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The principle of saving and conomy vertually win the war.
ve your wife a "Canuck" for ChristChristmas giving for 1917 must od to useful-not luxurious

E. T. WINGET CO., Limited., Hamilton, Can.



December 23, 1917.

Freparation for the Messiah-Christ-

mas Lesson.-Malachi 3: 1-12. Commentary.-I. The Messenger of the Messiah (v.). 1, I-God himcolf is the speaker. He answers the stion recorded in the last verse of the preceding chapter, will send my ger-God's messenger, to whom seference is here made, is John the Saptist, as is clearly shown by our Lord himself (Matt. 11:10, 11; Mark 1:2-4; Luke 1: 76; 7: 24-28), shall prepure the way-It was anciently the reston to make great preparations for the approach of a royal personage. Mile were graded down, valleys were filled and crooked roads were straightsued, that the way might be attractive of emily passable. See Isa, 46: 3, 4 offer me-God here speaks of him not in the third person. the Lordages his form of address and of himself in the third perwhom ye seek-The Jews were setting the Messiah to come. shall ily come to his temple—The Lord' would come unexpectedly or in ome as Lord of the temple at Jerum, or as he who had full right control all the spiritual interests of the chosen nation, the messenger of the covenant-The Messiah is here called "the messenger of the coven- 11. Offering incentive to repensince he would fulfil God's pro- tance.

\$-6). 2. who may abide the day of his and just, would put to shame and con- immediate needs of the people to purities from the metal. fullers' scap An alkaline substance in the form of lye, secured by filtering water ough ashes, was used to cleanise cleth. This is spoken of as "fullers' The fuller was the one who ed the cloth and thickened it by mishing it in length and breadth. The work of the Messiah would be to parity the hearts of the people. 3. as refiner....of silver—Reference made to the work of those who obtain pure silver from the ore. The refiner places the metal in the crucible and melts it He watches it closesad notes the instant when the is all consumed and only pure alver remains. In the atonement provision is made for the comsiste cleansing of the nature, purify the sons of Levi-The priests had bese corrupt and it was necessary that they should be purified if they would "offer unto the Lord an offerin righteousness." 4. offering of Judah and Jerusalem-The offering made by the Jews as representative of all who would receive the Messiah. Jehovah. as in former years—"As in ment unto the Lord-Acceptable to tient years."-R. V. he prophet looks backward to the time God's people, including the were obedient and trustful. true people now offer to him the sacrifice of praise and devotion in with of faith. 5. I will come near to you to judgment-The Messenger. Christ. would come to condemn entity and to commend the righteons. He would not overlook those were guilty of the acts which led in this verse. The sins here attored were common in the time of the prophet and in succeeding ages, This term includes all who daimed to have power over evil spirits or to be sbie to foretell future events or to consult the dead. oppress-The Lord takes note of those who oppress the wage carner, the widow, the orand the stranger, and will bring These These are looked upon by the greedy lawful prey, but God has special for them. 6. I, Jehovah,

III. Stern rebukes to Judah (vs. 7. % from the days of your fathersindefinite expression which indiremete past time, gone away mine ordinances For generathe people of Israel had been t and rebellious. "I am not from good; ye are not changfrom evil. I am unchangeable in ye are unchangeable in per-Return unto me, and I will muto you-There is a depth of and mercy couched in these Jehovah was yearning over gring people. He would receive sly if they would only iniquity and come to him. ther had ceas doing what duties. He presented an idea! future

not (R. V.)-However much

changed.

he people of Judah had

Jehovah had not changed.

