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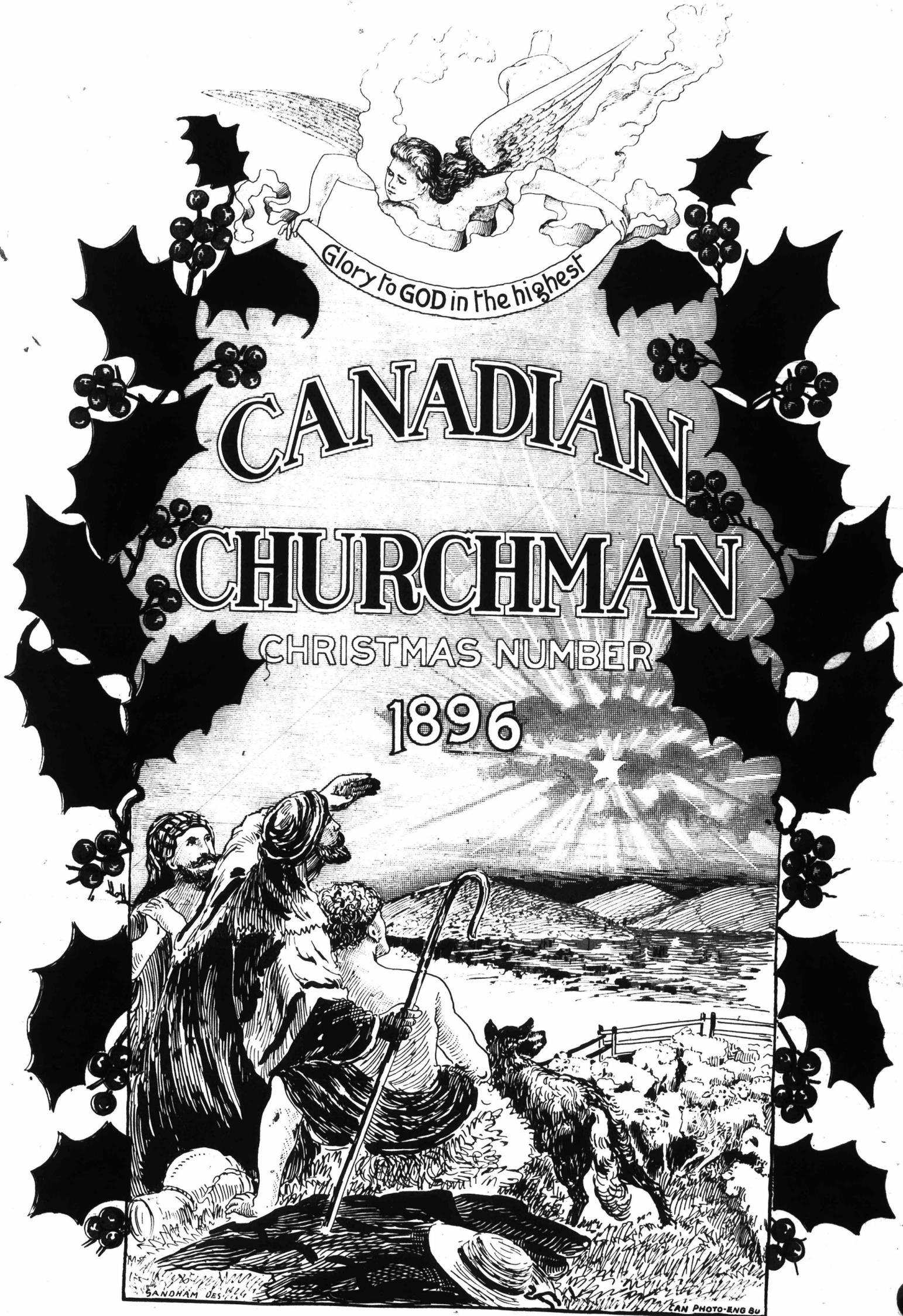
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Vol. 22.]

TORONTO, CANADA, THURSDAY, DECEMBER 17, 1896.

[No. 51.]

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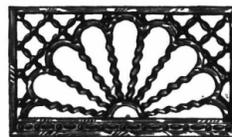
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Christmas Day: 55, 58, 59, 60, 61, 62, 316,  
329, 380, 482, 484, 555.

### FIRST SUNDAY AFTER CHRISTMAS.

Holy Communion: 309, 319, 557, 558  
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Offertory: 56, 61, 67, 288.  
Children's Hymns: 58, 329, 341, 571.  
General Hymns: 57, 63, 66, 289, 482, 483.

### FOURTH SUNDAY IN ADVENT.

We have now to close the Advent service, and prepare for the holy festival of our Blessed Lord's Nativity. On this day, then, the three Advents of our Lord are distinctly brought before us. We welcome His first coming as our Saviour,—we look out for His second coming as our Judge,—and we pray that by His inward spiritual coming amongst us now, He may prepare our souls to meet Him. How entirely we depend upon this His invisible Advent and Presence with us, it is the object of this day's services to teach us. The great God of heaven and earth did indeed come down as at this time from heaven to procure for us a crown of glory at His second appearing, but He will give it only to those who so run that they may obtain it; therefore does the collect liken us to men who run a race to obtain an earthly crown. We know how diligently they would put away everything that might hinder their progress, and so prevent them from obtaining the wished-for prize: with equal diligence should we put away those sins and wickednesses which hinder

us in our Christian course, and may altogether prevent us from obtaining the salvation which our Blessed Saviour holds out to us. The evening lesson confirms and strengthens our faith in the mighty salvation which has been wrought for us; for here the union of the divine and human natures in the Person of our Lord Jesus-Christ (which is the ground of all our hopes) is prophetically spoken of. Here we behold Him as a King, reigning in righteousness, and as a man, our refuge and hiding-place. The happy and saving effects of our Saviour's second advent are likewise foretold in this lesson, which also contains warnings and denunciations against those who live in ease, careless and regardless of the salvation which He has purchased for them. In the Holy Gospel we have the testimony of St. John the Baptist to the divinity of our Blessed Lord, as a suitable subject with which to conclude our preparation for Christmas-day. Let us then on this day bear in mind that He Who was born in the manger at Bethlehem is none other than the great and mighty God, Who is able as well as willing to save to the uttermost those who come to Him. He came down from heaven for us men and for our salvation. Even now He "stands among us," though we see Him not, succouring and defending us in our Christian course, and He will enable us to finish it with joy, if only we lay aside every weight, and the sin which doth so easily beset us, and run with patience the race that is set before us.

## OUR CHRISTMAS GREETING.

Once more—before another week—this month of shorter days, resting nature, and cheerful fire-side joys, shall have passed away—the happy note will have sounded, "Glory to God in the highest, peace on earth, good will towards men!" Shall we be ready for it? Will it find us trying to "do all things to the glory of God"? Will that blessed day find us really trying hard to be peacemakers, and not letting quarrels or selfishness spoil our own and others' "peace"? Will that Christmas morning shine upon bright and smiling faces, full of love to each other, and of "good will towards men"? At least, let us all try that it may be so. And so—wherever THE CANADIAN CHURCHMAN may reach—and it now goes all round the world—it will have been a comfort and blessing indeed. For it will have done just a little something to prepare many dear hearts for the Christmas coming of the Lord.

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## CHRISTMAS.

Day by day we are passing through the solemn season of Advent, telling us with thrilling voice of the nearness of the King of Kings, and commanding us to look back to the time when He came to visit us in great humility. And now the bright and happy Christmas stands before us, and the Herald Angels sing their songs of joy and gladness, which tell of the birth of the Saviour of the world. Well might they, well may we rejoice at the boon conferred upon mankind on that night. For the light that shone around the shepherds in the darkness was but a symbol of that Light which then came to lighten the Gentiles and to be the glory of Israel. It is a day of joy in the family. For it is a little child whose birth

we are commemorating; and He comes to sanctify all childhood and all family life. And on this day the children of the family gather round the paternal hearth, and the absent are remembered with a peculiar warmth of affection, and loving thoughts are wafted towards them across rivers and mountains and oceans. It is a day of joy in the Church, for their hymn and prayer and high thanksgiving go up to the Giver of all good, who, in the fullness of time, has fulfilled His promise that the seed of the woman shall bruise the head of the serpent—that in Abraham's seed all the nations of the earth shall be blessed; and men gather round the table of the Lord to partake of the Bread of Heaven. It is a day of joy in the world—in every city and town and village and lonely dwelling place the good spirit of Christmas finds an entrance and a resting place on this blessed day. And men remember kindnesses and forget unkindnesses; and pray that they may be merciful as God is merciful, and forgive as they have been forgiven. And if such a spirit shall not tarry for ever with them, yet some portion of this influence may remain, and bear fruit in many a day to come. "A merry Christmas and a happy New Year" we wish to one another; and we, too, heartily and gratefully extend this greeting to our readers who have helped and sustained us through another year. The spirit of Christmas is the spirit of Christianity and the spirit of the Church whose work we are trying to do. May God bless and direct all our efforts for the advancement of His Church, and bless all who are helping onward the same good cause; and may a happy and prosperous year, with ourselves and our readers, bring us round again to the birth of Christ and "the happy, happy Christmas bells."

For CANADIAN CHURCHMAN:

## ONE CHRISTMAS EVE.

A REMINISCENCE.

There is one music store in our village, the proprietor of which is the organist of our church, and on this particular Christmas-eve, he and I, "by a coal fire," sit awaiting the coming of other members of our choir, who will complete a party of "waits," it being our intention to serenade the rector, the curate, and some others particularly, and generally any who may be with-in hearing and awake, with a few carols and hymns appropriate to the season.

While waiting the coming of our friends we are silent, for the season induces thoughtfulness; the door of the parlour stands open, and the several instruments exposed for sale in the store are dimly visible. There is one piano, half a dozen violins, a silver cornet in a glass case in the window, which has occupied that conspicuous post since the store was established, seeking with unavailing glitter the enslavement of a purchaser. There is an old harp, one of Erard's, bought at an auction sale by my friend; it is stringless and worm-eaten, and a century old if a day, perhaps more. As I view it in the flickering light, I wonder who possessed it when it was new—whose were the fingers that swept its trembling strings, and how many generations of fair performers have wrung melody from its vibratory mechanism—whether it was played often at Christmas time, and whether it will ever be strung, tuned and held caressingly to the heart

of the player, and disperse its melting notes again, or whether, like the fabled swan, it has sung its death song and is silent forever.

These reveries, however, are put to flight by the noisy entrance of our expected friends, hilarious, and alas! with blackened faces, they having essayed a negro entertainment at our Penny Readings for a charitable purpose. To go carol-singing in such disguise is felt to be incongruous. So our young friends, with protestations of regret (which their black faces and white teeth make absurdly insincere), bid us good-night. When we were again alone, my friend, the organist, stood looking musefully into the fire; then suddenly shaking off his abstraction, said with a cheerful air: "Let us take out the harmonium, you and I, and sing a few things to the cottagers beyond the village." To this suggestion I readily agreed, when fortunately finding his handy-man not yet in bed, horse and van were soon ready, and he, I, the driver and the harmonium were on the dark road.

close that I could have touched it easily. There was no curtain to the window; some one had applied a light to a few small candles on the mantelpiece, making the interior of the room visible. There were three children sitting up in bed, who, when we had finished our anthem, called to their father to open the window. This the father proceeded to do, and peered out into the darkness.

"Ask them to sing again," said the oldest of the three.

"I can't see them," replied their father. At that moment my friend struck up the well-known hymn, "While shepherds watched their flocks by night." He had a voice of the resonant kind, and the first notes were bawled directly into the parent's ear, who drew his head in hurriedly, exclaiming, "Why they are right against the window!" The hymn was sung to an old and familiar tune in which there is some repetition; this the children enjoyed amazingly, accompanying us in pretty shrill treble with the utmost vigour.

"Can you see us?" called the oldest, a girl of

not in vain in the Lord," was the promise he claimed, and with such encouragement he urged Sunday-school teachers to deeds of self-denial and endurance, and on this theme he had written some verses; the first and last are here given:

What promises sweet do the Scriptures afford  
Each Sabbath-school teacher that's taught of the Lord,  
And oh! how consoling the mind to sustain,  
To know that his labour shall not be in vain.

And should there but meet me on Zion's blest shore,  
A child of my class who arrived there before;  
Methinks he will say when he sees me again,  
Dear teacher, your labour has not been in vain.

A musical friend of his had composed a tune for the verses, and a remarkably sweet and attractive melody it was. I knew it well, and my friend, who could vamp an accompaniment to almost anything, was familiar with the air, so we determined to serenade the worthy author, and awaken him to a consciousness of the blessed day with the music of his own song.

Having become a little more familiar with the gloom, we were not long in reaching his house, to the front of which we drew up. We sang the



"And they came with haste, and found Mary and Joseph, and the Babe lying in a manger."

It was nearly midnight, and intensely dark and damp. The mist was so heavy that it gathered on the branches of trees and fell in occasional drops like rain.

There were some dozen or so cottages in a group just beyond the village; the place was known as Picardy. It was an umbrageous nook, the first to welcome with primrose and daffodil the tender spring—glorious in summer time, and even of greater enchantment when the autumnal tints coloured the verdure of the trees and hedges; but on this Christmas eve it was so dark that we could distinguish nothing. However, we drew up somewhere near one of these humble dwellings as quietly as possible, and sang a simple anthem, one of Clarke's. The words are:

"Lift up your head with joyful hope,  
Salute the happy morn;  
Each heavenly power proclaims the glad hour,  
Lo, Jesus the Saviour is born."

We had only sung a few bars, when a small illuminated casement grew out of the darkness, so

about ten. On my replying in the affirmative, she and her two sisters immediately plunged beneath the bed-clothes, where we left them kicking gleefully, and shouting a chorus of happy Christmas in smothered voices. By this time a few feeble lights appeared at other windows, where, no doubt, the first glad tidings of that Christmas morning had been also heard.

Now about three miles distant from where we then were, there lived a rather remarkable man—one Mr. John Featherstone by name; he was a school-master professionally, but his forte lay among Sunday-schools. He would hold a number of children spell-bound by his forcible and distinct utterance, and a happy choice of anecdote and figure suited to the capacity of his youthful audiences. He addressed thousands at the "Crystal Palace." There was no buffoonery in his method. He was a man of sterling piety. Fervour and spontaneity illumined every appeal he made for the cause he loved so well.

"Forasmuch as ye know that your labour is

whole six verses, but no light appeared, and we began to suspect that he was absent from home, when a deep voice which we recognized as his addressed us from the doorway. He had got out of bed, and in dressing-gown and slippers was dimly visible on the door-step. In a voice trembling with emotion, he thanked us again and again. "So kind of you," said he, "such a dark night, and so damp."

