrew's Brotherhood, at the cathedral on St. Andrew's Day at 5.45 a.m.

On Monday evening, December 2nd, there was a public missionary meeting in St. John's Church school-room, when addresses were given by Mr. Eugene Stock and the Rev. H. Percy Grubb. Mr. Grubb preached at Trinity Church on 1st Sunday in Advent, at 11 a.m. service, and at St. John's Church

on the evening of the same day. Mr. Stock gave an address at St. James' Church at 11 a.m., and at St. Luke's in the evening. On Tuesday evening Mr. Stock visited Fredericton, and addressed a public meeting. On Wednesday evening he delivered his lecture, entitled, "The Story of Uganda," in St. John's Church Sunday-school-house; while on the same evening Mr. Grubb addressed a meeting in Moncton.

The Rev. James Simonds, late of Menominee, Wisconsin, U.S.A., who has been in Fredericton for some weeks, has gone to take charge of a parish in the Diocese of Vermont, U.S.A.

Very general regret is expressed at the illness of the Rev. E. B. Hooper, rector of Moncton. Mr. Hooper has obtained leave of absence for six weeks, and has gone to Toronto to recuperate his health. The Rev. A. A. Bryant is supplying Mr. Hooper's place during his absence.

The Very Rev. Dean Partridge, who has been ill for some weeks past with typhoid fever, is now advancing rapidly towards recovery. Mrs. Partridge, who has suffered from the same malady, is also convalescent.

QUEBEC.

ANDREW H. DUNN, D.D., BISHOP, QUEBEC.

LENNOXVILLE.—*University of Bishop's College.*—This university has once again to record a generous offer from one of its friends and benefactors, Robert Hamilton, Esq., D.C.L., of Quebec, whose purse is ever ready to supply the Church's needs. To emphasize an important epoch in his domestic life he has stated that if the authorities of the university can complete the sum of \$10,000, known as the Jubilee Fund, by 31st July, 1896, he will add \$20,000 as a special Jubilee Fund, \$10,000 of which is to be used in endowing the Rectorship or Head Mastership of the Grammar School, attached to the College, and \$10,000 for the general purposes of the College, as the corporation may deem best. The Principal and Corporation are very hopeful of securing this munificent gift. The Jubilee Fund, only inaugurated this summer (the 50th year of the founding of the College), is for completing the furniture and decoration of the chapel, which was burnt four years ago, and for building a permanent gymnasium. Already this fund is approaching \$2,000, although only a very limited canvass has yet been made. Prompted by this strong incentive the friends of the College will proceed at once to collect, if possible, the remaining \$8,000 or more, within the next eight months. Amongst other faculties this College possesses one of Music, with power to grant degrees. But by even more practical and far-reaching methods it has been its endeavour to cultivate a taste in the community for high class music—especially Church music. To this end a recital on the chapel organ is given every term by Mr. Arthur Dorey, F.C.O., of Sherbrooke. Mr. Dorey has done valuable service throughout the Eastern Townships, in developing and raising the tone of Church music, as well by his own compositions, as by the reading of papers, personal supervision of United Choir Festivals, etc. His most recent recital was on the evening of All Saints' Day, when a reverent congregation assembled to listen to the productions of some of the best masters. These recitals are always preceded by a short office of prayer, one or two familiar hymns are introduced, in which the people join, and the whole is concluded with the benediction. Besides the recital this term, a service of sacred song was rendered by the chapel choir, on Tuesday evening, November 26th. The congregation joined in the singing of Nos. 7 and 12, and the Processional Hymns. The benediction, pronounced by the Principal from the altar steps, brought to a close a most reverent and worthy act of worship. Messrs. Brockington, Barton and Moor sang their solos with expression, called forth by the words depicting the various scenes in the sacred life. Master Frederick Proctor, a pupil of the Grammar School, possesses a clear treble voice, which he uses skillfully. He sang two solos feelingly. The chorus had been trained with much pains by Mr. Dorey, who was also organist. Bishops' College Missionary Union is an old established society for the promotion of a missionary spirit, especially amongst candidates for holy orders. The open meeting for Michaelmas Term was held on Friday evening, November 29th, in the Dining Hall. Evensong had been said in the chapel at 5 o'clock, at which a sermon was preached by the Rev. Henry Wright, M.A. (of East Sherbrooke), a graduate of Bishop's. He made an earnest appeal for a response by Churchmen to the command given them in St. Matthew xxviii. 19. At the evening meeting, besides a good attendance of professors and students, some ladies were present. The life of the late Bishop Feild, of Newfoundland, was the chief topic of discussion. His self-sacrificing work was the theme of a paper delivered by Mr. Thos. Donnelly, B.A. "Life in Labrador," part of the Diocese of Newfoundland, was depicted by Mr. John Almond, B.A. Mr. Burns added to Mr. Donnelly's paper a few facts regarding

Dr. Feild's Episcopate. The Rev. Professor Parrock spoke of the great responsibility resting on our branch of the Holy Catholic Church to spread the true Faith, by every means in our power. The Rev. Dr. Allnatt, who presided in the unavoidable absence of the Principal, summed up, and also gave a few anecdotes regarding his own missionary experiences in Labrador. One practical outcome of the meeting was the voluntary offer of a student to go to whatever part of the foreign mission field he might be sent. On the following morning, St. Andrew's Day, there was a celebration in the chapel at 7.15, with special commemoration of the work of the Union. Bishop's College has for some years given some practical support to St. Paul's College, Madagascar.

ONTARIO.

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

NEW BOYNE AND LOMBARDY.—One of the most successful Church socials took place at the residence of Mrs. Joseph Preston, New Boyne, on the evening of Thanksgiving Day. The house was crowded, and an excellent programme was rendered. The proceeds were handed to the rector, to assist in the purchase of robes and cutter. New Boyne will gladly welcome the Portland orchestra on another occasion. Trinity Church, Lombardy, has had its tower supplied with a set of eave-troughs, has had the roof cemented, and has been thoroughly alabastined and tinted, in porch, nave, chancel and vestry.

RENFREW.—On the first Sunday in Advent the Rev. G. W. G. Groat, Rural Dean of Leeds, by invitation of the Incumbent, paid a visit to this parish. It was expected that the new oaken seats would have been ready for use on that day, but, unfortunately for us, they will not be ready until end of Advent. The church, at both morning and evening services, was filled with a devout and reverent congregation, and one which took their part most heartily in the worship of the Church. The Rural Dean gave two most profitable addresses, and also congratulated the congregation at the evening service on the vast improvement made upon the interior of the building and the manner of rendering the service since he was privileged to visit the church some years ago; to add to our already numerous gifts, a handsome brass alms basin, manufactured by Gorham & Co., New York, was presented to the church, at the morning service, by Mrs. Quartermaine, in memory of her father, the late William Fitzsimmons, Post-master of Brockville, and for many years M.P. for the County of Leeds. Around the rim of the alms basin is the text, "Lay up for yourselves treasures in heaven," and in the centre the sacred monogram I. H. S., and the symbol of our faith, whilst on the back is engraved the following inscription: "To the glory of God and in loving memory of William Fitzsimmons, who entered into rest July 13th, 1894. Presented to St. Paul's Church, Renfrew, by his daughter, Lily F. Quartermaine, Advent Sunday, 1895." The friends of the late Wm. Childerhose, who for many years took an active part in the work of the Church in the county of Renfrew, have procured from the same firm a handsome brass altar desk, and intend presenting it to the Church in his memory on Christmas Day.

TORONTO.

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

The Canon Missioner of St. Alban's Cathedral, Rev. A. W. Macnab, is ready to go into any part of the diocese where his help may be desired, and to assist the clergy by holding missions, Quiet Days, or other devotional services for the purpose of deepening the spiritual life. And also on the invitation of the clergy, to present to their people the needs of the cathedral system in the diocese. Address—173 Howland avenue, Toronto.

St. Stephen's.—The congregation of this church celebrated the 37th anniversary of the opening on Advent Sunday. The Rev. H. H. Bedford-Jones preached in the morning, and the Rev. Professor Rigby in the evening. Both services were very largely attended, and were of a most hearty character throughout.

St. Mark's.—On Friday, 29th ult., a "Quiet Day" was held in this church, of which the Rev. C. L. Ingles is the esteemed rector. The Canon Missioner, Rev. A. W. Macnab, conducted the services, which were as follows: 7 a.m., Holy Communion; 10 a.m., Mattins and address on "Prayer"; 2.30 p.m., Litany and address; 4.30 p.m., short service and address; 8 p.m., choral evensong, with sermon on "St. Andrew's Missionary Work and Example." This was followed by the service of Intercession for Missions. The services were well attended throughout the day, and ought to be productive of much spiritual benefit to all who participated in them.

(Continued on page 768.)

NEW WESTMINSTER.

JOHN DART, D.D., D.C.L., BISHOP, NEW WESTMINSTER, B.C.

NEW WESTMINSTER.—The new Bishop of New Westminster, the Right Rev. John Dart, was educated at St. Mary's Hall, Oxford, taking high honours in law. He graduated B.A. in 1867, M.A. in 1869, and was made D.C.L. of King's College, Windsor, Nova Scotia, in 1877. His Lordship was ordained Dean (1860) and Priest (1861) by the Lord Bishop of Colombo, and was formerly (1) Vice-Principal of St. Peter's College, Peterborough, Eng.; (2) Warden of St. Thomas' Theological College, Colombo, Ceylon; (3) Examining and Private Chaplain to the Bishop of Colombo; (4) President of the University of Windsor, Nova Scotia, and Canon of Halifax from 1876-1885, and at the time of his elevation to the Episcopate was Organizing Secretary of the S.P.G. for the diocese of Manchester. He is also a D.D. of Oxford (*per dignitatis*). He is married and has four sons, all of whom are very musical. On Wednesday, November 20th, the bishop was enthroned in the Cathedral. The clergy assembled in the vestry, where they robed in surplice and stole. Upon the arrival of the bishop the clergy and bishop proceeded in procession outside the Cathedral to the west door. Passing thence into the church, the procession moved up the nave in the following order, the choir meanwhile singing Psalm cxxii. (122): Visiting clergy, clergy of the diocese, the senior

Priest, Rev. C. Croucher, appointed to conduct the office, rector of Holy Trinity Cathedral; Rev. A. Shildrick, the bishop's chaplain; Rev. R. Small, and last the bishop. On reaching the faldstool within the Sanctuary, the bishop knelt at it with the rector and chaplain kneeling on either side. The office prescribed for the enthronement was then observed. A choral celebration of the Holy Communion followed, the bishop being celebrant and preacher. The sermon was an earnest and a forcible discourse, and was listened to with sustained interest throughout. Taking as his text Romans vii. 21, "I find then a law, that when I would do good, evil is present with me." After the service the bishop opened the Synod in the hall. The minutes of two previous meetings having been read and adopted, the bishop delivered his address, in which he said: Since my arrival in August last, I have preached 43 times, and have besides given addresses to Indians through interpreters and to candidates for confirmation. I have visited the Okanagan and Kootenay districts; confirmed candidates at Yale, Lytton, Ashcroft and Vernon; consecrated two churches, one at Kelowna and the other at Balfour; licensed and instituted one rector; licensed one priest for general work and one priest as assistant curate in a parish, and admitted into the diocese three candidates for holy orders." In reference to the instruction of the children in Sunday-schools, he said: "We owe a debt of gratitude to those members of our Church with whom it is a labour of love to teach in our Sunday-schools. And I doubt not that you, my reverend brethren, by suggestion and by supervision, if not by the holding of teachers' classes, endeavor to keep your Sunday-schools up to a high standard of efficiency. But I do not think that the Sunday-school lessons should be regarded altogether as a substitute for the public catechising required by the Church. They may give the preparation for it. I know from my own experience, as well as from the testimony of many parish priests in England, that public catechising may be most helpful and interesting, not only to children, but also to their elders who are present at the service. There is no method better than the old one of questions and answers for rousing the attention, convincing of ignorance and imparting of knowledge. For these reasons I shall be glad to hear of its revival wherever it seems practicable. But let no one think that catechising is an easy task. It requires preparation and strict attention to method. It depends for success on each occasion on at least as much previous care and thought as the regular sermon. May He whose guidance we humbly seek give us a right judgment in this and in all things." An adjournment was next made for lunch. Synod sat again in the afternoon and again in the evening. Committees were appointed, memorials, petitions and correspondence were received and dealt with. Various reports were submitted and adopted, and then several of the motions on the Agenda were taken in order. The Synod adjourned at about 9 p.m. Thursday morning, after a considerable routine of business was transacted, the following resolutions were passed:

NEW WESTMINSTER, Nov. 22.—The business meetings of the Synod of the Church of England, diocese of New Westminster, which were opened on Wednesday, were continued on Thursday morning, afternoon and evening. The Lord Bishop presided throughout

and there was a good attendance of members, both clergy and lay. A deal of routine business was transacted. In addition the following resolutions were passed after full discussion, where opinions were not unanimous:

Resolutions: Resolved that a committee be appointed to establish a Clergy Widows' and Orphans' Fund and Clergy Superannuation Fund for the diocese. The following were accordingly appointed: Revs. W. Baugh Allen, C. Croucher and E. P. Flewelling, and Messrs. A. W. Black, H. J. Cambie and W. Myers Gray. That a committee be appointed for the purpose of revising the Articles of Constitution and the Canons of the diocese. The following were appointed for this purpose: Rev. H. G. Fiennes-Clinton, Geo. Ditcham, A. Shildrick and L. Norman Tucker, and Messrs. H. J. Cambie, G. E. Corbould, M.P., W. Myers Gray, Nicolai C. Schou, Walter Taylor and W. J. Walker. This committee was also empowered to deal with the matters included in the following notices of motion: Amendment of Article XVI. of the Constitution, providing for a biennial instead of annual meetings of the Synod. That paragraph 4 of Canon IX. on Marriage be amended so as to read as follows: "Wherever there is a parish church or building set apart for public worship of the Church, the marriage shall be solemnized therein. Where, however, either or both parties reside at a greater distance than 5 miles from the church, or when in the judgment of the parish clergyman it shall be in



JOHN DART, D.D., D.C.L., BISHOP, NEW WESTMINSTER, B.C.

