

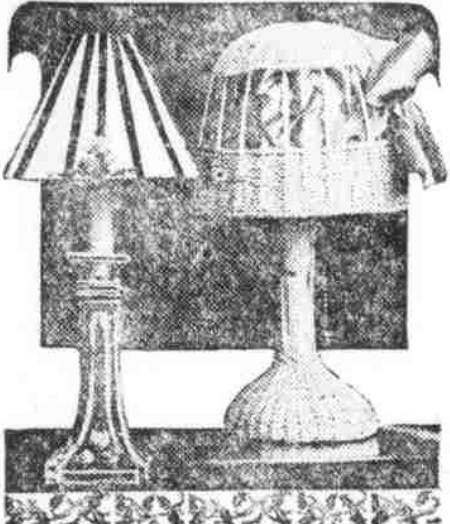
To Be Made at Home for Christmas

Xmas Candle and Lamps

Candles for the lunch or dinner table, candles for the living room and candles for the dressing table are among the gifts that delight everybody. Among them are classed small electric lamps (often made to simulate the old-fashioned candle) which are used as a substitute for candles. Glass candlesticks prove easiest to keep clean and shining and are therefore the best choice for the dining room and the dressing room. Brass or gilded candlesticks, or those of mahogany, are liked for living rooms or the library.

It is the gay little shade that makes candlelight so fascinating. This year there are the usual silk shades in rose, or other colors, with gold lace and the thickest silk flowers festooned on them, and shades of many other things. There are some wonderfully pretty shades made of paper and they include some novelties made of stiff paper as well as the popular and familiar crepe paper kinds.

A bedroom candle, all ready to cast its soft glow on the dressing table, is



shown at the left of the picture. It is made of thin, white cardboard or even thinner paper, with strips of black pasted on it. A cluster of three small roses and fine foliage, made of colored sealing wax decorates the shade in two places. The candlestick is of glass and the shade holder slips over the top of the candle supporting a mica protector for the paper shade as well as the shade.

At the right a pretty little lamp is made for the same purpose as the candle. It is all of paper rope and wire. The stand and shade are white and both have small bluebirds of happiness (made of sealing wax) pictured in flight across them. An unwoven space is left in the shade for a blue satin ribbon, which is strung through it and tied in a bow. The lamp is fitted with a small electric bulb at the top.

Lamps made in the same way for the living room are of brown or green paper rope with any color in the ribbon, and decorations that may be flowers or birds or figures. A chain attached to the lamp turns the light on or off.

For the Bedroom Desk

An attractive desk set, for either men or women, is made of heavy paper and cretonne.

The desk pad is made of an oblong of heavy colored paper. The pockets



at the end are made of the same paper, with a covering of cretonne pasted over it. The cretonne turns over the edges and extends a quarter of an inch on the under side. At the ends of the long pocket it turns over the edge of the narrow ribbon at each side, and the bag is suspended by it.

A handsome shopping bag is made of heavy purple satin ribbon brocaded with purple velvet and silver flowers. It opens with a "gate" fastening at the top, in silver, and is suspended by narrow purple satin ribbon. A hand

Sure to Please Grandma

What to give to grandma is the question that puzzles young heads at Christmas time.

Here is a little tea cozy which is sure of a welcome from grandma, and it is the simplest thing imaginable to make. Printed Japanese silk or silk-alene or cretonne will serve the purpose with equally good results, and it takes very little of any one of these materials, even for the largest size in teapots.

This cozy is made of four sections of figured silk sewed together to form the outside, and four similar sections

of plain silk or other materials sewed together to form the lining. When the lining has been made, it is covered with a thick layer of cotton batting tucked down to it in several places and the cover is slipped on over it. Then the raw edges of both materials are



turned up and overcast together. A very full bow of many loops of bright satin ribbon is sewed to the top.

The gayest and brightest of colors make the tea cozy a cheerful part of tea drinking. It slips on over the pot and keeps the tea hot for a long time.

For His Dressing Table

No one ever heard of a Christmas when new pin-cushions did not arrive to replace old ones and to provide always-needed pins. Very elaborate and pretentious ones, of embroidered net and lace and all sorts of rich ribbons, are made to grace the dressing tables of the ladies, but here are two meant for men. They are selected from a number of small cushions made to hang or stand within easy reach near the mirror that reflects an almost pinless toilet. And they are mere pleasures in pin-cushions, which will be looked at, if not used, and therefore their cleverness commends them.

At the left a soft heart—of pink satin—provides a resting place for a kiewpie soldier boy. He has a gun in his hand and a cap on his head and is all dressed up with a belt about his waist. He is in sad case for a soldier—he can neither shoot nor run, for he is bound to the heart with bands of



satin ribbon. But he looks happy and sheepish.