After wishing him health and happiness, and not to keep him out in the night, we bade him an affectionate adieu.

"It certainly is an unfavourable night for singing in rural lanes," said my friend with a shiver, "but I am glad we came. What two sentimental fellows we must be."

Well, this happened some years ago. If the children we sang to that night are living, they must be women by this time.

John Featherstone some few years since crossed to that other and happier shore, where mayhap he was welcomed not only by one "child of his class," but by many others.

R. P. C.

## The Nativity.

BY JAMES RUSSELL LOWELL.

"What means this glory round our feet,"  
The Magi mused, "more bright than morn?"  
And voices chanted clear and sweet,  
"To-day the Prince of Peace is born."

"What means that star," the shepherds said,  
"That brightens through the rocky glen?"  
And angels answering overhead  
Sang "Peace on earth, good will to men."

And they who do their souls no wrong,  
But keep at eve the faith of morn,  
Shall daily here the angels' song,  
"To-day the Prince of Peace is born."

For CANADIAN CHURCHMAN.

## EVELYN. AND SOME OF HIS CHRISTMAS DAYS.

There are few who have not heard of that estimable Englishman, John Evelyn, Gentleman, for he possessed those qualities and accomplishments which are needed to complete such a personality. An educated man he must have been, for he was one of the founders of the Royal Society, and he came of excellent family, moving among the fashionable and the famous of his day. He was an author, and eminent in scientific pursuits, the confidant of numerous friends, and the adviser of those who needed counsel or guidance. He was also a Churchman, one of the sincere and fervent kind,—of simple piety, and of most unostentatious life, and last but not least, he kept a diary, and an invaluable record it is, a precious legacy to the Church, showing her patience under oppression, and her heroism in difficulty. The entries Evelyn made in his diary during those troublesome days, disclose the emotions of a heart divinely affected. Eventful and corrupt as the times were politically, and the risk men of mark were exposed to from the machinations of unscrupulous enemies, his anxiety was never excited on his own account, but always on that of his beloved Church.

Evelyn was a great traveller, and travelling in his day was both dangerous and laborious, requiring no little courage and fortitude.

Early in 1646, we find him in Geneva, on a visit to Sig. Diodati, the famous Italian Minister, and translator of the Holy Bible into that language. This was a fateful period; a few months only had passed since the beheading of Archbishop Laud on Tower Hill, and within three years from that time the King had been tried and condemned.

Evelyn's home was at Deptford, a town which lies east of London five miles. The old roomy dwelling is there still, or was some few years ago, when the writer visited it. Here it was that Peter the Great resided during the time he was learning the art of ship-building in His Majesty's Dock-yard adjacent, that he might expound the secrets of naval construction to his wild subjects on the Baltic.

On the twelfth of June, 1650, the King being then dead about a year and a half, and the second Charles in the field, with Cromwell in pursuit. Evelyn is in Paris. He writes:

"Paris, June 12.—Being Trinity Sunday, the Dean of Peterborough preached, after which there was an ordination of two Divines, Durell and Brevent; the one was afterwards Dean of Windsor, the other of Durham, both very learned persons. The Bishop of Galloway officiated with great

gravity. He magnified the sublimity of the calling, from the object, viz., "the Salvation of Men's Soules, and the Glory of God, producing many humane instances of the transitoriness and vanity of all other dignities; that of all the triumphs the Roman conquerors made, none were comparable to that of our Blessed Saviour's, when He led captivite captive and gave gifts to men, namely, that of the Holy Spirit, by which His faithfull and painfull Ministers triumphed over Satan as oft as they reduced a sinner from the errour of his ways. He then proceeded to the Ordination. They were presented by the Deane in their surplices before the Altar, the Bishop sitting in a chaire at one side; and so were made both Deacons and Priests at the same time, in regard to the necessitie of the times, there being so few Bishops left in England, and consequently danger



MADONNA AND CHILD.

of a failure of both functions. Lastly they proceeded to the Communion. This was all performed in Sir Richard Browne's Chapell, in Paris.

In 1652, the year in which Von Tromp attacked the British fleet in the Downs, destroying six vessels and chasing the others, which sought refuge in the Thames, an indignity which Blake, the English Admiral, avenged the following year by utterly routing the Dutchmen off Portland—on the Christmas of this year, he writes:

"25th Dec.—Christmas Day, no sermon anywhere, no Church being permitted to be opened; so observed it at home. The next day we went to Leusham, where an honest Divine preached.

"31st Dec.—I adjusted all accompts, and rendered thanks to Almighty God for His mercies to me the year past."

Evelyn speaks of frequent visits to Lewisham Church; it is about three miles from his old home-stead, and is a pleasant enough walk in fair weather, and he makes not the slightest reference to the discomfort of the journey during an inclement season.

In 1653, Cromwell was declared Protector, and in the following year issued his edict prohibiting all Ministers of the Church of England from preaching, or teaching in schools. This was an unhappy Christmas time for Evelyn, who had a profound veneration for the offices of the Church, and in their participation evidently received unspeakable comfort. He makes a brief entry, but it is eloquent enough:

"25th, Christmas Day.—No public offices in Churches, but penalties on observers, so I was constrained to celebrate it at home."

Cromwell was now at the zenith of his power, and the whole world trembled at his name. The Kings of France and Spain were little more than vassals. Cardinal Mazarin declared that he was afraid of him, and the Pope dreaded the thunder of his cannon reaching Rome. Here is Evelyn's entry at this period:

"1655, 25th Dec.—There was no more notice taken of Christmas Day in churches. I went to London, where Dr. Wild preached the funeral sermon of Preaching, this being the last day after which Cromwell's proclamation was to take place, that none of the Church of England should dare either to preach or administer Sacraments. So this was the mournfullest day that in my life I had scene, or the Church of England herself, since the Reformation. So pathetic was his discourse that it drew many tears from the Auditory. Myself, wife, and some of our family received the Communion. God make me thankful, who hath hitherto provided for us the food of our soules as well as bodies. The Lord Jesus pity our distressed Church, and bring back the captivity of Zion."

The following year he writes:

"25th Dec.—I went to London to receive the Bd. Communion, this holy festival at Dr. Wild's lodgings, when I rejoiced to find so full an assembly of devout and sober Christians."

For the following Christmas there is a long entry, but no doubt it will be read with interest.

"1657, Dec. 25th.—I went to London with my wife to celebrate Christmas Day. Mr. Gunning preached in Exeter Chapell, on 7 Micah, 2. Sermon ended, as he was giving us the Holy Sacrament, the Chapell

was surrounded with soldiers, and all the communicants and assembly surprised and kept prisoners by them—some in the house, others carried away. It fell to my share to be confined to a room in the house, where yet I was permitted to dine with the master of it, the Countess of Dorset, Lady Hatton, and some others of quality who invited me. In the afternoon came Col. Whaly, Goff, and others, from Whitehall, to examine us one by one; some they committed to the Marshall, some to prison. When I came before them they took my name and abode, examined me, why, contrary to an ordinance made that none should any more observe the superstitious

time of the Nativity (so esteemed by them), I durst offend, and particularly be at common prayers, which they told me was but the mass in English, and particularly pray for Charles Stewart, for which we had no Scripture. I told them we did not pray for Chas. Stewart, but for all Christians, Kings, Princes and Governors. They replied, that in so doing we prayed for the King of Spain, too, who was their enemy and a papist, with other frivolous and ensnaring questions and much threatening, and finding no color to detain me, they dismissed me with much pity of my ignorance. These were men of high flight and above ordinances and spake spiteful things of our Lord's Nativity. As we went up to receive the Sacrament the miscreants held their muskets against us, as if they would have shot us at the altar, but yet suffering us to finish the Office of Communion, as perhaps not having instructions what to do in case they found us in that action. So I got home later the next day, blessed be God." R. P. C.

FOR CANADIAN CHURCHMAN:

#### THE NATIVITY.

What a wonderfully pathetic incident in the world's history is the birth of Christ, even viewing it on its human side? Is there one amongst us who can read the story of the Nativity as told by St. Luke, unmoved? It seems to have been such a work of love to write down all he knew, and all he could gather relating to the event. Measured by our little lives, it is an old story, and many of us have read it unnumbered times, but the narrative never tires. Like a perennial stream of ineffable clearness, its waters always sparkle, and the music of its ripples is as sweet as ever. No magniloquent phraseology can enlarge the subject. The simple account of the inspired scribe is superior to the glamour of rhetoric. Many have tried it and failed. Milton, who has pictured in sublime measure the loss of Eden, and the wars of angels, lacked the higher inspiration of simplicity which affected the sacred writer, and utterly failed in his hymn on the Nativity. A Carlyle may pour a flood of light on the circumstances connected with the French Revolution, and intensify the horrors of the scenes by the cunning of descriptive art. Cases of extreme wantonness are, however, common and comparable, but there was never anything like the birth of the Saviour, and there never will be. It was unique, and can be compared to no other event in human history.

FOR CANADIAN CHURCHMAN:

#### CHRISTMAS, ANCIENT AND MODERN.

Since the time when on Judah's hills "There were shepherds abiding in the field keeping watch over their flocks by night," to the present hour, the festival of the Nativity, with ever widening circles stretching out to earth's remotest limits, has been kept as a holy season of peace and good will to men. If the child, for Whom and Whose Virgin Mother, that night, "there was no room in the inn," was a mere mortal, how do we account for this fact that amid the snows of Canada, under the tropical palms of India, or beneath the spreading arms of the Australian gumtree, the day that this Babe of Bethlehem was born, is one first of holy anticipation for young and old, and then of happy, solid enjoyment, as all listen the Shepherd's mutual invitation, "Let us now go even unto Bethlehem."

In no country do we find so many customs

and ceremonies connected with this blessed season as in England. The drawing of the yule log to its last resting place among the crackling faggots of the huge chimney, had its elaborate ceremony; the placing the boar's head upon the already over-laden dining table, in the rush-strewn hall, had its special custom and service, and even the doors of churches in those ancient Christmas times were opened to receive the boy-bishop with his little mitre and crosier and attended by his diminutive prebendaries, so that the learned Selden is not perhaps far wrong in deriving the many silly and foolish acts of our forefathers, at the sacred season of Christmas, from the Roman Saturnalia, where, for the time, inferiors, whimsically and in mockery, personified their superiors with licensed licentiousness. In England, the festivities at Christmas appear to have been more entertaining than in other countries. Wherever the King resided, there was created, for that merry season, a Christmas Prince usually called "The Lord of Misrule," and whom the Scotch once knew under the significant title of "the Abbot of Unreason," and to whom we are introduced in Scott's novel of "The Abbot." Every nobleman and every great family surrendered their houses, during this season, to the Christmas Prince, who found rivals in almost every parish. These foolish and silly games,—"these Lords of Misrule," and their mock court and royalty, appear to have been only extinguished with the English sovereignty itself, at the time of the republican government. Coming down to the period of Addison and the *Spectator*, we find the habits and customs of our English forefathers gradually growing better. "I have often thought," says Sir Roger De Coverley, "it happens very well that Christmas should fall out in the middle of winter. It is the most dead, uncomfortable time of the year, when the poor people would suffer from their poverty and cold, if they had not good cheer, warm fires and Christmas gambols to support them. I love to rejoice their poor hearts at this season, and to see the whole village merry in my great hall. I allow a double quantity of malt to my small beer, and set it a-running for twelve days to every one that calls for it. I have always a piece of cold beef and mince pie on the table, and am wonderfully pleased to see my tenants pass away a whole evening in playing their tricks and smutting one another." Happy landlords; happy tenantry! ye are no fiction. Few were the manor-houses in England a century or two ago, that did not present such scenes at all such times.

The immortal Dickens, in Marley's Ghost, makes old Scrooge's nephew thus express himself: "I am sure I have always thought of Christmas time, when it has come around—apart from the veneration due to its sacred origin, if anything belonging to it can be apart from that—as a good time; a kind, forgiving, charitable, pleasant time; the only time I know of, in the long calendar of the year, when men and women seem by one consent to open their shut-up hearts freely, and to think of people below them as if they were really fellow travelers to the grave, and not another race of creatures bound on other journeys."

Oh! at this season of plenty, security and peace, take the advice of Scrooge's nephew and "think of people below you," for

"Poor men, when yule is cold,  
Must be content to sit by little fires."

—You can enjoy Christmas with keener relish, if temperate and moderate in your meats and drinks.

#### PRANG'S CHRISTMAS CARDS, CALENDARS AND BOOKLETS.

We have received from this firm a beautiful collection of Christmas cards, booklets and calendars. We are perfectly charmed with this year's holiday souvenirs; the artistic design and coloring surpass anything we have seen in this line. Our numerous readers can procure them at the well-known Church Book House, Rowsell & Hutchison's, Toronto, as we notice they have a large assortment of them on hand.

#### CHRISTMAS MEDITATION.

There are two deep yearnings in every human heart, two innate longings which are a part of our very nature itself and, which may be said to sum up every other desire of the heart. One is the yearning for some support so strong, so stable, so secure that upon it our weakness may cast itself in confidence and safety. The other is the craving—never absent in the human heart—for sympathy. It is because the Incarnation of our Blessed Lord meets both of these desires that Christmas, the Day of His Birth, is a Day full of profound joy to the Christian heart. The answer, the satisfaction, for both of these longings was foretold by the Prophet Isaiah, to whom was revealed the name by which the Incarnate Lord should be known: "A Virgin shall conceive and bear a Son, and shall call His Name Emmanuel," God with us.

1. We know too well our weakness, our frailty, our insecurity. We live in a world of change and decay, a world in which all things pass away, a dying world. Even while we cling to what is sweetest and purest in this lower life, we know not how soon it shall be snatched from us. O for some power to change this law of death, to make us secure in the possession of those we love. O for the Wisdom that shall be sufficient for all the riddles and perplexities of this life, and able to "sweetly order all things" in harmony with the love of God. O for the Strength to overcome the evil in ourselves, to rise above temptation, to beat down Satan under our feet. Ah, then listen! His Name is Emmanuel! Jesus is God. He who came into this world on Christmas Day was not an angel, nor any creature, however exalted among the intelligences whom God has made. It is God Himself who comes; God, the Son of God. God, Holy; God, Mighty; God, Eternal. This is He whose Name is the Rock, the Immutable One, who has said "I change not." This is He Who is "the Life," who has the keys of hell and of death. This is the "Wisdom of God," Who is Himself the Light of the world, the Truth, the Answer to every question, the solution of every problem. This is the Almighty, Who made all things, Who rules all things, Who holds all in the hollow of His hand, our God!