they ought. They seemed be unaware of the fact that they had gone far away from the Lord. 8, will a man rob God-Is it possible that a human being, one made in the image of God, would defraud his Maker, to whom he owes all he has? Jehovah is answering the question. "Wherein shall we return?" Yet ye have robbed me—The charge is pointed and strong.
Wherein—The guilty people demand an explanation. In tithes and offerings-The people of Judah had withheld the sums which they should have paid into the treasury of the Lord. The tithe is the tenth. The scriptures show that two tenths, or tithes, of the produce of the fields and of the increase of the flocks were required of the Israelites for the support of the Levites, the temple worship and the poor. These tithes were in addition to the offerings for sacrifice. 9. Ye are cursed with a curse-The inspired prophet records the fact that because the people had disobeyed the Lord and had been withholding from him tithes and offerings, a curse was resting upon them. IV. Gracious promises (vs. 10-12). 10. Bring ye all the tithes—The way

to escape from the curse that was resting upon the people was to begin at once to obey the Lord. If they should do this, they would accomplish two things. They would be relieved of condemnation for their neglect, and there would be ample provision made for carrying on the temple service. This would be a test of their interest in spiritual things. Prove me-They were called upon to bring in the tithes and offerings, and to do it in faith. They were invited to put God to the test. Open you the windows of heaven-'This is a strong expression indicating the magnitude of the blessing which God was waiting to 'pour out" on his obedient, believing A blessing—The blessing would include God's favor, satisfaction and foy; and there would be increased fruitfulness in the fields and flocks. for the windows of heaven would be opened to pour out rain upon the land. 11. I will rebuke the devourer-The Lord profinised to hold in check all the agencies that would naturally destroy the increase of the fields. 12. All nations shall call you blessed-If Judah wulod fully obey Jehovah, their prosperity would be so great as to sitract the attention of surrounding

Questions-Who was the writer of this lesson? When did he write? Of what messenger does he tell us ni v. 1? For whose coming was he to prepare the way? What work was the ish to accomplish? Where was Christ born? In what sense would he be like a refiner of silver? How had the people of Malachi's time been robbing God? What is meant y tithes and offerings? the people called to do?

PRACTICAL SURVEY. Topic-A message for the times. 1. Pronouncing judgment against

II. The Mission of the Messiah (vs. sin. The various aspects under which the Messiah was presented by the The Messiah, infinitely holy prophets bear distinct relation to the an the ungodly. To receive him whom the message was given. Malawill mean the putting way of all in- chi presented him as the Refiner to testly. like a refiner's fire-The re- a people who were in a state of moral diser's fire was used to separate im- and religious degradation. A proud and self-righteous pharisaism had supplanted all true spirituality of worship. Attention even to the jutward forms of piety had become little better than a name. The depth of wickedness portrayed by Malachi was very naturally followed by a divine threatening against the workers of iniquity by him whose eternal supremacy, absolute knowledge, inflexible justice and spotless holiness constitute him Judge of all. On account of a careless and irreligious spirit among the people, God's blessing had been withheld and Israel was smitten with, a curse. Their sufferings as a people were self-imposed. The unbelieving priests of Malacki's My image may not quite depart. time ventured the complaint that they could see no tokens of the presence of God among his people. The peo ple declared it a vain thing to serve God. As a result and as a mark of national decay the hearts of the children were alienated from the parents. decay of spiritual life bore their fruit in the time when Malachi delivered his messages. The Jewish people anxiously looked forward to Messiah's coming, but they greatly mistook its object. They little thought what a searcher of hearts and corrector of wrongs he would be. They thought themselves ready for his coming. The prophet Malachi saw them to be selfdeceived. To prepare them for the coming Messiah a faithful herald in John the Baptist was sent. He aroused the attention, awakened consciences, announced the nearness of

> of a much greater salvation than deliverance from the Roman yoke. Malachi's message announced the Messiah as one who should begin a great purifying among the people of Israel. The illustration furnishes a beautiful figure of the plans and purposes of God in Christ Jesus, God over all, watching all, guiding all with untiring love and patience from generation to generation in a refining process to likeness to himself.

