

Sunday School.

INTERNATIONAL LESSON NO. XIV
DECEMBER 31, 1905.

Review—Read Psalm 136.

Summary—Lesson I. Topic: Divine Judgment against sin. Place: Babylon. Belshazzar, sixteen or seventeen years old, was the ruling king in the city of Babylon. Secure within his defenses, he felt confident of safety, and therefore engaged in revelry as a feast which had been taken from the temple at Jerusalem that he might drink from them as a token that his gods had given victory over the God of the Jews. During this profane revelry a hand appeared and wrote upon the wall. This filled the king with fears, and he declared that the wise man who should interpret the meaning should be clothed with scarlet and have a chain of gold and be third ruler in the kingdom. When all had failed, the queen, mother of Belshazzar, came in and persuaded her son to send for Daniel, to whom, when he came, the king repeated his promise made to the wise men.

II. Topic: Divine deliverance to the righteous. Place: Babylon. Daniel's enemies knew that he was accustomed to pray to his God, and they were assured that no decree and no danger could stop him, and by foul means they could secure his sentence to be thrown in the den of lions. His character was a constant reproach. They persuaded the king to make a decree that no one should ask favor of God or of man except of the king himself for a month, on penalty of being cast among the lions. The laws were such among the Persians that when once passed, with the usual formalities, the king could not change them at his own will.

III. Topic: Gracious life providences. Place: Babylon and Jerusalem. When the Jews from Jerusalem were led captive by Nebuchadnezzar, Babylon was the world-kingdom. In the year B. C. 588 the Medo-Persian kingdom arose under Cyrus and conquered Babylon. Things went better with the captives, but a change of government was not the only help for the prophets, who were and enslaved the people. Ezekiel, who was himself taken captive in the second year against Jerusalem, preached to the people upon the need of a new heart and changed life. Daniel's example and influence helped to turn the hearts of his people to God. Isaiah's prophecies gave inspiration and hope. When the time came for their return from captivity the Jews were prepared to go.

IV. Topic: Building the house of God. Place: Jerusalem. After a long, hard march from Babylon, a distance of 500 to 700 miles, the exiles reached Jerusalem, where they found the city in ruins as it had lain since its destruction by Nebuchadnezzar. Their first step was to rebuild the altar of sacrifice. Joshua was the first high priest after the captivity, and Zerubbabel the Governor of Judah. Until the temple was completed, it is likely that the Jews had a tabernacle near the altar in which the sacred vessels and treasures were deposited and guarded.

V. Topic: A study of the Holy Spirit. Place: Jerusalem. Zerubbabel was building the second temple at Jerusalem, and the difficulties and discouragements. At this time God gave the prophet Zechariah a series of visions, that he might encourage the people. He spoke to Zerubbabel of the golden candlestick and the olive trees. He assured him that he should finish the temple.

VI. Topic: Fidelity to duty. Place: Shushan. The history contained in the book of Esther belongs in the time between the dedication of the second temple and the coming of Ezra to Judea. The great danger of the Jews, the opportunity Esther had to protect them, and the defeat of a wicked enemy all go to make up a thrilling history showing God's great love and care of his children.

VII. Topic: Vital principles in life's journey. Place: Jerusalem and Babylon. In this lesson we have Ezra's account of his mission to Jerusalem. He was a thorough student of the Bible, especially of the law of Moses, and God had filled his heart with a desire to teach the law to the people. Hence he proposed to go up to Jerusalem with a body of men to renew and reform the feeble nation in the Holy Land. By prayer and fasting he prepared for the journey. He set apart priests to have charge of the valuable vessels and money. The journey was made under God's guidance.

VIII. Topic: A study of prayer. Place: Shushan. Nehemiah was a noble example of Christian patriotism. He was a man of profound piety, connecting everything great and small, with the will of God. His prudence was equally marked, and there is better example of constant dependence on God united with practical forethought. He was unselfish. His wealth was used for public ends, and there is not the slightest reference to self apart from the common good. On hearing of the affliction of his people he earnestly prayed that God would give him opportunity to help them.

