BY MEV. WILLIAM DEMOUY, D. D.

SUNDAY WITHIN THE OCTAVE OF CHRISTMAS

THE WAYS OF GOD

"At that time: Joseph and Mary, the mother of Jesus, were wandering at the things spoken concerning Him." (Luke ii, 33.)

God's ways are simple. He acts quietly and calmly. Though to Him is due all honor and glory, He does not perform His works, as we might be inclined to imagine, with an open manifestation of His beauty, wisdom, and power. These qualities, it is true, can be seen in the works of His hands, but it is the works of His hands, but it is only after He has wrought them that they are seen more or less clearly by us. When He delivered the Law to Moses on Mount Sinai, He revealed some of His wonders, but not all, and then only to the great Lawgiver. Practically all of His other relations with man have been of a less open nature. He has reserved it for us in heaven to see reserved it for us in heaven to see Him as He is, in His majesty and

power and beauty.
Our Divine Lord and Saviour,
Jesus Christ Himself, acted similarly. His life from the cradle to the cross was quiet, reserved, and without ostentation. How often He enjoined men not even to speak of many miracles He wrought in their favor. It would seem, as we are wont to judge, that the best days of His life were spent in obscurity in the humble home at Nazareth. He was about thirty years old before He began His public career. And then He did not visit all the world. The greatest seat of the mightiest empire never looked upon Him. His territory was very limited indeed, yet it was all He needed to traverse in order to fulfill His mission. Where He did not go Himmalf. He made provisions for others self, He made provisions for others to go. His work was to be done slowly, quietly. There was not the rush and the nervousness of the modern enthusiast about Him, but the calm and mature knowledge of the sage. He knew what to accomplish, and how to do it best.

plish, and how to do it best.

There is one thing, especially, so little observed by men, for which Christ had great regard, and He gave to it a place that it should ever hold: it is the reasoning power than the respected it particular. of man. He respected it particu-larly in this sense, that He expected man to use it, and to treat it as it should be treated. He spoke, He persuaded, He urged, but He never made use of force in His work. He considered man rational enough to comprehend his mission and the end for which God created him, and how to attain it. He knew that man, upon realizing these truths, should set his will to carry out God's designs, and that God's grace would come to assist him. He even told man of the penalty awaiting him if he failed. Having done this, He left man, a rational being, to act as a man should act; but He never went so far as to interfere with man's reason, nor with his will, except by persuading him to do what was right. We may note clearly His attitude in this respect with regard to the Pharisees. As we are accustomed to say, He did not lose time with them. They were free to listen to Him, to learn the lessons He taught, and to gain the grace He would give His followers; but they refused, and He left them, we may say, in their hardened condition. Who can blame Him? Salvation is a gift from God, but it must be given to a being who acts rationally; it can not be forced upon one who fails to prepare himself for it. And there are too many well-disposed souls waiting for the opportunities that would be wasted upon the hard of heart. We must admire Christ for the value He put upon the free will of man, as well as for all His other wise acts. He appealed to reason and the heart, in His quiet but forceful and effective way, and, where there was no response, He knew men willed otherwise. Some may wonder how it is that many refused to follow Him, but we can say with all certainty that if He came upon earth today on a second mission similar to the first, there would be numberless people who would act as did the Pharisees And He would not force of old. them. When people are taught the truths they should know, and are

nizes its dignity.

"Joseph and Mary," the Gospel says, "were wondering at the things spoken concerning Jesus." When He was as a helpless babe they had seen Him act as any human child would. Yet He was acknowledged and known by so many people of God, and such wonderful things were said about Him. Perhaps the holy couple thought that Jesus soon would manifest His divinity in some very conspicuous manner; but, if they did, no doubt they soon if they did, no doubt they soon learned differently. For the most part His life was to be an obscure one. His mre was to be an obscure one. His principal message was not to be one to fill men's hearts with fear; He was not to drive by force, but He was to call gently, and set an example for man to follow. Ere long He would be gone, but He would leave after Him ose who would continue His work quietly but surely. They, too, would appeal to man, and give him the message they had for him. If

