

## CHRISTMAS CANDIES

Sugared popcorn.—Two quarts popped corn, 2 tablespoons butter, 2 cups brown sugar, 1-2 cup water. Put butter in saucepan and when it is melted add the sugar and water. Let boil 10 minutes. Pour over popcorn corn, stirring until every kernel is well-coated.

Maple Caramels.—Break 2 pounds of maple sugar into a quart of milk, and boil steadily until a little dropped into cold water will harden. Then pour in greased pans, and before entirely cool, mark off into squares. Half cream instead of the quart of milk makes richer candy.

Molasses Candy.—Two cups molasses, 2-3 cup sugar 3 tablespoons butter, 1 tablespoon vinegar. Put butter in the kettle and when melted add molasses and sugar. Stir until sugar is dissolved. Boil until when poured in cold water the mixture becomes brittle. Add vinegar just before taking from the fire. Pour on well-buttered plate and when cool enough to handle, pull until porous and light colored, allowing candy to come in contact with tips of fingers and thumbs, not with palm of the hand. Cut in small pieces, using shears or a sharp knife, and arrange on buttered plate to cool.

Chocolate Fudge.—Boil together a cup of sugar, 1 cup of grated chocolate, 1-2 cup milk, 1-4 cup of molasses. Stir often and let boil until it hardens in cold water. Beat in a teaspoon of vanilla and stir well for a minute. Pour in greased pan to cool and cut in squares while cooling.

Stuffed Dates.—Stuffed dates make one of the most palatable of Christmas delicacies. They are easily prepared, and offer a great variety of fillings. Cut the dates with a sharp pointed knife, the full length and remove the stones, being careful not to tear the fruit. Fill the cavities with English walnuts, pecans, almonds, or any kind of nuts, broken to nicely fit the cavity. Partially close and roll in granulated sugar.

Another delicious filling is made with white of 1 egg, 1-2 teaspoon water, vanilla to flavor, 1 pound of confectioners' sugar. Put the egg water and vanilla in a bowl and beat until blended. Add sugar gradually until stiff enough to knead. After kneading to proper consistency, fill dates as with nuts and roll in sugar. English walnuts may be chopped in this cream for filling.

Molasses Walnut Candy.—Boil a quart of molasses for a half hour, then add a tablespoon of baking soda and boil until a little dropped in cold water will become brittle. Stir in shelled and halved walnuts and pour into greased pan.

Molasses Stick Candy.—Boil together a pint of molasses, 2 tablespoons butter, pound of brown sugar and 2 tablespoons vinegar. When it hardens in cold water remove from fire and as it pulls into long light strips with paper of fingers. Lay on waxed paper to harden.

Chocolate Creams.—Beat the white of an egg light with a teaspoon of sugar and a teaspoon of vanilla and enough confectioners' sugar to make a mixture stiff enough to be formed. Beat very smooth, form into little balls and spread in pan to cool. Cover chocolate coating. This is simply melted sweetened chocolate. Each ball is dipped in this chocolate until covered, using any sharp instrument to hold cream while dipping.

## TELL CHILDREN TO TELL ORIGINAL STORIES.

All children like to make up stories and it is a liking which should be encouraged when they are young.

Many children who show a good deal of imagination in conveying a story, and some little ability in the manner of telling it, do not develop this power as they should. This is because of lack of encouragement for their first efforts.

Here is a Teddy Bear story originated by a little girl of 7. It will interest your mothers as showing what a child can do. If you tell it to your little ones it will interest them as a story.

A TEDDY BEAR STORY.

Once upon a time a Teddy Bear was on the shelf in a store. When it was taken down the shelf the Teddy Bear said: "I wish I had some one to love me."

A lady went into the store and asked the man if he had any Teddy Bears. The man said "Yes."

Then the man got the bear and took it to the lady. The lady said that she wanted it for a little boy in the hospital. She took the Teddy Bear to the hospital and went upstairs and gave it to the little boy and said: "What do you think I have here?" There in the package was the Teddy Bear. The little boy had lots of other toys, but the bear was the best toy of all. Then he said: "Now I have some one to sleep with me," and the Teddy Bear said, "Now, I have some one to love me and take care of me."