the interest of the Church to relax the rule, it shall be lawful to solemnize the marriage elsewhere," and to consider certain proposed alterations in the wording of Canons V. and VII. That the Executive Committee be instructed to procure and report to the clergy of the various parishes the following information: 1. What is the amount of the fund for the endowment of the Bishopric, and how and in whose name it is invested? 2. Similar particulars respecting the Archdeaconry Fund. 3. Whether it would be possible to have these funds controlled by the Synod. 4. A list of all lands and securities held by the bishop or the Synod; the trusts under which they are held, and a statement of all accounts in connection therewith. 5. What funds are collected by the Executive Committee; from whom and how expended; and that such information be, if possible, communicated to the several parishes before Easter, 1896, by sending printed copies to the clergyman in charge of each parish for distribution. That the bishop be requested to appoint the Executive Committee as the local S.P.G. Committee to administer the S.P.G. grant in accordance with the directions of the society. That a committee be appointed to inaugurate a Diocesan Clergy Endowment Fund. That the mission to the Chinese is deserving of diocesan support, and that a committee be appointed to carry on the present mission work. Revs. H. E. Bowers, H. G. F. Clinton, A. Shildrick, and L. N. Tucker, and Messrs. H. J. Cambie, W. Myers Gray, W. Taylor and W. J. Walker were appointed. That

a committee be appointed to manage the business connected with the Indian Industrial School at Lytton. Revs. C. Croucher, Geo. Ditcham, and R. Small, and Messrs. Gray and W. J. Walker compose this committee. That a committee be appointed for managing the Lytton Indian Hospital. That the Executive Committee be requested to procure for the information of the members of the Synod a statement as to the status and condition of all diocesan institutions. That the bishop be requested to provide a special form of service for use in the churches of the diocese on Thanksgiving Day, in accordance with that part of Article 1, of the Constitution relating to the same. That the Synod proceed to the election of one clerical and one lay delegate to the General Synod. Rev. H. G. Fiennes-Clinton and Mr. W. Myers Gray were elected, with Rev. L. Norman Tucker and Mr. H. J. Cambie as alternate delegates, in case either or both of the two first named shall be unable to attend. That the following be a committee: (a) To take in hand the establishing of a diocesan magazine; (b) To acknowledge the gift, by the late bishop, of his library to the diocese and to make arrangements to carry out his intentions in the matter of its use; (c) To open a depot for the sale of the publications of the S.P.C.K. Revs. H. E. Bowers, H. G. F. Clinton, and H. H. Gowen, and Messrs. N. C. Schou and W. J. Walker—this committee was appointed to rent a suitable office or room in which to transact

business in connection with the foregoing, in which the Clerical Society may hold meetings. That this Synod is deeply convinced of the vital importance of religious instruction of the young; and that, while recognizing to the full the many excellent features of the educational system of this Province, it cannot close its eyes to the fact that in that system no provision whatever is made for religious instruction, or even practically for religious exercises in the public schools; and therefore it directs that steps be taken at once to bring this serious defect in the Education Act before the Legislature of the Province with a view to its amendment; and that, for this purpose, the co-operation of all other Christian bodies in this civil Province be sought; and that Revs. A. Shildrick and L. N. Tucker, and Messrs. A. W. Black, H. J. Cambie, W. M. Gray and N. C. Schou be a committee to carry out these instructions.

Reports.—The report of the Executive Committee was received, amended and adopted. The Treasurer's report was adopted as read. The Orphanage report, with accounts, was presented, and it was resolved that the Orphanage remain closed until next meeting of Synod, and that after audit of accounts the committee be discharged.

Officers and Committees.—The following appointments were made: Secretaries of Synod—Clerical, Rev. Geo. Ditcham; Lay, Mr. W. J. Walker. Executive Committee (appointed by the bishop)—Rev. A. Shildrick and Mr. E. A. Wyld; (elected by ballot), Revs. W. B. Allen, H. H. Gowen and L. N. Tucker, and Messrs. A. W. Black, W. M. Gray and N. C. Schou. Court of Discipline.—Mr. G. E. Corbould, Legal Assessor; Rev. C. Croucher, Geo. Ditcham, and R. Small, Messrs. H. J. Cambie, W. Wolfenden, and E. A. Wyld. Auditors—Messrs. H. A. Eastman and W. Wolfenden. Rev. H. H. Gowen was appointed Secretary to the Church House.

General Business.—A message was received from His Excellency the Governor-General, expressing regret that he did not know that the enthronement of the bishop and the opening of the Synod were to take place the previous day, otherwise he would have been pleased to be present. The secretaries were instructed to acknowledge His Excellency's kindly message. A vote of thanks was accorded to Miss Buie, secretary-treasurer of St. Bartholomew's Indian Hospital, Lytton, for the careful and thorough manner in which she had attended to the business affairs of the hospital. Votes of thanks were also passed to the Lord Bishop, as Chairman of Synod, and to the secretaries for the manner in which they had performed their onerous duties. The Synod then adjourned. Rev. R. Small, M.A., Incumbent of Lytton, B.C., formerly scholar of Corpus Christi College, Cambridge, has been appointed Examining Chaplain to the Bishop of New Westminster.

Rev. G. H. Butler, M.A., lately rector of Chambly, in the diocese of Montreal, who went for a trip to England in May, 1894, and took duty there for a year as senior curate of St. Andrew's Church, Huddersfield, and Sunday duty for a month in the parish church of Heckmondwike, returned to Canada in September, and after visiting friends in Chester, Nova Scotia (of which parish he was Incumbent from 1880-91), Montreal, Chambly, Ottawa and Toronto, is now appointed to British Columbia.

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A Christmas Carol.

Strange the story, sweet and old,
That at Christmas tide is told;
Bright there beamed a new-born star,
Fell its radiance afar.

Wise men watching for the light,
Saw it shining through the night;
Silently it guided them
To the Babe of Bethlehem.

Gift of love as incense sweet,
We will offer at His feet;
Gift of kindly word and deed
To His little ones in need.

Thus, while bells for gladness ring,
Shall the happy children sing—
Sing the angels' song again:
"Peace on earth, good-will to men!"

(Continued from page 766.)

RURAL DEANERY OF TORONTO.—During the month of Nov. three meetings of the chapter were held. At the meeting on November 4th, the Committee on Missionary Meetings reported that a list of clerical and lay speakers would be prepared, and that clergy wishing assistance in arranging their meetings could obtain such names from the secretary. It was decided to hold the annual combined service at St. James' Cathedral, on Thanksgiving Day. A committee was appointed to consider the whole question of a mission to be held by the Rev. Mr. Hay Aitken in 1896. At the meeting on November 11th, Canon DuMoulin introduced a resolution referring to the proposed Jockey Club. A committee was appointed to confer with the Roman Catholic Archbishop, and with the Ministerial Association, in order that steps might be taken to induce the government to restore the law forbidding gambling and betting at races. The committee consists of Revs. Canon DuMoulin, Dr. Pearson, Dr. Langtry, and J. P. Lewis. At the meeting held November 18th, it was decided to have a "Quiet Day" for clergy on Tuesday, February 11th, 1896, to be conducted by the Bishop of Qu'Appelle. There was a long and interesting discussion on "The Place of Amusement in the Christian Life," which was the subject set down for the day.

BONDHEAD.—On Advent Sunday, the Canon Missioner of St. Alban's Cathedral visited this parish, where the incumbent, Rev. A. C. Watt, has been holding mission services for the last ten days, in St. John's Church, Tecumseth. Notwithstanding the unfavourable weather the church was filled at the three services, when Canon Macnab gave three stirring addresses and also administered the sacraments of Holy Communion and Holy Baptism. Mr. Watt is doing good and earnest work in Bondhead and Tecumseth, and is highly esteemed by his parishioners, who are hoping soon to provide a suitable parsonage for their clergyman.

ASHBURNHAM.—St. Luke's.—A communicants' class has been formed in this parish, with the following objects and rules:

Objects.—1. To endeavour by mutual effort to promote the spiritual life of all members of the congregation; 2. To hold monthly classes for religious instruction; 3. To increase the number of communicants, and to encourage more regular attendance at the Holy Communion.

Rules.—1. To attend the monthly communicants' class; 2. To endeavour to bring at least one other person to the class each month; 3. To communicate at least once a month, and always on the first Sunday in the month; 4. To use daily a prayer for the parish.

The first meeting of the class was held last Friday, November 29th, when about twenty persons became members of the class. The fruits of this movement were seen on Advent Sunday, when there were ninety-five communicants.

PETERBOROUGH.—The second meeting of the Archdeaconry of Peterborough was held on Nov. 27th and 28th. It was the most important gathering of clergy ever held in the eastern part of Toronto diocese. Present:—The Ven. Archdeacon Allen, M.A., President; Rev. W. C. Allen, M.A., Rural Dean of Durham; Rev. W. E. Cooper, B.D., Rural Dean of Northumberland; Rev. Canon Harding, Rural Dean of Haliburton; Rev. J. C. Roper, M.A., rector of St. Thomas' Church, Toronto; Rev. Canon Farncomb, M.A., Newcastle; Rev. Canon Spragge, M.A., Cobourg; Rev. E. Daniel, M.A., Port Hope; Rev. W. H. A. French, Grafton; Rev. W. J. Creighton, M.A., Bobcaygeon; Rev. G. H. Webb, Colborne; Rev. A. G. E. Westmacott, Brighton; Rev. F. H. Hartley, South Burleigh; Rev. G. Warren, B.A., Lakefield; Rev. J. C. Davidson, M.A., Peterborough; Rev. H. Symonds, M.A., Ashburnham; Rev. E. V. Stevenson, M.A., Peterborough; Rev. Carl Smith, Peterbor-

ough; Rev. W. E. Baynes Reed, Otonabee; Rev. E. Soward, Kimmount; Rev. J. H. McGinnis, Hastings; Rev. John Creighton, M.A., Clarke; Rev. C. H. Marsh, Lindsay; Rev. E. J. Etherington, B.A., Sunderland; Rev. A. G. Reid, Uxbridge; Rev. W. McCann, B.A., Omemece. The Holy Communion was celebrated in St. John's Church at 9 a.m., after which breakfast was served in St. John's school house by the ladies of the congregation. Organization was proceeded with at 10 a.m. Rev. H. Symonds was appointed secretary-treasurer, and an Archidiaconal Council was formed, consisting of the Archdeacon, the three Rural Deans, and the Rev. Canon Spragge, C. H. Marsh and E. Soward. Mattins in the church followed, and a devotional meeting conducted by Rev. J. C. Roper, who addressed the clergy upon the subject of ministerial life as set forth by St. Paul in the II. Corinthians, iii. 6-13, inclusive. Luncheon was provided by the ladies of St. John's Church in the Sons of England hall, where the afternoon session was held, commencing at 2.30. Messrs. Dennistoun, Long, Pousette and other laymen were present during the afternoon. Rev. W. C. Allen read a paper on the "Financial and Numerical State of the Church in the Archdeaconry."

Increase.—Numbers and finance are subordinate to spiritual considerations, but are nevertheless true indications of the state of the Church. The relative standing of the religious bodies was not altered between 1881 and 1891. The population of the district covered by the Archdeaconry has somewhat decreased during that period. There have been no striking gains, either in town or country, taking the whole archdeaconry together. This is to be attributed very largely to the want of men and money. The state of things revealed in the bishop's report on the Mission Fund is a reproach to the Church; and the laity will do well to consider the crying needs of our Home Missionary Work, when giving their alms for missionary purposes. The relative claims of Home and Foreign Missions are not yet fairly considered. The speaker expressed a hope for a return of Church people to the good old rule given by St. Paul: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."

Canon Harding's Address.—He had witnessed the growth of the Church in the diocese, both in the number of clergy and in the number of parishes. He described the rise of the Church in the northern part of the Archdeaconry, and particularly in Apsley, and from actual observation showed the loss that comes from neglecting opportunities. The Church ought to grapple with every opportunity. He rejoiced in the success of the mission of South Burleigh, which was formerly under his own pastoral care, and in which he had broken up the ground. He would like people to know that this diocese of Toronto is a missionary diocese, and a more difficult mission in many ways than some foreign ones.

Rev. G. H. Webb's Paper.—He said that there was a very encouraging outlook before us. The Church in the Archdeaconry has made progress. Losses in one place are more than compensated for by gains in another, e. g., in Peterborough. There is a tendency to decrease in the Sunday-schools. As yet there is no actual decrease, but between 1885-1895 an increase of 829, but it is one of those things that require careful watching. Church people in the Archdeaconry are furnishing much more money for Church work now than in 1885. Church property has very much increased in value. And it is extremely gratifying to learn that in proportion to the number of the members a gain of 429 communicants has been made.

Spiritual State of the Church.—The next paper was by Rev. G. Warren on the spiritual state of the Church in the Archdeaconry. The spiritual state of the Church, in view of our Lord's express wish for unity, is not uninfluenced by its attitude towards other Christian bodies. The policy of the Church should be one of reconciliation. Another spiritual need is a popularizing of that conception of the Church of Christ which indicates to men that great conquests ought to be won for the Head of the Church in every day life, in the fields of labour, business, science, art, and politics, so that the kingdoms of the world may soon become the kingdoms of our Lord and His Christ. There has been a steady improvement in the tone and frequency of the services of the Church within the last few years; but there is room now, as always, for still further improvement. Our churches should above all things be temples of worship. Every family should feel a deep interest in the services, in raising their tone and by regular attendance. Family worship in the home is not common enough; it is needed as the source of the spiritual ties that bind the members of a family into a holy fellowship. Personal devotion and personal service to our Lord and to His Church ought always to be urged upon our people.

Rev. E. Daniel's Address.—There is need of avoiding confusion between the form and the spirit. A great desideratum is a ministry of the spirit. The extension of the Church on the day of Pentecost by

the addition 3,000 souls, came after the descent of the Holy Ghost. The influence of that descent was felt by the 3,000. God is willing to do the same for us now. The historic Pentecost does not need repetition, but we ought to expect the fullness of the Holy Ghost. We ourselves and our people require the fuller work of the Spirit in our lives; and the Holy Spirit requires living instruments through whom to work; just as Lake Ontario would require channels for purposes of irrigation, and electricity waited for ages for electric machines. It is the great work of the Apostolic Church to be the instrument of the Holy Ghost, and proclaim His power.