IX. Topic: Self-sacrifice for the good of others. Place: Persia. The church in Corinth was founded in A. D. 53, by Paul, while on his second missionary journey. The church was a little band in a city of 400,000 inhabitants; a gem in a city of iniquity. The early training, the former habits, the surrounding influences of a city which, even in the Gentile world, was famous for drunkenness, made it difficult to live a true Christian life.

X. Topic: Important principles in life's battle. Place: Jerusalem. Nehemiah had the cause of his people at heart. He had left his position of trust to go with the despised and persecuted Jews, who were struggling to protect their city by a secure wall. Scoffs and sneers and threats were only incentives to greater diligence and trust. Nehemiah arrayed everything in method. He gave counsel and encouragement. He established prayer among the laborers, and thus kept the work going on regardless of opposition.

XI. Topic: How to study the Bible. Place: Jerusalem. When the city was enclosed by a wall, though it had been built under great difficulties, the people turned their attention to God's word. So much trouble had come to them, that while they were blest with holy

men as leaders, as were Nehemiah and Ezra, they endeavored to observe God's laws concerning them. Upon hearing the law they were filled with grief because they saw how far short they had come in obeying it. But they were taught to prove their repentance by quickly putting into practice all its requirements.

XII. Topic: The coming Messiah. Place: Jerusalem. The history of the Jewish nation shows how often they were allured into sin. Severe chastisements were sent upon them. They were reduced as a nation. They were warned and exhorted by the prophets. There was no time when they might lapse into indifference and be safe. The prophet Isaiah gave them fervent appeals to be ready to meet God in judgment.

XIII. Topic: Vision of Christ the Messiah. Place: Jerusalem. The people of Judah were at this time under a twofold darkness. 1. The darkness of outward trouble. 2. They were in moral darkness. Ahaz had led the people into the most abominable practices in honor of the heathen divinities whose worship he had established in his kingdom. But the prophet saw into the future when Christ should come and his gospel should be preached and all nations blest.

PRACTICAL APPLICATION.
Golden Text: "Thou crownest the year with thy goodness (Psa. 65, 11). "Thou"—the Lord, in various manifestations of his power, is the prominent thought running through the lessons of this quarter. We use it as the keynote of the review.

Lesson. The Lord is against the wicked. "The face of the Lord is against them that do evil" (Psa. 34, 16). He who profane's God's holy day, who takes his name in vain, who reviles God's messengers or scoffs at Christianity is guilty of Belshazzar's sin and in danger of Belshazzar's punishment.

II. The Lord protects and delivers.
The angel of the Lord encampeth round about them that fear him and delivereth them" (Psa. 34, 7).

III. The Lord hath done great things for us, where we are glad" (Psa. 125, 3). The return from Babylonian captivity is a figure of emancipation from sin.

IV. The Lord dwells in us. "The temple of God is holy, which temple ye are" (1 Cor. 3, 17). "If ye man defile the temple of God which he dwelleth in, he will defile it" (1 Cor. 3, 17). Know ye not that your body is the temple of the Holy Ghost which is in you, and ye are therefore not your own? For ye are bought with a price; therefore glorify God in your body" (1 Cor. 6, 19-20).

V. The Lord—the Holy Spirit, our Power. "Not by might, nor by power, but by my Spirit, saith the Lord" (Zech. 4, 6). The Spirit's power can never be supplanted by human agencies. Man's machinery may even hinder the work of God.

VI. The Lord preserve all them that love him" (Psa. 145, 20).

VII. The Lord is good to them that seek him. "The hand of our God is upon all them for good that seek him" (Ezra 8, 22).

VIII. The Lord answers prayer. The effectual fervent prayer of a righteous man availeth much" (James 5, 16).

IX. The Lord holdeth us up. "Let him that thinketh he standeth take heed lest he fall" (1 Cor. 10, 12).

X. The Lord keeps us "watch and pray" (Matt. 26, 41). Let us watch as the sentinels watches for the foe, as the sailor watches for the coming storm, as the watchman watches for the thief, as the engineer watches the track.