2. But can we come near Him? Is He not invisible? Does He not hold Himself aloof? And we, we want sympathy, we want the human touch, the thrill of a human pulse, the tones of a human voice, the light and joy of the human eye, the warmth of a human heart. We are so wretched and miserable when alone. In joy as well as in sorrow, in our hopes as well as in our fears, in our prosperity as well as in adversity, sympathy, with its touch, its voice, its human response, is what we crave. Listen, then, again! Emmanuel, *God with us*. Ah, yes, He is indeed a "God that hideth Himself," but not an absent God. The Babe Who lies upon His Mother's breast in Bethlehem is our Brother, bone of our

bone, flesh of our flesh. He is God, but God now clothed in flesh, that He may draw near to us in human sympathy and draw us "with the cords of a man." Who can sympathize as He? As God He knows us who owe to Him our being; as man He shares whatever belongs to the nature which He assumed. God with us. God in Heaven, yet with us still in the Sacraments of His Church, throwing His arms about us in our Baptism, drawing us forgiven to His breast in Absolution, visiting us, abiding with us in the Communion of His Body and Blood, so uniting us to Himself. God with us.

With us in sorrow to comfort every loss with the assurance of a love far greater than any whose absence the heart may mourn. With us in distress, to promise more abundant joy through the trial of patient suffering in His fellowship. With

us in temptation, with the trophies of Victory in His hands, and the pledge of triumph to all who persevere through faith in His name. With us in death, "though thou walk through the valley of the shadow of death, I am with thee," I, Who have overcome death and opened the gate of everlasting life. Emmanuel, God with us, this is the fulness of joy, and this is the meaning of that mystery which we celebrate on Christmas Day. This is the only true meaning of "Merry Christmas."

—Don't fail to enter into the Christmas joys of the children about you; nothing will so freshen you and help you morally, yes intellectually too, as to enter into and understand the innocent joys of childhood. Don't leave the decoration of either your church or home to others.

—How can such things be?—Almighty God made a little child, the Infinite and Everlasting, born in human flesh, born to die! It would be overwhelming, indeed, if we were creatures of simple intellect; but we are creatures who, besides—yes, *above* intellect, are endowed with a nature which knows what it is to love, to venerate, to rejoice, to adore; which finds, not in its intellect, but in its affections, its highest conceivable ideal.

—May He who was once presented veiled in human flesh before human eyes, and who is now presented unveiled to our memories and faith in the truth and majesty of what He really is, grant us all, in His own good time, to behold Him face to face and eye to eye, where saints and angels and all the companies of the blessed, rejoice forever in the light of His countenance.



From Harper's Bazar.

MY CHRISTMAS PRAYER.

To-day I sat and listened as they sang  
 Thy praises high,  
 The circling dome and lofty arches rang  
 With prayerful cry.  
 Hosannas to Thee, Lord,  
 Thy Life and Word.  
 Full cheerily the mellow tones pealed out  
 Sweet Peace! Good will!  
 All heard the heavenward ringing, gladsome shout,  
 With rapturous thrill.  
 It said all men are glad:  
 None need be sad.  
 Yet now, alone, I turn again to Thee,  
 With pleading heart.  
 I cannot with the joyful sounds agree.  
 I kneel apart;

My prayer a silent one,  
 As deep streams run.  
 Lord! for the wasted and the bitter lives,  
 For lonely homes—  
 Lord! for the tempted hearts where dark sin thrives,  
 Where sorrow roams—  
 I bow my soul and pray,  
 Seek them this day!  
 Sweet are the songs and smiles of happiness;  
 They need no prayer.  
 But let me follow Thee to sore distress  
 And linger there,  
 Among the poor and sad,  
 To make them glad.

—Ada Nichols Man.

## Once a Year.

Christmas comes but once a year,  
Wafting memories holy,  
Of the blessed One who here  
Walked so meek and lowly;  
Shepherds watching on the plain,  
Angels' wondrous story,  
Silver moon and starry train,  
Hail the King of Glory!

Christmas comes but once a year,  
Give it songs for greeting;  
Let your hearts be full of cheer,  
Smiles adorn the meeting;  
Wreath the holly, twine the flowers,  
Let the hearth be glowing,  
Banish all the sadder hours  
That your hearts are knowing.

## The Joy of Christmas Day.

"Unto us a Child is born, unto us a Son is given."—Isa. ix. 6.

With what awe and wonder, with what rapture and strange delight, must the chant of the heavenly host have burst upon the ears of the shepherds of Bethlehem! They knew its meaning. They could understand the "glory," and the "peace," and the "good-will." For the angel of the Lord had but just ended his message of "good tidings of great joy,"—had just told them the blessed news,— "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." It was *this* that awaked the song of the Cherubim. It was *this* brought down the strains of heaven to thrill through human ears. It was *this* that filled all heaven with joy. It was for *this* the angelic host gave "glory to God in the highest." It was through *this* they sang of "peace on earth, and good-will toward men." We read in Job that when the foundations of the earth were laid, "the morning stars sang together, and all the sons of God shouted for joy."

And lo! a new creation now! A new age—a new birth—for the world; the foundation of a new heaven and a new earth! Shall not the morning stars once more sing together? Shall not all the sons of God once more shout for joy? Oh! that our lips were fit to sing with them! Oh! that our hearts were able thus to shout for joy! If it were not for sin, and worldliness, and deadness, and sloth, and ignorance, surely it would be so. But for these, which put their deadening finger, as it were, upon our very heartstrings, how would those heartstrings thrill, and tremble, and ring out with music, to the angels' wondrous message, to echo the exultant chorus of the heavenly host, on every Christmas morning! For what is the event of this glorious day? Is it some new blessing bestowed upon the angels in heaven that prompts their song? Nay, is it not, "for us men and for our salvation" that, as on this morning, the holy Babe lay in the manger at Bethlehem? Yea "unto us a Child is born, unto us a Son is given." Is it not we who ought

more than all others to rejoice? Is it not *our* welfare,—*our* deliverance,—*our* mercies,—which filled the very heavens with such songs of praise?

We all talk of a happy Christmas. We all think of it and speak of it as a happy time. It is the world's fashion to do so. We wish each other joy at this blessed season. And to many a home it is truly a joyous and happy season, with its gladsome gatherings of the scattered family circle, with its bright memories, and its innocent mirth. But is this *all*? Is Christmas a glad and happy season to us in no higher way than this? Oh! if not, then little do we know of true Christmas joy. True Christmas joy must be joy in Christ,—joy in the glorious news which this day tells,—joy in the birth-day of a "Saviour, which is Christ the Lord." If *our* joy spring not from this,—if this brightens not its gladness, and brightens not its light,—if, mid all our pleasures, and mid all our mirth, there be no thought of Him who came to shed a glory on all the bright things of this world, and to shine with calm radiance over all its woes,—if, mid all our gatherings and all

and pain and weakness where last year were health and strength; there may be poverty and anxious care where once there was enough and to spare;—still Christmas joy will find room to enter in; and many, who can rejoice in no other way, will this day be able to "rejoice in the Lord." Yea, and may it not be that some, who when in the fullness of health and vigour, knew but little of this holy and happy rejoicing, may through sorrow and affliction have learnt to look for their joy in a surer place, and so may now see, even though it be through clouds and mists, a light shining upon them from blessed Christmastide, which makes them love it better than ever?

All other sources of joy must fail. And when they fail, oh! what a blank is left behind! But true Christmas joy—joy in Christ—can never fail; for it is founded on One who changes not, but who is "the same yesterday, and to-day, and forever."

All of us should try to make this a truly happy Christmas.

## Merry Christmas.

This is our Christmas number. Elsewhere may be found articles appropriate to the day. We wish all of our readers the merriest and happiest Christmas they have ever known. May their highest expectations of the day be more than fulfilled. May the day itself be bright with love and joy.

What a wonderful time Christmas has grown to be. Two hundred years ago in a considerable part of this country the keeping of Christmas was frowned upon as a relic of popery, and men refrained conscientiously from paying it the least attention. Now, how different! Everywhere throughout the land the day is looked forward to and made the greatest in the year. And this is

done, not on the old ground that the day is specially holy. It has simply been made the home day, the day given to childhood and family life. By a sort of universal consent, it has been felt wise and good to connect the coming into the world of the Christ-child with home. The fact is the two are connected, naturally and necessarily and nothing can dis sever them. Home is what it is, and childhood is different from what it used to be, because Christ was born in Bethlehem. It is wise and well that we take the day which the Christian world accepts as the anniversary of the birth of our Lord and give it to home and gratitude and love. Each present we give or receive may thus remind us of that "unspeakable gift" which our Heavenly Father has bestowed upon a lost world.

With these convictions we do not hesitate to congratulate our readers on the return of another holiday season, and to wish them once more A Merry Christmas.

Try this Christmas to do *one* act of kindness.



EARLY CHRISTMAS MORNING.

Hark! the herald angels sing,  
Glory to the new born King,  
Peace on earth, and mercy mild,  
God and sinners reconciled!

Joyful all ye nations rise,  
Join the triumph of the skies,  
With the angelic host proclaim  
Christ is born in Bethlehem!

our friends, one Guest be absent, who cannot dim or sadden any pure and guileless joy,—if we rejoice, as this day's Epistle bids us, but without any thought of rejoicing "in the Lord,"—then alas! ours is not true Christmas rejoicing. We have no right to the joy of this season. We cannot understand it. We have no part nor share in it.

But oh! for those who know the happiness of keeping in a thankful spirit the birth-day of their Saviour,—for those who know what it is to hear with ever new delight the "good tidings of great joy,"—for those, whose happy gatherings, or bright home fire-sides, are warmed not alone with the glow of earthly love,—for those whose hearts are full this day of the secret sense of a great boon, and a mighty mercy, lifting them up to heaven in praise and adoration;—for such how differently comes happy Christmastide! There may be a vacant chair in the dear circle, which tells them they have had to grieve since last they met together; there may be sickness in the once cheerful home,

## Home &amp; Foreign Church News

FROM OUR OWN CORRESPONDENTS

## QUEBEC.

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

SHERBROOKE.—At the annual meeting of Lay Helpers in this parish, some excellent papers were read by Miss P. Wilson, Miss F. L. Cowling, Mr. J. A. Ready, Mr. J. Price; and Dr. Heneker made an eloquent speech on the last General Synod. Rev. Canon Thornloe will be consecrated in the cathedral, Quebec, on January the 6th. The Archbishop of Ontario has commissioned the Bishop of Montreal to take his place at the consecration.

MALBAIE.—The incumbent acknowledges the kind gift of \$10 from the Church Helpers' Association in Quebec, towards the purchase of a bell for St. Paul's Church, at Barachois.

EUSTIS.—A new church in this village was opened by the lord bishop, Thursday ev'g, Nov. 5th.

WATERVILLE.—Extensive repairs and improvements have been made in St. John's Church. Seats for the choir, rear-desk and pulpit are put in their customary places. Much credit is due to all concerned in these most satisfactory changes for the better.

## ONTARIO.

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

WARBURTON.—*St. Matthew's*.—A sugar social and entertainment was held in the Warburton cheese factory on Tuesday evening, Nov. 24th, under the auspices of the Willing Workers of St. Matthew's Church. Considering the unsettled weather and bad state of the roads a fair number from Lansdowne and the vicinity were present. A very enjoyable evening was spent; Dr. Shaw, of Lansdowne, giving an excellent recitation; J. A. Webster, late reeve of the township, also entertained the visitors by an account of his trip to the Old Country last summer in behalf of the cheese industry, and Mrs. Horton, Miss Webster and others assisted with music, etc. The proceeds were handed over to the Church Funds.

BALLYCANOE.—*St. Luke's*.—The oyster supper and entertainment took place on Wednesday, Dec. 16th, in Beaver Hall. It was one of the pleasantest gatherings of the season.

ROCKPORT.—Work has been progressing on the new church here, but owing to the very unsettled weather it has been possible to do but very little during the past few days.

## TORONTO.

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

TORONTO.—*St. Anne's*.—Mr. and Mrs. Leigh, \$1; Mrs. Featherstonhaugh, 1; Maud C. Doonan, 1; James Doonan, 1; H. H. Stevenson, 1; Mrs. F. Awty, 2; R. A. Cauman, 2.

*St. Albans Cathedral*.—The concert in the school-house last Thursday evening was well attended, and the programme offered did not disappoint the expectations of those who were present, not a few of them from the east end of the city. The proper rendering of old English glees, and part songs, and such compositions as Gounod's anthem, "Come Unto Him," and Henry Leslie's "Pilgrims," require true musical understanding and careful practice. Both these essentials were fairly supplied by Mr. D. Kemp and his choir. Perhaps the best concerted number was that quaint and lovely old madrigal, "Matona, Lovely Maiden." But it is a rare pleasure to hear Sir Henry Bishop's glee for male voices, "The Winds Whistle Cold," and Pinsuti's "Tell Me, Flora." Of the soloists, Miss Klingner was plainly the favourite. Her rendering of "Bid Me Discourse" was charming, while for one of her encores she sang Tosti's "Good Bye" with taste and feeling. A very smooth and satisfactory violin solo was given by Mr. Anderson, and Miss Gunther's piano forte selection showed skill and thorough musical appreciation. In the choruses the little choir boys' treble and the girls' alto were generally correct, even in difficult passages, but a lack of volume was apparent in the tenor and bass parts. On the whole, the concerted numbers, both vocal and instrumental, did credit to St. Albans choir and string band.

*St. Albans Cathedral*.—*Special Synod Appeal*.—Collections made by Rev. Canon Macnab on behalf of the Special Committee, since last acknowledgment:

*St. Anne's*.—Some of the busy workers of St. Anne's parish, among the foremost being that zealous Christian gentlewoman, Mrs. Edward Leigh, held a bazaar of useful articles on Wednesday evening, Dec. 9th. All present enjoyed the occasion immensely; especially, it may be noted, the singing of Mrs. Meuro, who was accompanied by her husband, the talented organist of St. Basil's Church.

The treasurer of the Children's Aid Society acknowledges with thanks the following Sunday-school annual collections received between November 16th and 30th, 1896. Baptist: Beverley street (morning) 77c.; (afternoon) \$2.48; Walmer road, the largest ever taken for any purpose in the school, \$21. Church of England: Messiah, \$9.25; Redeemer, \$19.10; St. Mark's, \$11. Congregational: Broadview, \$2.10 Methodist: Clinton street, \$11.10; Perth avenue, \$1.80; Berkeley street, \$12.20; Centennial, \$7.95; Davenport, \$5.50; Zion, Bracondale, \$1.67; Hope, East Toronto, \$5; Arthur (Ont.), \$4.66. Presbyterian: Dovercourt, \$5; St. Enoch's, \$3.09. Friends' meeting, \$1.11. German Lutheran: Bond street, \$2; West Side, \$6.50. Jewish, Holy Blossom, \$1.79. During the winter months the society has heavy demands upon its funds, and now has a considerable debt as well. Will gladly welcome financial help from outside the city, as many of the children dealt with have but recently come from other parts of the province. A report may be had by addressing the secretary, 32 Confederation Life Building.