The pins are in hiding behind a shirring of narrow satin ribbon that encircles the heart. Short hangers, of ribbon, united at the top with a rosette, make it easy to find a place for this cushion.

At the right of the picture a pin-tree flourishes. It is made of a cork, painted green, on the end of a short neck skinner pointed brown. The other end of the skewer rests in a little green bucket made of wood and filled with brown sealing wax. Black pins, with heads of many colors and white are stuck in the cork, providing the recipient with a variety of pins to choose from. The chances are that this little tree will lose few of its branches between this and next Christmas, if its owner can keep it away from the female of the species.

Bags for Everything

There are bags for everything this Christmas, with vanity bags and opera bags and shopping bags made of the richest brocades and ribbons and metallic laces.

A party bag and a shopping bag are shown above, and the party bag is made of plain and figured ribbon set together with corded seams. This bag is lined with silk. It is gathered near the top on a narrow satin ribbon run in a casing formed by two rows of stitching in the bag. There are bows of the narrow ribbon at each side, and the bag is suspended by it.

A handsome shopping bag is made of heavy purple satin ribbon brocaded



with purple velvet and silver flowers. It opens with a "gate" fastening at the top, in silver, and is suspended by narrow purple satin ribbon. A hand-some silver tassel finishes it.

INTERNATIONAL SUNDAY SCHOOL LESSON

By E. O. SELLERS, Acting Director of the Sunday School Course in the Moody Bible Institute of Chicago. (Copyright, 1918, Western Newspaper Union.)

LESSON FOR NOVEMBER 26

A LIVING SACRIFICE.

LESSON TEXT—Romans 12.
GOLDEN TEXT—Present your bodies a living sacrifice, holy, acceptable unto God, which is your spiritual service.—Rom. 12:1 R. V.

The first 11 chapters of this letter teach and illustrate the great principles of the Christian life. Paul calls it "my Gospel." Its fundamental principle is that justification regenerates men, and nothing else. The second section is the practical application of these truths.

I. The Exhortation to Gratitude (vv. 1-2). "Therefore," because of the work of Christ on our behalf, we are to present our bodies as living sacrifices unto God, to be used for his glory and service. (See chapter 6:13, 16, 19). Paul urges, he beseeches; he is winsome, though he might command. To "present" technically means, "bring an offering to God." The body is the sum of all human faculties, physical and spiritual. It must not be defiled by being yielded as an instrument to sin, for it is the temple of God. (1 Cor. 3:16, 17). A "Living Offering," (not as the bodies of slain animals offered by Jews) is a consecration of the body, and not a destruction of life. The original means that this—the offering of ourselves as a living sacrifice—is a reasonable, rational service. God has the right of ownership of every member of our body, and there never was a day when there was greater need of insisting upon a Christianity that affects the bodies of men than today. Hands, lips, ears, eyes—every member should be constantly presented to him who purchased it by the blood of his own Son. (1 Cor. 6:20; 1 Pet. 1:18-19). This is a spiritual, religious service because it is our spirit which presents the offering of the body which he inhabits. Too many of us are "fashioned according to this age."

II. The Expression of Gratitude (vv. 3-8). Or the right use of the gifts of God. (1) Avoid "self-conceit" (vv. 3-5). These verses indicate how important this subject is. Conceit is entertaining an exaggerated opinion of one's own ability. The church has many members, and they do not all have the same office; there is a variety in the unity of the body. So in the church there are many "members in one body," each of which is important; all are essential. (2) "Prophecy" (v. 6), not necessarily foretelling, but the revelation of spiritual truth and experience according to the proportion of our faith (Ps. 39:3); the living, spiritual experience of the presence of God within us. (3) "Ministry" (v. 7). The business side of the church, collecting of its money and the distribution to the poor. Some can best attend to such business. Many churches fail by not selecting wise leaders for this work. (4) "He that teacheth." The true pastor is a combined prophet, pastor and teacher. We are all teaching, whether we wish to or not. It is a privilege as well as an obligation.

III. Conduct Toward All Men (vv. 9-21). The renewed soul needs guidance, encouragement and instruction. (1) "In love" (v. 9). The hypocrite wears a mask. Notice the close connection of "abhor that which is evil" with "cleave to that which is good." The word for cleave means literally to glue it, so that nothing can separate you from love which is the supreme good. "In honor preferring one another" (v. 10). Let others carry the banner—few of us can stand this acid test. (3) "Diligent in business" (v. 11). Whatsoever your hands find to do, do it with your might, being fervent or boiling in spirit, the reverse of the previous exhortation, in that which we are thus to serve the Lord. Few need exhortation to be diligent in their own business, but all of us need this exhortation with regard to the "king's business." (4) "Rejoicing in hope" (v. 12). Triumphant over trials and difficulties in the way. Looking for that "blessed hope" (Titus 2:13). (5) Patience and tribulation (v. 12). The Latin "tribulum" was the threshing instrument or roller whereby the husbandman separated grain from the husk. Sorrow, distress and adversity are the means for separating men from the chaff of their lives. Sometimes small annoyances, long continued, become great tribulations. (See Joshua 24:12.) (6) Continuing in the school of prayer (v. 12). Steadfast, urgent, pressing, persevering prayer (Luke 12:1). (7) "Given to hospitality" (v. 13); literally, pursued it.