## THE JUNE GROOM TACKLES HIS FIRST CHRISTMAS.

Just as Mamie and I were beginning to drive the matrimonial car without bidding, along comes Christmas. Now, for Christmas, first, last and all the time. It's the season of good cheer and would be still if Mamie wasn't so reasonable.

"I'll spend Christmas Day with my mother," said she.

"Not all day," said I. "I want to be with my people part of the time."

Then the horses were off. A proposition to spend Christmas morning with her people and the afternoon and evening with my people was rejected. The reverse of the plan was also tossed aside as not worthy of consideration.

"We've always made a good deal of Christmas," said I during one of the discussions.

"You haven't made any more of it than we have," Mamie retorted.

"Not, my dear—"

"Don't say, my dear me. There's no saying about it. I've accepted the proposition to spend the day at home."

"I'll tell you that I had Mamie's answer before I could follow up my

argument, she called me a "man of straw" and burst into tears.

Now, I can answer my argument with argument; for every step she takes at my side of the family I can give back a wallop at her side; I don't think any more of her cousins than she thinks of mine; she's got nothing on me when it comes to picking flaws with the table manners of family ties. But when she bursts into tears she gets my goat.

When a discussion reaches the sob stage I can't reply. Words fail me and I can't sob back worth a cent. As a sinner and sinner I am a dismal failure.

So I now write myself down as having lost the first Christmas argument. We shall spend December 25, with her folks. It is useless now to wish me a merry Christmas.

## Don't Abolish Santa Claus.

Do not, I beg of you, disillusion the children too soon. Remember that there are unformulated proofs that defy definition and cannot be compressed into mathematical propositions. Joy is the best and holiest thing we can bestow on childhood. Christmas floods the home with joy. It is time for happiness, for eager hope, for large unselfishness and unmitigated thankfulness. The good St. Nicholas is miraculously running a race with mirth and music, and the infinite sound of childish song and laughter over the roofs of the globe. All loveliness follows in his train. Believe in him; receive him, and never, never say to your children: "There is no such being as Santa Claus." Never tell them not to write letters to him. Never rudely break his spell of enchanted mystery, nor speak of Cousin Jane, Aunt Sophia, Uncle Lemuel or even mother dear and daddy as those who fill the stockings and dress the Christmas tree. Hug to your heart the precious faith of childhood, and refuse to let it go. It is worth a thousand times the perishing gold of material fact.

—Margaret E. Sangster, in Woman's Home Journal.

LET THE BABIES MAKE PAPER CHAINS.

Babies of four and five can make pretty chains by pasting strips of colored paper together.

Give them either white library paste or home-made paste of flour and water. Teach the children to use little and to join the links evenly and neatly. Make the strips of paper about five inches long and half or three-quarters wide.

Pasting smaller strips than these is too much of a tax on the undeveloped baby muscles.

Bright colored kindergarten papers are convenient for these chains. Colored wrapping paper, however, will do as well. The chains may be of one color or of two colors alternating in ones, twos or threes.

Gold and silver paper make especially two colors, alternating in ones, twos or threes.

GIFTS FOR MOTHER.

First of all, cheerful obedience and cheery faces.

Not too many gifts that are, after all, household necessities.

A collar of Irish lace, with a ruff edged with the same.

A pine pillow with embroidered holly as an artistic finish.

Some chiffon to veil her last winter's evening gown.

A good piece of jewelry, either a pin, chain or a ring.

An attractive gift is a shirt-waist set of pin, studs and sleeve buttons, with her birth stone inset.

A set of fine crocheted luncheon doilies that she can use for special occasions.

A bit of fur for neck or a huge pillow muff, or both if your pocketbook allows so large an expenditure.

A workbag of the newest design that looks just like a Chinese lantern.

A beautiful new rug for mother's own room.

Some bit of silver that she especially desires for toilet table or to use on the table.

If she has taken to wearing glasses that will insure their safety.

A gold thimble is one of the popular gifts, as so many expert needle women are coming to the front, and you rarely see any one now without a dainty workbag or basket fully equipped with everything necessary for use.

A shoulder wrap made from two and a half yards of chiffon and lined with white satin, then fastened at the ends with a tassel.