XI. The Lord demands obedience. "Blessed are they that hear the word of God and keep it."

XII. The Lord shall come again. "I will send my messenger and he shall prepare the way before me" (Mal. 3, 1). He will come himself for his church. He will come visibly. "Jesus shall... come in like manner as ye see him go." This same Jesus with the thorn-pierced brow and the wounded hands and the risen side, tokens of his victory over sin, and the pledge of ours, this same personal, loving, visible Jesus, the Lord himself, shall descend from heaven and we shall be caught up to meet him in the air (1 Thess. 4, 16-17).

Abbie C. Morrow.

The First Christmas.

It was Christmas night, dear children, in a country long ago, where the shepherds watched their sheepfold. There was no snow, for 'twas in a tropic country. But the night was damp and cold, and the shepherds were huddled with their lambskins in the fold.

It was near the hour of midnight. Sleepy were the shepherds as they lay upon the sheep creaks. Suddenly a light from heaven, Fell the shepherds on their faces—Blinded, frightened on the ground.

But an angel's voice spoke gently, As the mother soothes her child, Till the shepherds raised their faces, Where the angel vision smiled. There a new star had arisen, Over them it sparkled bright, And the shepherds were commanded To arise, and through the night.

Follow it where'er he guided To Judea far away, His way within a humble manger, Christ the newborn Saviour lay. So they rose and left the sheepfold, And their shepherd staffs away, Raised their eyes to that one lone star, Followed it by night, till they

Found afar the humble manger, Where 'mid cattle, on the hay, Lay the little night-born Stranger, Who redeems this world to-day. There his mother Mary nursed him, There his father, Joseph, stood, There the shepherds found him smiling, He, the Beautiful and Good.

Then the Wise Men brought him presents, Frankincense and myrrh and gold, And the sweet-breathed oxen praised, And the vapors round them rolled. Was there ever such a birth? No, that cradle holds the whole world—See, it rocks the very earth.

And that Babe is our Redeemer, He was once a little child; He it is who blessed the children, Held them in His arms and smiled. He it is who watches over us, He whose birthday now we keep, Hail our Shepherd up to heaven, For the little one who saved.

So we give each other presents To commemorate His birth, And when Christmas we are keeping Let us think that we are giving, Then he'd to save from sinning, That the lowly He will bless, For the humble shepherds found Him In His utter loneliness.

Thus, when Christmas bells are ringing, And when Christmas carols sound, Look upon the stars, dear children, As they roll their orbits round, When they shine in clear, cold beauty, On the edge of earth's dark hem, Follow them they lead to heaven, As the Star of Bethlehem.

To Stuff the Christmas Birds

After buying the Christmas turkey or goose or chicken, the question of "stuffing" must be considered. The following directions are from What to Eat for December:

On Christmas day, of all days, the menu should show discrimination instead of superabundance. The characteristic of ancient cookery was profusion; of modern, it is delicacy and refinement.

In preparing turkey or goose, the progressive housewife omits the stuffing, that the juices and flavor of the bird may be retained in their entirety. Sometimes an onion (sliced), is laid within to obtain the desired flavor. An edible garnish, substituted for the stuffing, is as follows:

Sweet Potato and Almond Croquettes.

Bake sufficient sweet potatoes to make three pints of pulp. So soon as they are soft, break apart, remove the pulp and pass through a potato ricer. To each pint add a scant teaspoon of pulp, two tablespoons of butter, one beaten egg, three tablespoons of blanched almonds (chopped and pounded in a mortar), and hot milk or cream to make of a consistency to handle. Form into shape, egg after a crumb and fry in deep fat. These may be prepared for cooking and set aside.

To those who cling to old ways and old ways, it is gently suggested that the old-fashioned bread, sage and onion stuffing is second on the list of indigestible foods. A compromise may be selected by using instead one of several delicious stuffings:

Walnut Stuffing.