Rev. F. H. Hartley's Address.—He spoke from his own experience in Apsley and South Burleigh missions. His people were engaged in farming under difficult conditions; stony land, a distant market and scattered homes. He endeavoured to understand the occupation of his people, and to elevate them by teaching them the truth about their surroundings. They are surrounded with the wonderful works of God, though their circumstances are poor. This belief will elevate and ennoble them. Vice is by no means uncommon in backwood places. He believed in plain dealing with sin. By use of the means of grace the spiritual life of his people has been strengthened. Family worship is established in many homes. He endeavoured to overcome irreligion by special visiting and exhortation. It was his desire to have service every Sunday in every church or station,—and weekly celebration of Holy Communion. He is gratified with the success with which he has met, and asks prayers of the people for the missionaries. Rev. John Creighton stated that the Church of England is highly respected, is absolutely necessary in every community, and will eventually take her rightful position throughout the country. He feels sure the Church of England is gradually increasing. Rural Dean Cooper said there was one point not touched upon, viz., the Church's worship. The school house is the worst possible place for a service, possessing neither the arrangements nor the associations necessary for worship. Worship is devotion of body, soul and spirit, i.e., of the whole man, and not merely of a part of his nature. Our churches should correspond to this three-fold division, in its arrangements for the attitude of the body, in its appeal to pure emotions of the soul, and in its response to the deeper spiritual need of communion with God. More effort should be made to make our churches like the New Jerusalem, all glorious within. This will promote a true idea of worship, and a new idea of the spiritual life to our congregations, and raise them to a higher grade of spiritual life. Rev. R. H. McGinnis said that the question to discuss was the way to cure our defects. The Church needs more buildings dedicated to the service of God throughout the country. They should be occupied every Sunday by devout laymen when clergymen cannot be had. Retired clergymen might live in the country, and help the country clergy, instead of flocking to the city. A spiritually minded ministry is needed. Christ's life in us will be the means of drawing men to us and to the Church of England. Rev. Canon Farncomb thought the Conference was deeply indebted to Rural Dean Allen and Rev. G. H. Webb for the careful and accurate statistics they had furnished with such painstaking care. The results of their investigations should be laid up for future reference. There is more life in the Church now than fifteen years ago, and its foundations are being laid deep and strong in Canada. Rev. W. E. Allen, Rev. E. Soward, Rev. W. H. A. French, Rev. Canon Spragge, Rev. W. E. B. Reed and Rev. A. G. E. Westmacott also spoke on the subject.

The Archdeacon advocated more co-operation among the clergy, thus presenting a united front and spectacle of common work. Rev. J. C. Davidson dwelt upon the duty and value of brotherly sympathy and friendliness among the clergy. Evening song was held in St. John's Church at 8 o'clock, with a full attendance of the congregations of St. John's, St. Luke's and the Mission. A procession of vested choir and clergy, of the latter about twenty-five, entered the church from the schoolhouse. Rev. G. H. Webb read the first part of Evening Prayer, Rural Dean Allen the concluding part. The lessons were taken by Rev. J. Creighton and Rural Dean Cooper. Canon Spragge preached a sermon worthy of the occasion from Col. i. 12. Our inheritance as those that are in mystical union with Christ is inestimable. In the Apostolic ministry and worship of the Church of England we have sacred treasures, and are bound to use and preserve them for the glory of God. The whole service from beginning to end was most convincing testimony to the truth of the preacher's words; it set forth the worth of the ancient Liturgy, faithfully handed down by the Church, which is both Ancient and Reformed, viz., the Church of England. After the service a devotional meeting was conducted in the church by Rev. J. C. Roper. On Thursday, mattins was held at 9

(Continued on page 770.)

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.

St. Alban's Cathedral.

SIR,—The question has often presented itself to my mind as an outsider, "Why the wealthy laymen of Toronto have not come forward to share the honour and glory of erecting a cathedral worthy both of their Church and their city?" The answers given are all unsatisfactory. It is not possible to conceive the clergy of the diocese at large, a body of progressive and zealous men, indifferent to the success of their bishop's great project, or in any way hindering its success. It is not that the bishop has made himself obnoxious by any so-called extreme views. A more broad-minded, fair-all-round prelate, gentle almost to a fault, it is impossible to meet. Seeing how the Queen City, as she terms herself, was growing, and justly anxious that the Church of England should maintain the position due to herself and her tens of thousands of members, the bishop availed himself of fortuitous advantages in regard to a site and other privileges, which, if neglected, were never likely to be offered again. Had he not done so, it would have been an everlasting reproach, I had almost said a disgrace, to his episcopate. In itself, the erection of a grand cathedral should appeal to the sympathies of loyal Churchmen. To say nothing of those splendid memorials of our Church ancestors' faith and piety, the glorious cathedrals of the motherland, there is no instance on this continent in which the erection of a real cathedral has not had a most marked effect for good on the diocese at large. Christian people of all classes and all denominations are inevitably impressed by the very grandeur of the structure—that the glory, honour, praise and power of Almighty God are acknowledged, and that the wealth of the city is not all lavished exclusively on buildings which contribute to the pride, the self-indulgence, the luxury, the ambition, or the vanity of mere mortals. Surely it is becoming to have the chief "House of God" the most beautiful of all the houses in the city; and why Bible-reading, Bible-believing men, who profess and call themselves Christians, in Toronto, do not see this, come forward with their hundreds and thousands of dollars for St. Alban's Cathedral, and take a pride in its erection, is not easy to understand. And all Churchmen must feel that with the suitable clerical staff, of necessity to be engaged in such a mother and model church in the diocese, the Divine blessing must come in response to the incense of prayer and praise continually being offered within its walls. There seems no reason why, as things are now, with no cathedral endowment, the Provost, Professors and Fellows of Trinity University should not constitute the main element of such a staff, always for Sunday, and occasionally for week-day duty; instead of, as at present, acting as the unattached and unpaid curates of so many city churches. The offertory receipts would afford a little remuneration, and pay for the street cars. But apart from this and other questions which concern the worship within, the all-important matter now is the construction and completion of the building itself, and the liquidation of the debt already incurred. You, sir, deserve the warm thanks of all Churchmen in bringing the matter before your readers. The credit of the Church is, or ought to be, dear to us all. We are all of us proud of the progress which the Church of England is making in Toronto, and I for one am proud of the bishop, who has had the wisdom, forethought, faith and courage to begin so good a work to be the glory of the Church in all future generations, as a noble cathedral for his great diocese. I wish I could add that I am proud of my brethren, lay and clerical, who, most strangely, are holding back the support which ought to be given cheerfully and liberally. I am not. But it may be well for them to see what is the opinion of a good many Churchmen of other

dioceses on the subject. As I would have it discussed without reference to personalities, I withhold my name, but enclose my card and \$5.

PRO ECCLESIA DEI.

Diocese of Ontario, Dec. 5th, 1895.

Women as Bird-Destroyers.

SIR,—A few days ago a thoughtful soul expressed itself in my hearing that, when at church, its devotions are disturbed by witnessing the cruel fashion adopted by women, that of the trimming of themselves with birds, and with the plumage of birds. Above is not the only attendant at church who is on each successive Sabbath both angered and disgusted by such evidence of cruel hearts, instead of the being permeated by that blessed, restful peace that passeth all understanding. Bird-destroyers women undoubtedly are. Men would not slay were it not at the mandate of women. Oh! the shamefulness of it; the barbarity; the cruelty of it! It is simply revolting to see the large number of women who plume themselves with feathers that should be clothing myriads of living happy birds. There is nothing so beautiful in the world as the birds, but



"O SING UNTO THE LORD A NEW SONG, FOR HE HATH DONE MARVELLOUS THINGS."

women care not that by reason of their folly, many species are becoming extinct. Feather-trimmed, bird-destroying women should, had they a spark of feeling left, droop their heads in shame, when decorated, forsooth! with wings and feathers torn from a bird. But no, not they. Women who wear birds, and wings of birds, reveal their character in their headgear. Twirling their thoughtless heads as on a pivot, they fain would say: "See! look! my feathers cost me more money than thine; my aigrette or osprey plume have been torn from the lovely egret or heron, named by science the Immaculata; see how luminous it is! My feathers cost the mother bird its life, and left the young ones to perish for want of food, but it matters little or nothing, only the lives of some dozen birds to make me my aigrette plume!" Bird-destroying women? Yes. For the contemptible vanity of women must be gratified, even at the expense of bird life. The poor, wretched men who are paid to hunt and kill the birds, are far less to blame than fashion's votaries—women. To the mind of the writer nothing is more hideous, more shameful, than the way in which women's head-gear is stuck all over with dyed and mangled bodies and feathers of birds. In the United States, within the space of one year, no fewer than 55,000,000 birds have been slaughtered for the base purpose of trimming women. Oh, the wickedness of it! the meanness of it! Will not our pulpits come to the rescue of the most beautiful creatures in nature—our song-birds? Browning, the

poet, on a lady paying him a visit, who wore a hat decorated with a tropical bird, had the moral courage to reprove her, saying:

"You clothed with murder of His best
Of harmless beings!"

A. G. S. SAVIGNY.

A Member of the London, England, Society for the Protection of Birds.

Church Progress.

SIR,—I shall be glad if you can send me two dozen copies of the last issue (December 5th) of the CANADIAN CHURCHMAN, and I will send payment as soon as I receive the bill. That piece on "Church Progress and Otherwise" is so good that I want to circulate it. It accords with my sentiments for many years past. The Church of England can never be popular, simply because in the midst of much that is imperfect, it still retains so much that is spiritual and heavenly, and truly Catholic and Apostolic; and by so much its ways are not in accordance with the ideas of corrupted human nature, and I trust never will be.

REV. FRANCIS CODD.

Frankford.

Important Topics.

SIR,—I am pleased to notice that the function of the "Diocesan Itemiser" has much less scope than heretofore in the CANADIAN CHURCHMAN—the valuable space being now taken up by larger and more important topics. In the Diocese of Montreal, too, we once had the usage of printing in the Synod Report a sketch of the various parishes: "Mais nous avons change tout cela." Trusting that in the approaching new Church Year you may both give and receive a cathedral blessing, and that both Editor and Ecclesia may be edified together, believe me, always sincerely, your well-wisher,

REV. T. EVERETT.

Westmount, Que.

We ought all of us to reflect that when we arise from our bed, we know not what we may have to encounter ere the approach of night; and as God only can protect us, let each of us lift up our hearts, and say: I arise from this place of bodily rest, O Lord God, in the hope of doing my duty during the course of this day; protect and assist me, I pray thee, through the merits and mediation of Jesus Christ my Saviour.

Having prayed to God for His protection, never doubt, but be cheerful and obedient to your superiors, and easy in your commands to those that are below you, remembering that we have all a Master in Heaven, to whom we must give an account.

The Christmas Pudding.

With apples, and suet, and almonds and plums,
Candied-peel, brandy, and currants and crumbs;
Oh! what a jolly good pudding we'll make!
Blacker than treacle and sweeter than cake.

We stir it up with a wooden spoon—
It takes the whole of the afternoon;
We take it in turns till cook thinks fit
To drop in the ring and the three-penny bit.

If you get the ring it's perfectly clear
That you will be married within the year;
But if you've the button it's equally plain
That for ever unmarried you must remain.

But, if you've the three-penny bit, why then
You'll live and die the richest of men;
So the three-penny bit is the best of the lot,
For who cares whether they're married or not?

But, if I were rich, I would buy some skates,
And a cricket-bat and some Tunis dates;
And a book for father—for mother some pearls,
And a life-size dolly for each of the girls.

Oh! if I were rich we would keep a bear,
And a pony to ride and armour to wear;
And every game you can get to play,
And a pudding—like this one—EVERY DAY!

The Saviour's Birth.

Why in tones so sweet and tender
Sing these angels from on high?
Why that star so brightly beaming
In the glorious eastern sky?

'Tis to tell a wond'ring people
Of a gentle Saviour's birth,
That He brings (this Prince of glory)
Peace to men, good will on earth.

'Tis to spread the words of comfort,
That to each and all He'll bring:
That the silv'ry star is beaming,
And the white-robed angels sing.

Then will we, in songs of gladness,
Sing His praises far and wide;
Glorifying God above us
For the joyful Christmas-tide.

(Continued from page 768.)

a.m. in St. John's. The morning session of the Conference commenced at 10 a.m. in the school-house; Rural Dean Cooper read prayers. The Archdeacon delivered a short address of congratulation on the success of the conference. Rev. H. Symonds made the Conference acquainted with the plan for the delivery of lectures on Church History, with lantern slides, throughout the archdeaconry. The clergy cordially approved the plan. The subject brought forward for consideration was "Christian Education in Public Schools."

Religious Instruction in Public Schools.—Rev. H. Symonds said there was a growing feeling that religious instruction should have a place in our common schools. He proposed to treat the subject under three heads: (1) "The Need of Religious Instruction," (2) "The Amount of Religious Instruction to be Given," and (3) "How to Give it." There was no need to speak to such an audience at any great length on (1). In regard to (2), there were two mature views, (a) that Bible instruction was sufficient, (b) that systematic doctrinal teaching should be added. He referred to the system in vogue in New South Wales, where Biblical instruction formed a part of the regular curriculum, and the ministers of the different denominations were given one hour a week in school hours for special denominational teaching. He was in favour of some modification of this scheme. The Synod Committee was working hard on the subject, and he hoped all the clergy would very heartily support their scheme should it meet with the approval of the Synod.

Rev. C. H. Marsh's Address.—He said that Mr. Symonds had anticipated some of his remarks. He had experience of the prevailing ignorance in public schools, even of the ten commandments, and evidence of the same religious ignorance among students in many American colleges. Religious instruction is beneficial in many ways; it leads to personal religion, it is a strong restraint upon men when tempted, saving them from sinning when otherwise they would, and it made good citizens. We have a decided right to have religious instruction in the public schools. The State has no right to punish men when it has not taken measures to teach them the evil of sinful ways. The State takes too much time for secular education, leaving neither time nor strength to the children for a proper proportion of religious education. A united effort is needed. He had witnessed the good effect of teaching the children to memorize passages of Scripture. Rev. J. C. Roper had made a very careful study of the whole question under singular advantages in England, having had access to documents collected by the Bishop of Salisbury, the foremost educationalist on the bench of bishops. Mr. Roper endorsed the New South Wales scheme with some modifications as a practical measure. At the same time he made it known that he did not consider it the ideal thing. As a Canadian he did not think we ought to stand outside the national life of Canada. But there are many advocates of separate schools, who have a great deal to say for their cause. John Stuart Mill thinks that England has gained very much by her educational diversity. Monotony in education deprives us of the advantage of rightful rivalry. Canada is inhabited by many different races, which must be moulded together into one righteous nation. For this it needs not diverse systems, but united action in education; still as an ideal much could be said for Separate Schools. The Bible as yet has no distinct place in the school curriculum. It should be made a text book, and a subject for examination. The clergy should instruct in the schools at certain appointed times during school hours. The State cannot settle for us what is common Christianity. Rev. E. Daniel spoke on same subject, agreeing substantially with what had been said by previous speakers. Rev. W. E. Allen wished to avoid anything that would perpetuate division among the people of Canada. Short speeches were made by Rev. Canon Farncomb, Canon Harding, A. G. E. Westmacott, G. H. Webb, and Rural Dean Cooper.