To Prolong a Mat's Life. Doornuts can be prevented from fraying and made to last much longer by button-hole stitching all around the edges with a large packing needle and some medium-sized string. The stitches should be about one inch apart and one inch deep.

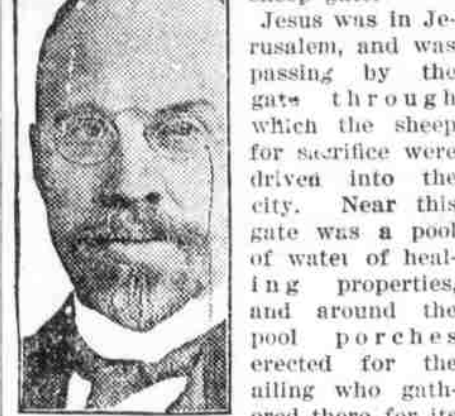
For Broken Crockery. White lead is one of the few cements that resists both heat and water. Apply thinly to the edges of the broken pieces, press them tight together and set aside to dry.

The Man at the Sheep Gate

By REV. JAMES M. GRAY, D.D.,
Dean of Moody Bible Institute,
Chicago

TEXT—Wilt thou be made whole?—John 5:6.

This question was asked by our Lord of him who is known to Bible readers as the impotent man at the sheep gate.



Jesus was in Jerusalem, and was passing by the gate through which the sheep for sacrifice were driven into the city. Near this gate was a pool of water of healing properties, and around the pool porches erected for the ailing who gathered there for its physical benefits. In these porches were many sick folk, but there was one whose case was most hopeless of all. For eight and thirty years had he been a sufferer, and oh! how long had he waited to get into the pool, but in vain. He was too weak to walk or crawl into it himself, and never had there been a friend ready at the right moment to help him in. Hopeless was he as well as helpless. Type of the sinner who conscious of his lost condition before God, has tried every human means to save himself without avail.

To this man Jesus addressed himself, not merely because his condition was the worst, but because he knew he had come to the end of himself. Jesus can never aid a man until he gets there, simply because the man is not ready to receive his aid, to yield himself up to be saved.

(1) The question he put to him is one of health, "Wilt thou be made whole?" In this case physical health was in the foreground, but as the story goes on spiritual health followed. In the case of the sinner today spiritual health is usually in the foreground, but not infrequently physical health follows. Sin is the cause of many of our diseases, and when that is put away through faith in Christ, we get well all round. However, spiritual health means salvation—full salvation. "Christ Jesus makes thee whole." He removes the guilt of sin by his work on the cross, and the power of sin by his work within us through his Holy Spirit.

(2) But this is also a question of will, "Wilt thou be made whole?" There was no doubt about it in this man's case, so far as his bodily betterment was concerned, but there often is on the part of men whose souls are in danger.

In an evangelistic meeting a few weeks ago I talked with a man who was literally trembling under conviction of sin. He said he knew he was lost, yet he could not be persuaded to receive Jesus as his Savior. In his instance it was a fear that he would not be able to hold out, for he could not be brought to see that the one who was able to save him was equally able to keep him saved.

Others hesitate, however, because of some secret sin they are hugging to their breasts, or some gratifying habit they will not relinquish, or some iniquitous business whose profits they are loath to lose. Let any such think of it just now, that present and eternal salvation from sin and its consequences is here offered them in Christ if they really want it, if they are willing to be saved! What a responsibility rests upon us human beings in the possession of a free will!

(3) In the third place, therefore, this is a question of faith. "Wilt thou be made whole?" It is not something you can do for yourself, but which another must do for you, only you must yield yourself to him to do it. How often men trust themselves absolutely to a physician of the body, permitting him to administer poison to them, or to plunge his knife into their vitals if he says it is needful for their recovery? They trust themselves to other men in business and invest their all upon advice they give them. In a higher moral sense a woman marries her life to the man she marries as her husband. We are all trusting ourselves every day in the fullest physical sense to mechanical and scientific appliances of men, which, if they should fail, would drop or hurl us into eternity in a moment.



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