To one quart of fresh bread crumbs add one cup of English walnut meats broken in pieces, one teaspoonful of salt and one-fourth teaspoonful of pepper. Melt two-thirds of a cup of butter in two-thirds of a cup of hot milk and combine with the crumbs. Mix thoroughly and fill at once into the turkey, allowing room for the stuffing to swell.

Sweetbreads, Celery and Mushrooms.

A delicious stuffing: Blanch and boil one and one-half pounds of sweetbreads; drain and chop them very fine with one-half pound, each, of celery and mushrooms. (Use canned mushrooms.) Add a tablespoonful of onion juice, a teaspoonful of finely minced parsley, one-fourth teaspoonful each of lemon juice, thyme and sweet basil. Incorporate the whole and add a teaspoonful of salt and a dusting of pepper. Stuff the turkey, truss and roast as usual. Serve on a large platter and garnish with parsley and lemon points.

Turkish Stuffing.

One cup of rice, one dozen French chestnuts, one-fourth pound of well-washed currants, one-half cup of butter, two ounces of almonds, one-fourth teaspoonful each of salt, paprika and ground cinnamon. Wash the rice and cook until half done in boiling salted water; drain and add the other ingredients, the chestnuts cooked and cut in small pieces, the almonds blanched and chopped. Use as any stuffing.

Oyster Stuffing.

Fill the fowl with oysters dipped in cracker crumbs, then in melted butter, and again in crumbs. As long cooking detracts from the goodness of oysters, the fowl may be roasted without stuffing, and served with scalloped oysters or oyster pie. The cracker crumbs should be salted in the proportion of one-fourth teaspoonful of salt to one cup of crumbs. If preferred, add to highly seasoned bread stuffing an equal bulk of whole oysters.

Chestnut Stuffing.

One quart of nuts after they are boiled and mashed, one teaspoon of chopped parsley, one-half teaspoon each of chopped onion, salt and pepper, and one tablespoonful of butter; bind with an egg. (Price recipe.)

Potato and Walnut Stuffing.

One of the toothsome fillings for the goose is this: Two cups of hot mashed potato, one teaspoon of onion juice or grated onion, one-half a cup of sliced walnuts, one-fourth a teaspoon of paprika, one teaspoon of salt, four tablespoonfuls of thick cream, one tablespoon of butter, yolks of two eggs. (One teaspoon of sweet herbs is desired.)

TIPS FOR SANTA CLAUS.

(A Boy's Version.)

Why Santa Claus comes early to people in flats— (But of course he's so far to go)— With stuff to be stowed away for the rats I would very much like to know. New Lou found a doll in the box last year:

A pretty queer place, I should think, For a sensible man like old Santa Claus. That ever one says wouldn't drink. Every sack of popcorn and candy and gum, (And I know half was meant for me), Was left on the cupboard's topmost shelf, So that the rats had a jubilee.

Now what kind of a way is that for the man Folks say is so clever, to give? We'll never forget his leaving the rats, That candy as long as we live. When Santa comes early to people in flats, Who've nowhere to stow things away, He should say, "Here, kids, you first, then the rats."

And hand things right to us that day, Then father said Santa brought Len a new dress. And searched for a month the whole place: We found it at last, a terrible mess— Our pup had chewed off all the lace. Now that's a nice trick for a man I declare.

Who knows there's a pup in the flat, If he must leave things it ought to be where? There's never a pup nor a cat, But perhaps the poor man's half crazed with so much. And wouldn't know puppies from pears. We would be glad to forgive his mistake, If we only knew that he cares.

—Rae Thompson.

Buffalo, Nov. 10, 1905.

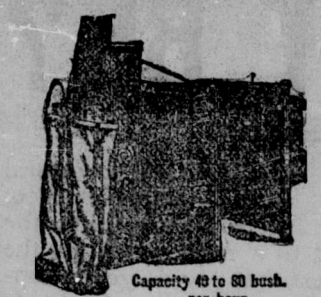
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Sixteen screens and riddles, grading anything from finest seed to coarsest grain. Screens joggled—can't rust.