A pretty house dress that will make mother comfortable when she does not feel well enough to dress.

If mother is somewhat of an invalid, give her a pretty Dresden pitcher with a lid, a brass tray and a glass for her own special use, or an electric candle, or a clock that strikes, but see that the clock is not too obtrusive for comfort.

Some pretty silk stockings or a new pair of party slippers.

A pair of long gloves or a pair to match her walking shoes.

A YULETIDE THEORY.

(London Daily Mail.)

"I wonder how the Yuletide spirit has come off during the holiday season," said a London housewife.

"I don't know," said the other.

"But, my dear—"

"Don't say, my dear me. There's no saying about it. I've accepted the proposition to spend the day at home."

"I'll tell you that I had Mamie's answer before I could follow up my

## CHRISTMAS SUNDAY SCHOOL LESSON

LESSON XII.—DECEMBER 22, 1912

Christmas Lesson.—Isa. 9: 1-7.

Commentary.—I. The promise (vs. 1-5). II. Nevertheless—in the preceding chapter the prophet had described the deplorable condition of Judah, and now he turns from that dark picture to consider the brightness and grandeur of Messiah's coming and reign. The darkness—The darkness, or gloom. As was in her vexation—The nation had gone into the grossest forms of idolatry under the leadership of King Ahaz. "The worship of Moloch, the savage god of Ammon, was now established, not only on the heights of Olivet, but in the valley of Hinnom, on a spot known by the name of Tophet, close under the walls of Jerusalem. There the brazen statue of the god was erected, with the furnace within or at his feet, into which the children were thrown (II. Kings 23). Superstitions appeared in every part of the country. Gold and silver statues glittered throughout Judah. Soothsayers, spirits, ghosts were consulted" (Isa. 2: 6, 8, 20; 8: 19).—Stanley. Ahaz would not listen to the warnings of the prophet, and set himself resolutely to seek relief from other sources than from Jehovah. The enemies of the nation were permitted to rush in and overrun the country. Her cities were burned with fire; her land was devoured by strangers, and desolation prevailed (Isa. 1: 7). The Assyrians were the scourge that inflicted punishment. At the first he lightly afflicted—"The thought here is that at first the ravages of the country were less disastrous, but as these light afflictions failed to bring the people to repentance, the desolating forces became more and more terrible." Reference is probably made to the Assyrian invasion under Tiglath-pileser (II. Kings 15: 29). Zebulun—Naphtali—The region lying between the Sea of Galilee, beyond Jordan—On the east side of Jordan. This verse is acknowledged by scholars to be difficult. The revised version gives a clear statement of the contrast between Judah's condition in her apostasy and the blessedness to be realized with the coming of Christ.

2. In darkness—The darkness, moral and spiritual, owing to the refusal of the king and his people to obey the law of God. Rejected light, and truth spurned, leave one in a state of spiritual night. There was also social and political darkness, for temporal adversity came upon the nation because of their rejection of the true God. Have seen a great light—The prophet uses the perfect tense, speaking as if the light had already come. "The perfects throughout are those of prophetic certainty; the writer is transported into the future."—Cam. Bib. The prophecy is twofold. In its lower sense, there was its fulfillment in the temporary and partial removal of the Assyrian oppression; but in its higher sense, its fulfillment meant the coming of Christ. The land of the shadow of death—This represents a condition in which spiritual death prevails. Some think the Babylonian captivity is meant. There would be deliverance from that captivity, and the light would shine upon the nation in its fulness with the appearing of the Messiah. 3. Thou hast multiplied the nation—Isaiah's prophetic vision beholds the rising and spreading of the Redeemer's kingdom. And not increased the joy—Dr. Clarke, as well as most recent scholars, think the text should read, "Thou hast increased their joy." Many ancient manuscripts have the latter reading. They joy—They rejoice. According to the joy in harvest—The springtime prophecy of a harvest is fulfilled, and there is joy because of the fruitage obtained. "They joy before thee" is an expression which shows that the joy is a religious joy. As men rejoice when they divide the spoil—This is the joy of victory and conquest. The coming of Jesus means the defeat of Satan and victory over sin. In earthly affairs there is joy over gaining the victory in the spiritual warfare also there is abundant reason for gladness over the victories gained.

