

Welcoming Christ's Birth.

Al! h! Thou noble guest, this morn,
Whence didst thou come in?
In m' heart, thou'rt come to me:
What thanks shall I return to Thee?

We earth a thousand times as fair,
Best with gold and jewels rare,
She yet were far too poor to be
A narrow cradle, Lord, for Thee.

Ah, dearest Jesus, Holy Child!
Make Thee a bed, soft, undefiled,
Within my heart, that it may be
A quiet chamber kept for Thee,
Martin Luther, tr by A. T. Tozer.

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Prayer Meeting Topics.

Dec. 20—Joys that were born into the world with Christ. Luke 2: 8-20. (A Christmas song service suggested.)
Dec. 27—One spiritual truth I have learned this year. Ps. 90: 1-17.
Jan. 3—What prayer should do for the Christian. 1 Kings 8: 22-40 (A meeting of preparation for the week of prayer.)
Jan. 10—Spiritual power: whence it comes and how to get it. Phil. 4: 4-13.
Jan. 17—Revivals, at home and in mission fields. 2 Chron. 30: 13-27. (A missionary topic.)
Jan. 24—Our failures and successes. Luke 5: 1-11. (A question-box, meeting suggested.)

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Joys That Were Born Into The World With Christ.

A CHRISTMAS SONG SERVICE SUGGESTED.—Luke ii: 2-20.

At this season of the year it is natural that our thoughts should be carried back to the lowly manger bed in Bethlehem. The scene is in itself a very humble one, and we need not wonder that it excited little more than a passing interest in the crowds who, that night, were assembled in that Eastern village. It would appear as if most of the people there were too much concerned about their own affairs to pay much attention to either the babe or his mother. At all events we do not read that they came to offer their services, to show their interest, or to express their sympathy with the little Stranger who had come all the way from heaven to that rude caravansary. And yet to the wise men of the East, to the shepherds upon the plain, to Mary, to the angels and to God the advent of Christ was an event of special and peculiar interest. To the world at large His coming was a token of blessings such as mankind had never known.

It is not necessary to paint a gloomy picture of the world at that time in order to bring out by way of contrast the attractiveness and the brightness of the blessing brought into the world at the birth of Christ. Had the condition of the race been much brighter and better than it was, the contrast would still have been very striking. The religious life under which the actors in the Old Testament lived and moved was like the moonlight; the full glory was ushered in when the Son of Man appeared in human form.

To the devout Jews, such as Simeon and Anna, the coming of Christ brought great joy. Simeon, like the Psalmist, felt that his cup was running over, for he regarded Christ as the light of the Gentiles and the glory of Israel. To him there was fulness of joy when his eyes beheld the Lord's anointed (Luke ii: 29-31). Anna spoke of Him to all them that looked for redemption in Israel (Luke ii: 38). Was not redemption the desire of all the devout? As eagerly as ever a slave looked forward to the day of emancipation, they looked forward to that great day when Christ should come; and now that He had come, their hearts

were filled with joy unspeakable. They believed that in Christ the glorious prophecies of the Old Testament found their fulfilment, and that all the blessings promised with the Messiah were now guaranteed to them.

The message of the angels who sang at the birth of Christ suggests the thought of peace. At the close of the last war between America and England, on a Saturday afternoon in February, a ship was seen sailing into New York harbor. The crowd on the shore became impatient as the vessel neared the landing place, for it was believed that this vessel had on board the United States Commissioners returning from Europe. As soon as she reached the wharf the announcement was made that a treaty of peace had been signed, and was only awaiting the action of the Government of the United States to become law. The men on whose ears the words first fell rushed with breathless haste through the city shouting as they ran, "Peace! peace!" But in Bethlehem long ago a far more thrilling scene was enacted, for then the angels of God came down to sing "peace on earth." What joy these heavenly ambassadors kindled that night by that message! Peace! How great a blessing! Man at peace with God; at peace with his fellow-man; at peace with himself! Peace from the accusations of a guilty conscience; peace from the turmoil of sin; peace amid the troubles and struggles of life!