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If it were not the best it would not now be in use on hundreds of thousands of farms in Canada and United States. Furnished with or without Lagging Attachment, as desired.

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You need a Scale on your farm, for every transaction you make is by weight and you should know the exact weight of everything you buy and sell. The Chatham Farm Scale is made in three styles. The accuracy of every Chatham Farm Scale is guaranteed by the Canadian Government. Every Chatham Farm Scale is sold with Canadian Government Inspector's Certificate of Accuracy.

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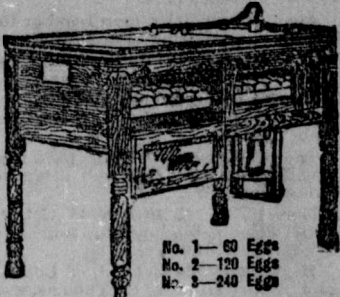


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Poultry raising pays. People who tell you that there is no money in raising chicks may have tried to make money in the business by using setting hens as hatcheries, and they might as well have tried to locate a gold mine in the cabbage patch. As a hatcher and brooder she is outclassed. That's the business of the Chatham Incubator and Brooder, and they do it perfectly and successfully.

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A Christmas Story

(By Phoebe Cary.)

Across the German Ocean, In a country far from our own, Once a poor little boy named Gottlieb, Lived with his mother alone.

They dwelt in the part of a village Where the houses were poor and small, But the home of the little Gottlieb Was the poorest one of all.

He was not large enough to work, And his mother could do no more, (Though she scarcely lay her knitting down) Than keep the wolf from the door.

She had to take their threadbare clothes, And turn, and patch, and darn, For never any woman yet, Grew rich by knitting yarn.

And oft at night, beside her chair, Would Gottlieb sit and dream, The wonderful things he would do for her, When he grew to be a man.

One night she sat and knitted, And turned him out to bed, When a happy fancy all at once Upon his vision beamed.

'Twas only a week till Christmas, And Gottlieb sat and dreamed, The Christ-child that was born that day, Sent down good gifts to men.

But he said, "He will never find us, Our home is so mean and small, And we, who have most need of him, Will get no gifts at all."

When all at once a happy light Came into his eyes so blue, And he thought what he could do, As he thought what he could do.

Next day when the postman's letters Came from all over the land: Came one for the little Gottlieb, In a child's poor trembling hand.

You may think he was sorely puzzled, What in the world to do; So he went to the Burgomaster, As the wisest man he knew.

And when they opened the letter, They stood almost dismayed, That such a little child should dare To ask the Lord for aid.

Then the Burgomaster stammered, And scarce knew what to speak, And hastily he brushed aside A drop, like a tear, from his cheek.

Then up he spoke right bravely, And turned himself about, "This must be a very foolish boy, And a small one, too, no doubt."

But when six rosy children That night about him pressed, For a twinkling little Gottlieb Stood near him, with the rest.

And he heard his simple, touching prayer, Through all his noisy play, Though he tried his very best to put The thought of him away.

A wise and learned man was he, Men called him good and just; But his wisdom seemed him foolishness, By that weak child's simple trust.

Now when the morn of Christmas came, And the long, long week was done, Poor little Gottlieb was asleep, Alone before the sun.

And hastened to his mother, But he scarce could speak for fear, When he saw her wondering look, And the Burgomaster near.

He wasn't afraid of the Holy Babe, Nor his mother, meek and mild; But he felt as if so great a man Had never been a child.

Amazed the poor child looked, to find That heathen was filled with wood, And the table, bare before, Was heaped with dainty food.

Than half to bite from himself the truth The Burgomaster said, While the mother blessed him on her knees And Gottlieb shook for dread.

"Nay, give no thanks, my good dame, To such as me for aid, Be grateful to your little son, And the Lord to whom he prayed!"

Then turning round to Gottlieb, "Your written prayer, you see, Came not to whom it was addressed, It only came to me!"

"'Twas but a foolish thing you did, As you must understand; For though the gifts are yours, you know, You have them from my hand."