Sunday Schools.—The subject of Sunday School education was introduced with a paper by Rev. Canon Farncomb. The clergy are not jealous of the help of laymen, but were desirous to have them actively engaged in the work of the Church. Our duty and authority to direct the organizations in our parishes is generally acknowledged. Much enthusiasm has been shown in lay organization, notably in St. Andrew's Brotherhood. Sunday School teaching, a growth of upwards of 100 years, provides a position of honour, a suitable occupation and means of strengthening spiritual life for many of our people. The Church is under obligation to do everything in our power for the little ones of Christ's flock. Common sense and interest in the children are two essential qualifications of the Sunday School teacher. Sunday School conventions in rural deaneries have proved very useful and profitable. Rural Dean Cooper said there was a distinction between conveying information and education. True education is the great desideratum; mere information, apart from education, is practically valueless. The art of catechising is necessary, and should be acquired by all teachers. Canon Spragge gave a favourable account of the use of Caswell's charts, which he uses in Cobourg with good results. Rev. A. G. E. Westmacott, W. C. Allen and others also addressed the Conference.

After Dinner Speeches.—The Conference adjourned at one o'clock to St. Luke's school-house, Ashburnham, where an admirable luncheon had been prepared by the ladies of St. Luke's. After lunch an impromptu toast list was carried out, Rev. H. Symonds acting as chairman. Mr. R. Max Dennistoun, rising to the toast of "The Bishop," spoke in high terms of his qualities and his work, particularizing his services in Peterborough and Ashburnham. Some day, perhaps, Peterborough might be the seat of an Anglican Bishopric. He humorously suggested that possibly the Bishop of Toronto might elect to leave his western possessions in the hands of a Suffragan and choose the more important city of Peterborough for his seat. Canon Harding arose, and expressed his gratitude for the blessing brought upon the whole diocese through the election of the present bishop. He regards that event as providential, and believed that clergy and people should help the bishop in every possible way. John Burnham, M.P., in proposing the health of the Archdeacon, paid a tribute to him and to his work in the Church. As a result of the latter he instanced the good quality of the Churchmanship of the men of Cavan. Conferencemen of the clergy have not hitherto been frequent enough. More progress would be made if lay help were utilized. The Archdeacon was toasted with cheers. The Ven. Archdeacon Allen rising in acknowledgment said he appreciated the recognition that had been accorded to him. For forty-two years he had worked in Cavan. Bishop Strachan made him Rural Dean; the present bishop raised him to the post of Archdeacon. He accepted office relying upon the cordial support of those around him. He rejoiced at the growing strength of the Church in Peterborough and Cobourg. The reception given to the Conference by Peterborough and Ashburnham was very gratifying. Rev. W. J. Creighton proposed the thanks of the Conference to the ladies of St. Luke's for their kind attentions. The Archdeacon proposed thanks to the Rev. J. C. Roper for his presence and services.

Order and Liberty.—The afternoon session commenced at St. John's school-house at three o'clock with a paper on "Order and Liberty in the Services and Work of the Church," by Rural Dean Cooper. It was admirable. Mr. Cooper's paper was discussed at length. A vote of thanks was tendered to the clergy, churchwardens and congregations of the local parishes. The Ven. Archdeacon addressed the clergy for a few minutes, and then closed the Conference with prayer and benediction. This was the second Archidiaconal Conference ever held in the Archdeaconry. The first was held nearly two years ago at Port Hope. The one just held was the most important gathering of clergy ever held in the eastern part of the diocese.

HURON.

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

LUCKNOW.—The congregation of Christ Church, St. Helen's, have sustained a heavy loss in the death of Mrs. Thomas Woods and her only son Albert, a young man of great promise. The circumstances were most distressing. Her son was taken with typhoid fever, and in nursing him, she also was smitten, and died just two weeks after him, leaving her husband and one daughter. Both the deceased were devout Christians, dearly loving the Church and her beautiful service, regular communicants, enthusiastic workers in Sunday-school and church. They fell asleep in Jesus on the 9th and 24th of November respectively, in the sure hope of eternal life. We shall miss their kind, loving faces and hearty grasp and sympathizing words, till we meet again beyond the grave. Our tenderest sympathies are with the bereaved friends.

British and Foreign.

Mr. C. C. Edgar, Scholar of Crill, has been elected to the Craven Fellowship for 1895.

The Rev. Henry Foster, prebendary of Chichester, and rector of Selsey, is dead, aged 80 years.

A new peal of bells and a clock have just been placed in All Saints' Church, Freshwater, Isle of Wight.

The Lord Bishop of Chester consecrated St. Winifred's, the new Welsh church erected at Birkenhead, recently.

The Rev. H. W. White, D.D., warden of Wilson's College, Meath, has been appointed chaplain to the Lord-Lieutenant of Ireland.

The honorary degree of D.D. was conferred upon the Right Rev. W. Carter, Bishop of Zululand, by the University of Oxford recently.

The Rev. W. M. Johnston, M.A., vicar of St. Stephen's, East Twickenham, has been appointed examining chaplain to the Lord Bishop of London.

The Rev. J. S. Sweet, rector of Newcastle, New Brunswick, has been appointed by the Bishop of Columbia to the rectory of St. James', Victoria, B.C.

The Senior Kennicott Hebrew Scholarship, which has hardly ever been awarded, has been won this year by the Rev. C. F. Burney, Senior Scholar of St. John's College, Oxford.

It has been decided to erect an organ in St. Paul's School, in memory of the late Professor Jowett, who was captain of the school in 1835-36. Nearly £1,000 has already been subscribed.

The Bishop of Rochester (Dr. Talbot) commenced work in his diocese by instituting the new vicar of St. John's, Waterloo Road. He preached at evening to a crowded congregation.

The committee of the Colonial and Continental Church Society have appointed the Rev. E. Curling Lucey, rector of Mersham, Ashford, Kent, to the Ajaccio chaplaincy in Corsica for the winter season.

■ The Rev. R. T. Gardiner, B.A., curate of St. Mary's, Hornsey Rise, and formerly, for some months, curate of St. James' Cathedral, Toronto, has been appointed chaplain to the Foundling Hospital in London.

A very successful mission was held recently at St. Matthew's, Possilpark, Glasgow. This mission church was started more than two years ago by members of the St. Peter's Chapter of the St. Andrew's Brotherhood.

The Archdeacon of Cornwall dedicated a new pulpit composed of alabaster and other rare marbles, in the Church of All Saints', Falmouth, lately. It is the gift of Major Bowyer, in memory of his sister. Both he and his sister belonged to Falmouth.

The Rev. J. H. Ellison, vicar of Windsor, has been appointed by the Queen to be "Reader" in the private chapel at Windsor Castle, in the place of Canon Gee. During the residence of the Queen at Windsor there is a short service every morning in the private chapel.

Dean Hole recently unveiled three handsome stained-glass windows in St. Luke's Church, Kingston-on-Thames, in memory of the late Lady Wolverton, who was a great benefactor of the church and parish. The Duchess of Teck was among those present.

Newnham College, Cambridge, has lost a distinguished vice-principal by the death of Miss Jane Lee, daughter of the late Archdeacon of Dublin. She had been in bad health for some time. She had a special gift for languages, and it is said that she could speak thirteen.

Dr. Pearce, the sub-warden of Durham University, who has been appointed to the living of Bedlington, was presented by his colleagues at Durham recently with four silver candlesticks, as a token of their regard. The warden presided, and there were between thirty and forty members of the staff present. The presentation was made by the Professor of Divinity. Dr. Pearce has been for the past 21 years a member of the teaching staff of Durham University.

(Continued on page 772.)

"Heavenly Voices."

Clearly, sweetly, through the skies are ringing
Heavenly voices now with rapture singing,
Joyous tidings to the world they're bringing,
Downward floats the sweet celestial song;
Glory, glory be to God forever,
Praise Him, praise Him for His gift of love;
Unto earth is born a mighty Saviour,
Who for us will reign all Kings above.

Humbly, lowly, not in royal splendour,
He has come, but merciful and tender,
Ever willing blessed aid to render,
Ever loving, pitiful and true:
We would faithful be to our Redeemer,
By our deeds our loyalty we'll prove,
Swiftly, gladly, ever we'll obey Him,
At His will our hearts and hands shall move.

Heav'nly voices all the air is thrilling,
Joy's sweet song all earthly grief is stilling,
Hope and peace each weary heart is filling,
Praises to this holy, happy day;
Blessed, blessed is the name of Jesus,
Who to earth has come a King to reign,
Glory! glory! to His name be given;
Sing ye angels, sing the glad refrain.

Fore Words for Christmas Givers.

It can be stated on authority that no Christmas-keeping person will be inclined to dispute the necessary elements of the Christmas spirit are peace and good-will. It is essential to anyone's Christmas comfort that he should have a fair measure of peace of mind. If he lacks that, he should find out why. If his disquiet has a fiscal basis, he should call a meeting of himself and firmly resolve to procure a proper relation between his incomings and his outgoings at the cost of whatever sacrifice of pomps and vanities may be necessary. He may not be able to do that actually in a day, or in a week, but he can plan and he can resolve; and if he has a tolerably firm mind he ought to be able to resolve with sufficient vigor to bring his spirit the necessary relief. To lose one's enjoyment of Christmas because one has spent too much money in a bad year is intolerable. To repent is good; to save and scrape and pinch is good if need be; to deny one's self even the happiness of making gifts is praiseworthy if the case is bad enough; but to worry and be miserable is to misuse the season.

Come to terms with yourself, brother, betimes; and, whatever the situation is, get on top of it before Christmas. If it is not a fiscal difficulty, but something else; if your conscience pricks you for laziness, or for wasting your time, or for neglecting your family, or for gossiping, or for drinking too much, or for whatever species of misbehaviour you may last have fallen into, attend to its admonitions and stop its noise. Gain your Christmas peace of mind even if you have to seek it with some resolution.—*Scribner's Magazine.*

A Significant Departure

With the departure of another year, when a review is made of the condition of affairs, it is only right that some thought be given to the physical body which enables every one to battle with life's problem and figure for themselves the profit or loss on the trial balance sheet. Though the bank account may be large and each one's material gain be great, it would not be surprising if it suddenly dawns upon many that good health has been greatly impoverished by the low condition of the blood. It is in this state that the lactic acid in the vital fluid attacks the fibrous tissues, particularly the joints, making known the local manifestations of rheumatism. Thousands of people have found in Hood's Sarsaparilla the great blood purifier, a positive and permanent cure for rheumatism.

Merrie Christmas.

There is nothing so good but that it hath been profained of evil men. But this word "merry," which will sanctify so many salutations at Christmas-tide, comes down from a clean source. In the English of the King James' Version it stands for the Greek *euphron*, as in the parable of the prodigal son, "Let us eat and be merry" . . . "they began to be merry." The sacred joy of the father over the son that "was dead and is alive again," which was as the joy in heaven over one sinner that repenteth, was most worthily interpreted by this word "merry," by the divines and scholars of the golden age of English undefiled. For then it signified the gentle cheerfulness of a grateful and contented heart, and *euphrosune* was near of kin to *eucharista*. The one was spoken of the intelligent soul, the other of the immortal spirit, and both were opposed to the unseemly and riotous mirth of *eutrapelia*. If the elder son had heard such sounds from the banquet hall, instead of music and dancing, he might have done well to be angry and refuse to go in. But no suspicion of such evil attached to the father's feast,

Those who go into the trading business with relatives and friends at Christmas have yet to learn what Christmas means.

Don't give so much time and money to your friends that you have none left for the adorning of His sanctuary, whose birthday Christmas is.

What Christianity Means?

If Christianity stands for all that is Christ-like in humanity, it will show its true meaning in the lives of all those who call themselves by His name.

In the world of business it will shine forth in honesty of all dealings; at home and in society it will be noticeable in courtesy of manner and purity of conversation; with the poor and needy it will be manifest by a quiet charity, which blesses both the giver and recipient; it will produce a spirit noble, yet gentle, an integrity as unflinching as the everlasting hills; a sympathy as tender as that of a little child; a humanity as broad as all mankind, and a loyalty to friends, country, Church and God that will be unmistakable.

Christmas Greeting.

To-day is Life's Birthday, the Birthday of that Life which for us dying creatures takes away the sting of death, and brings the bright promise of eternal gladness hereafter.

Rejoice you who are faithful, for you draw nearer to the Crown.

Rejoice you that are sinful, for your Saviour offers you pardon.

Rejoice all, for all have an equal share in the great cause of joy. God calls all to life.

Rejoice all, for on this day a Son was born to the sweet and willing Virgin, a Child of Man—and the eternal Word, God of God, Light of Light, shines forth in that blessed Child, the Hope of the sorrowful, the Saviour of sinners, the Life of men.

Let us beseech God the Father, Son, and Holy Ghost, that Jesus Christ, born in the winter, may be born in every heart where winter reigns, and that the new birth in each soul may make this a truly happy Christmastide.

Westminster Abbey Bells.

The bells of Westminster Abbey chime hourly a sweet, simple melody. Everyone does not know the words allied to the tune, so we will give them here:—

All through this hour,
Lord be my guide,
And through Thy power,
No foot shall slide.

Life is Real.

We must strive to make ourselves acquainted with the stern realities of life. It is in affliction that men most feel their need of an earnest Christian heart to support them. Now, truly, it may well be expected that every one of us must before death have his full share of afflictions. But there are seasons, especially in prosperous youth, when life seems nothing but a pleasant day-dream. We hear, indeed, that there are such things in the world as cruel oppression and lingering sickness, and lonely bereavement, and sharp penury and hunger; but they rarely come in our way, and we cannot fully realize to ourselves what is meant by the terms. So that we are in great danger of thinking that, after all, the world is not so poor an inheritance, and of not seeing the necessity for earnestly turning to something far better. Now there is no surer way by which we may rouse ourselves from this dreaming delusion, than by seeking out the abodes of the misery of others, while as yet, by God's mercy, we are ourselves still prosperous.



O angels sweet and splendid,
Throng in our hearts and sing

The wonders which attended
The coming of the King.

and the elder son's virtuous indignation reflected only on himself. And, God "which maketh us glad with the yearly remembrance of the birth of His Son," invites men first to the eucharistic joy of sons of God in Christ Jesus, that all their joy may be in the Lord. With such a breaking of the fast as is to all in the Holy Sacrament, no lack of accessions of worldly circumstances can spoil the merrie Christmas of a Christian man. Without it, or its equivalent of spiritual communion, no abundance of friends nor fullness of bread can make a Christian "merrie," as it is for him whose spirit doth rejoice in God his Saviour.