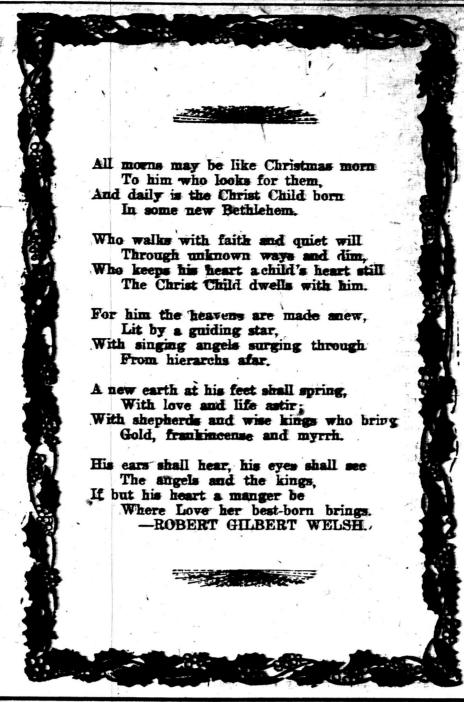
the Messiah's approach, proclaimed

his reign, convinced of sin and showed

the people that they stood in need

bring man into a state of purity and prophet God called the Jewish nation to a recollection of their transgressions and particularly with regard to God's own ordinances. His requiraments were disregarded, his rights resisted, the demands and interests of his kingdom were neglected. Such robbery of God proceeded from failure to acknowledge the great fact of God's sovereignty.

II. Offering incentive to repentance. The event announced by the prophet was the appearance of that great Deiverer who had for many ages been the hope of Israel. He is described as the everlasting God. the Jehovah of the Israelites. The long twilight of figure and type was about to he succeeded by the clear day of spiritual religion. It was the purpose of Malathe Lord of Hosts—These words chi to arouse the conscience of the different classes of the people and to tell them to consider seriously their s are represented as satis- national, religious and domestic



as an incentive for present action. Jewish history abounded with examples that might have improved and instructed the degenerate age in which Malachi lived. The "days of old" were full of divine relevations. God's faithfulness, mercy and truth were written unmistakably on those wondrous days. Through his prophet Malachi Jehovah sent a message of affectionate compassion to his ancient people. It was also a solemn charge and call to a backsliding people to return with a fixed purpose in all things to conform to God's will. They were called to reflect upon their waywardness and to yield to the divine entreaties. In God's return to them was implied all spiritual blessedness. All wanderings were to be forgiven. Springs of deep and immortal happiness were to be opened within their souls. Prosperity. onor an happiness were the blessings which should follow true repentance. Israel had a golden opportunity

Prophetic

to regain all she had lost.

These lines were found among the mapers left by Lieut. Lee Buchanan, Bla., LL.B. They were written in England shortly before he crossed to France. A few weeks later he was killed in action at St. Eloi on April 19th, 1916.—Terunto niversal Monthly

A moment now to say "good-bye," The bugles fling their piercing cry:
"Fall in, fall in," a thousand feet,
Tramp to their places in the street.

A moment fleet as flash of swords. In silent watch and battle roar.

Give me your hard-and may I choose guerdon for the things I lose; Twould be that from your inmost heart

So when in storm, and dark and cold. Where lie entombed the myriad dead. That I may hold a solemn faith.

That when across your eyes, a wraith My face appears, a shade of fear, Brings to your eyes an unshed tear That when they tell a thousand tales

Of war, your cheek a little pales, And that you seen with pause of breath, The narrow print of deeds and death. For me, and if my name is there, And you should find a record fair,

you will pause and turn aside. And know a more than foolish price. Some day you'll hear the thrilling strain "Fall in," for those who come again.
If I am lett on Flancer's coast,

For me in echo, the "Last Post." The moment's past, again good-bye. The bugles fling their piercing cry, "Fall in, Fall in," a thousand test, Tramp to their places in the street. Risboro', England, Jan. 14, 4916.

SMARTEST DRESS LINES. High collars. Draped sashes

Suggestions of the Redingote. Princess from that belted back.

DINNER WEAR. It may be diaphanous. With a sash prolonged to a train.

sleeves that are winged raceful. The back of the neck should But the troat may be quite, oh, quita

Sir John Lubbock said that ants recognize each other, not by sight, but by smell, and Sir John knew as much about ants as any man of his day.

A Yuletide Home - Coming

(By Charles McCabe.)

The club looked just the very thing Geraid Mannersley was craving fora sense of home.

A few lines read accidentally in an out-of-date newspaper had made him restless with longing for the old scenes. And so he had traveled two days and nights in a sleeper, vaguely connecting his journey's end with all the love and friendship his starved nature was demanding.

