RECOMPTANE
From utis defl wold of ours To whine a clowiliew eocerley denmis Each soul may mon the viewlen lodider, there Dheovering this hand of dreame.
Imagination heepe the lowErowed door
Unlocts it at, each man's requeat
He guides the traveler up the alining talis And plants a thomom in each break.
From poverty and woe Fand watios want, From hartachasand from The door paybing, The doorway swings wide There bunds the dazaling um-timed plains.
The vericat fool who mumbles in his hat
Mayleave his rags and Gillh betind
And view a splendid scene whoue endives charm ould strite his richer aeighbor blind.
A question thens if it were bet to be A dolliner-swathed in stifing gold,
Or mome poor gamet pinioned No drameres, whom No sonyld chains of earth may hold. -William Reed Demroy.

A MERRY CHRISTMAS.
Let ues not altogether overthrow the Sants Claus myth, for an immense moral influence drells in it. The belief, which in rery ceetel among children, that his faror depende upon their good behavior, hes an unequalled soothing poner over the rebellious diepositions. If they believe that the wiee gaint has his own recording angel, is there any harm in the quaint superstition? We ourselves sub. ecribe to sillier idens. Could we penetrute the symbolimm of comes childiah tancies there might often come to the light graine of wiedom remosant from the roligions of the ancient world.
The queetion wo are now ankitg, how to make a merry Chriatmen? is $\mathrm{m}+\mathrm{t}$ to bo eolved in an inetant. Every family mont consider it hom ite own star point. Happinees in not, evgn at this or on, to 00 put in a grosat eaek labelled tandy and togn." We ahould etudy ou chillmea and find out vhat partical thing they are countring upon. Er ecially where Chriatman io the great gith-making epoch of the yoar, and the children look to it for their anaual store of games and toye. Bat oaly half our dety toward them will be done if wo for not taught them the plensure of pakiog gifhe to othors. I may taught advieedly. for the moral neture of a child is not conferred upon him at birth; it exiate

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then only in the germ, and it has tu be cultivated just as his faculty for intellectual work has to be cultivated. But the great difference between moral and intellectual training is, that whereas in the last one may attack the understanding ard lead on to desire, in the first all our appromehes must be made to the heart. No reatraint upon conduct is of any account unlees we succeed in getting tho child to wanat to be good. He will then try to be good under all circuinstances, when he is away from us as well as when heis in our sight.-Harperia Bazar.

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