

Providence, R. I.—Pastor C. T. Russell, of Allentown, Pa., preached twice last Sunday in infancy: first to large audiences. His evening discourse follows:

The Bible may be said to be a revelation of Jesus, who in turn is a revelation of the Father. Its opening pages tell us of the fall of the first human son of God, Adam, point to the death finally upon him, and indicate the need of a Saviour and Redeemer; more than this, inferentially promise such a one as the seed of the woman who ultimately shall bruise the serpent's head—crush, subdue all evil. Its intermediate pages are prophecies of all types of sinners and the work He would accomplish as a Redeemer, and later as a deliverer of the race. And further on it records His birth, His ministries, His death, resurrection, glorification, and the message He gave to all who would become His followers, including His promise to come again and reign by His direct Himself. The closing pages of the Bible picture in symbolical language the completion of the present age, the inauguration of the millennial age, the work that it will accomplish in the blessing and uplifting of the human family, and the ultimate purging of the earth from all sin, inhumanity, evil, when every voice in heaven and earth shall be heard praising the Lord.

The teachings of higher criticism are very misleading on this subject. They would have us consider that our Lord was not born of a virgin, and that He was not of God; that He was born as a rather superior type of man; that He never had a prehuman existence. The Scriptures teach to the contrary of this. He is not a man, but a Son of God, who He left the glory which He had with the Father before the world was; that "He who was rich for our sakes became poor," taking a human form for a particular, specific purpose—"for the suffering of death," that He might be our Redeemer. (John xvii, 5; I. Cor. viii, 9; Heb. ii, 9.)

The inspired writers go further and declare, "All things were made by Him, and without Him was not one thing made that was made." The context tells us that He was in the beginning with the Father, and was the Word, or mouthpiece, and personal representative of the Father in all the work of the creation of all the remainder of the works of God.

We should note in passing the consistency of the Scriptures in respect to the supremacy of Jehovah God. From first to last with one voice the Scriptures declare that there is but one supreme in the universe.

How comes it then that the record is that Jesus, our Master, in His prehuman condition, was the logos, a God with the God? Is this testimony out of accord with the remainder of scriptural testimony? We answer, No! The name Jehovah was never permitted to be used by the one, the Father, and the title God, which in the Hebrew is Elohim, and sometimes abbreviated El, signifies a mighty one, and might be applied to any mighty one in authority and power, Jehovah Himself being superior to all Elohim.

An examination of the scriptural uses of the word Elohim substantiates the foregoing. We find, for instance, that it has not only been applied to the Father and to the special representative and prime minister, the logos, the Son of God manifest in the flesh, but it has also been used in respect to angels which the Father represented the Lord as His special messengers, they who are His mighty ones. We find also that this title Elohim was used in respect to angels when they directly represented the Son of God as His special messengers, they who are His mighty ones, and also to the first elders of Israel when God recognized them as His representatives in judging their brethren.

It will be remembered that the Jews were angry with our Lord Jesus, not because He called Himself Jehovah or intimated any usurpation of the Father's place, honors or prerogatives, but simply because He called Himself the Son of God and referred to Jehovah God as His Father. On one occasion when they were about to stone Him because they inquired why He answered them in calling Himself the Father, and God He was affecting to be superior to them and to others of mankind, and affecting a relationship with the great Jehovah, which they termed blasphemy, because they said it was affecting an equality with Jehovah; but our Lord contradicted them, though they tried out to them that the claim to be the Son of God was not to put Himself on an equality with Jehovah, but that the Scriptures fully sanctioned such a title as the Son of God.

The Jews never claimed the title Sons of God for themselves, nor would it have been proper for them to have done so. Not until the great sacrifice for sin was offered by the Redeemer could the Father so justify any members of the fallen race as to receive them back into the close, the dear relationship represented by the word Son, since the Father's love for Jesus, spiritual Israelites are termed sons of God, as the Apostle declares, "Now are we the sons of God, though it doth not yet appear what we shall be (how great our glory and exaltation in the resurrection change), but we know that when He shall appear, we shall be like Him, who has seen Him as He is" (I. John, iii, 2). The Scriptures clearly show that the followers of Christ were accepted of the Father as sons when begotten of the Spirit at Pentecost and since. (John, i, 12-13).

The divine announcement of our Lord Jesus before His birth was, "Thou shalt call His name Jesus. He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob forever, and of His kingdom there shall be no end." In explanation of His miraculous birth we read, "The power of the highest shall overshadow thee (Mary); therefore also that holy thing that shall be born of thee shall be called the Son of God" (Luke, i, 31-35).