Christmas Chimings.

Don't make your Christmas giving a burden. Simply do what you can.

Make as many Christmas presents by personal labour as possible.

Don't concern yourself with what you are going to get.

Santa Claus.

Did you hear Santa Claus last night?
I think it's very queer,
We lock our doors as tight, as tight,
And yet, just once a year.

Somebody finds his way inside,
It's always Christmas Eves,
And I'd just like to show you now
The things that someone leaves.

It's only when you're good, you know,
That Santa Claus'll come,
And then he'll bring just what you want—
I had a sword and drum.

And little Jack, he had a ball
And singing top that'll spin,
I meant to keep awake last night
Till Santa Claus got in.

We don't have chimneys at our house,
At least inside, I mean,
Not fire-places, and such things,
And so it would have been

Just like some folks to give it up
And let our presents go,
Because he couldn't find a place
To come right in—but no;

Folks might do that, but Santa Claus
He loves us children more,
And so he finds a way—I believe
It's through the cellar door.

(Continued from page 770.)

The old church of St. Peter's, Derby, is to be improved and enlarged. The work will include the repairing of the nave, roof, and north aisle, the rebuilding of the tower, and the addition of two bays to the nave and aisle, westward. The work is expected to cost about £5,000.

A memorial tablet to Mary, Queen of Scots, has just been erected in Peterborough Cathedral. It has been subscribed for by ladies bearing the Christian name of Mary, and it is placed near the spot where the Queen's body was buried after the execution in Fotheringay Castle.

The new Vicar of Leeds was formally welcomed to his new sphere of work at the annual soiree of the Leeds Church Institute, which was held recently. After the tea-meeting a public meeting was convened over which the Lord Bishop of Ripon presided. Prebendary Gibson was given at that meeting a very cordial reception, and the whole affair passed off most pleasantly and successfully.

The Rev. J. T. Ward, M.A., Fellow and late tutor of St. John's College, Cambridge, has been appointed Senior Dean in place of the Rev. A. Caldecott, B.D., who has accepted the living of North and South Lopham in Norfolk. Mr. Ward was Senior Wrangler in 1876, and has taken an active interest in the work of the college mission in South London, and the Cambridge University mission to Delhi.

A bust of Dr. Busby, who died on April 6th, 1895, after having been headmaster of Westminster school for the long period of 57 years, was unveiled in Westminster Abbey recently, by the present headmaster, the Rev. W. G. Rutherford. This bust of Dr. Busby is the work of Mr. T. Stirling Lee, an old Westminster boy, and it is a present from Dr. Rutherford to the school.

The Ven. B. S. Clarke, D.D., Archdeacon of Liverpool, and vicar of Christ Church, Southport, died lately at Liverpool aged 72. He has been vicar of Christ Church, Southport for 46 years, and was appointed Archdeacon of Liverpool by Lord Salisbury in 1887 in succession to Dr. Bardsley, the present bishop of Carlisle. He was a graduate of Trinity College, Dublin.

The Hon. and Rev. John Grey, D.D., rector of Houghton-le-Spring, Durham, died lately. He had been for fifty years rector of the above parish, and was the oldest honorary canon of Durham Cathedral. He was chaplain to both Bishops Lightfoot and Westcott. He was a son of the great Earl Grey, Prime Minister in the reign of William IV., and was born in the year 1812.

The magnificent old church of St. Saviour's, Southwark, which has been undergoing restoration for about six years, is very nearly completed. It has proved a very costly work, and it is reckoned that not less than £8,000 is still needed to finish the interior. Except the Abbey, there is no more beautiful ecclesiastical building in London than this church.

At a meeting of old Rugbeians held in London lately, it was resolved to erect a memorial at Rugby, to commemorate the forty-three years' mastership at Rugby school of the Rev. P. Bowden-Smith. If the amount of money collected allows it, the western part of the school chapel will be re-constructed. At any rate some visible memorial of Mr. Bowden-Smith in the chapel will be the first charge on the funds.

The new Bishop of Rochester has accepted the office of president of the Home of St. Barnabas, for aged, incapacitated, and incurable clergy, which was opened on St. Andrew's day. The house and chapel are on the estate of Bellagio, twenty-eight miles from London, on the borders of Surrey and Sussex, in the Diocese of Rochester. Canon W. H. Cooper, of East Grimstead, is the first warden of this new Home.

The Marquis of Bristol, as chairman of the Testimonial Committee, recently presented the Rev. Prebendary Kempe with a cheque for £205, together with a book containing the names of the subscribers thereto. Prebendary Kempe resigned the living of St. James, Piccadilly, last Michaelmas, after a tenure of 42 years. Professor Wace and Bishop Barry (the new rector) were amongst those who made addresses upon the occasion.

The Rev. H. E. Fox, on leaving Durham to assume the position of hon. secretary to the Church Missionary Society, has had many evidences of the affection in which he is held in Durham. Among them is an illuminated address, and a very handsome silver salver, with a suitable inscription, subscribed for by the parishioners and congregation of St. Nicholas' Church, of which Mr. Fox has been vicar for the last thirteen years. The presentation took place in the Town Hall, and there was a very large attendance, the hall being filled with the parishioners of St. Nicholas and other friends.

The very ancient church of Ashampton, Berks, which has been closed for some time past, was reopened lately. There was a celebration of the Holy Communion at 8 a.m., and evensong and sermon at 3 p.m. During the progress of the repairs here the vicar brought to light several interesting wall paintings of the early part of the 13th century in good preservation, the subjects being all Scriptural ones. Having collected sufficient for the repairs of nave and roof, he is now raising funds for a new vestry, and for two bells to take the place of the two sold in 1809-10 by the then vicar and wardens, and also for taking suitable steps for preserving the mural paintings. There are many interesting features about this old church, and many have been brought to light during these repairs.

On November 5th, the anniversary of the death of Bishop Blomfield of Colchester, a lectern was dedicated in Chigwell school-chapel bearing this inscription: "In piam memoriam Patris admodum reverendi, Alfredi, secundi Episcopi Colcestriensis, necnon huicse scholae per duodecim annos fautoris benignissimi, qui quinto die Novembris, anno salutis MDCCXCV., ex hac vita migravit. Faciendum curaverunt F. et M. amici maerentes. Requiescat in pace." Evensong was sung in the presence of as large a congregation as the small chapel would accommodate, including Mrs. Blomfield. After Psalms cxiii. and cxiv. had been sung, a short service of commemoration was said by the headmaster (the Rev. R. D. Swallow), followed by special Lessons read by the vicar of Chigwell and the rector of Loughton, official governors of the school. A sympathetic sermon was preached by Archdeacon Stevens. The lectern is in the form of a carved oak eagle.

BRIEF MENTION.

Archdeacon Lauder, Ottawa, was taken ill Sunday morning, but is now much improved.

The Rev. Wm. Lowe will leave Glencoe for his new parish, Wingham, on December 30th.

The Moravians claim to have had an independent church in Bohemia as early as the ninth century.

The roar of Niagara has been phonographed and may be heard in any part of America for a small fee.

The Bishop of Huron has appointed the Rev. George A. Robson, late of Woodstock, to the incumbency of Bayfield.

Twenty millions of meteors are said to fall upon the earth every day, their aggregate weight amounting to something like two tons.

The British census report says that if all the houses in England were placed side by side they would cover a space of 450 square miles.

Rev. Dr. Joseph F. Johnson, rector of Christ Church, Detroit, Mich., has been elected Bishop of the new Episcopal Diocese of Southern California.

Some English papers say that for a long time the pocket-money allowance of the Princess Maud of Wales was only \$5 a month. Her mother when a young girl had the same amount.

Victor Hugo is to have a statue in Paris, in the square in the centre of the avenue named after him, and near the house where he died. Forty thousand dollars have already been subscribed for it.

Robinson Crusoe's musket is offered for sale in a collection of curiosities in Edinburgh that includes 120 instruments of torture, chiefly Spanish, and relics of Gustavus Adolphus of Sweden.

Not more than a hundred copies of the full score of Mendelssohn's "Midsummer Night's Dream" music, of which the copyright expired recently, had been sold in fifty years, as conductors borrowed the score from one another.

Jerome K. Jerome, the author of "Three Men in a Boat," has been awarded \$2,500 damages from a railway that was recently built near his house and disturbed his seclusion. Several famous London authors gave evidence during the trial.

A large number of hymns and other poems in Charles Wesley's handwriting were recently found in a pile of old documents at the Wesleyan Conference office in London. Many of the poems are political and relate to the American Revolution.

So perfect were the Egyptians in the manufacture of perfumes, that some of their ancient ointment, preserved in an alabaster vase in the museum at Alnwick, still retains a very powerful odour, though it must be almost 3,000 years old.

A valuable arm chair is in the possession of the Earl of Radnor. It originally cost \$50,000, and was presented by the city of Augsburg to Emperor Rudolph II. of Germany, about the year 1576. It is of steel, and took the artist about thirty years to make.

The Bishop of Norwich, who was vicar of Leeds from 1857 to 1859, has declined to accept the degree of Doctor of Divinity, which was offered to him by a famous university, on the ground that the money required to pay the necessary fees—viz., £70—might be put to better use in his diocese, which contains more than a thousand churches, some of them very poor. A generous friend thereupon offered the bishop £100 to pay the fees; but His Lordship also refused this, with the request that the money should be spent in some more useful way for the good of the Church.

Christmas Lessons.

The sweet Christ month, the month that Love was born,

That ever was an alien until now,
What though the blossoms hang not on the bough—
What though the earth of beauty's place be shorn?

Lo, in the woods, beneath the frost-kissed hill,
The holly lights the path—December's rose—
And underneath the scarlet berry grows,
As if to tell us Love is living still.

The season brings its joys, its gifts, its memories, its associations, sacred and tender, its renewal of old friendships, its gladness of every type; but it brings its obligations as well. If there is any one time in the year more than another when man becomes his brother's keeper, it is when the Christmas fires are lighted, and blood-red berries of the holly shine against the dark of the ever greens. The Christmas tree is the nearest type we know of the tree of life. Its fruits are manifold, yet all mean new life and new love in the hearts of both the recipient and the giver of gifts. Its leaves ought to have healing for many a human heart. It is the tree that is dearest to the heart of childhood. Before the glimmer of its tapers the clouds of dissension and lack of home love melt away. There is gladness in the child heart which rises like the morning dew, till it leaves the old and hard and wearied hearts, and thus the child spirit in some measure comes back to all of us, and we feel like echoing the strain that has run down through the centuries, "Peace on earth, good will to men."

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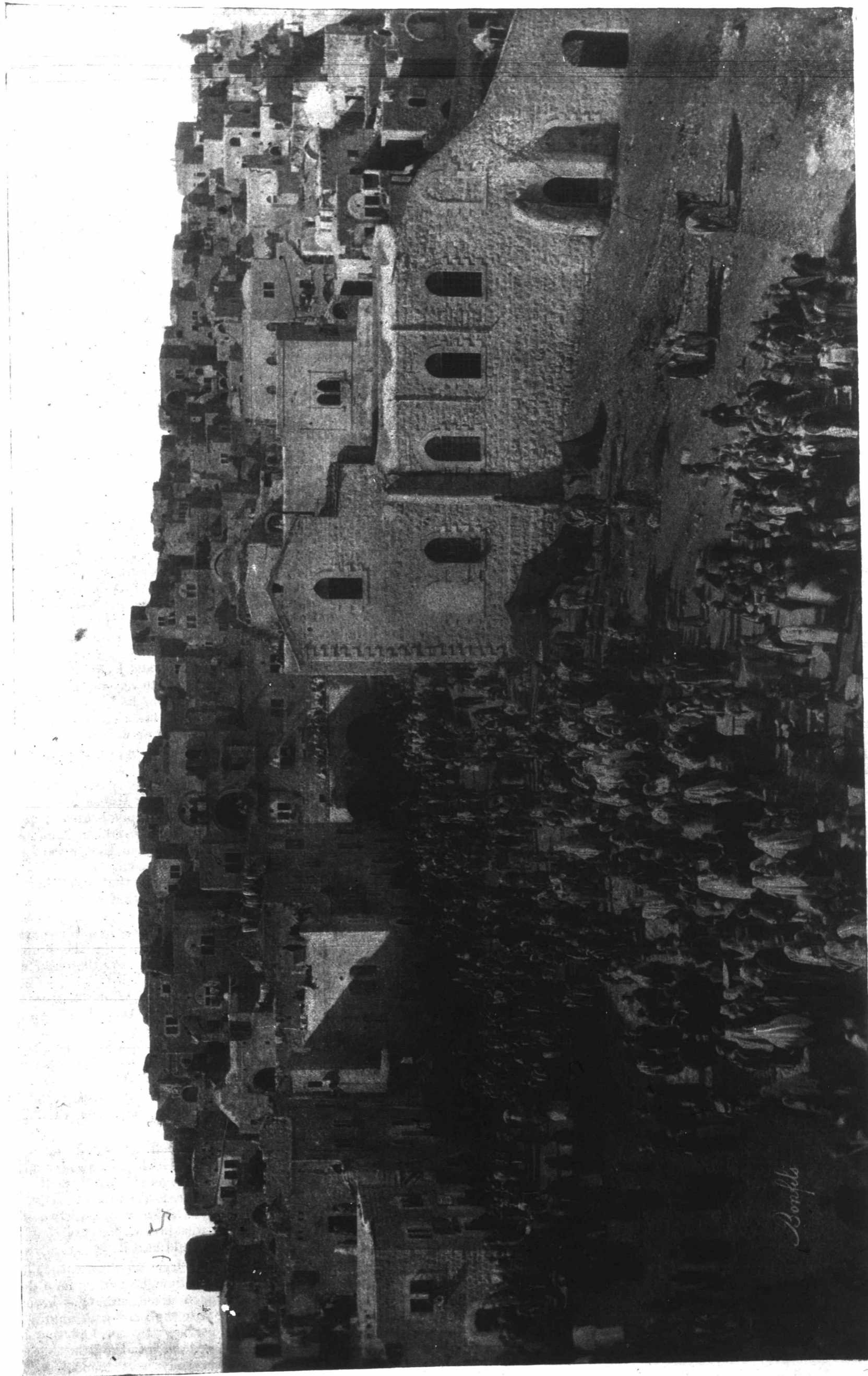
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AT THE GATES OF BETHLEHEM ON CHRISTMAS MORNING.

Boyle

A Dear Little Schemer.

There was a little daughter once,
Whose feet were oh, so small,
That when the Christmas eve came 'round,
They wouldn't do at all,
At least she said they wouldn't do,
And so she tried another's,
And folding her wee stocking up,
She slyly took her mother's.