*Church of England Woman's Auxiliary to Missions*.—The December Board Meeting of the Woman's Auxiliary to Missions was held at St. Stephen's Church school-house at 10.30 a.m. of the 10th, Thursday. There were about two hundred and fifty present, including presidents and officers of the various branches. Mrs. Williamson, diocesan president, presided; after the beautiful Litany of intercession was read, the business of the meeting was dispensed in an admirably concise and precise manner. After a few words of hearty welcome from Mrs. Broughall, which made every one feel doubly at home in the friendly atmosphere of St. Stephen's school-house, the president called on the sec'y for the minutes of last meeting of the Board. The secretary, among other matters of interest, stated that Mrs. Jones (of Church of the Redeemer) has been elected vice-president, in room of Mrs. DuMoulin, also that Mrs. Jones has accepted office. It had been resolved that at each Board meeting 10 (ten) minutes was to be devoted to Bible study, to take the form of a paper either prepared from a text or thoughts given extempore. It was stated that the previous month fifty-seven dollars had been received from the extra cent-a-day fund. This is voted away each month to relieve where appeals have been sent in, and some of these appeals make one feel ashamed if some remaining grain of selfishness causes one to still remain outside the membership of the Extra Cent-a-Day Guild. It seemed that the appeal from that struggling little parish of St. Olive's, and from that earnest worker, Mrs. Softley, was one of the most urgent. Mrs. Grindlay, diocesan treasurer, showed by her report that the receipts had been two hundred dollars, while the expenditure had amounted to eleven hundred dollars and twenty-three cents. The report of the diocesan secretary was next called for, Mrs. Cummings announcing the cheering fact of Mrs. Grindlay having formed a girls' branch at St. James' Church. The diocesan secretary expressed the hope that all branches had received notices of prayers of intercession and week of self-denial; at all events they had been sent. It appeared that two new names have been added to the list of life members, the names being Mrs. Dupensier and Mrs. Hoskin, of Deer Park, the latter having been the gift of Mrs. Hoskin's children. Names of new life-members are always a matter of gratulation among the W.A. The report showed that appeals for aid are constantly coming in from those sentry boxes of our great North-West mission field, some of those appeals being most pathetic; one of which to replace a faithful servant, a horse; another to purchase necessities for poor folk who had lost their crops; another to prevent a mission church from subsiding, by giving it a stone foundation in lieu of the one of sand or decaying wooden posts, which refuse to support it, are specimens of appeals, which are met as far as possible by means of the extra-cent-a-day fund. The diocesan secretary earnestly desired that notice should be given her of departure of members to distant places, so that a welcome may meet them in a strange place. This is a thoughtful provision which all might well avail themselves of. The President next called on Mrs. Banks, of York Mills, as Dorcas secretary, to present her report, which had a bright and joyous tone as of the Christmas tide so fast

approaching. One heard of bales and outfits, and of communion sets, as well as Christmas trees. Rev. Arthur Gadd, of Washago, expressed his gratitude for communion set through columns of CANADIAN CHURCHMAN. Treasurer of extra-cent-a-day fund reported forty-one dollars and ninety-nine cents received last month, and four new members.

Junior branch of St. Stephen's re-organized. Ministering Children League report showed how busy little fingers can be. The president announced among other interesting matter, that at last the poor Zulu youth, John Zippo, is to be sent back to Zululand: he goes as a missionary to his own people, and carries with him the prayers of the W. A. The ten minutes extempore address by Mrs. Broughall, on "Judgment According to Works," was next called for. The time allotted is so short, said the speaker, to touch upon the subject, that only a few thoughts can be given. Our thoughts, our words, our works, are not these things noted in thy book? and the dead were judged according to their works. Predictions, said Mrs. Broughall earnestly, predictions will assuredly be fulfilled. Oh, let us remember this. Our Saviour said of Jerusalem, "Not a stone shall be left upon another," and in 40 years this prediction was fulfilled. We know, too, that many other predictions of our Blessed Lord were also fulfilled. We are all very content to say, we are "miserable sinners," but we don't like any one to point out our sin. Our thoughts, our words, our works—we are to bring every thought into subjection to His will. Every idle word we shall be held accountable for. Words of anger and of hatred, as well as every kind, every good word, all, dear friends, will be remembered. Oh, let us remember this. As to our works, those who feed the hungry, clothe the naked, will assuredly be remembered; every shortcoming will be remembered, as the good work we do. But we must not think only of those outside our homes, but we must bear with the perhaps exacting mother, the troublesome brother; if we have crosses we must bear them patiently. If we are never tried, it is no credit to us to be good-tempered. Each must make the most of the talent given her, instead of wrapping it, or them, the five, or the ten, up in a napkin, and hiding them away. We will suppose that two newspapers are given, the one fifty, and the other one hundred, newspapers to dispose of; if they do what is required of them they will each receive their reward; the one as the other. Whatever your talent, be up and doing, use it today. Our works are the outcome of our life. "Now unto Him who is able to keep you from falling, and to present you faultless before the presence of His glory, with exceeding joy." Mrs. Broughall gave also the 25th verse of the 5th chap. of Jude, concluding her most earnest remarks by reading in a reverent manner the beautiful Legendary poem, "The Master of the Mill." At the close of the reading by Mrs. Broughall, much other business was disposed of. The Chinese Mission at the Pacific Coast is greatly in need of help to carry on the work. One could not but regret that owing to their having been badly hung, hence falling to hard frozen ground, two church bells have cracked. Mrs. Cummings gave a graphic account of her visit to the temporary quarters of the Armenians at Boston; showing that Mr. Galisson, of that city, also one of that persecuted race, has been a veritable angel of mercy to his poor countrymen who are refugees. God grant that that demon of cruelty, the Sultan of Turkey, may soon be brought by Christendom to feel the lash. A dainty luncheon being partaken of, many wishing the hospitable ladies of St. Stephen's branch a reluctant farewell, departed to their respective homes.

LONGFORD MILLS.—A very handsome chalice and paten, with Communion linen, were presented recently to the incumbent, the Rev. Arthur Gadd, by the St. Peter's branch, Toronto, of the Woman's Auxiliary, for use in his extensive mission, consisting of Longford Mills, Washago, Cooper's Falls, North Orillia and Hamlet. The chalice and paten are of solid silver, with the letters I. H. S. very prettily engraved upon them. It is needless to add that the munificent gift is greatly appreciated, as it supplies a long felt want in the mission.

OSHAWA.—*St. George's*.—John Cowan, \$20; W. F. Cowan, 5; Rev. J. H. Talbot, 5; Bishop Bethune College, 9; Miss Venner, 5; R. S. Williams, 5; Robert Woon, 2; C. A. Jones, 1; John Mothersill, 1.25; Mrs. E. B. Morgan, 1; Wm. Miller, 1.25; Mrs. H., 1; R. C. Babbitt, 1; C. W. Scott, 1; L. & M. Collins, 1; E. C., 1; C. W. Owens, 50c.; A. Hinds, 50c.; Mrs. Brimscombe, 25c.; M. A. Eby, 25c.; Miss E. Woon, 25c.

PORT HOPE.—Communicant of St. Mark's, \$1; S.

Grimbleby, 1; Anon, 1; J. E. W. J., 1; Orphans' Home (Girls) 1.10; Orphans' Home (Boys) 61c; Mrs. Bereskill, 50c; Rev. J. S. Eastman, 1.

**TULLAMORE.**—Before beginning his sermon last Sunday week, the Rev. Mr. Morley said he had the previous week concluded his tenth annual autumn series of cottage lectures; in point of attendance they were the most successful of the ten. The lectures had been delivered in four townships—seventeen in Toronto Gore, eight in Chinguacousy, three in Albion, two in Vaughan, making a total of thirty. The total attendance by actual count was 898, the average was 29. The average attendance by townships was—Vaughan, 40; Toronto Gore, 35; Chinguacousy, 21; Albion, 24. The four largest meetings were held at the residences of Mr. Wm. Kersey, present 62; Mrs. Robt. Morrison, 54; Mr. Henry Paul, 46; and Mr. Richard Clark, 45. A very interesting ceremony took place recently at St. John's Church, Castlemore, when a convert from the Roman Church signed a recantation, witnessed to by the rector. After the recantation had been read, Rev. Mr. Morley said that the person had been baptized and confirmed according to the rites and ceremonies of the Roman branch of the Church Catholic, which Sacraments are valid, consequently by virtue of this public recantation is now admitted into full communion with the Anglican branch of the Church. After this ceremony the infant son of the convert was baptized by the rector.

**PERRYTOWN.**—*St. Paul's.*—The Ven. the Archdeacon of Peterborough preached the missionary sermon in this church on the 6th inst. He took his text from the thirteenth chapter of Romans, verse 14. His discourse throughout was marked by its great earnestness and force, an evidence that his three-quarters of a century to which he has attained, does not in the least detract from his zeal for the cause of his Master, the Great Head of the Church. The service to the end of the third Collect was taken by the incumbent, Rev. R. A. Rooney. Mrs. M. Wilson presided at the organ, and the choir acquitted themselves very creditably. The whole service throughout was of a very hearty character, a fairly liberal response being made to the forcible appeal made on behalf of diocesan missions.

**STREETSVILLE.**—*Trinity Church.*—For some time the need of improvements to Trinity Church was apparent, and at the last Easter vestry meeting it was decided to have the church thoroughly repaired and renovated. Mr. Chas. J. Gibson, architect, Toronto, was engaged, and under his supervision the work was carried on. The contracts were let to the following: John Graydon, mason and woodwork; Harmsworth & Son, painting and decorating; the glass was supplied by McCausland & Son, of Toronto (which gives entire satisfaction.) The work was well performed throughout. The gallery was removed and the vestibule greatly improved; all the windows in the nave and vestibule are of gothic design, furnished with cathedral glass. The new chancel arch, over which are the words, "This is none other but the House of God," is a pleasing improvement, and greatly enhances the beauty of the building. The decorations throughout produce a most pleasing effect. The congregation is indebted to the Woman's Auxiliary for a handsome chandelier for the chancel, and two hymn boards; and to the rector, Rev. J. Hughes-Jones, and his wife, for a reading-desk and seat, lectern and pulpit, made of butternut. The re-opening services were held on Tuesday, Dec. 1st, and continued the following Sunday, 6th inst. At 9 a.m., Holy Communion, celebrant, the rector. 7.30 p.m., evening prayer and sermon. The services were attended by a large and interested congregation. The clergymen present were the Right Rev. Dr. Sullivan, rector of St. James' Cathedral, Toronto; Revs. P. T. Mignot, Milton; R. W. Hindes, Springfield; W. Walsh, Brampton; and the rector, Rev. J. Hughes-Jones. The choir, which was under the leadership of Miss Jessie Davidson, organist, was assisted by Messrs. Fairburn, Wood and Hutchinson, St. Simon's choir, and Oscar Wenborne, St. James' Cathedral choir, Toronto. The musical service, which began with the familiar hymn, "Onward Christian Soldiers," and included an anthem "I Waited Patiently," and a solo, "For Ever with the Lord," by Oscar Wenborne, was well rendered and fully appreciated by those present. The evening service was read by Rev. P. T. Mignot and the lesson by Rev. R. W. Hindes. Bishop Sullivan was the preacher. The text chosen was Nehemiah ii. 18. The sermon consisted of an interesting historical sketch of the events related by the prophet. The central points of the discourse were "Evangelical Truth" and "Apostolic Order." The different Protestant denominations, with their wonderful influence

and power, strongly emphasized the importance of the former, but paid little heed to the wisdom of the latter. The Church of Rome on the other hand laid special stress upon the latter. The Church of England endeavoured to attach proper weight and importance to each. The sermon was delivered with the usual easy eloquence of the learned divine, and was carefully followed by those present. On Sunday, at 10 a.m., Rev. Professor Cayley, of Trinity University, Toronto, addressed the Sunday school children. At 11, morning prayer, sermon and Holy Communion, when the Rev. Professor preached a powerful sermon on the "Holy Scripture," to a large congregation, and in the evening he took for his text Ecclesiastes xii. 13, "Let us hear the conclusion of the whole matter;" and delivered an eloquent sermon. There was not standing room in the church at the evening service, and throughout the services the collections were exceedingly good considering the hard times.

#### NIAGARA.

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

**THOROLD.**—The Rev. P. L. Spencer has lately delivered several illustrated lectures on Canada. On the evening of the 9th of December, he began a series of illustrated lectures on "Egypt, Ancient and Modern."

**HAMILTON.**—Large congregations attended St. Thomas' Church, on Sunday, 6th inst. Rev. G. M. Innes, Dean of Huron, preached morning and evening. In the morning his text was St. John xii. 46: "I am a light unto the world, and whosoever believeth on me should not abide in darkness." The great cry of the world to-day, he said, is for light. Literature, art, science were all doing their part to answer this cry; but these were not sufficient. Religion must fill the vacancy. Life without religion means nothing. He thought people looked too much upon the physical life, and not enough on the religious life. At the evening service he preached an eloquent and instructive sermon from the text I. Cor. i. 18.

**Christ Church Cathedral.**—The quarterly meeting of the Church of England Auxiliary to Missions opened Thursday morning, the 10th inst., in the school-room, Mrs. Henry McLaren, president, in the chair. Mrs. DuMoulin, honorary president, was also present. Bishop DuMoulin delivered a brief address at the opening of the meeting. The reports of the various officers were presented. Mrs. Sutherland reported for the Dorcas society. Mrs. Webster, treasurer, reported that the receipts were \$314.70, and the expenditure \$149.50. Other officers present were: Miss Ambrose, recording secretary; Mrs. Stewart, corresponding secretary, and Miss E. Counsell, secretary of the literature committee. During the meeting Miss Rose, a returned missionary from China, spoke briefly. In the afternoon Miss Leslie, also a missionary, addressed the meeting, and in the evening, in the Church of Ascension Sunday-school room, Miss Rose delivered an illustrated lecture upon Missions in China.

**St. John the Evangelist.**—Rev. S. Daw has been offered the rectorship of Trinity church, Detroit. The salary attached to the position is said to be away up in the thousands. It is the Cathedral Church of Bishop Davies, and the position is an important one; he has not decided on accepting the position, but it is probable he will. Rev. Mr. Daw is a graduate of St. Augustine's College, Canterbury, which is affiliated with Oxford and Cambridge. In May last he succeeded Rev. Chas. LeV. Brine as rector of St. John the Evangelist, when that gentleman accepted the rectorship of a church in New Hampshire. Mr. Daw has made many friends here and is very popular with his congregation, who will be sorry to lose him.