Here we have the title, the Son of God, officially applied to the man Christ Jesus before His birth, and this title He continually approved, saying: "As the Father hath sent Me, even so now I send you." "The Father has sent the world to Me, and I have sent you into the world to do as the Father hath sent Me." "The Father worketh hitherto and (now) I work" (John, xx, 21; John, i, 34, 35, 37).

Let us look back and note the scriptural declaration to the effect that the logos, who subsequently became the man Christ Jesus, was the beginning of the creation of God. There are sur-

Lord's own words and are in full accord with the Apostle Paul's statement that our Lord was the image of the invisible God, the first-born of every creature (more literally, the first born of all creation), for by Him were all things created that are in heaven and that are in earth, visible and invisible.

All things were created by Him through the word which was before all things and by Him all things consist. Our Lord Himself pointed out to us that it is the heavenly Father's will that we should honor the Son as we honor the Father—also that we should recognize Him as the Father's representative through whom He is working all things according to the counsel of His own will. The Apostle explains to us that although our Lord occupied the chief position next to the Father before He came into the world to be our Redeemer, yet He now occupies a still higher position. He tells us that He was obedient to the Father and humbled Himself even unto death, even the death of the cross.

Although the reformers did valiant service in dispelling much of the gross darkness and in lifting the true light of the Bible, yet the evidence has been looked the fallacy called the Trinity. But we have in the Bible the standard authority by which the reformers were guided, and it is our duty as well as our privilege to hear what the Lord God hath spoken upon this subject and to center our faith thereunto. The Scriptures do indeed teach, as we have seen, that there is an Almighty One, "The God and Father of our Lord Jesus Christ" (Romans, xv, 6). They do also teach that the only begotten Son of God, highly exalted by the Father, is to be revered even as we reverence the Father; also that the Scriptures do teach that there is a Holy Spirit of God, which, proceeding from the Father and from the Son, is also to be the Spirit of the sanctified church.

But some one inquires in astonishment: Is not the doctrine of the Trinity particularly set forth in the Bible? We answer, No. Everything as we have shown is to the contrary; the word Trinity, trinitarian, etc., is not to be found, even in our common version of the Bible, which was made by those who held this as the scriptural position and who would have been glad to translate any Hebrew or Greek word if they had found any such word capable of such translation.

The few of our day who would stand up in defense of the unreasonable proposition that there are three gods equal in power and glory, and yet not the three in some incomprehensible manner are one in person, would like to use the one text of Scripture which has defended this absurdity for centuries, but which all scholars now agree with no part of the original writings, but was added to the received text of the century, at the time when this doctrine of the Trinity, by persecution, had forced itself into the place of full control.

The passage referred to is omitted in the revised version of the Bible, although the members of the committee were professedly in harmony with their views. They were too conscientious to give further publicity to that which was recognized as a fraudulent interpolation intended to deceive and to support the trinitarian view. The text is not the original, added in the seventh century, but is found in any Scriptures of earlier date than the seventh century—you should note in your Testament by striking them out, namely, beginning with the words, "in heaven, the Father, the Word and the Holy Ghost, and these three are one. And there are three persons in the unity of the Godhead." If those fraudulent words are stricken out the passage reads as it did originally, with beautiful simplicity and clearness. "There are three that bear records, the Spirit, the water and the blood, and these three agree in one" (testimony).

The absurdity of the passage as it stands in the common version can be seen at a glance. The interpolation would make the passage say that the Father, the Word and the Holy Ghost all three are one, and that they are bearing record in heaven that Jesus is the Son of God, and that the Father and the Son are one in person, and that this false doctrine has been concluded judgment on the subject. There are more ways of being one than merely personally one. Our Lord's words elsewhere explain His meaning here. "I have said to the Father for His followers He said, after praying for His apostles, "Neither pray I for these alone, but for them also who will believe on Me through their word, that they all may be one as I and the Father are one." Here is the sense of oneness between the Father and the Son, oneness of spirit, oneness of purpose—not oneness of person.

The jury that recently tried State Senator Emmons for bribery, at Sacramento, Cal., sat twenty-six days.