When he arrived at his old club on a chill grey Christmas morning, it was only to find that fifteen years' wore strange, unwelcome faces.

He stood at the club window, looking out in the desolate, deserted street which he had always remembered as being thronged, and a great sadness swept over nim.

This was not what he wanted. From his pocket he drew out the scrap of paper which had really brought him so many miles, and looked at it bitterfy. It was only a death announce ment cut from a paper of a year ago, and ran in the usual way-"Michael Townley, at his residence." etc.

In fancy he saw a sweet-faced maiden, who sought her hanniness only in the eyes of the youth by her side. There were joybells there, too. as they left the church with the fragrance of mutual love about them. The bells pealed on outside, and willing fancy led him still further into the realm of "might have been." In an instant he made up his mind

to, visit once more the old-fashioned cottage not many miles away to which he had hoped fifteen years before to take a bride. He would go and see it, even if its neglected condition only added to his loneliness and

Two hours later he was striding through the crisp country air along a winding path which led to a rambling, ivy-covered cottage.

As the last turn brought him in sight of the house he stopped in surprise. He had expected to see dirt. ruin and deexy. But instead he looked upon a trim, well-kept cottage, and a soft crooning song in a voice which reawakened the tender memories of long ago, came floating through the unlatched door. Half believing that it must be fancy

eading him still, he entered the house softly, and following the voice went into the inner room, and stood in the glow of the warm firelight. The sweet, tired-faced, middle-aged singer turned as his shadow fell across the light, and then stood white

and trembling. "Gerald!" she whispered. "Gerald have you come to repreach me? Not to-day! Not to-day'

The strong man's voice broke as he held out his arms.

"Nance" he cried, joyfully. In a moment she was crushed, sobbing, to his reast. "Oh, Gerald, is it really you? God

is very good. I thought you must be dead." For several moments they stood thus, the strong man's tears falling

on her gray tinged hair. Then he gently pushed her into a chair. "You are not alone?" he asked, as his eyes caught sight of a little table

Old Christmas Portents

If you will go to the crossroads be, its. ween eleven and twelve on Christmas night you wil! hear what most concerns you in the coming year.

If on Christmas Eve you make a little heap of salt on the table, and it melts over night, you will die the next year; if, in the morning it remains undiminished, you will live.

If a shirt be spun, woven and sev ed by a pure, chaste maiden on Christmas Day, it will be proof against lead or steel.

If you are born at sermon time or Christmas morning you can see spir- if it smoulders, daversity.

If you burn elder on Christmas Eve you will have revealed to you all the witches and sorcerers of the neighborhood.

If you eat a raw egg on Christmas morning, fasting, you can carry heavy weights. It is unlucky to carry anything

norning until something has been brought into it. If the fire burns brightly on Christ-

mas morning it hetokens prosperity

laid for two, daintilly spread with Christmas fure. "Yes," she answered. "I am quite

done. I have often come down here." "But you are expecting some-body?" he said, calling attention to the table.

She flushed prettily, looking almost as young as she had in his dreams of the morning, as she replied: "I was expecting you, Gerald."

He smiled happily at her; then the smile faded, and he sighed as he sank into a chair.

"This is all foolishness, Nance," he said, sadly. "You could not live here in the old days, you could do so less now, and I could not live here on another man's thousands." A smile hovered over the weman's

face as she flitted here and there. busily preparing things for a meal. Then she slipped behind a chair, and leaning over whispered with burning "Perhaps you do not know, Gerald.

that Mr. Townsley's money goes ack to his family if-if I marry The man sprang to his feet and

to his family if I marry again." "It is not too late," he cried. "We are still young. Will you let me try to make you happy?" Her answer was drowned in burst of Christmas bells that per from the village church close by. But he did not need her words; he could see her eyes.