4. Thou hast broken the yoke—"The Jews were successively delivered from the burdensome and galling yoke of the Assyrians, Chaldeans, Persians and Macedonians; but these deliverances were only a shadow of redemption from the yoke of Satan; and that redemption seems here especially predicted as already accomplished." The staff of his shoulder—A sort of yoke, fitted to the shoulders, upon the ends of which burdens were balanced. The rod of his oppressor—The rod is the symbol of oppression and authority. There was to be temporary deliverance for Judah from Assyrian oppression, but the prophecy would have its complete fulfillment in the deliverance of the people from the power and bondage of Satan. As in the day of Midian—Reference is here made to the marvelous deliverance from the hosts of Midian. (Judg. 7), wrought for Israel by the Lord, through Gideon and his small company of men. 5. For every battle, etc.—See the Revised Version. It was an ancient custom to gather the armor and weapons of a conquered enemy, together with their blood-stained garments into a heap to be burned. "The idea of the verse is, that after Jehovah's great victory every vestige of war shall be burned up in preparation for the kingdom of universal peace."—Skinner. The time is coming when war shall be no more.

II. The Messiah (vs. 6, 7).—This word produces the reason for the victory, deliverance and joy that were coming to the nation and to the world. Into us—One of the names of Jesus is Emmanuel, "which being interpreted is, God with us" (Matt. 1: 23). The one whom the prophet saw in his vision was to be identified with the Israelitish nation, and not only with them, but with the entire race of mankind. A child is born—A son is given—As son of God Jesus was a son given.—Spurgeon. He came to the earth as an infant, before thus most intimately joined to the mass. Government—upon his shoulders—He would be born to rule, fitted to rule and perfectly able to rule. All power is vested in him. His name—All the names applied to Jesus are expressive of his nature or work. Wonderful—Jesus stands alone in all the universe. There is no other being with whom he may be compared. He is wonderful in his nature, his person and his work; wonderful in the way he performed his work; wonderful in the truth he proclaimed; wonderful in the love he manifested; wonderful in his

wonderful in his sacrificial death: wonderful in his resurrection and ascension; wonderful in his intercession. Counselor—None have ever submitted to his leadership and been led astray. The mighty God—Divine in the absolute sense. The everlasting Father—He not only possesses the attribute of eternity, but the thought is, he continually acts as a father to his people, in provision, in protection and in loving kindness. The Prince of Peace—His reign is promissive of peace. He sets up his kingdom in individual hearts, and that kingdom is peace. Wherever he reigns, peace prevails.

III. Messiah's Kingdom (v. 7). of the increase, no end—The kingdom of Jesus Christ is an expanding and an enduring kingdom. Its progress can not be stopped. It is irresistible. Earthly kingdoms have their rise and fall, but the kingdom of Christ shall have no end. Upon the throne of David—Christ sprang from the family of David, and He is spoken of as ruling over Israel. He is the ruler of the people of all ages and climes, who accept the great salvation which He has provided. To order it—To rule it. Judgment and with justice—His administration is absolutely just, and unchangeable. Zeal—Earnest care, intense, glowing love, and determined purpose. He is the one who commands all forces in the universe and who will carry His purposes into execution.

Questions.—Who is the writer of the words of this lesson? When and where did he live? Who was king of Judah at the time he wrote these words? To what people did he write? What was their condition? Whose coming did he foretell? How was the Messiah to come to earth? What names are given to Christ and what do they mean? Describe the kingdom which He was to establish.

## PRACTICAL SURVEY.

Topic.—A provision of the centuries. I. Setting forth a new dispensation.