Phantom Doves.
A man who had been at work in a shoe factory in Maine set a hen one day. He was told that the eggs were "bantams," and he always was fond of bantams. "It don't take scarcely nothing to feed 'em," said he, "and I'm much obliged to you." And the young fellows in the same room in the shoe factory, who gave him the eggs, smiled among themselves. The eggs hatched, and then the devoted bantam-raiser hung over the "chicks" in rapture. They were the most awful specimens of bantams, though, he ever saw. They were the leanest and most insignificant and nakedest and fuzziest birds he ever met in all his existence. "Seems to me," proffered he, the next day, as he stood at his work, "that them's mighty queer bantams. I kind of think they're some new breed—something sort of original, you know. Such things does happen." The boys in the shop agreed, without much urging, to come up and see them. They came in ones and twos and threes and squads, and filled his hen house and floored his premises, and after they had all got there they gave the bun-

dered would no doubt be satisfactory. Fig. 1 shows the upright plan of a building thirty-six feet wide and thirty feet long, with either ten or twelve feet posts. The cribs of the dimensions shown in Fig. 2 would then be thirty feet long, ten feet wide and ten or twelve feet high. With the lower posts, with the length and width given, the bins would hold three thousand bushels. The building would, however, have a more proportional appearance if the posts were twelve feet high, and the space in the centre would be higher for a man if he stood up on a load of hay. The sides can be built perpendicular if the cornice has a two-foot projection. It will be observed that I have arranged for a door into the cribs above, through which the corn can be shovelled direct from the hauling wagons. Large double doors are provided at each end.

The scales are set near the front end, so that the horses may be under cover and the load upon the scales platform. I have also arranged for a set-off into the crib for the scale beams, etc., opening, of course, to the floor. The sensitive part of the scales will be protected from danger.

The cribs will need to be floored above the ground, and my personal preference would be to build the barn floor on the same level. There would then be room for the working part of the scales under the floor and entirely above ground, saving expense, and the bearings would not rust so badly as when built in the customary manner, underground.

I have not figured on cost. Price of lumber and the general finish will largely determine. The build is can do this better. Sufficient light can be secured from the gable.—H. E. Cook, in the Tribune Farmer.

The Farm

Use the Turnip Crop.
It was long ago the discovery of English farmers that bone manure, as they call lime phosphate, was good for the turnip crop. The turnips were often fed on the land where grown, and the field thus fertilized with the sheep droppings was afterward sown with wheat or other grain. Usually sheep, given a turnip patch to feed down, were well fed with grain, or linseed meal, which made much richer manure than would turnips.

Sell the Poor Cows.
Sell the poor cows and buy no other unless you know all about them. Farmers lose more money by buying fresh cows than from any other source. They cannot judge of the capacity or disposition of the animal until it has been tested, and disease may be brought into the herd unknowingly. When the foundation of a herd rests upon breed, and the farmer patiently waits until he has secured cows of his own breeding, the road to success will then be easier.

Grades of Swine.
Because hog raisers, it is stated, do not always interpret market reports to their full meaning, loss and disappointment frequently ensues, and the Department of Agriculture prints the following classifications:
Prime heavy hogs—350 to 500 pounds.
Butcher hogs—180 to 250 pounds.
Packing hogs—200 to 500 pounds.
Light hogs—125 to 200 pounds.
Pigs—65 to 125 pounds.
Roasting pigs—15 to 30 pounds.
These general classes are further sub-classified and also different types of butchers and bacon hogs described on the basis adopted by the markets.
The object of the above is to induce farmers to ship to the large markets uniform lots of hogs which conform to recognized classes. Mixed lots always sell at a disadvantage. Speculators take advantage, buying several carload lots, which they sort into various classes and resell at a profit simply because they are properly graded.—Indiana Farmer.

Plan For a Corn Crib.
P. H. H.: I intend to build a double corn crib to hold from two thousand to three thousand bushels. Between the cribs on the driveway I want to place my scales, and want room enough to weigh a load of hay, the roof to be high enough to let a load of hay under and long enough to keep the hay from getting wet should it rain. Have you

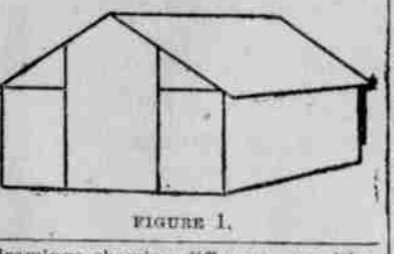


FIGURE 1.
drawings showing different capacities, or can you direct me to some one who can furnish me with information desired?