#### HURON.

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

**GALT.**—The Very Reverend the Dean of Huron, Dean Innes, D.D., rector of St. Paul's Cathedral, London, preached the Sunday-school anniversary sermons on Advent Sunday. At a special children's service in the afternoon, the dean also delivered a very practical address. All the services were much enjoyed, and the sermons and address greatly appreciated. The third in the course of lectures now being given (monthly) in the parish, was delivered by the Rev. Prof. Clark, D.C.L., of Trinity University, on "Burns," Friday, Dec. 4th. There was a very large audience, the school-room being packed to the doors. It was a most eloquent and highly instructive lecture, and deservedly appreciated by all present. The next in the course will be on Jan. 11th, by the Ven. Archdeacon Dixon, D.C.L., of Guelph; subject, "Pope Sixtus V."

**BRANTFORD.**—The second of the course of lectures in Grace Church school-house was held on Tuesday, Dec. 8th, when Prof. Clark delighted a very large audience with an hour and a half on "Robert Burns." Annual meetings of various Church organizations have been the order of the day for some time. The W. A. had a large and successful meeting not long since. The Brotherhood of St. Andrew also, on Wednesday, Dec. 2nd, had an encouraging meeting, electing officers as follows: Director, J. S. Mellow; vice-director, Geo. Handsfield; sec.-treas., Ed. Bull. The Parish Guild met on Dec. 7th in large numbers. Mr. A. H. Dymond was re-elected 1st vice-president; Mr. Geo. Bately, 2nd vice-president; Rev. C. W. Hedley, secretary. Reports of the Convention at Clinton, of the work of the King's Daughters and of the Church Boys Brigade, were delivered by representative members. Of the last named organization two companies have been organized, embracing some 70 boys of Grace Church and St. John's Mission.

**MOUNT PLEASANT.**—*All Saints' Church.*—The first Brant Deanery Clerical Union was held at the rectory on St. Andrew's Day, seven of the clergy of the deanery being present. The afternoon was spent in a profitable discussion on the subject appointed, "Relations with the Church of Rome," which the Rural Dean introduced with an historical sketch of recent events. The special evening service was largely attended, and was bright and hearty. Addresses were delivered by Rev. C. W. Hedley, T. A. Wright and Alfred Brown respectively, on "The Work of the Parish," "The Second Advent," and "St. Andrew." This meeting was the first of a course determined upon at the last regular meeting of the deanery; the next to take place in Paris on Feb. 22nd, and future ones each quarter according to arrangements.

**WALTER'S FALLS.**—*St. Phillips' Church.*—A beautiful stained glass window has been placed in the chancel of this church. The Rector preached a most interesting sermon on Thanksgiving Day to a good congregation. Confirmation will take place after Christmas, when the Rector will present several candidates, the Bishop not having been in the parish for the past six years. The Sunday School is prospering, and on the 18th will hold their annual entertainment at which a Christmas Tree will be ready for the children.

**GRANTON AND CLANDEBOYE.**—Rev. Mr. Edmonds, who is the Mission agent in this county, preached in these churches, Sunday, 6th, and Rev. Mr. Roy, the rector, took his duty at Hespeler and Preston.

**LONDON.**—The Advent Ordination will be held Sunday, 13th Dec., Rev. Mr. Durnford will be priested, Mr. Westgate will be admitted to the Diaconate; Mr. Durnford remains at Pt. Edward; Mr. Westgate is to be appointed to Comber for a year, after which he intends going to Mission work in South America.

**Memorial Church.**—The 23rd anniversary of this church was marked by special services morning and evening, on Sunday, Dec. 6th. The morning preacher was Rev. H. G. Miller, formerly principal of Huron College, now rector of St. Thomas' Church, Hamilton. The Huron College men, all excepting those absent on Sunday duty, turned out in a body to hear their late esteemed principal, whose preaching is always thoughtful and inspiring, and who was listened to with rapt attention by a crowded congregation on this occasion. The evening preacher was Rev. Canon Dann, of St. Paul's Cathedral. Every available spot was filled in the evening and the services throughout were hearty and worthy of the occasion. An evening social was held Monday, 7th Dec., without charge. The collection at it was over \$40.

**PT. EDWARD.**—Rev. Mr. Hale, of this place, who seceded to the Presbyterians and was suspended, is under sentence now, but intends re-entering the ministry in the English Church. Mr. Hale at present assists in the S. S. and other occasional work of Pt. Edward, and at the proper time will, no doubt, find work elsewhere. His stay among the Presbyterians was short. His leaving the English Church ministry was widely noticed in the papers but his determination to return is not so generally known.

**BRUSSELS.**—This parish is now vacant by the resignation of Rev. Mr. Griffin. The Second Sunday in Advent was taken by Mr. W. E. V. McMillan, of Huron College.

#### ALGOMA.

**EDWARD SULLIVAN, D.D., BISHOP, SAULT STE. MARIE.**

The Rev. Alfred W. H. Chowne begs to acknowledge,

with hearty thanks, the sum of \$5 from Miss Compson, towards the furnishings of Sand Lake Church.

In the last notice sent it should read \$1.50, not \$10, from Mr. Mansell, England

**LEFRACOMBE.—Christ Church.**—A long felt want has been supplied at the above place of worship, Mr. Charles Crump, a member of the church, having kindly given a plain, but very neat and substantial font, with bowl and top complete. A large congregation took part in the dedication service on Advent Sunday. Special hymns were sung, and Mrs. Crump presided at the organ with her usual care and precision. The incumbent, the Rev. J. P. Ardoo, would be glad to hear of some friend interested in Missionary work, who would kindly provide a much needed font for St. Mary's Church, Novar, the cost of which would be about seven dollars, or to receive contributions towards that sum for this purpose.

### British and Foreign.

The Bishop of Manchester completed his seventieth year recently.

The Rev. R. Digby Ram, vicar of Hampton, has been appointed by the bishop to a prebendal stall in St. Paul's Cathedral.

The Cardinal Archbishop and Bishops of the Roman Catholic Province of Westminster have issued an appeal on the education question.

The vacancy among the Queen's Chaplains-in-Ordinary is, we hear, to be filled up by the appointment of Canon Erskine Clarke, vicar of Battersea.

Lord Leconfield has offered the living of Petworth, Sussex, vacant by the resignation of Prebendary Holland, to Canon Utterton, rector of Leatherhead.

The Rev. Samuel Morley was consecrated the first Bishop of Tinnevely and Madura, in Madras Cathedral, on the Feast of St. Simon and St. Jude.

Dr. Temple and the new Bishop of London will do homage to the Queen at Osborne early in January, and they will be enthroned directly afterwards.

Dean Vaughan, whose condition, if anything, has slightly improved, has sent £300 to the vicar of Canton, near Cardiff, towards the enlargement of the parish church.

The Rev. Canon Edward Ferrier has been elected Proctor for the Dean and Chapter of the Cathedral Church of the Isle of Man to represent that body in the Convocation of the Province of York.

Large legacies often depress the general income of religious societies. The S.P.G. is therefore taking steps to point out that the Marriott bequest does not make its general needs any less urgent.

The handsome new chalice and paten of solid silver, made from older vessels, are now in use at St. John's, Toxteth Park, Liverpool. The shape of the chalice is excellent, and the knob in the centre of the shaft is set with carbuncles.

It is announced that, on account of advancing age, Archdeacon Griffith has resigned the rectory at Neath, Glamorganshire, to which he was appointed in 1855. He will retain the Archdeaconry of Llandaff and his canonry in the cathedral.

By permission of the Archbishop of Dublin, the Bishop of Honduras held an ordination recently, in Holy Trinity Church, Rathmines, when Mr. James Napier Clarke was ordained deacon for a new mission at Cartagena, in Columbia, Central America.

Recently the Bishop of St. Albans dedicated the new pulpit, choir-stalls and sedilia recently added to St. Clement's Church, Great Ilford. The bishop preached a thoughtful sermon from the epistle of the week, dwelling on the value of spiritual ideals.

A new mission steamer, to be called the "Eirene," has been ordered for the use of the Mission to Seamen chaplain amongst the shipping and fishing fleets in the outer roadsteads of the Bristol Channel. She is being built by the Penarth Shipbuilding Co., at a cost of £2,500. The whole of this sum has been subscribed with the exception of about £400, which it is hoped may be contributed before the vessel is launched next summer.

The remains of the late Bishop of Chichester (Dr. Durnford) lie in the village churchyard of Westhampnett, near the city, and recently a monumental stone over the grave was uncovered at a simple service. The stone is surmounted by a floriated cross in relief.

The Rev. P. T. Williams has finished his tour in the south of New Zealand, and before the end of the month will have preached and given some lectures in Auckland, and visited some of the country districts. In the south he lectured thirty-six times and preached twenty-one sermons.

Last Saturday week, Holy Trinity Church, Motherwell, which was dedicated on the Feast of St. Michael and All Angels last year, being now entirely free from debt, was solemnly consecrated to the service of Almighty God. There were present about sixteen clergy, and apologies were received from many others.

In an address at the Church of the Annunciation, Bryanston street, Scott Holland stated that, in August last, the Bishop of Washington obtained an audience of the Tsar, and presented to him, on the part of English-speaking Christians on both sides of the Atlantic, a petition on behalf of the suffering Armenians.

The Rev. J. B. Jobberns, M.A., junior assistant priest at St. Mary Magdalene's, Dundee, has accepted the position of priest-in-charge of Holy Rood, Carnoustie, offered him by the Primus as patron. The charge was rendered vacant through the retirement, in consequence of ill health, of the Rev. J. W. Head, who has done duty since 1889.

The Bishop of St. Asaph recently presided over a meeting of clergy and laity at Wrexham, summoned for the purpose of discussing the Clergy Relief Fund, the Diocesan Mission Scheme, and the Education Question. The bishop said he had received a very kind letter from Mr. Gladstone, stating that he would give £300 towards the fund.

The Diocese of Adelaide, Australia, has just lost its oldest clergyman, Canon W. H. Coombs. Mr. Coombs was sent out by the S.P.G. as a deacon in 1846, the year before the arrival of Dr. Short, the first Bishop of Adelaide. He has had the probably unique experience in the colonies of having ministered in the same place, Gawler, from his arrival in the colony until his death.

The bequest of the late Lord Moray for the poorest parishes in London has been distributed, the Bishop of London having acted upon the recommendations of his suffragans in allotting the grants. It is many a day since such a boon was conferred upon the diocese by an individual donor, and the substantial aid afforded in sums of from £250 to £500 has been most welcome.

The proposal of the Archbishop of Dublin to give over a certain amount of the sum contributed by the Irish Churchmen as a memorial to the late Primate of the English Church, does not meet with the approval of some of the people. A letter appeared in the *Irish Times* suggesting that the amount subscribed should go to help the poor clergy, or be invested for the benefit of clergy widows.

The Society for the Propagation of the Gospel fears the Marriott bequest may exert a depressing influence on its general receipts. This is often found to happen when the news of a great windfall to any religious or philanthropic agency is widely dispersed. Subscribers hastily assume that their aid is not needed, at all events for a time. The society are taking steps to correct this misapprehension.

Bishop Creighton has replied to a letter from Dr. Guinness Rogers, as one of the oldest Congregational ministers, congratulating him upon his appointment to the See of London, and to welcome him to the metropolis as follows: "I am very grateful to you for your message of welcome to London. It will be my earnest endeavour that brotherly love should bind together all the followers of our common Lord and Master."

At a Court of Assistants of the Sons of the Clergy, the Rev. Sir E. Graham Moon in the chair, Sir Page Bowman presented nearly one hundred and fifty applications for assistance, mainly towards the education at school or college, or towards a first start in life of clergymen's children. The sum voted, inclusive of grants in some urgent cases amongst clergymen, clergy widows and clergy daughters, amounted to £1,545.

The boys of the choir of the temporary church of Weston, a large village in the great parish of Runcorn, have been bestirring themselves to do what they can in helping

to build a permanent church, and in addition to giving liberally out of their own pockets, have been writing to other choir boys asking for their help. The boys of Newcastle Cathedral responded by sending them the money which they had collected for the celebration of the fifth of November—an act to be remembered, perhaps, as well as the famous treason and plot.

It having been represented to Canon Wilberforce that the Armenians residing in London, numbering some 150, possessed no consecrated building in which to conduct their services, he has placed the Church of St. John's, Westminster, of which he is rector, at their disposal. Recently the Rev. Theodore Isaac, the Armenian priest, celebrated High Mass according to the Armenian rite, the sermon being preached in modern Armenian, and the Mass sung in ancient Armenian. Most of the Armenians present received the Holy Communion.

### BRIEF MENTION.

The Czar of Russia has presented a large bell to the Church of St. John the Evangelist, at Chateaufort, France.

It is rumoured that the Queen may visit Ireland next year, during the celebration of her long reign.

The jawbone of the average whale is 25 feet in length. The tongue of such a monster will yield a ton of oil.

Queen Isabella II., of Spain, possessed a 140-grain black pearl, which was recently sold at a London jeweller's for \$5,750.

One hundred and nine thousand locomotives are now running in various countries. Europe has 68,000, Asia, 3,300, Australia, 2,000, and Africa, 700.

Dickens' daughter, before she died, had completed a book called "My Father as I Knew Him," which will be published soon.

Pulverized tiger bones are used as medicine in China. It is believed that they impart to the invalid the strength of a tiger.

During the past year the islanders of Kusaie, Micronesia, have built three new churches of the native coral rock to take the place of those destroyed by a hurricane five years ago.

The Princess of Wales has now held her title just over 33 years—a period which has been exceeded by only one of her predecessors, Augusta, the daughter of George II., who was, for 35 years, Princess of Wales.

About £400,000 was bequeathed to the Church of England and the Society for the Propagation of the Gospel by the late Alfred Marriott, of Grange Hopton, Mirfield, Yorkshire.

The Earl of Carysfort has set apart the munificent sum of £25,000 to build a new parish church for Arklow, and to furnish it for divine service. The Archbishop of Dublin has been requested to select the most suitable site for the new church.

The new Lord Mayor of London, Alderman Faudel-Phillips, will be the fourth Jew who has had that high distinction conferred upon him, his father having been the second.

### Correspondence.

All Letters containing personal allusions will appear only 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.