II. Setting forth a glorious kingdom.

I. Setting forth a new dispensation. A majestic vision of light and peace dawned upon the prophet's soul in the midst of national apostasy. It is noteworthy that the clearest promises of the Messiah have been given in the darkest hours of history. Isaiah foresaw a time when destructive wars and tumults should cease and a time of deep peace should come, when reconciliation should be effected between Jew and Gentile, when the implements of warfare and the blood-stained garments they caused should be utterly consumed. He foresaw the noonday in the faintest tint of dawn, the harvest in the seed, the Son of man in the helpless infant. It is not necessary to suppose that Isaiah knew all the literal meaning of his own words. He first saw the people utterly overwhelmed by the ruthless hand of war. He had warned them that national unbelief and apostasy would bring its sure chastisement. The Jewish people had, in the darkness of their carnal ambition and lifeless formalism, lost all true vision of God, yet they had some promise of deliverance from political bondage and physical misery, and a partial return to God. The end of this great prophecy was the ushering in of a new dispensation through the advent of the Messiah. There is a "nevertheless" to all God's judgments and a gospel of grace appended to every message of doom. In Jesus there is a remedy for direct diseases and a rescue from darkness of despair. The divine purpose has never designed darkness, judgment and desolation. It has been God's solicitude to bless the nations. Isaiah describes a wretched land with a mixed population, despised by the purer race of Jews as destined to become glorious with the presence of Christ. They had walked in a state of ignorance, sin and misery. Warfare had brought desolation, mourning and woe. It was amid the despoiled half-heathen population that the true light should shine. True to prophecy, it was there the "Lord of Glory" lived; there He wrought His wonderful works and uttered His wonderful words; and there He gathered His first disciples and missionaries to the world.

II. Setting forth a glorious kingdom. In scripture all the perfections of the "mighty God" are ascribed to the Redeemer. God has given himself to man in Jesus. He is really what his name indicates. He is the remedy for the world's misery. He stands pre-eminently glorious, as a great light. Light is an emblem of the truth of the gospel. There is a fullness in Christ commensurate with his divinity. The grandeur of his titles sufficiently determines the meaning of the prophet. They are not mere empty names. Isaiah saw that the only deliverer who could accomplish the necessary work must fill out the whole measure of these terms. Every name here given the Messiah is the divine exponent of a corresponding attribute or office or work. The hope of the chosen people centered in a child. The only hope that remained for Judah was that her country was Emmanuel's land. There he was to be born. The heir of David's throne was to be no earthly warrior. He does not win his kingdom by force of arms. The King who rules in righteousness, mighty to save, is the son of man, the divine kinsman of the race. As "Prince of Peace" he will bring man, nation to nation. He will attribute among the empires of the world and rule over all. He brings his subjects into communion with God and establishes peace, which endures through all troubles and against all enemies. The increase of his government shall be by the instrumentality of the gospel preached, accompanied by the influence of the Holy Spirit. In this the prophet contemplated the whole world. The kingdom of the Messiah in its essential laws and principles differs from all the kingdoms of men, past, present and future. The purpose of God is that his people should have joy, deep, full and satisfying.

T. R. A.

PUT IT ON THE PLATE.

Why should not every pastor in our church suggest a Christmas offering to Christ, placed on the plate the Sabbath day preceding the anniversary of the birth of Christ? Our people would respond, if given the chance. The pastor should not get to work. This would do for the year-end of the gift. In this way let Christ share our Christmas gifts.

## CHRISTMAS CANDIES

Some Favorites of the Home-made Variety That Are Wholesome.

For nut wafers, put three cups of white sugar, one cup of corn syrup and half a cup of milk into a pan over the fire and stir slowly till it begins to boil briskly. Then let it boil for about 10 minutes without stirring, just watching it carefully to see that it does not scorch. Test it in cold water, and as soon as it hardens in ice water remove from the fire and keep stirring vigorously while you add a half cupful of chopped nuts, and a level teaspoonful of chopped nuts. The best nuts for the purpose are domestic walnuts. As the candy thickens, pour it into a buttered tin and mark into squares.

Reliable Chocolate Caramels.