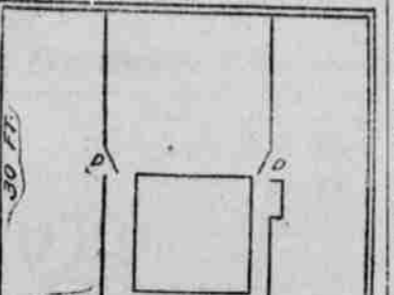


FIGURE 2.
More than one style for the purpose

Feeding Hay and Fodder.
When all has been done that can readily be done to supplement a corn hay crop by growing substitutes on the farm, something may also be accomplished by exercising good judgment in feeding the hay. Many have the impression that milk stock should be fed all the coarse fodder they will eat. This we believe to be unnecessary, and contrary to the teaching of some of the more recent experimental work done by the experiment station. The more palatable and the more easily digested the ration of the milk cow is the better. To obtain the best results, about one-half of the dry matter of the ration should come from the grain feeds. This means that grain feeds should constitute a large part of the total feed of the cow. If a considerable part of the coarse fodder of the ration comes from the silage, only a small part need be provided in the form of hay. The cheaper dry fodders, such as corn stover or oat straw, may be fed in connection with liberal silage and grain feeding, and good results will follow.

Recent experimental inquiry has shown that the value of a feed depends quite largely upon the ease with which it is digested. It was formerly supposed that a pound of digestible dry matter from one source was just as valuable as a pound from another, but this supposition has been overturned by recent experimenting. The energy or labor required in digesting a certain feed must come from the food eaten. If the food eaten is largely coarse, dry fodders, more energy will be required in the work of digestion, and less will be left for building up valuable products.—C. S. Phelps, in American Cultivator.

Saving Waste Vegetables.
On most farms there is enough in the way of small and unsalable vegetables to waste each fall to carry a good sized flock of poultry through the winter in the matter of that very essential part of their ration, green food. Take the cabbages which are too small to eat, the small potatoes which are unsalable, and the other small root crops; gather them all and store them away in pits out of doors, bringing them in to feed during the early days of winter at the time when the poultry sadly miss the green food. It is not hard to save the cabbage for a long time in the winter. In preparing the vegetables for the table during the winter save the refuse portion for the fowls instead of sending it to the swine. True, hogs thrive on this sort of stuff, but it will pay a larger profit if fed to the poultry.

It doesn't make much difference what this is; carrot or potato peelings, cabbage leaves, apple skins, almost anything that is green will do a world of good to the poultry. If there is any considerable quantity of unsalable potatoes fall, don't save them for seed or use them on the table, but divide them among the stock, giving all of them a portion. The increased value of the stock and its return to you in milk, weight or eggs will make the feeding profitable.—Indianapolis News.

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS
FOR DECEMBER 31

Review of the Lessons For the Last Quarter of the Year—Read Psalm cxvii—Golden Text, Ps. lxxv, 11—Summaries.

Lesson I. Topic: Divine judgment against sin. Place: Babylon. Belshazzar, only sixteen or seventeen years old, was the ruling king in the city of Babylon. In his drunken folly and wickedness he had for the golden and silver vessels 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 and sacrilegious act he wrote upon the wall: "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 failed—the queen, mother of Belshazzar, came 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 of the righteous. Place: Babylon. Daniel's enemies knew that he was accustomed to fast. He was so sure of his own strength that he was sure 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 man should be able to fast or of man except of the king himself for a month, on penalty of being cast among the lions.

III. Topic: Gracious life providences. Places: Babylon and Jerusalem. When the Jews from Jerusalem were led captive by Nebuchadnezzar, Babylon was the world kingdom. In the year B. C. 538 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 warned and entreated the people. Ezekiel who himself was a captive in the second siege 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.

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.

V. Topic: A study of the Holy Spirit. Place: Jerusalem. Zerubbabel was building the second temple at Jerusalem amid 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 are so full of interest and glory that they show God's great love and care of His children.

VII. Topic: Vital principles in life's journey. Places: Jerusalem and Babylon. In this lesson we have Ezra's account of his mission to Jerusalem. 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, meeting everything, great and small, with the will of God. His prudence was equally marked, and there is no better example of constant dependence on God united with practical forethought, we are unwise.

IX. Topic: Self-sacrifice for the good of others. Place: Ephesus. The church in Corinth was founded in A. D. 52, 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. 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.

XII. Topic: The coming Messiah. Place: Jerusalem. The history of the Jewish nation shows how often they were warned to turn to God. Severe chastisements were sent upon them. They were reduced as a nation.

XIII. Topic: Vision of Christ the Messiah. Place: Jerusalem. The people of Judah were at this time under a two-fold darkness: 1. The darkness of moral darkness. 2. They were in moral darkness. But the prophet saw into the future when Christ should come and His gospel should be preached and all nations be blessed.