### Saluting the Cross.

SIR.—Great interest has been aroused in England by a letter in the *London Globe* what calls attention to the patriotic instruction given in the Public Schools of the United States. It is stated that the boys and girls are therein taught to give a military salute to the National Flag, and suggests that similar instruction be given to English boys and girls, adding the remark, "The Union Jack stands for more than the Star-Spangled Banner, recalling a long and glorious past."

Now, Mr. Editor, what is the past of England, or of the world, with the Cross of Christ left out?

In the light of this secular call for salutation of the National Flag—how wise and true appears the outsum

now happily revived in many of our churches of saluting the Cross of Christ upon our altars  
Dec. 7, 1896. CHAS. S. WHITCOMBE.

#### Magic Lantern.

SIR.—I beg for space to mention that the Magic Lantern belonging to the C. E. T. S. and S. S. Committees is ready for use, and will be lent at \$2 an evening, with two boxes of slides, 150 or 160, to be selected from lists sent out, nearly 100 being new this season. A list with descriptive notes, typewritten, is sent in box. The slides, numbered 11 to 152, are arranged to illustrate lectures on Church History if desired. G. MERRER.

Toronto, Dec. 10, 1896.

#### Surprise at Leaving York Factory.

SIR.—I see by the CANADIAN CHURCHMAN for Oct. 15th, that the Rev. J. Lofthouse, in his journal notes, refers to and expresses surprise at my having left York Factory. For the sake of my numerous friends in Canada will you allow me to say that I left with the full consent of my dear late Bishop, Dr. Horden, and the Committee of the C. M. S. About a year before we left I wrote to the Bishop, and he sent me a most kind and sympathizing letter in reply; and also said that he would arrange for Y. F. to be occupied by Mr. (now Rev.) Richards, who had been labouring in South Moosonee. He added that he hoped to meet me in England, to confer respecting the future of York Factory, but his sudden and much lamented death prevented such a meeting. Towards the close of my furlough in '94, seeing that the station was still unoccupied by a clergyman, I offered in a private interview with the Rev. C. C. Fenn, to return with a view of preparing a native for the ministry, but the C. M. S. Committee, on the strength of the medical certificate, relating to two members of my family, would not allow me to do so. I might add in conclusion that as long ago as 1882, Mr. Fenn wrote me, saying that the committee felt that the time had come for Y. F. to provide its own native pastor, and thus leave me free to take up work where there were still heathens, and that is the position I occupy at the present moment—one of the darkest spots in heathenism. G. SMITHWINTER.

L. Archdeacon of York Factory.  
Sturgeon Lake, Prince Albert, N.W.T.,  
Nov. 27th, 1896.

#### Urgent Appeal from British Columbia.

SIR.—Will you kindly permit me, through the columns of your widely circulated paper, to make an appeal to all generously disposed Churchmen on behalf of the urgent temporary needs of the Diocese of New Westminster, B.C. This diocese comprises a larger area than the United Kingdom of Great Britain and Ireland; its population is rapidly increasing from an influx of labouring men from other countries, and although the province, and particularly that portion of it included in the Diocese of New Westminster, is exceedingly rich in natural resources such as minerals, lumber and fish, these resources are mainly developed by foreign capital, and the profits on them go to outside investors. Under these circumstances wage-earners and small traders are the chief portion of the population who derive any benefit from these developments, and as they cannot afford to contribute at all adequately to the support of the Church's work, there is wide-spread spiritual destitution throughout our diocese. Our difficulties are greatly increased by the financial and commercial depression from which we are only gradually emerging. We are unable from lack of funds to follow up and reach our immigrants from older countries, more especially from England and Eastern Canada, and besides we have amongst us thousands of Indians, Chinese and Japanese, who afford opportunities for missionary work which we are entirely unable to seize. Our present appeal, however, is not so much for the extension of missionary work as for the purpose of carrying on that which we have already started; our Diocesan funds are well nigh exhausted, and we are in urgent need of £500 (\$2,500) to meet the stipends of missionaries now in the field. The clergy at work, and the people among whom they are working, are mostly Britons or of British stock, and we earnestly hope that this appeal on their behalf will meet with a hearty response from their fellow countrymen both in Great and Greater Britain. The urgency of our immediate need cannot be exaggerated. Contributions may be sent to W. J. Walker, diocesan treasurer, or to myself; or W. Myers Gray, barrister, Hon. Sec'y, Ex. Com. Synod, New Westminster, B.C. I am yours faithfully,  
JOHN NEW WESTMINSTER.

#### Extracts from Browne on Thirty-Nine Articles.

THIRD COMMUNICATION.

10. *Baptismal Grace.*—As God's gifts of grace are not compulsory, it follows that the baptized, by his own perverseness, may reject them all. Whether then he received baptism in infancy or in maturity, if he has not profited by its blessings, he has never received such a renovation of heart and nature that he can be called practically regenerate. Nay, his heart is unregenerate, although his outward state and his covenanted privileges be never so great. He yet needs conversion and renewal of spirit. And hence it comes to pass that many of our greatest divines (*e.g.*, Hammond, J. Taylor, Beveridge) who held distinctly the doctrine of baptismal grace or baptismal regeneration, yet constantly spoke of some of the baptized as still unregenerate, because, though God could not be supposed to have failed to make good His promise to them, yet they had not yielded to His Spirit's gracious influences. . . . So many millions of baptized Christians grow up to manhood with no profit from their baptism, and when grown up can be considered in their spiritual condition as no better, if not worse, than heathen men: except at least, that they are in the formal covenant of grace, and therefore admitted to its outward ordinances. . . . The theology of later days, among the Zwinglians and Calvinists, but still more among the Armenians, has attached a different sense to regeneration, identifying it with 'conversion' or renovation, and denying its existence except in such persons as attain to a state of true sanctification. No little difficulty may probably have arisen from want of observing that the figure, regeneration, may not unreasonably have a twofold significance. For first it may be used of the time when the new-creating grace is bestowed upon us; secondly, it may be applied to the hearty reception of that grace by the subject of it and to the springing up and growth of it in his heart and life. So the person baptized may be said to be newborn because the quickening spirit is given to him; yet afterwards the same person may be called unregenerate because the life of the spirit (rejected and uncultivated) has never grown up in him." (On Art. XXVII.) These extracts show how much depends on the definition of the word "regeneration," and also show that the writings of Browne and other great divines of the Church on this subject are devoid of the harshness and narrowness commonly met with in discussions of this subject in the Church press.

(To be Continued)

#### Anglican Church Council.

SIR.—Kindly allow me the use of your columns to introduce a subject with which I have been greatly interested for some time past, believing, as I do, that with the present position of the Anglo-Catholic Church, and her vast extension within the last half century, to all parts of the world, and in view of the last Papal Bull on Anglican Orders, the time is ripe for our branch of the Catholic Church to take her own course and consider her future independent line of action for the advancement of the true Apostolic teaching and doctrines she has ever maintained. Thus this great Anglican Communion might become an efficient counterpoise to the power of Rome, and so save the Christendom of the future from the evils of her teaching and of her ambition. I would therefore like to see a General Council of the Anglo-Catholic Church called to consider those questions, as well as many others, that from time to time must arise in the various fields of her now extended operations (some of which as now existing I will refer to further on). The result of past Pan-Anglican Synods has shown how highly the propositions and suggestions then propounded have been received and acted upon, almost universally, by the Church; this must lead all Churchmen to believe that had such conferences, or at least one, been in the form of an acknowledged General Council, it would have been more in the interest of the Anglican Church; for is there not a danger, as her borders are extended and become consolidated and independent in various parts of our Empire—as in Canada, Australia and elsewhere—that there may be new departures in doctrines and practices, ostensibly to suit the varied conditions of peoples and nationalities comprising such independent branches, that could only be brought to work in harmony with the whole Anglo-Catholic Church, as expressed and advised through her Councils?

Now for a few illustrations of existing cases, on which the united voice of the Church is being sought; and as the only present apparent means of reaching such is through the Lambeth Conferences or Pan-Anglican Synods—hence the desire to refer to these Conferences—but from

which a decision could hardly be looked for, as such are in no way legislative

From the Australian Church a resolution is passed to request the Primate to urge the Lambeth Conference to revise the Athanasian Creed, and a further resolution against the use of the Church service and Church buildings for the "marriage of divorced persons."

The Diocese of Huron, Canada, submits to the General Synod of the Dominion two propositions also to be referred to Lambeth, viz., certain revisions of the Prayer Book to suit the requirements of the Canadian Church, and to the revision and expansion of the Ordinal for Deacons, with a view of reviving the work of the Diaconate in Church ministrations. The House of Bishops on this latter memorial decided that it be referred to the Committee on Doctrine, etc., "as the Lambeth Conference has no power of revision"—upon which the Committee was empowered to prepare a presentation of the whole matter and submit the same to the Convocations of Canterbury and York, the General Convention of the P. E. Church in the United States and the Synods of the Churches in Ireland, Scotland and Australia (*and what then?*) Such method is surely a poor substitute for a General Council. Many such cases might be cited, but I will refer to some lasting benefits that might be brought to the whole Anglican Church by the calling together of such a Council.

At the time of the Reformation, when the Church of England (then only in the British Isles) was fighting to purge herself from the false doctrines and usurped power of Rome, the issues and questions then at stake were so momentous that many minor matters such as Ritual vestments and other usages of Rome, contrary to the early Church, may well have been lost sight of. At this Reformation, the English Church had but herself to look to, but now her branch of the Catholic Church has extended to all parts of the world, from whence she is looked to as the parent Church, and her advice and counsel sought. Is it not, therefore, time that her offspring met in Council once to determine her future? Might we not hope that such a Council among other matters might set at rest the vexed question of Ritual, by a pronouncement of what may be Anglican and what is Roman? Such most certainly would, coming from such a source, be accepted by the whole Church, and tend to moderate the views of some, and tone up that of others, and thus dispose of what in the past has been the source of much contention and strife. Much more could be said as to the benefits that might arise through the mechanism of such a Council.

Most of the early Councils were called to refute false doctrines that had crept into the early Church. Rome, in later years, has had her Councils to confirm her new doctrines and her Papal infallibility.

The Anglican Church has great reason to be thankful to the Great Head of the Church that she has no need of Councils, either to refute false doctrines, or for the confirmation of new and erroneous teaching, or of her infallibility, for she has ever held a true and faithful allegiance to Apostolic teachings; but yet, as has been herein contended for, much good and lasting benefit might accrue to the Church at large by the holding of such a Council.

The question will naturally arise, how could such a Council now be called. I would for my part like to see such a proposal come from our Canadian Church, through our Primate, Archbishop and Bishops, at the Lambeth Conference, to be held in 1897. In the 21st Article of Religion there is laid down as ruling such:

"General Councils may not be gathered together without the commandment and will of Princes." Now would it not be the crowning act of the glorious sixty years reign of the Queen of Great Britain, as Head [of the Mother Anglican Church, and "Queen defender of the Faith,"] if she were to invite the daughters of the British Church from all parts of the world to meet for once in council, to consider what would be for the best interest and future advancement of this branch of the Catholic and Apostolic Church? Could such be brought about, would it not indeed be a spectacle to Christendom to see such a conference assemble under the auspices of the Queen of so vast an Empire, to consider the furtherance of Christ's Kingdom on earth? The prayer of the Church would most assuredly be that our Most Gracious Sovereign might be spared to open such a parliament in person.

I dare not now trespass further on your space in advocating what I doubt not will by some be considered utopian, but can only hope that abler minds than mine may be with me in this great question, and further advocate such a gathering of the Anglican Church.

Yours truly,

W. J. IMLACH.

**Christmas Song.**

Why do bells for Christmas ring?  
Why do little children sing?

Once a lovely shining star,  
Seen by shepherds from afar,  
Gently moved until its light  
Made a manger's cradle bright.

There a darling baby lay  
Pillowed soft upon the hay,  
And its mother sang and smiled,  
"This is Christ, the holy child."

Therefore bells for Christmas ring;  
Therefore little children sing.

—Eugene Field.

**The Old Oak Tree's Christmas Dream.**

(ARRANGED FROM HANS ANDERSEN.)

Such a grand old oak! It had stood there for three hundred and sixty-five years. It knew a great deal; but there was one thing it did not know.

"Poor little insect!" it would say when the shining bugs would hum and flutter about its crown.

Why "Poor little insect?" the little summer flies would say; "do you not see how soft and warm the air is, and how bright the light is! And we are so very happy."

"Yes," the oak tree would answer; "but it is only for a day!"

"But the world will be just as bright and beautiful even if we are not here;" and the little flies would hum and flutter on till sunset; and then tired out from pure happiness, they would cuddle down at the foot of the oak and go sound asleep forever.

And the sweet violets and anemones, their bright little faces would smile up at the old oak, their hearts, too, so full of joy. "It's only for a few days," the old oak would sigh.

But the little flowers would say, "Perhaps; but they are such happy days; and by and by, if we go to sleep, very likely we shall dream them all over again;" then the little violet would send its sweetness up to kiss the solemn old oak.

Then there were the little fluttering, singing birches. So happy, so joyous, they could not keep from singing and dancing the hours away.

"It is only for a few years," the old oak would say. "Now I have dwelt in the forest for three hundred years and more."

"But our years are so full of joy! so full of joy!" the little birches would answer back. Just see the sunlight on our leaves! And see our shadows, how beautiful they are across the grasses!"

At last, one night, it came the old oak's time to sleep. It was Christmas night; and all the children in the village were shouting with joy and singing their carols out across the snow.

The music reached the old oak's ear. There came over his great heart a sense of peace and rest. "Peace on earth! Peace on earth!" the children sang; and the oak leaves fluttering softly answered, "Peace on earth! Peace on earth!"

And there came into the heart of the old oak a longing that every other tree and flower and insect it had ever known might share this peace and rest that was stealing through its trunk and

branches, and even to the brown leaves that trembled now for joy.

"If they were only here!" the happy tree said softly, as he went off to sleep, "my dear little friends that lived so short a time!"

"Here we are!" hummed the tiny insects. "Here we are, every one! humming and singing above you as happy as happy can be."

"And here are we!" laughed the violets and the anemones. "Look down! here we are close to your own brave roots, as happy as ever we were." And the violet sent up its sweet odor to add its blessing to the dear oak tree.

"And here we are," fluttered the silver birches. "See our leaves! hear our song! O, such a happy, happy world!"

"How beautiful! And I thought you had died!" the old oak said. "O, no," fluttered the birches. "We never die!" laughed the violets.

"We only sleep!" hummed the little insects;



And still in darkness clouded,  
And still in noonday light,

It feels its far depths crowded  
With angels fair and bright.

"and here we are, all together again, the joyous Christmas time!"

"Peace, peace," whispered the birches; and the children in the village answered, "Peace, peace! Peace on earth! Good will towards men!"