The coming of Christ was a token of God's good-will to man. Seven hundred years before the time when Jesus came, the children of God prayed that He would rend the heavens and come down (Is. lxvi: 1). On the night when Christ was born that prayer was answered—answered more gloriously than the petitioners expected; for God rent the heavens and came down in the person of His Son. And when He came His advent signified a great deal more than their fondest hopes led them to anticipate. They looked for deliverance from earthly bondage, but God's purpose was to deliver them from the far more galling chains of sin and spiritual slavery; nay, more—His design was to show His deep and abiding interest in them, and to raise them to a higher plane than they had ever dreamed of. The coming of Christ signifies peace, joy, satisfaction, comfort and salvation to the soul that trusts Him.—Dr. McTavish, in Can. Pres.

Woodstock Society.

At an executive meeting of the Christian Endeavour officers it was decided we ought to do something to celebrate Thanksgiving, and help our treasury at the same time for as we understood the word it meant giving as well as thankfulness. The question was what to do. One of the members spoke of a thank-offering. The thought was considered a good one, and was successfully carried out.

The older members of the church were asked to co-operate, and all enjoy the blessing of making a thank offering to God for His work, which He has entrusted to our hands.

The Sabbath before Thanksgiving, envelopes with a text of Scripture inscribed, were given to every one as they entered the Church, with a request that they return them Thursday evening. Our pastor preached a thanksgiving sermon, calling to our minds a few of the many blessings we had enjoyed during the year, and telling us what a thank-offering really meant. Thanksgiving morning we had an old fashioned praise meeting. In the evening the vestry of the church was nicely filled, with old and young. After the rendering of a short but select programme by the young people, coffee and conversation were introduced. All went home feeling thankful that Thanksgiving day had been appointed, and our treasury had called for a thank offering, thereby giving each of us the privilege of living our thankfulness.

A touching incident in connection with our offering has just come to light. On Sunday morning an elderly woman, who supports herself and child by her own labor, brought a dollar to a member of the committee, saying she did not have it for Thanksgiving. The committee felt that they ought not to accept so much from her, knowing how hard she worked for the money; but with tears in her eyes the old lady said "Take it, I give it freely for the Lord, and wish it was more." Had all the offerings been in proportion we would have had enough to pay off all encumbrances, and build a parsonage too.

The amount of our offering was thirty dollars and five cents (\$30.05).

Cor. Sec. Woodstock Soc.

Yarmouth Society.

The young people of the F. B. Church have organized a society

under the name of Young People's Social Circle. Meeting every Tuesday evening at Mrs. Lomas Hardin's.

The Ladies' Aid Society and the Y. P. S. C. held their annual sale, in the Town Mission Hall, Thursday evening, Dec. 10th. Tea was served from five to nine, by several young ladies, from little tables well filled with every delicacy. The young people of the S. C. had a circular table, in the center of the room, which was tastefully arranged with dainty articles suitable for the holiday season.

Tables for ice cream, home made candy, fancy aprons, and cake of the best quality, helped to carry out the idea and swell the finances, which amounted to nearly \$90. Socially as well as financially the sale was a grand success.

A. E. V.

A Christmas Dream.

Paul Tyson, a young medical student, took home with him last Christmas Eve, a book written by an author who professed to doubt Christianity. The young man read its pages until long past midnight, and then laid down the book with a sharp doubt stabbing his heart.

"What if this author is right? What if there is no Saviour, no merciful Father in heaven?"

He fell asleep, but seemed to retain the consciousness that his doubt was true. There was no God, no Christ, no future life, and the world knew it.

He dreamed that he rose and went out into the street. The churches were tumbling into ruin, or had been turned into halls for pleasure seekers or for riotous gatherings. Mechanically he made his way to the hospital in which he attended the free clinics, but it was closed. He met one of the physicians, a man whose grave, benignant manner and lofty character he had always revered.

"All the asylums, hospitals, free schools and other charitable institutions are closed," he said "Why should the rich care for the poor, or any man put out a hand to help another? That was the doctrine said to have been taught by Christ. There is no Christ now. Our motto is, 'Every man for himself!'"

