

the belief that the birth of our Lord occurred in the night. Unlike other vigils, it continued through the night; and, on this one night in the year, the Church sanctioned the celebration of the Holy Communion at night. We may not have an opportunity of communicating at a midnight celebration on Christmas Eve, but we ought at all events to approach God's Holy Table as early as possible on Christmas Day, thereby evincing our earnest desire to give to God's honor the first fruits of our time, and our heartfelt thankfulness for the great blessings that flow from the Incarnation of the Eternal Son of God. But, our celebration will not stop there. We will try to make Christmas-tide a season of genuine good,—a season in which we try to live over again all the events of the first Christmas,—a season in which we try to realize as fully as we may the great goodness and love of Jesus in taking upon Him our flesh,—a season in which we try to help ourselves on in the spiritual life,—a season in which we are at peace with all the world,—a season in which we try to scatter around us some of the blessings that are ours,—a season in which our highest aim and privilege is to endeavor to further the fulfilment of the angel's message of "Glory to God in the highest, Peace on earth, and good will among men."

CHRISTMAS GIVING.

"Freely ye have received, freely give."

There are some good people who protest against what they consider the useless extravagance of Christmas-tide, but we cannot say that we envy them. Christmas giving has come to stay, and as all Christians observe the Festival in some way or other, by the association of ideas almost every one feels that Christmas brings to him or her a special obligation to do something, be it little or much, to make some other heart glad on that bright and festive occasion. The pleasant mysteriousness of the unopened package, the certainty of an equally pleasant revelation, the association of every such gift with this particular Christmas-tide, as long perhaps as life shall last, and perhaps when the dear hands that tied it up are crossed on the breast, and the eye beaming with the thought of another's pleasure is forever closed—these are among life's brightest and purest joys, and they abide when much of the mere pleasure of acquisition or personal triumph in the world has faded away in the fierce pursuit of something else.

The Christmas gift has its distinctly religious association. It is not an accident that this reason of all others loosens our purse strings. It is earth's first Christmas gift, whether we think of it at the time or not, which is the living inspiration of Christmas generosity. It is the gift which came down to us from heaven on that still midnight, in the manger, that gives to this season its true tone. It is because of the Messianic gift first and foremost—so that Christmas is pre-eminently the season in which the regularity of our economy is relaxed, and we open our hearts to the appeal of a generous sentiment, and let us not forget

also, to the unspoken plea of those whom we have always with us, the poor and needy.

The beauty of Christmas benevolence is that it offends no one. The proudest and most keenly sensitive among God's poor can accept without loss or lingering self respect that which loving hearts and generous hands have laid at their door, to brighten Christmas morn. No one need blush at the sight of a Christmas gift, even if it means an alms to save from starvation or nakedness.

The giver of such is "twice blessed" in his own spiritual nature, and in the thought of the light which breaks under his touch for bleak and cheerless homes. Everyone is better for Christmas giving, even although some may set about it at first as a task. Ultimately, the pleasure of the work grows by what it feeds on, and we leave the Christmas-tide, almost wondering that we let such long intervals slip as regards these deeds of love and kindness, and almost regretting that every year brings only one Christmas in which to inspire the world with the delight of following our Lord's injunction, "Freely ye have received, freely give."

To every Western Churchman and Churchwoman we wish

• • A Happy and Blessed Christmas-tide.



Diocese of Rupert's Land.

Bishop—Most Rev. R. Machray, D. D., D. C. L.
Residence—Bishop's Court, Winnipeg.

ST. MATTHEW'S, BRANDON.—Clergy—Rev. Mc-Adam Harding, 11th St.; Rev. Edward Archibald, Brandon. Rev. Myles Custance

Lay Readers—Mr. George Coleman, Mr. T. S. F. Taylor, Mr. J. S. Brayfield.

Churchwardens—Richmond Spencer, Esq., M. D.; John H. H. H. Esq.

Sunday Services—H. C., 8:30 a. m.; H. C. (choral), 2nd Sunday in month, 11 a. m.; H. C. (plain), 4th Sunday in the month, 11 a. m.; on all Sundays. Matins and Sermon, 11 a. m.; School and Bible Class, 3 p. m.; Men's Bible Class, 4:15 p. m.; Evensong and Sermon, 7 p. m.

Saints' Days—H. C. at 8 a. m.

Week Days—Wednesdays. Choir boys' practice at 4:15 p. m.; Evensong and Sermon, 7:30 p. m. General Choir Practice, 7:15 p. m.; Fridays; Evensong at 5; Sunday School Teachers' meeting at 7:30 p. m.

Services are also held regularly at Alexander, Chat. r. Poplar Hill and Curry's Landing.

BRANDON NOTES.—There was a large and enthusiastic meeting of the young people of St. Matthew's parish in the Church hall on Monday evening, November 1. The meeting was held for the purpose of forming an organization for the improvement and entertainment of the young people of the parish. The following are the officers of the new St. Matthew's Guild: Rev. Myles Custance, president; Mr. G. B. Coleman, vice-president; Mr. S. M. Brydges,