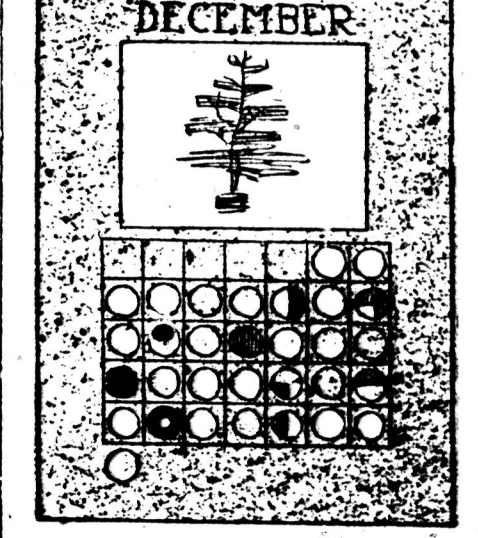
Put three cupfuls of granulated sugar, one cupful of pure syrup, a quarter of a pound of chocolate, one cupful of butter and one cupful of milk into a saucepan and boil together, stirring it frequently until it hardens when tested in ice water. This does not mean that it should be permitted to become brittle, but just of caramel consistency. Then pour it into buttered pans and mark into squares as soon as it becomes cool enough. As soon as the caramels are cold enough to retain their shape wrap them in oiled paper.

Molasses Foam.

This is the very cheapest candy. Boil equal parts (say, one cup each) of sugar and good molasses together until the mixture becomes brittle when tested in ice water, and then put into this (first) lemon flavoring (just a few drops) and a level teaspoonful of carbonate of soda—old-fashioned baking soda. Stir very briskly and be prepared, for the candy foams up over twice the quantity it was before the soda was added, hence the necessity for making it in a big pan and of having your buttered tins at hand to pour it in instantly when it is thoroughly "risen." This candy must never be exposed to sudden cold while cooling.

## MAKES CHILDREN OBSERVANT.

DECEMBER



Thirty days hath September, April, June and November; All the rest have thirty-one; February twenty-eight alone, Except in leap-year, at which time February's days are twenty-nine.

Probably you have already taught your children this old rhyme. In case some one has forgotten to do so, here is the rhyme to remind you. It is the best sort of help to children in remembering the days of the month.

A good way to call their attention to the succession of months through the year, and to the weather common in each, is a calendar like the one illustrated. This was made by children.

The picture at the top of the card suggests something typical of the month. The colored articles pasted on each day indicate the weather, and are gray, cloudy; black, rainy; white, snowy; yellow, sunny; part yellow and gray, a day of rain and sunshine.

The holidays have a small red circle in the center of the larger one.

The children painted the pictures, lettered the name of the month, cut out the colored circles, using a penny to draw around first, and pasted each day the appropriate weather sign.

An older person marked off the squares for the days and helped and advised with the rest of the work.

In helping your children make a similar calendar you will naturally follow their individual suggestions for subjects for the pictures, colors to indicate the weather and so forth.

TEDDY.

(C. Austin Myles, Jun.)

My "Teddy" was born on Christmas, Right early in the morn'g. But I didn't make no difference, 'Cause "Teddy" had to be born.

I woke up in the morning, And I was with a fright, You see I had an awful dream. And dreamed most all the night.

At first I was with mamma, (My Teddy was there, too) And next thing—guess what happened? I got scared. Wouldn't you?

There stood a great big grizzly, As big as big could be, And stood of being mamma, He looked right straight at me.

I didn't know bears talked so, But this one did, and he said, Just yelled with all his lungs full, "Well, can't you see it's me?"

I saw twas him alright, As plain as it could be, And all at once he whispered, And said so soft "tis me."

I dot so scared I hollered, And yelled most fit to bust, But then you see I noticed, (That "Teddy" he leaked saw dust.

Then things began to shake so— He changed into a pup, I must have been a-dreaming, For things was so muzzed up.

It was a funny night mare, But not so odd, you see, 'Cause on that very morning, A bear was left for me.

I hug and kiss my teddy, He's does an sweet can be, And every night at bed time He goes to bed with me.

He helps me wash the dishes, And keeps up all the clothes, So if you at him close, You'll know my teddy knows.

So get up in my nightgown, And hug and kiss me, For I know you, my teddy, You'll know my teddy knows.

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## Some Christmas Thoughts

Christmas is the season for regeneration feeling—the season for kindling not merely the fire of hospitality in the hall, but the genial "flame of charity in the heart," says Washington Irving in one of his feeling Christmas sketches. This "flame of charity in the heart"—charity in the sense of kindly thought and good will—should infuse real warmth into all our Christmas work for others, and in none more than in our dealing with the poor. It needs tact and loving insight to make Christmas giving a real help to the poor without in any wise endowing it with the appearance of charity. Perhaps most of us consider that our duty is done when we have contributed to the funds of a church guild or an institution that gives Christmas dinners and bags of coal to worthy applicants. This is all very excellent, but there are many who could do a little more to promote the Christmas spirit among the poor, by some personal thought and service.