FIVE MINUTE SERMON man failed to hear them, he would be as the heathen and the publican: and in all probability they would shake the dust from their feet, and never enter his province again. If man will not listen to reason and be guided by it, he must expect the saddest consequences—rejection by

We only need consider our present generation to have an exemplifica-tion of this. There are abundant opportunities for people to know God's word and accept it. Yet how few, after all, are responding! They are prospering, too, many of them, but they are reaping the reward only of the little material reward only of the little material good they have done, or at present doing. Some might say, why does not God do something wonderful to convice them? Even did He do something wonderful, He would not convince them. Besides, this is not His method, and, not being His method, it can not be a very efficacious one. His way is a quiet way, a truthful way, a way that appeals not to the lower senses of man, but to his crowning gifts, his reason and his will. More God should not do, nor more will He do; and he who asks for more deaths. God in His asks for more doubts God in His power and His truthfulness.

Since God's ways are quiet and gentle in the salvation of man, so should ours be. We can set the example and then, combining earnest, fervent prayer with it, do the work of an apostle. Through our prayers for some sinner, some erring one, God will whisper to his heart and maybe a response will come that will make us in God's sight savers of souls.

EX ORE INFANTIUM

Little Jesus wast Thou shy Once, and just so small as I? And what did it 'eel like to be Out of Heaven, and just like me Didst Thou sometimes think of

there, And ask where all the Angels were should think that I would cry For my house all made of sky; I would look about the air, And wonder where the Angels were: And at waking 'twould distress

Not an Angel there to dress me Hadst Thou ever any toys, Like us little girls and boys And didst Thou play in Heaven with

Play can you see me? through their wings? Didst Thou kneel at night to pray, And didst Thou join Thy hands this

way? And did they tire sometimes, being And make the prayer seem very

And dost Thou like it best that we Should join our hands to pray to used to think, before I knew,

The prayer not said unless we do. And did Thy Mother at the night Kiss Thee, and fold the clothes in right? And didst Thou feel quite good in

bed, Kissed, and sweet, and Thy prayers Thou canst not have forgotten all That it feels like to be small; And Thou know'st I cannot pray

To Thee in my father's way— When Thou wast so little say, Couldst Thou talk Thy Father's way ?-So, a little child, come down

And hear a child's tongue like Thine own; Take me by the hand and walk. And listen to my baby-talk. To Thy Father show my prayer (He will look, Thou art so fair,) And say, "O Father, I, Thy Son, Bring the prayer of a little one."

And He will smile, that children's tongue Has not changed since Thou wast young. -FRANCIS THOMPSON

ADORE THE BABE

Drive every unkind thought away, That love alone your heart may sway, For Christ is born again today.

His little hand knocks at the door, Your love and shelter to implore; given convincing reasons for their existence, if they refuse to accept He asks your heart and nothing

them and adhere to them. God must treat them accordingly. Who will be Would you deny so poor a thing, To Him of heaven and earth the King? Then to His Crib your offering so unwise and unjust as to expect God to overlook the free will of man? It is God alone who recogbring.

> Adore the Babe, lest you forget, He came from heaven to pay your His star of love will never set.

A CHRISTMAS WISH

SUSAN W. CLUNE

Wherever there is sickness, May Santa Claus bring health; Wherever there is poverty, May Santa Claus bring wealth Wherever one is weeping, May tears to smile give way; Wherever sadness hovers, May joy come Christmas day.

To every heart that's aching, May peace and comfort come, And may an outlook rosy Supplant each outlook glum ; May friends now separated Soon reunited be, And everyone finds gladness Upon this Christmas tree.

-EDGAR GUEST

HANS HERZL'S STORY OF CONVERSION

By George Barnard

The story of the groping toward Catholicism of Hans Herzl. son of the founder and leader of Zionism,

is a religious romance.