"I'll pin this big one here," she said—
Then sat before the fire,
Watching the supple, dancing flames,
And shadows darting by her,
Till silently she drifted off
To that queer land, you know,
To "Nowhere in particular,"
Where sleepy children go.

She never heard the tumult rare
That came upon the roof!
She never heard the patter
Of a single reindeer hoof;
She never knew how Some One came
And looked his shrewd surprise
At the wee foot and the stocking—
So different in size!

She only knew when morning dawned,
That she was safe in bed,
"It's Christmas! Oh!" and merrily
She raised her pretty head;
Then, wild with glee, she saw what dear
Old "Santa Claus" had done,
And ran to tell the joyful news
To each and everyone.

"Mamma! Papa! Please come and look!
A lovely doll, and all!"
And "See how full the stocking is!
Mine would have been too small.
I borrowed this for Santa Claus,
It isn't fair, you know,
To make them wait forever
For a little girl to grow."

The Holly.

Christmas is coming! And to the children Christmas always seems to come as something rare. They cannot count up many in their lives; and to them it seems but fitting that the world itself should wear a different face at such a festive time. But some of the children enjoy the mince pies, the glittering trees, and pretty presents, the puddings, and all the rest of it, only by proxy, as it were. They can see them, and hear of them; but absolute possession must be for others more fortunate than they.

In the city of York a carriage was waiting at a shop door. It was a very handsome carriage; tall bay horses drew it, and a tall servant waited near. The shop was one of those where all kinds of fancy articles are sold; and its windows were gay with decoration, bright with the glow of colour and the glitter of gilding. Close to the plate-glass stood an old man and a child. The man leaned as if weary against the frame-work of the window; it was easy to see that he cared nothing for the show within—it was only to please the boy that he lingered there. But he glanced with interest at the carriage and horses, and touched his hat as a lady, accompanied by two little girls, came out of the shop.

"Grandfather, who is it?" asked the boy, gazing after the carriage as it drove away.
"The lady of Roveden Hall. She has come to buy Christmas-boxes for her young folks, I guess."

"Ah!"
The monosyllable had a long-drawn, sigh-like sound on the boy's lips. He was thinking how glorious it must be to live at Roveden Hall, and to possess a mother like that; a mother who could purchase a selection of those beautiful things in the window. Poor little Tom Dimond pushed his cold fingers deeper into the pockets of his threadbare coat, and turned to give a farewell look at the fascinations behind the plate-glass.

"Come, Tom."
Tom nodded. Then he reluctantly withdrew his gaze from the window, and walked on beside his grandfather.

Tom Dimond was the eldest of three children, who lived with their father and stepmother in a dark and narrow street in the old part of the city. Their own mother had been dead about eighteen

months, and their father, "more for the children's sake than his own," he said, had married again. But the new wife was very young; sharp of face, and sharp of voice. She was harsh to the children, especially to Tom, who was old enough to remember his own mother with passionate love, and to contrast her gentle memory very unfavourably with the new state of things in his home. After school-hours, and on Saturdays and Sundays, it was Tom's chief consolation to steal away to his grandfather's.

"Grandfather" was capital company, Tom thought—worth a score of the lads with whom he might have played marbles in the streets. And grandfather's small room seemed to Tom a decidedly pleasant place.

"Grandfather's" name was William Potter. He had lived in Nottingham in his youth, and worked in the great lace factories there. Even yet he made his living by the lace.

He bought parcels of "oddments"—bits of edgings and trimmings; damaged widths of lace and blonde; curtains, old in fashion or frayed at edges. And of these he made caps, and collarettes, which he sold to his neighbours' wives and daughters. Some of his very best and most "tasty" things went to milliners' shops in out-of-the-way city corners.

He could earn quite enough for himself; but he did wish sometimes that he had a spare shilling or two for his dear dead daughter's little ones. He knew that things went rather hardly with them, and he was powerless to help in any way. He did what he could for Tom. He kept him busy whenever he was with him, for he held that the habit of industry is worth a fortune in itself. He taught him to sort the laces, to sweep the floor, and even to cook "the bits of meals." And he would tell him tales of his own young days;—tales of entrancing interest to Tom, although they always did wind up with a moral. That moral was, in a general way, that God intended men to work in order to live, and to work good work that they might be happy; which was as much of the higher sort of wisdom as Tom's small mind could comfortably absorb.

This evening William Potter had gone to his son-in-law's house, and asked if Tom might spend the night with him. It was Christmas Eve, and he had succeeded in carrying off Tom.

"Grandfather," said the boy, "what is the use of Christmas?"

"We keep the day in remembrance of the Lord's birth," he said; "we keep it for the sake of Jesus Christ."

"But how's that? They don't dress up the shops and eat all those beautiful things for the sake of Jesus Christ," said Tom, mystified.

"Ah, well, that's the other side of the thing! There's those—and they're many—who think little enough about the Lord at all. They just keep holiday, and make fun according to the common custom of the country."

"But if it is the Lord's birthday, they've no right to forget Him, and take the time just for their own fun," said Tom, who had pretty strong opinions sometimes.

"Well, well, my boy, 'tisn't for us to be a-judging of our neighbours. But you and I might try to keep to-morrow as the Lord's birthday, Tom?"

A cart loaded with evergreens passed them, and Tom looked longingly at the masses of shining leaves and scarlet berries.

"Happy Christmas to you, Mr. Potter!" cried a cheery voice behind them. "Will your boy care to lighten my load a bit? I asked for a shilling's-worth of yon green stuff, but I'd no notion that a shilling would get such a bulky bunch. I can't carry all this. 'Tis mighty prickly, I can tell ye."

The speaker was a bright-faced woman, clad in a comfortable shawl and gay bonnet. She detached two good-sized boughs of holly from the quantity she had bought, and handed it to Tom.

The old man thanked her. Tom for once was speechless. But those bright eyes of his had the trick of eloquence, and the woman did not think him ungrateful!

Never had Tom found himself busier than that night. There was all the usual work to do, the sweeping and the rubbing, and all that holly to arrange besides. It was difficult to decide whe-

ther it looked best all in a "bush" over the fireplace, or stuck in separate twigs all round the framework of the window. Tom tried it both ways, and could not settle with himself as to which should be the final arrangement. It was not much use asking his grandfather; he only grunted out, "Yes, yes, very pretty," whichever way it was.

Tom sat down at last and rested his chin on his two fists, as he leant forward on his stool by the fire.

"I wish you'd tell me about Christmas," he said at last. "I can't rightly understand."

"No, my lad; and the angels themselves didn't understand; and the wise men didn't believe. And yet, after all, 'tis a thing that seems clear enough to me. It was the Lord, the Prince of heaven. He looked from heaven, His dwelling-place, and pitied us men, lost in sin and sorrow. So he came; He offered Himself to come and live a life of goodness as a man, such a life as no man had ever lived before. And He offered to die, so as to clear us from the sin such as He Himself had never done."

"Yes, grandfather."

"Well, He came. He lived the holy life. He died the holy death. And He handed the credit of it all to us poor sinners whom He loves; so that all who believe in Him should not perish, but go to Him to be happy and holy where He has gone. . . . That's the story, lad. 'Tis, perhaps, hard for such as you to take it in; but when a man's tired, as I am, tired of failing and sinning and striving, it sounds like the lilt of mother's song on the ears; it does."

"And Christmas?"

"Christmas is just the day of remembrance for us of the hour when He came a baby to the earth. And all who bear His name of Christian should be joyful and thankful that day."

Tom, mystified as he was, caught at those last words in his practical way.

"How can I be joyful and thankful?" he said.

Potter was on easier ground now. He answered quickly—

"Both you and I can praise the good God for His kindness to us, and His blessed Son for the love He has to us. And to-morrow, boy," he added, laying his wrinkled hand on the lad's head—"to-morrow we will see if anyone a-nigh us is poorer and less happy than we; and we can try to pleasure them and make them thankful too. That's one way to please the Lord, Tom—to be good to others for His sake."

Then it was Tom's bedtime; so he brought the brown-covered Testament, and read aloud about the first Christmas Eve, and of the song of the angels at Bethlehem.

Tom dreamt of that wondrous song as he lay on his pallet-bed that night.

Potter's room was in a narrow street quite near to the minster, and on the morrow, Christmas Day, the old man and the child went to the service there.

Little Tom Dimond knelt by old Potter's side that Christmas Day, and saw the sunbeams streaming through the arches; he heard the music stealing through the aisles and echoing from the misty distance of the roof. He "did not rightly understand" even yet. But when the words rang out, "Praise ye the Lord," his childish treble rose clear in the response, "The Lord's name be praised."

Then he fell to wondering again about the angels' song. The clergyman read the exact same words as he had spelled through last night in the brown-covered Testament. Tom looked at the choristers; he knew one or two of them. Their singing was lovely, for sure, but the angels, he guessed, could beat it.

"If ever I get to heaven, they'll have to teach me hard," thought Tom, "for I don't know anything much about singing. I wish I could properly praise the Lord with singing!"

The service was over, and the old man and the boy passed out into the pale winter sunlight.

"Everybody looks happy," said Tom, looking round. "How are we to find anyone to pleasure for the Lord's sake, grandfather?"

Continued on page 776.

Christmas Day, and How to Keep it.

Christmas Day is perhaps the one Festival in the whole year which all unite to keep; and in some way or other it will be kept by every reader of these lines.

But even with Christmas Day there are right ways and wrong ways of keeping it; and our way will depend very much on our way of thinking of it.

How do you mean to keep it? O, you will say, Christmas is a very happy and joyful time; and I shall put away all angry and revengeful thoughts, and I will try to cherish feelings of kindness and love towards my neighbours, and feelings of compassion for those who are poorer or less happy than myself; and I will try that my friends, and especially my own family, shall be the happier for my endeavours at this happy time.

Yes! I believe there are hundreds and thousands of men and women throughout Canada who will have thoughts like these at Christmas time, and who do their best to carry them out. You will hear their cheery, hearty voices wishing their neighbour a "happy Christmas," and a "merry Christmas," on Christmas eve and Christmas morning; and they evidently mean it, and say it with all their hearts.

God be thanked for this blessing! I am not going to speak lightly of it. May the time never come in this dear land of ours when Christmas greetings of kindness and love shall cease!

But we must go deeper than this. We must ask what is our reason for keeping Christmas Day—why we bid each other be happy, and merry, and kind, and forgiving, and compassionate. And then, when we are sure that we think rightly of Christmas, we shall be more likely to keep it properly.

CHRISTMAS COMMUNION.

It is a very curious thing; but a great many people would shrink away from you if you told them that they ought not only to go to church on Christmas Day, but also to the Holy Communion. O yes, it is all very well to go to church, they would say. I should not like to miss the Christmas hymn, and the evergreens and the decorations of the church. They help me to feel that it is Christmas Day. But I don't feel that I can go to the Lord's Table.

Why not?

Ah! that is a very solemn thing; and then, I am so light-hearted and merry at Christmas that I should feel as though I was profaning the sacrament.

But why should you not be light-hearted and merry at this blessed time? Our Lord Himself took part in a marriage feast; and I am sure that a man who carried about a gloomy face at Christmas, when all his neighbours were merry, would not be a better Christian for that reason. No! It is a time of joy, and we ought to rejoice with those who are now rejoicing.

But surely this is not a reason for refusing to come to the table of the Lord. Why is it that Christmas is a time for joy? The answer is given in one of our hymns:

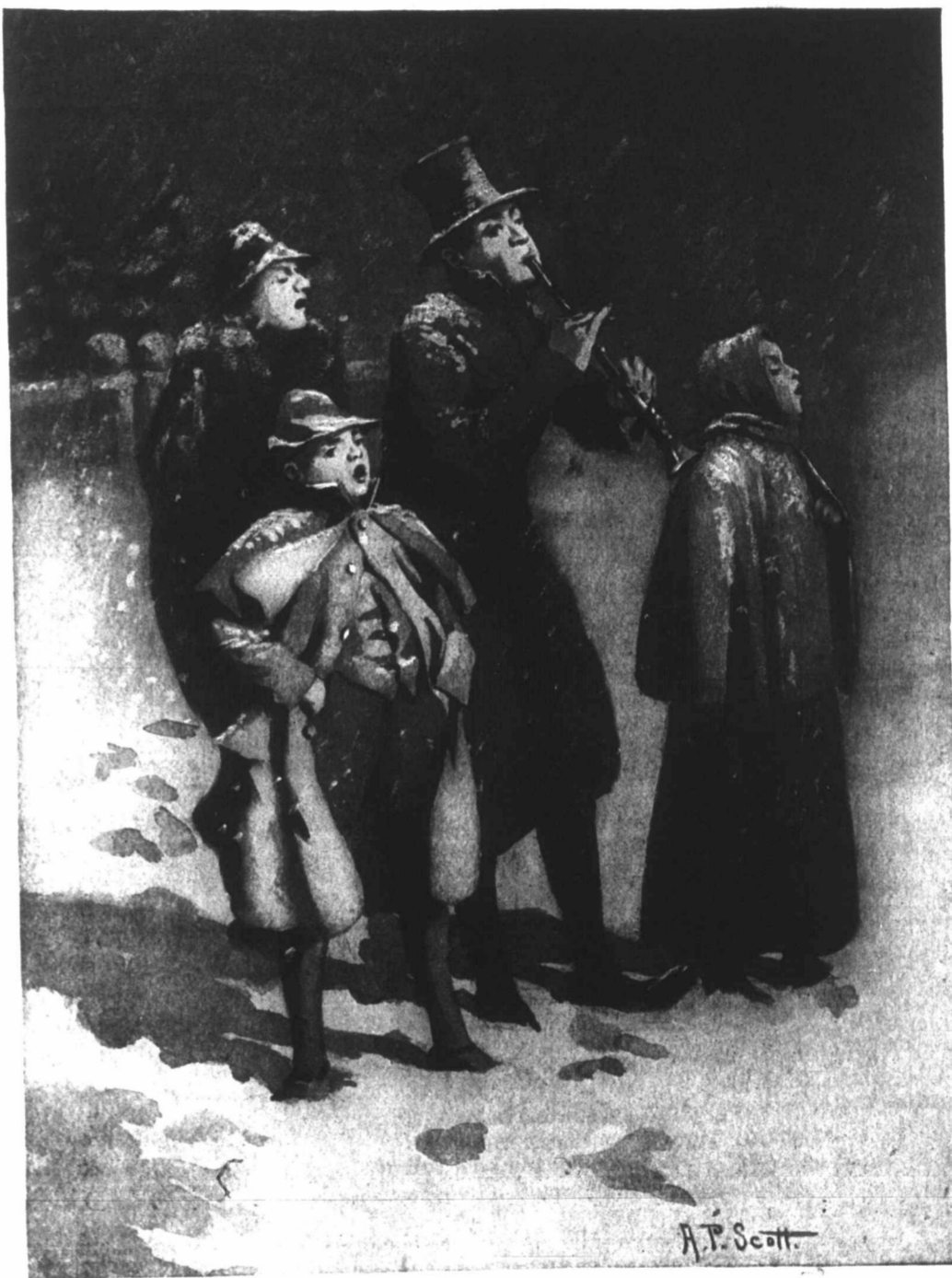
"This day has God fulfilled His promised word,
This day is born a Saviour, Christ the Lord."