Then Gottlieb answered fearlessly, "Where he humbly stood, you see, Came not to whom it was addressed, He put the thought in your heart!"

Brick layers in New York city are now getting 70 cents an hour and are asking for 75 cents and 80 cents. Painters want an increase from \$3.50 and \$4 to \$4.50. The layers have demanded \$5.50 a day. They are now receiving \$5.

Christmas To-night.

Everywhere, everywhere, Christmas to-night! Christmas in lands of the fir-tree and pine, Christmas in lands of the palm-tree and vine.

Christmas where snow-peaks stand solemn and white, Christmas where cornfields lie sunny and bright!

Christmas where children are hopeful and gay, Christmas where old men are patient and gray.

Christmas where peace, like a dove in his brood, Broods o'er brave men in the thick of the fight; Everywhere, everywhere, to-night.

For the Christ-child who comes is the Master of all; No palace too great and no cottage too small.

The angels who welcome him sing from the height, Everywhere, everywhere, to-night.

In the city of David a king in his might; Everywhere, everywhere, Christmas to-night.

Then let every heart keep its Christmas Christ's pity for sorrow, Christ's hatred of sin.

Christ's care for the weakest, Christ's courage for right, Christ's dread of the darkness, Christ's love for the night.

Everywhere, everywhere, Christmas to-night.

That in addressing Mrs. Pinkham you are confiding your private ills to a woman—a woman whose experience with woman's diseases covers a great many years.

You can talk freely to a woman when it is revolting to relate your private troubles to a man—besides a man does not understand—simply because he is a man.

Many women suffer in silence and drift along from bad to worse, knowing full well that they ought to have immediate assistance, but a natural modesty impels them to shrink from exposing themselves to the questions and probably examinations of even their family physician. It is unnecessary. Without money or price you can consult a woman whose knowledge from actual experience is great.

Mrs. Pinkham's Standing Invitation:

Women suffering from any form of female weakness are invited to promptly communicate with Mrs. Pinkham at Lynn, Mass. All letters are received, opened, read and answered by women only. A woman can freely talk of her private ills to a woman; thus has been established the eternal confidence between Mrs. Pinkham and the women of America which has never been broken. Out of the vast volume of experience which she has to draw from, it is more than possible that she has gained the very knowledge that will help your case. She asks nothing in return except your good-will, and her advice has relieved thousands. Surely any woman, rich or poor, is very foolish if she does not take advantage of this generous offer of assistance.—Lydia E. Pinkham, Medicine Co., Lynn, Mass.

Following we publish two letters from a woman who accepted this invitation. Note the result.

First letter.
"Dear Mrs. Pinkham:— For eight years I have suffered something terrible every month with my periods. The pains are excruciating and I can hardly stand them. My doctor says I have ovarian and womb trouble, and I must go through an operation if I want to get well. I do not want to submit to it if I can possibly help it. Please tell me what to do. I hope you can relieve me."—Mrs. Mary Dimmick, 304 and B. Capitol St., Lansing P.O., Washington, D.C.

Second letter.
"After following carefully your advice, and taking Lydia E. Pinkham's Vegetable Compound, I am very anxious to send you my testimonial, that others may know their wretched what you have done for me."

Hang Up the Old Man's Stocking.

(Toronto Star.) Hang up the baby's stocking. Be sure that you don't forget. For the dear little dimpled darling He has never seen a Christmas yet.

Hang up the old man's stocking. Be sure that you don't forget. For the dear old bald-headed darling Has never got anything yet.

So hang up the old boy's stocking. That if he's owing a pair, For while all the good things are going, Sure papa should get a small share.

Of course, it is scarcely the custom, To hang up the old fellow's hose; His purchases likely have bust him, And let us hope Santa Claus knows.

Hang up the old man's stocking. And stuff it with something good. For the old man needs all that's coming to him At Christmas. That's understood.

Don't load it with cheap paper collars, And neckties of lurid hue. But shove in a wad of good dollars, For he has the gift bills in view.

Leave out presents too