The statement by Mr. Herzl which

that in Vienna, in his desire to enter the Christian Church, he received baptism at the hands of a Baptist minister.

Zionism, which his father, Dr. Theodore Herzl, founded and guided during his lifetime, claims millione of adherents throughout the world. and the conversion of Hans Herzl will bring the claims of the Church to the notice of a widespread public. Dr. Theodore Herzl died in 1904. In 1886 he began to propagate the idea of a return to Palestine of the Jewish people. A well-known London Jew, Baron Hirsch, is said to have put his entire fortune at Dr. Herzl's disposal to forward his ideal.

HERZL'S OWN STORY OF CONVERSION Hans Herzl's story of his religious wanderings is so graphic that I present it without further comment: "I come from a home," he tells

me, "in which though it was not identified with any particular creed, religion was properly respected. If I can make such a distinction at all, there was upon my mother's side a leaning towards religion, while my father's mind conformed rather to the habits of Free Thought in vogue amongst the Jewish world writers and journalists in Vienna.

sisters and I were only taught two or three simple and short prayers (morning and night, as well as grace before dinner), which we said in German. We also was a compulsory subject for Jews,

Our resident governesses were

when I was thirteen) I remember our mother telling me that when w were small children our father had at times considered having us baptized into the Christian Church.

That standpoint must date back to a period before the inception of the Zionist movement; but while I cannot remember ever having heard him express such views, there is a passage at the beginning of his diaries which tends to support And Jesus Christ has given him my mother's statement. Certainly there is no explicit condemnation of baptism, in so far as Jews are con-cerned, in any of his published writings, whatever views he may have privately come to hold.

A FUTILE EXISTENCE

" Soon after his death the guardians to whose care we had been entrusted, brought me to England, the intention being that I should conform to Jewish religious practice, follow an accepted course of study and embrace a recognized career. And helped her to alight;
My family did not migrate with me,
He spread clean straw before her and I lost my mother soon after, Whereon she might lie down when I was seventeen.

My removal to England I hold to have been unwise. It definitely put an end to our home life, and t very much fear it broke my mother's heart. For having disregarded her wishes I am much to blame, and I was punished with great unhappiness. One half of my nature was ever harking back to the world of my childhood, the other half was trying to conform to the ways and

aspirations of my new environment.

"For several years I outwardly observed the principal Jewish customs, while I lost whatever inward religion I possessed. I do not wish to speak of my subsequent years, at an English Public school and University, up to the outbreak of the War. It was in the main a futile existence.

VISITS TO PARK LECTURES

"The War completed my estrangement from my family. Then slowly nent from hy family. Then slowly
I began to grope my way back to
human fellowship. The fever and
madness of the War abated. I who
had so long been apathetic in the matter of religion began to look about me for some definite creed.

"In England, during the War, I had been vaguely attracted to the National Church. I now attended spiritualist meetings and theosophical lectures, and tried to take an interest in books embodying these and similar tendencies, but without lasting effect. Then I began to frequent the open-air meetings of the Catholic Evidence Guild in Hyde Park, about three years ago I think

"Those meetings I soon attended regularly, staying on sometimes for several hours on end. Here, at last, was food and drink. Only I did not yet connect all this with my own case. For one thing, I felt unworthy of being a Catholic. Further, there was the old principle which the guardians appointed by my father and. I suppose, he himself, during the last years of his life, had enjoined on me; that it of Jesus.—M'Cheyne.

was not manly for a Jew to leave

his people.

"In Vienna, where I held an appointment for several months last year, as English correspondent to a bank, I came into touch with one or two Jewish converts to Christianity. I was surprised at finding them imbued with a strong "Jewishness," combined with loyalty and reverence for Christianity. They cherished my father's name.

I am able to publish clears up a "news mystery." In the summer it was reported in America that Hans Herzl had joined the Catholic Church in Vienna. The statement was quoted in the English Catholic press, and months later—only a few days ago—he was formally received into the Church here.

