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CHRISTMAS GUESTS.

The quiet day in winter beauty closes,
 And sunset clouds are tinged with crimson dye,
 As if the blushes of our faded roses
 Came back to tint the somber Christmas sky.

We sit and watch the twilight darken slowly;
 Dies the last gleam upon the lone hill-side;
 And in the stillness growing deep and holy,
 Our Christmas guests come in this eventide.

They enter softly; some with baby faces,
 Whose sweet blue eyes have scarcely looked on life;
 We bid them welcome to their vacant places;
 They won the peace, and never knew the strife.

And some with steadfast glances meet us gravely,
 Their hands point backward to the path they trod;
 Dear ones, we know how long ye struggled bravely
 And died upon the battle-field of God.

And some are here whose patient souls were riven
 By our hard words and looks of cold disdain,
 Ah, loving hearts, to speak of wrong forgiven,
 Ye come to visit our dark world again!

But One there is, more kind than any other,
 Whose presence fills the silent house with light;
 The Prince of Peace, our gracious Elder Brother,
 Comes to His birthday feast with us tonight.

Thou who wast born and cradled in a manger
 Hast gladdened our poor earth with hope and rest;
 O best beloved, come not as a stranger
 But tarry, Lord, our friend and Christmas guest.

GOOD WORDS.

THE BLESSED VIRGIN MARY.

ANY no doubt on reading the above title, may think this an expressly Roman Catholic appellation, but in Luke 1st v. 28th, we find the Angel Gabriel pronouncing the Virgin Mary, "blessed among women." And was it not a special blessing to be chosen for such an honour, from among the thousands of Jewish maidens, hundreds of years before the event happened, Isa. 7th 14th. This had

been the particular desire of all the women of Israel, who were looking and waiting for the long promised Messiah. Mary was indeed *blessed*. But the error of Romanists is in addressing her as the mother of God, and paying her Divine homage, which alone belongs to God. She was only the mother of His human nature. His Godhead existed from all eternity, but Jesus was, "born of a woman" in Bethlehem of Judea, and thus partook of our human nature. Roman Catholics deny worshipping Mary, but in the prayers they address to her, they certainly make her equal with Christ—both as mediator and Saviour. In their Mission Book, she is called "the refuge and salvation of every creature." In 1832, in one of the Pope's missives to the people, he directs them to Mary, as the "*Entire ground of their hope.*" How contrary to the teachings of Christ, who invites them to come *unto Him*, and expressly declares "No man cometh unto the Father, *but by me,*" and "Whosoever cometh, I will in no wise cast out." To one who called His mother blessed, He said, (Luke 11th 28th) "Yea, rather blessed are they who hear the word of God and keep it." At another time, He said, "Whosoever shall do the will of my Father, who is in heaven, the same is my brother and sister and mother." In exhorting prayers to be directed to the Virgin Mary, they invest her with attributes that are Divine, or she could not hear and attend to those who address her at all times, from all parts of the world. To do so, she must be Omniscient and Omnipotent, attributes only possessed by the Almighty.

Any Protestant reading the absurd book, entitled "*Glories of Mary,*" by one of their great Romish saints—Alphonsus Liguori, will be astonished at the blasphemous idolatry it contains in reference to the