And the children were happy; the little insects, the flowers, the trees were happy, and all the world was happy.

Perhaps this was only a Christmas dream. But at any rate when next the old oak woke again, there were the flowers, the insects, and the birches all around him exactly as they had been so many times before.

The same ones? Well they looked the same, were happy the same, and sent the same joyous greetings to the old oak.

And never again was the oak known to sigh over their short lives; for now he hath learned that together they should all live on forever.

—Don't expect returns for your gifts. A trade is not a gift.

**Christmas Day in England.**

I think perhaps it may interest some of my readers to hear how Christmas Day is usually spent in England. For many years it has been the custom for men, and sometimes women and children, to go out together before daylight, and sing Christmas carols in part-song under the windows of some of the houses, and when the singing is over, to wish the inmates "a happy Christmas;" this custom, like many other old ones, is, I am afraid, dying out.

Then at about 6.30 a.m. the air seems full of bells, for our churches are near together, on an average one to every mile, and nearly every church has a peal of bells, which are rung out joyously in the early Christmas morning, and at different times during the day.

The proverbial Christmas dinner is roast beef and plum pudding, in which case the beef is served with horse-radish sauce and Yorkshire pudding. Frequently you will find the roast turkey taking the place of the beef.

The plum pudding is made several weeks before, and should be stirred by each member of the family for "good luck," a thimble, ring and three-penny bit being put in at the same time; and where there is a family of young people, great is the excitement when the pudding is brought to the table on fire, and with a piece of holly sticking in it; no does the excitement abate until the thimble, ring and three-penny bit have been found; and the owner of the thimble is pronounced an "old-maid;" that of the ring will be married next, and of the three-penny bit will have riches. The day is usually brought to a close by the lighting up of a Christmas tree, for many preparations have been made some time before; from it are hung oranges and crackers, or "bonbons," as they are called in America, besides the presents for the several members of the family.

The mistletoe is a great feature of the day; it hangs in either the hall or parlor, with oranges and apples and "crackers" hanging from it, and much merriment is found in the boys trying to kiss the girls, catching them as they pass under it unsuspecting any such surprise!

As a finale, Snap Dragon is a good old English game; in a dark room is placed a large dish of raisins floating in burning spirits, and everyone bravely puts in a hand to snatch the raisins; this has a mysterious enjoyment about it, as the burning spirits give a weird light in a dark room.—*The Young Churchman.*

—It will be generally confessed that the social observance of the Christmas festival throughout the country, though perhaps it still lacks to some degree the religious element on which its spiritual meaning depends, has been a most powerful agency in drawing devout and earnest people to the old things in the Church of Christ which are now coming to be regarded as much better than the new device of the hour.

—On His birthday, Jesus expects His loving people to renew their vows to Him in the blessed Sacrament of the altar; and He looks for their free will offering of love to be laid upon His altar.

## "In Excelsis Gloria."

When Christ was born, of Mary free,  
In Bethlehem, in that fair city,  
Angels sang there with mirth and glee,  
*In Excelsis Gloria!*

Herdsmen beheld these angels bright,  
To them appearing with great light,  
Who said, "God's son is born this night,"  
*In Excelsis Gloria!*

The King is come to save mankind,  
As in Scripture truths we find,  
Therefore this song have we in mind,  
*In Excelsis Gloria!*

Then, dear Lord, for Thy great grace,  
Grant us the bliss to see Thy face,  
That we may sing to Thy solace,  
*In Excelsis Gloria!*

## Christmas-Tide.

The Church makes no war on the kindly spirit which at this time offers gifts of amity and love; nor with those whose sense of enjoyment finds natural expression in scenes of social life and reasonable festivity. There emanate from the manger at Bethlehem sympathies far more consonant with those of the average man than a cold theology would think possible.

But the danger is, that in endeavouring to make others happy, we may forget our own supreme source of happiness, and in our enjoyment of family reunions lose sight of Him of whom the whole family in heaven and earth is named. Surely we fail of the grace of the time, if on Christmas we only love them that love us, and do good to them that do good to us. Thus much the world had well learned long before that multitude of the heavenly host sang above the plains of Judea their song of peace and good will. We must do more than this if we would truly hallow the time.

There are hundreds at Christmas whose poverty takes on a darker, gloomier shape in contrast with the general brightness and joy of the day. Should we not take thought of these? If in so doing we miss some customary luxury, if we take away from the richness of some yearly gift, shall not the want, the defect, be eloquent of happiness to some one, perhaps only a little stranger child, whose day but for that would have been dark indeed.

But let us give wisely, not so scatter our largess that the nimblest beggar may get the largest share. It is very pleasant to give, too pleasant to give, when benisons follow bounty. So many are charitable who do not make the Church their almoner. Should this be? Can we not give simply in the name of the Lord Jesus? When we lay our gift upon the altar shall it not be something to think that it will carry thence to some poor soul a message from the Saviour of the world?

All the world has changed since the mystical hour of His birth. At His coming, humanity leaped at a bound to a higher plane of life and hope. For as years advance and days grow sadder through loss, does not His image fill the vacant place death has left, with divine promises of immortality? Does there not rest a tenderer light on the face of every little child since He was cradled in Bethlehem? Are there not sweeter cares, more sacred loves, that wait on motherhood, since He, the Lord of glory, in gracious humility was born of a pure virgin?

We fall far below the meaning of the time, if we fail to make this day one of spiritual strength and rejoicing. It is one of the evils of these years that too much stress is put upon the mere worldly keeping of Christmas. It is easy to beautify an altar with flowers, and so gratify individual van-

ity, or elevate the parish standard of taste in church decoration; it is hard to give these things with simplicity, and think of them no more than as offerings to Christ. It is easy for weary feet to throng the aisles of our churches; it is hard for weary minds to divest themselves at this time of the cares of household preparation, and not hurry their devotions and slight the tremendous truth that the Word was made flesh and dwelt among us. But let us keep steadily before us the fact that all rejoicing on this day is worse than idle, unless pervaded with earnest thanksgiving to God for His unspeakable gift in Christ Jesus our Lord.—*Monthly Record*, Charleston.

## The Spirit of Christmas Giving.

BY ELIZABETH TIMLOW.

Just around the corner of Thanksgiving, Christmas time stands awaiting us. In these practical days, the sweet, true spirit of Christmas-giving, the loving work of eager fingers, the planning of busy brains, the forethought, the interest, we are fast losing. We are in a material age. We too often value gifts for the money they represent, and pay far too little heed to the love that prompted the gift of some one rich in skill, if poor in purse.

A warning word cannot too often be spoken. We are outraging the Christmas spirit; it is a time when love, not display—sentiment, not a sordid counting the cost, should prevail. What a travesty upon the whole underlying idea it, is when a girl's already lovely room is turned, on Christmas morning, into a mere bazaar, where bric-a-brac and bronzes, silver and jewelry, jostle one another in bewildering display. The favoured recipient has, in her turn, bestowed similar gifts on all her dear five hundred, and too often her sole comment is:

"How shabby of Maud to send me that cheap little inkstand, after that lovely pin-tray I gave her last year."

What true spirit of Christmas is there, when we give only to those who will send gifts in return, or value the gifts simply for the money they represent? What meaning has the day when we load with gifts those who already have far more than they know how to dispose of? "We feel obliged to," or "they expect it," or "it will seem mean if we do not," are words we often hear from some one bemoaning—think of it!—the custom of exchanging Christmas gifts. Such have lost all idea of the true spirit of the day. Give, indeed, freely, abundantly, as heaven hath prospered us—but that the like may be given unto us again? Emphatically no.

Among the very children to whom Christmas was once a lovely season of happy secrets, eager plans and busy fingers, with keen delight in the exchange of simple, home-made things, the modern idea is rife.

Three little people, last Christmas, were the recipients of presents from an adoring family connection, sufficient to stock a toy emporium. Everything was wrapped in brown paper and carefully tied, that the elders might have the rapture of watching the little ones' delight as one expensive toy after another came to view. Finally, the eager little fingers had removed the last wrapper, and then, to their parents' amazement, came the clamorous demand: "Is this all? Give us some more to undo, mamma."

In sober truth, the amusement of undoing the packages was all the pleasure the many gifts gave them. They had so much already, that possession meant nothing to them. They had been

given money, and taken to the shops, it is true, to select gifts for each other, but they were ignorant of the delights of the small, self-denials, the eager interest of watching the Christmas fund grow, and all the merry planning and important secrecy that belong to the day. The mother of these little people is a wise woman, and when the matter was thus fairly brought to her consideration, she straightway planned a remedy.

"Next year," she says, "the children shall have nothing for Christmas, but what they can buy for each other with the money saved from their regular allowances, and some simple little things from their papa and myself. But they shall make a large distribution of gifts from their present abundance among the children of my mission school, and thus learn the delight of giving."

We all know the satisfaction with which we remember the things we give away; into the dainty handiwork and exquisite embroidery may go so much thought and love, through all the busy weeks before Christmas, that we follow the completed article to its destination with an interest that far exceeds that attached to anything we may receive. No glow of pleasure equals that which springs from the thoughtful gift bestowed, when there is no question of return. We have far more enjoyment in the two or three good volumes we select for a book-loving little seamstress, than in the choice edition of Hawthorne that graces our own table on Christmas morning. There is a gratification in packing and despatching the box of pretty trifles to the dear little country cousins, that our own array of gifts fails to afford. Truly, "What I gave, I had."

Thus from the very first Christmas that has a meaning for them, let the children learn the delight the donor feels. A charming woman, well-known for her gracious benevolence and wide, deep philanthropy, told me once that the spirit of giving, rather than receiving, at Christmas time, was inculcated from her very babyhood. When she was only three years old, her mother made dozens of lace caudy-bags, filled them generously, and stationed her baby and the nurse at a front window. For hours the baby found infinite delight in throwing the bags from the window into the outstretched hands of any poor-looking child that passed. The next year her chief thought of Christmas was that it would bring a repetition of the same thing, which interested her far more than what St. Nicholas was to bring to her own little self. When she was five, she put some of the stitches into the bags herself. As she grew older, the accumulation of presents for "poor little children who had no one to give them anything," occupied her for weeks before Christmas. As the years went by, the blessed season meant to her only a gala day of giving; and since giving, out of the abundance that heaven had bestowed upon her, entailed no sacrifice nor self-denial, she gave what was more precious far—her sweet and gracious self, her time, her love, her tender sympathy, always remembering that "the gift without the giver is bare."

This, surely, is the true spirit of the season. Long may the sweet custom of exchanging gifts on Christmas remain among us, but let it always be remembered that this is the day of days on which it is more blessed to give than to receive.

—"Can Christmas usher in its glad festivities without reviving memories of that first Christmas in Virginia, when the little Church was fragrant with cedar garlands, and Christmas Carols first broke upon our wintry air?"—*Bishop Perry*.

**The Night Before Christmas.**

Curly heads, so softly pillowed ;  
Chubby arms outspread ;  
Thousand fancies swiftly flying  
Through each little head ;

Clasping treasures newly garnered,  
Dolly, book, and ball,  
Still they dream of coming pleasures,  
Greater than them all.

Christmas trees of gorgeous beauty,  
Filled with presents rare ;  
Toys unheard of, joys unnumbered,  
All delights are there.

Angel forms, with smiling faces,  
Hover round the bed ;  
Angel feet make echoing music  
As they lightly tread.

Angel voices, softly thrilling,  
Chant a lullaby :  
"Darlings, dream, and sweetly slumber ;  
We are watching by."

Who from dreams like these would waken  
To a world of pain ?  
Hush, then, dear ones ! Have we roused  
you ?  
Turn and dream again."

**Origin of the Christmas Tree.**

In a little cottage on the borders of a forest lived a poor labourer, who gained a scanty living by cutting wood. He had a wife and two children who helped him in his work. The boy's name was Valentine and the girl was called Mary. They were good obedient children and a great comfort to their parents.

One winter evening this happy little family were sitting quietly round the hearth, the snow and the wind raging outside, while they ate their supper of dry bread, when a gentle tap was heard at the window and a childish voice called from without :

"O, let me in, pray, I am a poor little child with nothing to eat and no home to go to, and I shall die of cold and hunger unless you let me in."

Valentine and Mary jumped up from the table and ran to open the door, saying, "Come in, poor little child ; we have not much to give you, but whatever we have we will share with you."

The stranger child came in and warmed his frozen hands and feet at the fire ; and the children gave him the best they had to eat saying, "You must be tired, too, poor child ; lie down in our bed ; we can sleep on the bench for one night."

Then said the little stranger child, "Thank God for all your kindness to me !"

So they took their little guest into their sleeping room, and laid him on the bed, covered him over, and said to each other, "How thankful we ought to be to have warm rooms and a cozy bed, when this poor child has only the sky for his roof and the cold earth for his sleeping place."

When their father and mother went to bed, Mary and Valentine lay quite contentedly on the bench near the fire, saying, before they fell asleep, "The

stranger child will be so happy to-night in his warm bed."

Those kind children had not slept many hours before Mary awoke, and whispered to her brother, "Valentine, dear, wake ! and listen to the music under the window."

Then Valentine rubbed his eyes and listened. It was sweet music indeed, and sounded like beautiful voices singing to the tones of a harp :

"O, Holy Child, we greet Thee ! bringing Sweet strains of harp to aid our singing

"Thou, Holy Child, in peace art sleeping, Whi'e we our watch without are keeping.

"Blest be the house wherein Thou liest, Happiest on earth—to heaven the highest."

The children listened, while a solemn joy filled their hearts ; then they stepped softly to the window to see who might be without.

In the east was a streak of rosy dawn, and in its light they saw a group of children standing before the house, clothed in silver garments, holding golden harps in their hands. Amazed at this sight, the children were gazing still out of the window, when a light tap caused them to turn round.

There stood the stranger child before them, clad in a golden dress, with a gleaming radiance round his curling hair. "I am the little Christ-child," he said, "who wanders through the world bringing peace and happiness to good children. You took me in and cared for me this night, when you thought I was only a poor child, and now you shall have my blessing for what you have done."

A fir-tree grew near the house. From this he broke a twig which he planted in the ground, saying, "This twig shall become a tree, and shall bring forth fruit year by year for you."

No sooner had he done this than he vanished, and with him the little choir of angels. But the fir branch grew and became a Christmas tree, and on its branches hung golden apples and silver nuts every Christmas tide.

Such is the story told to German children concerning the beautiful Christmas tree, and though we know that the real little Christ-child can never be wandering, cold and homeless, again in our world, inasmuch as He is safe in heaven by His Father's side, yet we may gather from this story the same truth which the Bible plainly tells us, that if anyone in the right spirit helps a Christian child in distress, it will be counted to him as if he had indeed done it to Christ Himself. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."—From the German.