Christmas Feasts

Many curious feasts arose in connection with the celebration of Christmas in early days. Thus, the ass on which Balaam rode in the "Reims Mystery" won for the feast the title 'Festum Asinorum." the Feast of the Asses. As it was celebrated in France secording to William Hone, it consist ed almost entirely of dramatic show On one occasion the clergy walked on Christmas Day in procession, habited to represent the prophets and other

"Moses appeared in an alb and cope with a long beard and a rod. David had a green vestment. Balaam, with an immense pair of spurs, rode on wooden ass which enclosed a speaker Phere were also six Jews and Gentiles. Among other characters the Poet Virgil was introduced, singing monkish rhymes, as a Gentile prophet and a translater of the sibyfline oracles. They thus moved in procession through the body of the church chanting versicies and conversing on the nativity and kingdom of Christ till

they came into the choir.
"This service, as performed in the cathedral at Rouen, commenced with a procession in which the clergy represented the prophets of the Old Testament who foretold the birth of Christ; then followed Balaam mount ed on the ass. Zacharias. Elizabeth John the Baptist, the Sibyl, Erythree Simeon, Virgil. Nebuchadnezzar and the three musicians in the furnace After the procession entered the caffisilent absence had been too severe a saral several groups of persons pertest for friendship. The place was formed the parts of Jews and Gentiles speeches; afterward they called on the prophets, one by one, who came forward successively and delivered a passage relative to the Messiah. The other characters advanced to occupy their proper situations and reply to the questions of the choristers. They performed the miracle of the furnace; Nebuchadnezzar spoke, the Sibyt appeared and then an anthem was sung, which concluded the ceremony.

"The Missal of an Archbishop of Sens, indicates that during such a service the animal itself, clad precito solemnly conducted to the middle of the choir, during which procession a hymn in praise of the ass was sung. ending with: -

'Amen, bray, most honored Ass. Sated now with grain and grass; Amen repeat, amen reply. And disregard antiquity

Hez va! hez va! hez va! heze! The service lasted the whole of night and part of the next day, and formed altogother the strangest, most ridiculous medley of whatever was usually sung at church festivals. When the choristers were thirsty wine was served; in the evening, on a platform before the church lit by an enormous lantern , the grand chanter of Sens led a jolly band in performing broadly indecorous interludes. At respective divisions of the service the ass was supplied with drink and provender.

Christmas Trees

From Time Immemorial Part of the Holiday Celebration.

From time immemorial a tree has been a part of the Christman celebration. It may be seen outside the traditional mangers in the missals and early paintings of the preraphaelite Italian school. In the tree or near it are seen aggels in flowing robes singing out of a scroll of illuminated paper the Peace on Earth and Good Will Foward Men" or "Glory, Glory, Halleluiah!''

The correct German Christmas tree always has an angel or a Christkind on the topmost branch, with a tinsel star at the end of a staff, like a pantomime fairy, and if the tree belongs to a very orthodox family there is usually at its foot a small top group representing the Saviour's birth in the stable of Bethlehem.

The lights on the tree are said to be of Jewish origin. In the ninth month of the Jewish wear, corresponding nearly to our December, and on the twenty-fifth day, the Jews celebrated the feast of dedication of their temple. had been desecrated on that day by Anticchus. It was dedicated by Judas Maccabeus, and then, according to the Jewish legend, sufficient oil was found in the temple to last for the seven branched candlestick for seven days, and it would have taken seven days to prepare new oil. Accordingly the Jews were wont on the 25th of Kisleu in every house to light a candle, on the next day two, and so on till on the seventh and last day of the feast seven candles

twinkled in every house. It is not easy to fix the exact date of the Nativity, but it fell most probably on the last day of Kisleu, when every Jewish house in Bethlehem and Jerusalem was winkling with lights. It is worthy of notice that the German name for Christmas is Weihnacht whe night of dedication), as though it were associated with this feast. The Greeks also call Christmas the east of lights, and, indeed, this was also the name given the dedication festival, Chanus by the Jews.-New York Main and Express.