Paul saw that the man had been drinking heavily.

"Why should I not drink?" the old physician demanded, answering the suspicion in the younger man's face. "It is pleasure to me. Why should I not indulge myself?"

"Because vice must be hateful to a man like you, and virtue dear." "Ah, you forget! There is no God to make laws, or to make one action right and another wrong."

Paul dreamed that he walked down the street. At every turn he found proof that men no longer believed in right and wrong. A bully dragged a delicate woman from her carriage, and drove away in it.

A stout young fellow, reeling out of a saloon, was met by his gray-haired mother, who threw her arms about him begging him to come home. He struck her to the ground, and went on his way. The crowd passed by, heedless of the white head lying at their feet.

Little children passed him, screaming out blasphemous words. It was God and Christ whose teachings had demanded reverence to parents, decency and purity in human lives, and there was no longer a God, no Christianity now in the world.

Paul thought in his dream that he hurried horror-stricken to his home. There at least, would be peace and comfort. He found a strange woman with a bold, sensual face in his mother's place by the fire. His father met him. The marks of fierce, ungoverned passion were on his face.

I found that I preferred another woman to your mother, and I sent her away. The marriage of one man to one woman is a Christian institution, he said. I do not accept it. It makes no difference, however, in your mother's case, she died a few days after she left me.

Then she at least is happy! cried her son. She was a saint. Thank God, she is with Him.

Thank God, you say! exclaimed the father. There is no God! There is no future life! Your mother is but a lump of decaying matter! Go and enjoy yourself in any way you choose, for you, too, at the end, will be as she is.

Was it true, then, that the Christ the heaven that his mother believed in, were lies? The Christ that had lifted this modern world out of brutality, that had filled countless myriads of struggling souls with strength; and made their lives pure, had been a lie—a fraud?

Paul started up from his dream, cold with a sweat of horror. The sun was shining on the snow-covered roofs. From every church spire came the glad sound of Christmas bells. In the streets were happy children, their arms loaded with gifts. In every face, even of the low and most vicious, was the sign of a great thought, which the

day had brought, that of the God-Man who came on earth to redeem mankind.

There was a tap at the door, his mother came in, her pure face bright with happiness. As she stooped to kiss him, he heard the pealing of an anthem in the neighbouring cathedral.

"Glory to God in the highest," they sang, "peace on earth good will to men."—Onward.

A Hint for Little Tapers.

One night a man took a little taper out of a drawer and lighted it, and began to ascend a long winding stair.

"Where are you going?" said the taper.

"Away high up" said the man; "higher than the top of the house where we sleep."

"And what are you going to do there?" said the little taper.

"I am going to show the ships out at sea where the harbor is," said the man; "for we stand at the entrance to a harbor, and some ship far out on the stormy sea may be looking out for a light even now." "Alas! no ship could ever see my light," said the little taper; "it is so very small."

If your light is small, said the man, keep it burning brightly and leave the rest to me.

Well, when the man got up to the top of the lighthouse—for this was a lighthouse they were in—he took the little taper, and with it he lighted the great lamps that stood ready with their polished reflectors behind them. And soon they were burning, steady and clear, throwing a great strong beam of light across the sea. By this time the light-house man had blown out the little taper and laid it aside. But it had done its work. Though its own light had been so small, it had been the means of kindling the great lights in the top of the lighthouse, and these were now shining over the sea, so that ships far out knew by it where they were, and were guided safely into the harbor.—Record.

A New Shrub that Cures Kidney and Rheumatic Diseases.—A Free Gift.

A short time ago our readers were made aware of a valuable new botanical discovery, that of the Kava-Kava Shrub, or as botanists call it, piper methystricum, found on the banks of the Ganges river in East India. From a medical standpoint this is perhaps the most important discovery of the century. The use of the Kava Kava Shrub, like other valuable medical substances, opium and quinine, was first observed by Christian missionaries among the natives as a sovereign remedy for Kidney diseases and other maladies caused by Uric acid in the system. Since its general introduction, Alkavis, (the Kava Kava Compound), has wrought many remarkable cures of Kidney and Rheumatic diseases.