Yes, my dear friend, there would be no joy or gladness for mankind, but for Christmas Day, and Christmas Day—the Day of Christ—tells us that we are at peace—there is "peace on earth"—and are thankful, and are joyful, and are merry, because God has come to dwell with us, His fallen creatures, and to make us His children again, in a new and better sense.

Is that the meaning of Christmas Day? Is it not? Do you doubt it for a moment? This little Child, who lies to-day in the manger, is "Emmanuel; God with us."

But, if we rejoice to know that God is come to us in His Son, surely we should rejoice to go to Him in His sacrament.

There is hardly a more beautiful sight in the world than that which I have often seen at an early celebration of the Holy Communion—the father and mother, and those of the children who were confirmed, all coming together to the Lord's table. I was sure I should see them, and the smaller children with them at the forenoon service. I was quite sure that when they sat down to their Christmas dinner, and wished each other many a happy Christmas, and thought of absent friends and blessed them, and thought perhaps of some who could never spend Christmas with them again—I was quite sure they would be all the happier and the more joyful, because they had begun Christ's Day at His table, and were not afraid to think that He was with them at their Feast.



CAROL SINGERS AND THE WAITS.

The Comings of the Lord.

The name of Christmas is so common on our lips, that we are apt to take for granted that we know clearly what Christmas means. No one, of course, can explain all the great mysteries of the truths of Christmas; but we ought to ask how far we try to see what God makes clear. We need the weeks of Advent that we may dwell long and earnestly upon what is so full of marvel. No one should take his part in the joy of Christmas who has not sought to make the truths of Christmas real to his mind and heart.

We think of the Advent—the coming to earth of One who, in the beginning, before all worlds, was with God, and was God. More than this, we think of His coming to befriend man. Yet more, we think of His being made man. He is still God; but He begins to be man, that in our nature He may be our Saviour.

This world in which we live is not the same as it was before Christ came. This nature of ours is not what it was before the Son of God joined it to Himself. The scene of that Divine life of

which the Gospels tell us is holy. We live in that world in which Jesus Christ passed His childhood, and youth, and manhood. And when we are tried and tempted, we know that One made in the likeness of sinful flesh, yet without sin, was in all points tempted like as we are. Wearing our nature Christ died; on this earth the Cross was set up, on which the Son of God hung, when He shed His blood to gain life for us.

There was a time when the Son of God was not man. He is man now, and will be always man. In that nature in which He was born at Bethlehem, and which was glorified when He had conquered death, He comes now, and He will come again. We see Him not; but as, when seen on earth, He was the Son of Man in heaven, so now, when He is seen in heaven, He is the Son of Man present with His Church on earth. We know not how He comes; but we know that by the power of the Holy Spirit He draws near in His own chosen ways, of which He tells us, to bless and comfort souls. He takes men one by one into union with Himself, and forms them into His likeness. The Holy Spirit goes on in the case of each with the work which was begun in the whole human race, when the Son of God was made man.

There is another coming yet to be, for which all this makes ready. We look to the Saviour to come from heaven, that He may bring, to be with Him there, those whom He has made His own on earth. Then He will perfect in each one the work which He began for the whole Church at His Incarnation. Those to whom He is now making known the power of the salvation He provided, shall then be made safe for ever. He will bring them where no harm or stain can reach their souls.

Fairy Gold.

There are old stories of men who in the night received from fairy hands gifts of gold in some cave, and when the daylight came upon them, what had seemed to be gold and jewels was a bundle of withered leaves and red berries, already half corrupted and altogether worthless. There are many things that the world counts very precious which are like the fairy's gold. Nothing that can be taken from a man really belongs to him. The only real riches, correspondent with his necessities, are those which, once possessed, are inseparable from his being, the riches of an indwelling God, and of a nature conformed to His.

For Christmas Day.

"Unto us a Child is born—unto us a Son is given."

BY A. K.

No beacon star burns in our sky
Whilst softly sleeps the silent earth,
As when a thousand years ago
It knew the Blessed Christ-Child's birth.

No pure maid-mother bends above
Her baby, laid in manger bare;
No wise men journey from afar,
Star-led and baring presents rare;

No serried ranks of angels stand,
To sing their praises from the sky;
No God-sent wonder give us sign,
As on that holy night gone by.

Yet Christmas peace broods o'er the earth,
And Christmas love fills hearts of men,
And Christmas joy wakes everywhere,
At His glad coming—now as then.

"Perhaps we might ask Widow Ward in to share a bit of dinner."

"Oh, grandfather, she is so cross and so ugly! I don't like Widow Ward."

"My lad, it seems it is not for the Lord's sake you are wishing to do the kindness, but for your own."

Tom accepted the rebuke.

"I'll give her a bit of my holly," he said. "It must be capital to be as rich as the lady we saw yesterday: what heaps of things she could give to people! Oh, grandfather, there she is!"

The carriage they had seen at the shop door came round from the west gate of the minster; the ladies had evidently driven in to attend the service.

Potter and Tom were at the crossing just as the carriage neared them. Something startled the horses. They swerved and plunged. There was a trampling; a stifled cry—the old man's shrill call. Then somebody caught the horses' heads; and the by-standers rushed to lift Tom Dimond from under the stamping hoofs. A minute ago the boy had been full of life and childish grace; now he lay limp and senseless across the knees of the man who had raised him from the ground.

It seemed to Potter as though the sunshine had suddenly turned grey.

"Take him to my room. I live close by," he said.

And so they carried him there, and laid him down on the small bed where he had dreamed the night before about the singing of the angels. He was quite unconscious, and the surgeon shook his head when he examined him. The lady whose horses had done the mischief was terribly distressed. She followed the little procession up to old Potter's room, and tended the unconscious child as lovingly as she would have cared for one of her own little ones; her tears falling fast meanwhile on Tom's curly brown hair.

After a while he opened his eyes; and he smiled as he saw his grandfather. Then he stared at the strangers gathered about him, and seemed both puzzled and troubled.

"Do you feel very much pain?" they asked him.

"Pain? No; I'm very tired. Is Widow Ward come?"

"Who is Widow Ward?" asked the lady.

Potter had turned away his head. It was Tom who answered her.

"She is somebody as is poorer than we; and we want to give her pleasure for Christmas—for the Lord's sake, grandfather said. She is to have some of my holly there," and he pointed with a very shaking hand to the green sprigs on the wall.

"Can't you give him nothing, sir?" said Potter, appealing to the doctor in tones of anguish.

"Quite useless," was the reply. "Nothing can be done."

Tom heard and understood. "Am I so much hurt? Am I going to die? Ah, but the angels will have to teach me hard, very hard indeed; I don't know anything quite right. Oh, and to-day they will have a grander song than ever, because it's Christmas, you see. Oh, grandfather, grandfather! what shall I do?"

"The Lord Himself'll teach you, lad. He'll make things right, for sure," said poor old Potter, reverently.

"Yes . . . I forgot . . . He came to make everything right, you said. Mother'll be glad to see me on Christmas Day," he remarked presently. "Bid father and the little uns good bye for me; and don't you, *don't you* forget to give my holly to Widow Ward."

The lady and the doctor thought that he never spoke again; but his grandfather fancied that he could quite plainly catch two whispered words, "joyful and thankful."

The short life was over. Tom Dimond's spirit had left the earth, where sin might have hardened him and temptation wrecked him, for the land where he learned the song, not of the angels, but of the redeemed ones whom the Lord Christ came to save.

It was a joyful day for him, that sunshiny Christmas. And though old Potter misses him sorely, he knows it is well with the child; he would not have him back, even if he could choose.

"It won't be long now until I see him again, please God," he says.

Widow Ward had her sprays of holly. Long, long into the night "cross" Widow Ward sat with Tom's holly in her lap, thinking as she had not thought for years and years. Before she slept that night her cheeks were wet with tears, and her poor benumbed heart came nearer to forming a prayer than it had been since the days of her youth.

The lady of Roveden Hall begged for a bit of that holly.

She, too, kept it and looked at it, and found meanings of good in it. She remembered Tom's answer to her question, "Who is Widow Ward?" He had said, "She is just somebody poorer than we whom we want to make happy, and to pleasure, for the Lord's sake."

Hitherto she had tried to make folks happy for their own sakes or for hers. Was the pretty, pleasant, gentle life she led mere selfishness after all?

She laid the holly spray under the tray of her dressing-case, where she saw it often. At last the thoughts it awakened deepened and strengthened, until she came to seek teaching from the Lord Christ, who, as little Tom Dimond said, "came to make everything right."

And everything will be made right some day.

The misery and darkness will scatter and pass. The song of the angels, "Peace and good will," will be on our earth instead of the discords that rend us now.

So let us bind the holly wreaths in their glossy beauty; let us listen to the chimes as the joy bells ring out upon the air. For us, each there is appointed our own share in the cheering and the brightening of the world; let us search for whatever that share may be, and having found it, *do it* bravely and well.

Twins.

BY CAROLINE E. CONDIT.

Polly.

There's such a lot that Santa Claus
Must 'tend to when he b'gins,
I feel a little anxious, 'cause
He might forget we're twins.

S'posen' he'd peck in at our bed
'Bout 'leven or half-past ten,
And say, "There's Dolly Brookses' head,
And—Dolly Brooks again!"

And then he'd pull our stockings down,
And shake his head, and say,
With such a dreadful stingy frown,
"She can't fool me that way!"

Dolly.

Poor Polly wouldn't have a thing,
How *terrible* that would be!
For every single toy he'd bring
He'd s'pose would b'long to me.

Polly! let's take our picture-books
Before we go to bed,
Marked "Polly Brooks" and "Dolly Brooks,"
And hang them overhead.

Then, when old Santa comes our way,
He'll smile the biggest grins,
And tiptoe 'round the bed, and say,
"What have we here? Ah, twins!"

Hints to Housekeepers.

ENGLISH CHRISTMAS PLUM PUDDING.—Take half a pound of each of the following: raisins, currants, suet (chopped fine), bread crumbs, flour, sugar; two ounces of lemon peel, one apple (chopped fine), one teaspoonful of egg powder. Mix with water and boil eight hours.

LEMON CAKE.—With two-thirds of a cupful of butter cream two cupfuls of sugar, adding in this order the beaten yolks of three eggs, the beaten whites of the same, two-thirds of a cupful of milk, three and a half cupfuls of flour and the juice of one lemon. Two-thirds of a teaspoonful of soda should be sifted into the flour before that is added to the mixture, or it may be beaten just before the lemon juice is added. Bake in the usual manner. Any plain cake may be flavoured with lemon, thus making it in fact a "lemon cake."

MOULDED TAPIOCA WITH FRUIT.—Simmer one-half cup of desiccated cocoanut in a pint of milk twenty minutes. Strain out the cocoanut and add milk to make a full pint. Add one-half sugar and one-half of tapioca previously soaked overnight, and simmer together until the whole is transparent. Dip some cups in cold water, drain, and lay any kind of fresh fruits into the bottom of each in the form of a cross or star. Pour the tapioca into the moulds gently. When cold, turn out and serve with whipped cream or fruit sauce.

CITRON POUND CAKE.—Three-quarters pound butter rubbed to a cream with one pound sugar. Add first the beaten yolks of eight large or ten small eggs, then one pound flour, the beaten whites of the eggs, and last, one and one-quarter pounds finely-sliced citron slightly dredged with flour. Bake one and one-half or two hours.

K.D.C. pills tone and regulate the liver.

POUND CAKE.—Yolks of ten eggs, whites of two well beaten. One pound butter, one pound sugar, one pound flour, one and one-half teaspoonfuls baking powder, one cup milk. Add flour and whites last.

DELICATE AND FRUIT CAKE.—Cream three-quarters cup butter with two cups sugar. Add one cup sweet milk, two and one-half cups flour, two teaspoonfuls baking powder, whites of five eggs. Flavour with lemon juice. Take four large tablespoonfuls of this and add spices to suit, and one cup of raisins, one-half cup sliced citron dredged with flour, or one-half cup molasses and one small cup flour with fruit. Bake one layer of dark mixture and two of white in flat, square tins, and put together with boiled icing—the dark layer in the middle.

For nervous headache use K.D.C.

QUEEN OF PUDDINGS.—One pint of fine bread crumbs, one quart of milk, one cup of sugar, the yolks of four eggs beaten, grated rind of one lemon, butter the size of an egg. Bake until done. Whip the whites of the eggs stiff, and beat in a cupful of sugar in which has been stirred the juice of the lemon. Spread on the pudding a layer of jelly or jam. Pour the whites of the eggs over this and replace in the oven until slightly browned.

CHRISTMAS PUDDING (Plain).—Two quarts stale bread without crust. Break in small pieces, and put in slow oven to dry, *not brown*. Pour over the dried crumbs two quarts of milk, let soak one hour. Then beat well, add six beaten eggs, a cup each sugar and molasses, a cup minced suet to two-thirds cup butter, one and a half pounds seeded raisins, a teaspoonful cinnamon, one-half teaspoonful each cloves and mace, half a grated nutmeg, two teaspoonfuls salt. Butter a large pudding dish, pour in pudding, and bake in slow oven three or four hours, covering to keep from getting too brown. Serve with wine sauce.

K.D.C. for heartburn and sour stomach.

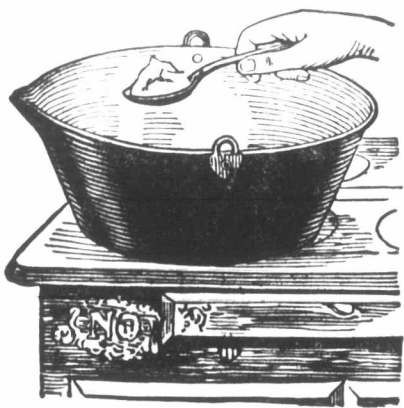
DELMONICO PUDDING.—One quart of milk, three tablespoonfuls cornstarch mixed with a little cold milk, the yolks of five eggs beaten with six tablespoonfuls of sugar. Boil three or four minutes. Pour in a pudding dish and bake about one-half hour. Beat the whites of the eggs with six tablespoonfuls of sugar; spread over the top, and return the pudding to the oven until it is a delicate brown.