Popular Jokes. The most popular joke which has been published in any language in the history of the world is stated to be that which appearrd in an obscure corner of the priestly ornaments. was Punch almanac for 1845. It cad: 'Advice to persons about to marry-Don't!" It would be interesting to know who was its author. Another, founded on a similar subject, was the "Advice to persons who have 'fallers in love'-Fall out!" One of the most brilliant things that ever appeared in our contemporary was the brief dialogue between are inquiring child and his impatient parent: "What is mind?" "No matter." "What is matter?" Never mind!"----Westimester

You never can tell about eratory. Lots of shallow remarks are delivered

A Yuletide Tragedy

When Josiah Gibbs found that his wife "had it in for him," as all smoked by Spicer, and Gibbs he called it, and had bought him a box of cigars for his Christmas present he grew wise and, with apparent sorrow, said to her:

"Now, isn't it too bad, my love? I discovered that cigar smoking was becoming so injurious to me that I have quit it and have to content myself with a few whiffs now i and then on my pipe with mild tobacco. Now, isn't it too bad!"

Josiah Gibbs' wife. "But your sure that will please you.

Gibbs smiled grimly and, as his wife departed, winked knowingly at himself in the looking glass. And when he saw his friend Joe Spicer he told him how he had escaped his wife's Christmas cigars Joe Spicer, the best judge the end of a two-for-a-half. And Joe smiled primly, too.

But every time Joe Spicer called at Gibbs', which was often-he was an old friend of Gibbs-he smoked one or more of Josiah's wife's Christmas cigars. forth from the house on Christmas

"Gallant and diplomatic of you. old man!" Gibbs would say to would smile his.

And by and by the cigars were wife was led to say to Gibbs:

"It's just a perfect shame, as iah, that you couldn't take my pleasure in those cigars and mat your friend Spicer should have had them all.

At which Josiah smiled his knowing smile and said: "Oh, well, my love, never mind.

Joe seemed to enjoy them." "Yes, indeed!" said Josiah's "I'm so sorry, dear!" said wife, why shouldn't he?"

Which made Josiah smile more friends will enjoy them, and I am and more and almost cuckle. But he said nothing.

"Yes, indeed," repeated Mrs. Gibbs, why shouldn't he? You know, Josiah, you told me that woman should never choose cigars for a Christmas present to her husband, as a woman knows nothing about their quality, so I asked of a good eigar that ever bit off Joe Spicer, having heard you say often what an excellent judge of a cigar he was, to select a box for me—the best he could get—and he did, and"-

Josiah Gibbs had instant business down at the office, where he tore his hair and flung his pipe and tobacco out of the windows And he passed Joe Spicer without Spicer on opportunity and smile bowing and without his knowing his knowing smile. And Joe smile. But Joe still wore his-Browning's Magazine.

anneared tru Marcheaded. His eyes likev ing it, he stirred ing to his kn t So far so good. envered the cause of chattered by a bulle Seeing no tracks ed from the sky. treasure trove. He the bits of drift his bright this move his thinger. From her hiding ilm with avid eyes him, wer the fair threat, the pale, it that showed the la

violent anger. Her whole spirit ward tim-but she controt in a hard legan to pluck the teeth hard and stole In the Indian v wah-sepi litle, cr was equatting at th pee, making a fis work his nimble perform better that hanwhile, he smo the serene reminse opent life.

White he work nothing in the sur paped the glance eyes. For some t ware of a woman and the willows and the knew it m here was no cano he would not give In Musq'oosis, here was a coy str make the maxim. loon was raised This was a signal Musq'oosis

inted surprise

wetching him, to his di willage above on to him stepped in greetin ad the air o minutes
Musq'oosis he would would she Thus the t String at the. soid: "Let r since I get put bread

cords w By and by Bela a child ex she went by it, and and broke osis workin but the sti ded her h nything. When she came

id man was bet what for you Ben came to a read Tears drop I don't know, bok an pretty sle pretty! Moon am pain in my wat to do. want I die if I go w tink don' know him, that's all! Teha! White costs disgusted!

the scene of the chack he could no "Fook" he cri wat to do. Many let a man see you so ask him marr copie! What yo Beta hung her

During the rest

ered and frown

ead impatiently.

'You got white cried the old man Tchat Love "Wall. I am 'm Sein suddenly me bout this sa 'There is no growned Musg'oos Rela finally ra

"I am cure of she said, scowling "Hate!" said fully "Your fac She dashed cheeks. "When ny Gagnon's." sh ter. I hold on He throw me d hate him. I lak me. Want see the incident of

laughe: scornit FET a woman ease ms simple method o paid, and put you i design tell what my If you are trouble