Mr. R. C. Wood, a prominent attorney of Lowell, Indiana, was cured by Alkavis of Rheumatism, Kidney and Bladder trouble of ten years' standing. He writes:

"I have been treated by our home physicians all without the least benefit. My bladder trouble became so troublesome that I had to get up from five to twelve times during the night to urinate.

In fact I was in misery the whole time and was becoming very despondent. * * * I have now used Alkavis and am better than I have been for five years. I know Alkavis will cure bladder and kidney trouble. * * * It is a wonderful and grand, good remedy.

And even more wonderful is the testimony of Rev. John H. Watson, of Sunset, Texas, a minister of the gospel in thirty years' service, stricken down at his post of duty by kidney disease and cured by Alkavis. Mrs. James Young, of Kent, Ohio, writes that she had tried six doctors in vain, that she was about to give up in despair, when she found Alkavis, and was promptly cured of Kidney disease, and restored to health. Another most remarkable case is that of Rev. Thomas Smith, of Cobden, Illinois, who passed nearly one hundred gravel stones under two weeks' use of this great remedy, Alkavis.

So far as the Church Kidney Cure Company, No. 420 Fourth Avenue, New York, are the only importers of this new remedy, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of the INTELLIGENCER who is a sufferer from any form of Kidney or Bladder disorder Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all sufferers to send their names and address to the company, and receive the Alkavis free. It is sent to you entirely free, to prove its wonderful curative powers.

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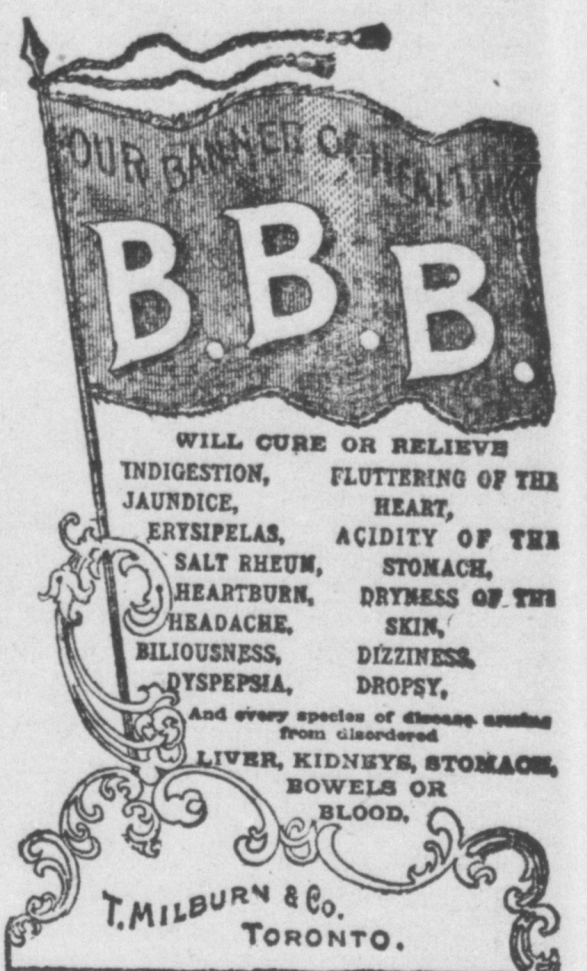
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Motive and Action.

All actions done from the same motive are alike in God's eyes. We are not all called to great service, but we are called to sympathetic interest in those who are so, and to help them as we may. It was a law in Israel: "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff." It is the law of Christ's kingdom, in which motives, and not deeds, and spiritual susceptibility, not the accidents of the mode of its expression, determine place, capacity of receiving, and, therefore, reward.—Alexander MacLaren, D. D.

Unjust gains are worse than unavoidable losses.

Set before you high models. Try to live with the most generous and to observe their deed. Be contented, yet aspire; that should be the faith of all, and the two are quite compatible.—F. W. Robertson.



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