A little story in a Christmas paper a year or two ago was suggestive. The heroine of the story, who used to visit a home for old women, divined the feeling in their hearts of longing to be among the givers as well as the receivers. She found out what each could do in the way of needlework, knitting, etc., and gave as many commissions as she could afford, spending her Christmas present money in paying for the work. The articles she gave as presents to her friends. To tell the truth the articles were not very beautiful, the product of unskilled labor, but her friends, discovering the object she had in view, were full of appreciation; while the joy of the old women in having money of their own to spend in giving Christmas presents, was much greater than it would have been over things that had been given to themselves. The little story contains "food for thought," the idea that the very poor may sometimes also find it more blessed to give than to receive.

We are apt to overlook, in our gifts to the poor, the fact that the pretty, tasteful wrapping of the parcels is a part of the distinctive features of Christmas gifts. There is all the difference in the world from the recipient's point of view, between, say, a pair of warm mittens wrapped in brown paper and tied with a cord, and the same pair wrapped in tissue paper and tied with a piece of ribbon, yet the difference in expense is a negligible quantity.

It is wise, no doubt, that the poor should be useful, but it is surely not unkindly, but only looking to the self in his gift, or in her gift, will not send dull brown mittens to the little girl who is longing for a red one, simply because brown was so unattractive that it was hard to sell, and you got it cheap. Red will be as warm, wear as long, give over so much more pleasure in its first to its last day. The idea is, while keeping in mind the wisdom of making Christmas gifts a real help in meeting the necessities, to remember also the desirability of adding, this one day in the year, a little of the luxuries whenever practicable.

When one is planning a Christmas treat for a poor family, or individuals, the best and most satisfactory results can be reached by consulting some one who knows the circumstances. Find out from the mother what the children want most, and from the children, or from a neighbor, what would most lighten the mother's load of anxiety. There are times when a present of money would be appreciated by some respectable and industrious persons who struggle against the poverty which has not come through any fault of their own. It requires a delicate touch to give a money present in such cases without wounding the valuable feeling of self-respect. There are lots of better ways than simply putting a bill, or bills, in an envelope and sending them with a seasonable note, however kindly. One's knowledge of the recipient's temperament would be a guide, of course. A girl, whose duty kept her at home where she had the necessities of a comfortable life, but no pocket money, received from an understanding relative a pair of nice gloves. When she went to put them on she found that there was some obstacle in each of the fingers—a gold dollar in one, a dime in another, a five-cent piece in another, a five-dollar gold piece in the thumb, and so on. Each coin was wrapped in tissue paper, and the small coins in with the pieces of greater value made a little joke of the transaction. Another is to make the money into little packets and hide them among bon-bons in a miniature Christmas stocking of colored paper. Another pretty way is to send a miniature tree in a pot, with tiny packages tied to the branches, or funny little toys, others coins of different values, or perhaps one gold piece.

Some very well meaning people show a lack of thought in giving to their "poor relations" or none-too-well-off friends, presents that, though too useful and pretty, are not complete in themselves or that entail additional expense. Of what advantage to a girl is it to receive as a gift a piece of delicate net or chiffon cloth for a blouse, when she doesn't receive with it the silk or mesaline for the lining, and cannot well afford to buy it? A cushion top, however beautifully embroidered, is not of much use without the rest of the cushion, but if the recipient is a woman of limited means, it may be a long while before she can get suitable material for making it up.

At this time when the whole matter of Christmas giving, especially where the intrinsic value of the gift is of moment, has many pitfalls. But if there is not merely "hospitality in the hall," but also the "genial flame of charity in the heart," the giver will not fail to find the right way.

AFTER CHRISTMAS.

(London Daily Mail.)

"What's all that chatter out in the street?" said the housewife calling the

dog.

"That's the housewife calling the

dog.

"That's the housewife calling the

dog.

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