To clear up the mystery of this reported double reception I saw Mr. Herzl. He has now made it clear that in Vienna, in his desire to enter that in Vienna, in his desire to enter the content of these men who first suggested that I, too, might become a Christian. Then hope began to blossom.

"About that time I had been told of a small sect of good, fervent Christians, the Baptist community of Vienna, whose lives were ruled and inspired by the Gospels. I came to frequent their simple and beautiful services. Above all, their preacher, Pastor George Saare, a Christians, the Baptist community of Vienna, whose lives were ruled and inspired by the Gospels. I came to frequent their simple and beautiful services. Above all, their preacher, Pastor George Saare, a native of Esthonia, made a deep impression on me. My need just then was for the word of the Gospels. The Baptists gave it to me.

'True, I had meanwhile made the acquaintance of two Catholic priests. But I had not yet realized that the Church, as the custodian of the Christian Faith, must be accepted along with that Faith.

SEEKS CATHOLIC INSTRUCTION "My desire for holy baptism was imperious, and accordingly I was baptised by Pastor Saare, on July 20. My own intention, expressed to them, had been to enter, through baptism, into the larger community of Christians. This, I already felt, I could not unequivocally do save by becoming a Catholic.

"I returned to England and told a kinsman and friend of what had happened to me in Vienna. Though not a Catholic himself, he thought that everything pointed to the necessity of my becoming one. It was he who put me into touch with Father Day, S. J., and after that all was 'plain sailing.' To Father Day, and to her whom I regard as my second mother, I owe more than

I can say.
"In the Chapel of Our Lady of Sion, Bayswater, London, I was received by the priest who had instructed me into the Church, a good number of prominent Jewish which we said in German. We also converts being present, who was a compulsory subject for Jews. brother. It was on the feast of the Archangel Raphael, in the same The Angels, that were not too tall.
With stars for marbles? did the things
Play can you see me? through their wings?

"Our resident governesses were Christians—Protestants in all cases that I can remember.
"Our father inculcated in us a sense of pride in being Jews; but after his death (which took place when I was thirteen) I remember.

"Our resident governesses were Chapel, that I received my First Communion. May the Archangel who restored sight to Tobias enlighten me, too, and guide me safely on my journey!"

GATES AND DOORS

A BALLAD OF CHRISTMAS EVE There was a gentle hostler, (And blessed be his name!) He opened up the stable The night Our Lady came. A glory 'round the head.

So let the gate swing open, However poor the yard, Lest weary people visit you And find their passage barred. Unlatch the door at midnight, And let your lantern's glow Shine out to guide the traveler's

To you across the snow.

There was a courteous hostler, (He is in heaven tonight,) He held Our Lady's bridle And Jesus Christ has given him An everlasting crown.

Unlock the door this evening And let your gate swing wide; Let all who ask for shelter Come speedily inside. What if your yard be narrow What if your house be small? There is a Guest whose coming Will glorify it all.

Who knelt on Christmas morn Beside the radiant manger Wherein his Lord was born. His heart was full of laughter, His soul was full of bliss, When Jesus on his Mother's lap, Gave him His hand to kiss.

Unbar your heart this evening,

And keep no stranger out; Take from your soul's great portal The barrier of doubt. To humble folk and weary Give hearty welcoming, Your breast shall be tomorrow The cradle of a King.

—JOYCE KILMER

HE IS COMING

With little feet so feeble, With tender little eyes, With baby lips that tremble, To utter baby cries. Unmindful of the angels

That crowd the starry dome, He comes to bid you welcome, Thrice welcome to His home.

His home is dark and lowly. But love can make it fair : His home is such a poor one, But God Himself is there And who would choose a palace, However great and bright, When God is in a stable

This happy Christmas night?

There is no peace out of Christthere is no peace and safety here in this world, where Satan's darts are flying so thick, but under the wings

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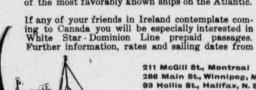
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