BAVARIAN CREAM.—Whites of six eggs, beaten very light, one quart whipped cream, one ounce gelatine (soak one hour in cold water, drain, and dissolve in a little hot water), flavour with one teaspoonful vanilla. Beat eggs and cream together, add sugar to sweeten, flavour, then add gelatine. Beat until it begins to thicken, and pour into moulds. Serve very cold with cream.

Take K.D.C. for sour stomach and sick headache.

BOHEMIAN CREAM.—One quart cream, two tablespoonfuls sugar, one ounce gelatine dissolved. Whip half the cream to a stiff froth. Boil the other half with the sugar and a vanilla bean until flavour is extracted, or add vanilla extract after it is removed from the fire. Add the gelatine, and when cooled a little, the well-beaten yolks of four eggs. Beat until it begins to stiffen, then beat in quickly the whipped cream. Pour into well wet moulds and set on ice.

How to Fry with Cottolene



Fry everything from potato chips to doughnuts in Cottolene. Put Cottolene in a cold pan—heat it slowly until it will delicately brown a bit of bread in half a minute. Then put in your food. It will pay you to try Cottolene just this way—see how delicious and wholesome it makes the food.

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THE N. K. FAIRBANK COMPANY, Wellington and Ann Sts., MONTREAL.

Jimmie Boy's Letter to Santa Claus.

Dear Santa Claus, if you could bring
 A patent doll to dance and sing,
 A five-pound box of caramels
 A set of reins with silver bells ;

An elephant that roars and walks,
 A Brownie doll that laughs and talks,
 A humming top that I can spin,
 A desk to keep my treasures in ;

A boat or two that I can sail,
 A dog to bark and wag his tail,
 A pair of little bantam chicks,
 A chest of tools, a box of tricks ;

A scarlet suit of soldier togs,
 A spear and net for catching frogs,
 A bicycle and silver watch ;
 A pound or two of butterscotch ;

A small toy farm with lots of trees,
 A gun to load with beans and peas,
 An organ and a music-box,
 A double set of building-blocks—

If you will bring me these, I say
 Before the coming Christmas day,
 I sort of think, perhaps, that I'd
 Be pretty nearly satisfied.
 —Harper's Young People.

Bobbie's Christmas.

It was but a lowly abode in one of the poorest districts of the large and busy town of —. Mean in appearance and scantily furnished, some of earth's proud ones would scarce have deigned to enter, but angels knew that room and loved it well. In a corner, on a simple straw pallet, lay a boy of ten years of age, whose wan cheeks, and eyes too bright for health, told their own tale,—consumption. In his hands he held a well-worn Prayer-book, which was open at the psalms for the day. In thought, he was following the service at St. James', the dear old church he had not entered for so many months.

“Mother, don't you think they are singing the psalms now?”

“I don't know, my darling, but they are at service at any rate.”

“Oh, I think they must be singing ‘Glory be to the Father’ now ; I wish I was with them, oh I do wish !” and the poor little fellow turned away his head, while silent tears ran down his cheeks.

“Hush, Bobbie !” said his mother soothingly, “remember what Mr. Harrison told you, that it has pleased the good God to lay you on a bed of pain, and He accepts the willing heart. I am sure they were beautiful words he said to you altogether, but my memory is not so good as it used to be, and I forget sometimes.”

Bobbie smiled feebly, “Yes, I remember now, and he said the angels were here, tho' I didn't see them, and that they watched over me at night. But oh, mother,” he began in a moaning voice, “won't the doctor let me get up and try to go to church on Christmas Day !”

“And bless you, my pet, it would never do ! Get up ? why it would be your death ! No, no, you must just lie still, and may be Mr. Harrison will look in on you.”

As Bobbie lay quietly thinking, all the story of the Blessed Redeemer's life on earth seemed to pass before him, from the Nativity at Bethlehem to the cruel death at Calvary. And why did the King of Glory leave His happy home above to become a helpless infant, to lead a life of poverty, of weariness, of sorrow, and then to die at the hands of His enemies ? Ah, it was to rescue us from sin, from the power of Satan, to enable us to lead holy lives that we might enjoy heaven for ever. He gave us the Holy Sacraments to cleanse us from sin, to strengthen us to “fight the good fight of faith,” and to train our souls for life eternal. But

it is not enough that we have been made His in Baptism, if we do not yield our hearts to the Holy Spirit's workings, but refuse the Divine Gift of mercy, and walk in the paths of wickedness. Even Bobbie felt this. He had not always been good—who has ? he had been disobedient, unkind to others, ill-tempered. Then God laid him on a bed of sickness to teach him that he had lost his Baptismal purity and needed to come as a sinner to the outstretched arms of a Saviour. And Bobbie learned during many hours of suffering that Jesus was a real, a true, a tender Saviour. Though the helpless boy could not work for the Lord, he could, by patient resignation, show what grace had done for him.

“Oh, sir, I'm so happy !” was his greeting to the clergyman when he came to see him on Christmas Eve, “the angels have been whispering to me that I shan't have to wait much longer here.” And indeed in a few hours a change came over Bobbie ; he did not know what was going on around him, and even the much loved Prayer-book lay unnoticed by his side. Ere the sun's bright rays gilded the earth on that Christmas morn, Bobbie had passed away from this world of sin and sorrow.

There's a rest for little children
 Above the bright blue sky,
 Who love the blessed Saviour,
 And to His Father cry :
 A rest from every trouble,
 From sin and danger free,
 There every little pilgrim
 Shall rest eternally.

“I am cured since taking Hood's Sarsaparilla,” is what many thousands are saying. It gives renewed vitality and vigour.

The Christmas Message.

At Christmastide the Church wakes up her children with most joyful songs of praise and thanksgiving, for at this season she brings us good tidings of great joy ! She tells us of One born into the world, Who being God to save, as well as man to suffer, is able to make that perfect sacrifice, oblation and satisfaction which our sins require. Comforting and glorious is this great truth to those who have received this Saviour and King, and who can call this the Birthday of their Friend, but those “who turn their faces from Him and will not take Him in,” have no part or lot in this joy, for it is a holy joy, and needs an indwelling Saviour, a citizenship in heaven, to make it real. The selection of the 25th of December for the commemoration of the birth of Jesus Christ was not a choice at random, but was decided upon the following data : There is quite good authority that Zacharias was acting

Take Care

Of your physical health. Build up your system, tone your stomach and digestive organs, increase your appetite, purify and enrich your blood and prevent sickness by taking Hood's Sarsaparilla.

“We have been using Hood's Sarsaparilla for a number of years, and it has never failed to be most efficacious. All our children are troubled with boils, but Hood's Sarsaparilla removes this trouble and restores their skin to a healthy condition.” E. C. SCOTT, Columbus, Miss. Be sure to get Hood's and only

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The incessant wasting of a consumptive can only be overcome by a powerful concentrated nourishment like Scott's Emulsion. If this wasting is checked and the system is supplied with strength to combat the disease there is hope of recovery.

Scott's Emulsion

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for the High Priest, on the feast of the Atonement, Sept. 23rd, at the time of the Annunciation. This would have made the birth of John the Baptist to have occurred on June 24th, and, as Christ was six months older, His birth was on December 25th. Let us not make a myth out of it, but let all

“Christians awake, salute the happy morn Whereon the Saviour of mankind was born.”

Exhaustion

Horsford's Acid Phosphate.

Overworked men and women, the nervous, weak and debilitated, will find in the Acid Phosphate a most agreeable, grateful and harmless stimulant, giving renewed strength and vigor to the entire system.

Dr. Edwin F. Vose, Portland, Me., 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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Santa Claus has entrusted to our keeping all the prettiest presents in his palace—rocking horses, animals, arks, fish ponds, castles, sleighs, drums, soldiers, bugles, guns, swords, trams, engines, houses, dolls, dolls' carriages, little sewing machines, music boxes, pianos, furniture, games of all kinds, and a hundred other delights for his boys and girls. Get mother to write for our list.

FOR THE BIG FOLKS:

To attempt to tell of half our suitable and tasty presents would require more than this whole page. We've everything that heart can wish for:—Plated Silverware, Sterling Silver Novelties and Knick-Knacks, Jewel Cases, Photo Frames, Trays, Shaving Sets, China, Glassware, Lamps, Clocks, Toilet Cases of all descriptions. But let us tell you the full story in our Catalogue.

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Dent's As good a Glove as the ordinary man wears. Dent's Kid Gloves, of soft and fine make, with warm lining of striped wool. A pair of them is yours for **\$1.00**

Dent's Satisfaction in a cheap White Kid Glove as well as in the higher priced ones. Dent's White Kid Glove at 50c. is as good as the ordinary 75c. article. Plain and Twist Cord Backs—same style and make but in better quality at 75c. per pair. **50c.**

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Nelly Pry.

A little girl had a bad habit of listening at the doors to hear what the folks inside would say. She got caught doing this so many times, that they all called her Nelly Pry.

Such a name should have made her ashamed, but it did not until she got badly hurt.

One day her mother had company, and she told Nelly to stay in the room

and do her sewing. But Nelly took her work and went to the door to listen.

She could not hear a word they said, so she put her ear to the keyhole, and stood very still. When the lady who had called on her mother got up to go, she did not know that Nelly was there. She opened the door so quick, that Nelly fell sprawling on the floor, and hurt her face so that it bled.

But this was not all. She had a

pair of large shears in her hand, and as she fell, the sharp points were pushed into her arm, and that bled so much that they had to send for a doctor to sew up the wound.

Her arm was so badly hurt she could not use it for more than two weeks. When it got well, she said she would never listen at a door again.

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If you would resist pneumonia, bronchitis, typhoid fever, and persistent coughs and colds. These ills attack the weak and run down system. They can find no foothold where the blood is kept pure, rich and full of vitality, the appetite good, and digestion vigorous, with Hood's Sarsaparilla, the one true blood purifier.

Hood's pills cure liver ills, constipation, biliousness, jaundice, sick headache.

Spoiling One's Face.

It is something that is quite easy to do—that is, to spoil one's face. There are countenances which are naturally quite handsome; the features are all well-formed and finely proportioned, and the complexion is fair. But after all, they are not beautiful, simply because there is not a beautiful expression upon them. You look into them, and somehow, you feel repelled, for they indicate that there is a selfish or ill-grained or resentful spirit back of them, casting its shadow upon every feature.

I know people whose faces are beautiful indeed—or would be if there were not certain wrinkles or furrows on the brow, showing that the possessors are cross and ill-tempered; and they must be indulging such passions a large part of the time, or those ravines could not have become a fixture on their foreheads. Being ill-tempered must have grown into a habit with them. Those seams are like the ravines on a mountain side, which prove that great, raging floods must have flowed down the acclivity and torn up the rocks and earth. Yes, many a person, young as well as older, carries a sort of guide-post on his face—a guide-post that points to an ill-regulated nature within.

Listen! If a young person is habitually cross at home, he must not suppose that he can hide it always from other people by being very genteel and good-natured away from home; for his sour disposition will sooner or later creep up into his face and leave its marks there in permanent form. In this respect the human countenance proves itself to be a tell-tale. We know a young girl who was not long ago very attractive, but she has recently taken to pouting, and it is surprising the change that is being wrought in the expression of her countenance.

On the other hand, there are persons whose faces are not naturally handsome or attractive—you might easily criticise their features—but there is such a beautiful mind back of the countenance, so healthy, so pure, so kindly, that they really are as fascinating as they can be. A good face is better than a beautiful face. Cultivate a pleasant disposition if you would have an attractive face. Do not mar and ridge and seam your lineaments by permitting evil passions to reign in your heart.

Why is it that people who are living bad lives have such coarse, sensuous faces? Simply because God has made the face a sort of mirror in which you can read the life, however well its evil

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deeds may be hidden from the eyes of others. A good, pure life will by and by transform the features that are naturally ungainly, whereas a bad life will brutalize the most refined features.

Two Clergymen Agree.

Rev. P. C. Headley, 697 Huntington Ave, Boston, Mass: "Although I have not given testimonials of so called, 'Proprietary Medicines,' I can fully endorse the one written by my friend, the Rev. George M. Adams, D.D., of Auburndale, Massachusetts, which gave me confidence in the remedy before using it. Of all the preparations for dyspepsia troubles I have known K. D. C. is the best, and seems to be entirely safe for trial by any one."

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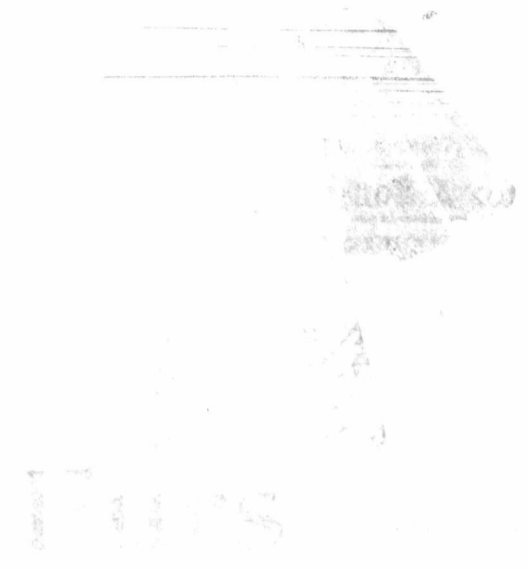
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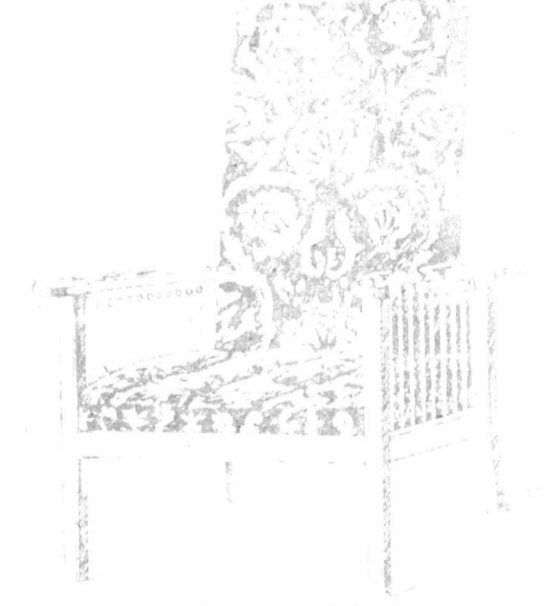
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