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## Father Christmas.

With hoar frost crowned,  
White beard to the ground,  
Beaming around,  
See Father Christmas!

Turn not away,  
Entreat him to stay.

We'll keep holiday  
With Father Christmas!

## What One Little Girl Gave.

Esther Hawley sat in the low rocker in her own room with a very doleful expression on her little face and seventy-five cents in her lap.

"What shall I do?" she said, for the fifth or sixth time as she regarded the money. "Only seventy-five cents to spend for Christmas."

Esther's father had only a moderate income. Their pretty home was their own, and as long as Esther could remember they had always enjoyed the comforts of life and had a little margin left over for some of the luxuries.

"How much money can I have to spend for Christmas this year?" Esther had asked her mother that very morning as she wiped the breakfast dishes and put them away.

"Essie, dear, I don't believe you can have any," Mrs. Hawley had answered, very soberly. "Poor papa is so worried to meet the bare household expenses that I am sure he will have nothing to spare for extras."

"O mamma," said Esther, almost tearfully, "I wanted to make so many little presents."

"I know it, dear, but we must be thankful this year that we have our home and food and clothing." Esther finished the dishes very quietly and then went up to her own room to think the matter over. She opened a little box on the dressing table and took out the money which she had been saving for weeks. Her many little gifts she had planned to give! simple and inexpensive, but expressing so much love for her friends.

There was one to Grandma Hawley, who was confined to her invalid's chair. And Aunt Nell, whose little girl had gone to heaven since last Christmas, and who would be so lonely and sad this year, and Aunt Bess, who always invited Esther to her beautiful home for long, delighted visits.

Esther went all over the list several times and counted it up on her fingers. Yes, there were fully twenty-five aunts, cousins, and friends, whom she wanted to remember, and only seventy-five cents to spend. As she sat and puzzled over the problem, a verse of the Sunday-school lesson which she had studied a few weeks before came into her mind. "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

"Well, the willing mind is all right," said Esther, to herself, "but I must be one of the ones that 'hath not,' for how in the world I am going to get twenty-five presents for seventy-five cents is more than I can see." She sat quietly thinking for some time, then suddenly exclaimed:

"I'll do it," while the cloud lifted from her face

as if by magic, and two dimples dipped into her cheeks. Esther put on her little jacket and hat with eager fingers.

"I'm going down town for a little, mamma," she said, looking into the sitting room with such a very bright face that Mrs. Hawley wondered what had come over her. Esther walked rapidly down the street, stopping first at the stationer's.

"I want the very prettiest box of writing paper that you can give me for twenty-five cents," she said, to the clerk.

"All these boxes are twenty-five cents."

Esther soon found one that suited her, and then started on her way to the post-office.

"Twenty-five two-cent stamps, please," she demanded of the clerk there.

The stamps were counted out, put in a little envelope, and handed to her. Esther laid down her half-dollar in payment and went home happy.



LOOKING FOR SANTA CLAUS.

Good-bye, dear feet that patter at my side,  
Through the long year from Spring to Winter-tide—

You will not wait love's latest word to bear,  
But pass beyond into the coming year

"What have you there?" asked Mrs. Hawley, as the little girl came in with cheeks glowing from her brisk walk.

"My Christmas gifts," replied Esther, brightly. "I am going to give two dozen this year in spite of hard times."

It wanted still two weeks till Christmas, and every day Esther worked carefully at her gifts.

Twenty-four sweet Christmas letters were written in her prettiest hand-writing, and the same number of envelopes directed and stamped.

"See my Christmas gifts, mamma," said Esther, as she danced into the sitting room on the twenty-fourth of December with her hands full of letters.

Mrs. Hawley looked them all over one by one, and then with a sudden quick movement drew the child to her and kissed the happy little face.

"I wonder if my little girl knows how happy she has made me?" she said, as she released her. "The saddest thought to me about this Christmas was that you would be disappointed about your allowance."

Esther's face grew sober for an instant.

"Well, I was, just at first," she admitted, "but—I'm going to post these now," she added, the smiles and dimples coming back, "and they will all be received to-morrow."

Grandma Hawley, sitting alone in her invalid chair, read the loving letter with its mirthful gleams, and her eyes grew dim with happy tears.

"That is the sweetest gift that I have received yet," she said. "People do not care to write letters to an old woman, and at Christmas time every one is too busy to even think of such a thing."

Aunt Nell read her letter, and a strange soothing crept into her heart, which was so sore over the loss of her own little girl. And Aunt Bess said as she read her little greeting: "Bless her. I have received a great many beautiful things which have come out of the abundance of worldly possessions: but this is worth them all, for it has come out of the fullness of a heart's love."

I wish I had time to tell you of all the loving letters that went back in answer to those which Esther sent.

"This has been the very happiest Christmas I have ever spent, mamma," she said, as she read them all over, "and I don't believe I would have ever thought of the plan if it had not been for that verse, 'If there first be a willing mind, it is accepted.'"

## Hints to Housekeepers.

CRANBERRY PIE.—Pick over and wash the cranberries, put them in a porcelain kettle with a very little water, and cook until tender. Then press them through a strainer and add sugar to make it very sweet. Line a plate with a rich paste, fill with the cranberry, put on crossbars of paste and a strip on the edge and bake.

BATTER PUDDING.—Sift a quart of flour; add half a cupful of melted butter, a teaspoonful of salt, seven well-beaten eggs, a teaspoonful of soda and two of cream-of-tartar, with sufficient sweet milk to make a thick batter; turn into a greased mould; bake in a very hot oven, and serve with rich pudding sauce.

FIG PUDDING.—Chop half a pound of figs and mix with a teacup of grated breadcrumbs, a teacupful of sugar, two tablespoonfuls of melted butter, four beaten eggs, and five ounces of candied orange and lemon peel; turn into a greased mould; steam two hours and a half. Serve with pudding sauce.

—Don't forget that Christmas is a Holy Day. Some part of it belongs to God, who gave to men the first precious Christmas gift, even that of His Own Beloved Son.

**Children's Department.**

**If You're Good.**

Santa Claus'll come to-night,  
If you're good,  
And do what you know is right,  
As you should;  
Down the chimney he will creep,  
Bringing you a woolly sheep.  
And a doll that goes to sleep;  
If you're good.

Santa Claus will drive his sleigh  
Thro' the wood,  
But he'll come around this way  
If you're good,  
With a wind-up bird that sings,  
And a puzzle made of rings—  
Jumping-jacks and funny things—  
If you're good.

He will bring you cars that "go."  
If you're good,  
And a rocking-horse—oh!  
If he would!  
And a dolly, if you please,  
That says "Mamma!" when you squeeze  
It—he'll bring you one of these,  
If you're good.

Santa greives when you are bad,  
As he should;  
But it makes him very glad  
When you're good,  
He is wise, and he's a dear;  
Just do right and never fear;  
He'll remember you each year,  
If you're good.

—St. Nicholas.

**Mabel's Christmas Gift.**

"Christmas is now here." That's what Mabel was reading on a business card that she had picked up, "Christmas is now here." So it was, or nearly so—only one day more, and then Christmas Eve! She absently courted off on her fingers the list of friends to whom she meant to present gifts. She was going to give a good

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**A CANADIAN REPORT**

St. Johns, Que., Canada, Feb. 19, 1895.  
**NEURALGIA.** I have now used the pocket Electropoise in my family since last August, and cannot speak too highly of its merits. I fully believe it does all you claim for it. My daughter, who has been an invalid for the past three years from spinal trouble, partial paralysis, and neuralgia, and had the best medical advice that St. Johns and Montreal could give, has greatly benefited by the use of this wonderful little instrument; she is now able to walk about and come down stairs alone; she looks forward, and with good reasons too, to a complete restoration to health. I have also tried it on myself for muscular rheumatism, and on others for inflammatory rheumatism, cramps in the stomach, inflamed sore throat, indigestion and other ordinary ailments; in all cases the effects were so convincing that I cannot speak too highly of its curative powers.  
**DYSPEPSIA.** I have recommended it to a number of my friends, and to my knowledge they all speak highly of its virtues. I consider it invaluable in a family if the directions are faithfully carried out.

Very truly yours,  
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many presents this year. There was Cousin Tom, who had been so curious as to the exact size of her third finger, and her Sunday School teacher, who always put such nice cards on the tree for her class, and mamma—mamma always gave her something good, and papa—she did hope that papa understood her when she remarked, the other evening, that she didn't expect anything this year, but if she did and had her choice, she would rather have a certain black and gilt writing-desk than anything else in the world. And then she fell to wondering if Belle, her desk mate would give her anything. Belle knew that she was going to give her something. It was quite probable—quite probable, indeed—that Beth would remember her. And she slowly tore the bit of pasteboard in her hand in two, and then a thin slip fluttered to the pavement. As another was about to follow, her eye caught the bright, tinted lettering again; but

this time it read "Christ is now here,"—the little strip thrown away bearing the second syllable.

"Oh, how strange!" she thought. "Christ is now here. And suppose He should be; and Christmas His birthday!" she went on, now thoroughly aroused. "His birthday—and what am I going to give Him? Why, we are all acting as though it were our birthdays, and our Christmas-tree, too. It is all, every bit, just for ourselves—not one thing for Jesus."

When her father came home, she told him the thoughts that had been awakened by the torn card.

"But how can one, papa, give Jesus a Christmas present? And besides, it is too late now."

"No, dear," her father replied, "there are the poor whom we have always with us, and there is the black and gilt writing-desk," with a smile. "Now, how much do you suppose you could get out of that little desk?" he went on. "Let me see—one load of coal, one half-bushel of potatoes, one peck of apples, one sack of flour, and still have two dollars left."

"For a nice, warm shawl," Mabel almost shouted. "Won't Granny be surprised!"

But surprise did not at all express old, feeble, black Granny Brown's feelings when Christmas dawned and she could hardly pull open the little cabin door for the great basket of good things hanging to it. And when she stumbled against the coal that had been mysteriously heaped in the yard during the night her gratitude overflowed, and with trembling hands raised, and quavering voice, she cried: "De good Lawd Hisself done been hyar dis bressed night!"

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## O Dear!

O dear! and oh, dear!  
And oh! isn't it queer,  
That holidays come only once in a year?  
When, if I had my way,  
I should lengthen their stay,  
And have them go on for a year and a day.

Then Santa Claus comes  
With his tops and his drums,  
When Jack Frost is pinching our fingers and thumbs,

O dear! and oh, dear!  
And I think it is queer,  
That Christmas should come at the end of the year.

## A Dog's Christmas Tree.

BY ESTELLE M. HART.

Yes, a Christmas tree just for a dog, and he liked it, too. Liked it, did I say? He thought it was the loveliest thing he had ever seen, and barking couldn't half begin to express his feelings. His eyes, his ears, his feet, his tail, all were animated to the last degree, in his vain attempt to express his rapture.

Shep's mistress didn't have any little boys and girls at her house, and I suspect that Shep got a good deal of the petting that would have belonged to them if they had been there. But it was Tina, the maid, that thought of a Christmas tree for his favoured dogship. She got a tiny green tree, and set it up in a box, and hung it with popcorns and Shep's favorite candies. Then she placed it in the corner of the parlor, and Shep's mistress invited him in, and explained all about Christmas-trees to him, and told him that this was his very own. Don't you think he knew every word she said? Then why did he begin to bark with all his might, and jump around the tree, and around his mistress, and race about the room as if he had lost his wits, and then go over to the tree, and, sitting down beside it, put his little paws together and "beg" for some of the goodies "this very minute"—that's what his eyes said? The tree lasted several days, for Shep's mistress dealt out the candies to him a few at a time; and how they did enjoy the fun!

That was two years ago. Last year Tina got another little tree, and dressed it up in her room where no one could see it. When she had finished it, she opened the door and came out into the hall with it in her hands, intending to take it down into the parlor when no one was looking. But a pair of sharp eyes in the lower hall spied her the minute she started, and what an excitement there was! Don't you suppose that a dog can remember such a splendid thing as a Christmas-tree a whole year? If you don't, you would have been convinced if you could have seen the rapture that was expressed in every motion of his ecstatic little body, as he scampered up the stairs and round and round Tina, barking with all his might, and almost upsetting her and her precious

burden. He superintended the placing of the tree in the parlor, then he rushed off, post-haste, to tell his mistress. She was in her room, but a frantic barking outside the door told her that something important must be attended to at once. As soon as she appeared Shep jumped upon her in wild delight, then rushed as fast as he could back to the parlor, barking to her all the way to "come quick." She followed him in, and there stood Tina and the Christmas-tree.

"Why, Tina," said her mistress, "I had forgotten all about it!"

But Shep said, "not I;" and he suddenly sat down before it and began to beg.

Wasn't that a funny thing to please a dog?

This is a true story and you may be sure that there will be another tiny tree for a merry little dog when Christmas comes again this year.

## Christmas Cheer.

We congratulate our readers—the young especially—upon the return of this happy season; and we trust that they will enjoy many pleasant greetings and gatherings at a time marked for well-nigh two thousand years as the most memorable of all times. In their social parties, however, we trust that they will not fail to contrast their happy circumstances with multitudes of our poor fellow-creatures who are, alas! very differently situated. They may, in point of locality, be far away from us. It behooves us, nevertheless, to remember that they are members of that one common family to which we likewise belong. They are partakers of the same flesh and blood, we having all descended from the same parentage.

Now, with respect to their position, the year now drawing to a close having been painfully memorable for its war and famine and other disastrous calamities, has not only, as it were, tolled the death-knell of scores, if not hundreds, of thousands of poor men and women, but there are left thousands and tens of thousands to mourn their hapless fate, in the character of widows and fatherless. Well, therefore, as we gather round the family hearth, and greet kindred and friends upon the recurrence of so happy a season, will it behoove us to think of, sympathize with, and pray for, those who

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lack the comforts and privileges we enjoy. May we, at the same time, fail not to ascribe it to God's great goodness and mercy that we are not in the like position. It is for no merit or worthiness of ours, but solely of His forbearance and mercy, that we as a nation or community have not been subjected to the perils and privations to which other kingdoms and localities have fallen a prey.

—The world remembers and commemorates the birthdays of heroes and statesmen, and of those who have made themselves renown; and shall it forget the day on which the Son of God was manifested in the flesh, that He might redeem us from sin and eternal death? The whole Christian world is glad to-day, and the Church universal is chanting the angels' song, "Glory to God on high, and on the earth be peace!"

—Let glad hearts and loving hands twine the greens, and decorate the walls of God's temple for the approaching King of Festivals. Let no exertion be accounted too great, nor any humble effort too slight, but do your best to show to the world your devotion to the infant Prince, who is now the King of Glory.

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