EPWORTH LEAGUE LESSONS

SUNDAY, DECEMBER 31.

What Have I Learned This Year?
Deut. 8, 2-20.

Our last lesson for the year is a solemn review on the part of Moses of the merciful dealings of Jehovah with the people of Israel. It is a splendid thing to be brought up standing before our life and forced to "count our blessings." To take an inventory of the events, actions, and purposes of a whole year is advantageous. Business men do this in taking account of stock. So the Christian ought. This lesson recognizes that there is a peril in prosperity, and not always safety in success. There was danger to these Israelites in getting to their goal in the Promised Land. There is danger to us in temporal prosperity. We sometimes lose spiritually when we are gaining temporally. How has the past year been to us spiritually as well as in a worldly sense?

"Looking backward" may not always be a healthy nor profitable employment. But at the end of a year, as a review of the results of a life, it may lead to new resolves, new efforts, and new departures. It is natural that we should do this at the New Year. The business man balances his ledger; the employee often begins a new engagement; the affairs of men are at this time adjusted to new conditions.

Our successes should teach us to expect great things in the future from God. It should be a matter of great encouragement to count up the victories of the past twelve months. Our goals were high as we started out in 1905. We have realized some of them. We have had success in the Christian life. We stand at the end of the year with new courage and new hope to begin another year. Let us learn the lessons of courage, hope, trust and faith which they should teach us.

Our failures should be warnings that will be valuable to us in future years. Wrong methods, wrong plans, and even fairly good ones should be abandoned for better and more effective ones. Learn the lesson, and then resolve upon new plans which will succeed.

Surely it has been a year of blessing—to you and to yours; to the church and the League; to the community and the nation. Count up your blessings. Let them touch you greater love, more ardent zeal, a new consecration, a better service. Recognize, as our Scripture teaches us, that here are dangers in success, and a constant peril in our forgetting God. Redouble your diligence, and become more frequent and earnest in prayer.

CHRISTIAN ENDEAVOR NOTES

DECEMBER THIRTY-FIRST.
Looking Backward—What Have I Learned This Year?—Deut. 8: 2-20.

If God's leading of our lives is not worth our grateful remembering, it is not worth His faithful performing. Many of the blessings God has sent us during the past year we have recognized, but how many more have been "manna which we know not," blessings in disguise, whose blessedness will be understood some day!

God has chastened us this past year, but never in anger, always in grief and love, "as a man chasteneth his son." We cannot see the year that lies before us, but we know it is "a good land," because Christ has gone ahead of us, "preparing a place for us."

If we have learned nothing this year, it has not been worth our living through it. If we are not more sure of God's goodness than we were at the beginning of the year, it is not because we have not received more of God's goodness to assure us.

Are you more confident of yourself than you were a year ago? Then the year has not been a thoughtful one. Are you more confident of God? Then you have grown wiser. Carry over into the next year your successes—but only to better them—your failures—but only to avoid repeating them.

Experience without meditation is life at simple interest; with meditation, it is life at compound interest. A lesson is not well learned until it is reviewed, nor is a year well lived until you are ready for an examination on it.

The waters of a mineral spring build up a stony structure simply by their flow. It is thus with the flood of years—they erect their own memorial.

Heap up books does not make one learned, and heap up experience does not give one experience. Judging from the past year, what mistakes am I likely to make the coming year? What definite purposes of improvement have I for the coming year? She Preferred Horse Power. Modern inventions had no charm for Miss Boggs. "The old way is good enough for me," she said on all occasions when her attention was called to the march of science in any direction.

Household Matters

Unstarched Linens.

The French have a way of making even an inferior quality of table linen look well without the aid of starch. When the napkins are washed and ready to be ironed they are dipped into boiling water and partially wrung out between cloths. They are then rapidly ironed with as hot a flatiron as possible without burning them.

The Dish Mop.
A dish mop is a great convenience in washing tumblers, cups and light, clean dishes in very hot water. It is especially handy for washing deep dishes or those having narrow necks. A dish mop may be bought for a trifling sum, or one can be manufactured at home by tying a quantity of common cord or twine to the end of a stick from eight to twelve inches long.

The Sooty Smell.
To destroy the sooty smell sometimes noticed in a room where an open fireplace or grate has been closed for the summer, make a fire of packed newspapers and ground coffee. The coffee should be freely sprinkled among and over the newspapers before they are lighted. The heat extracts the aroma and disinfecting qualities of the coffee, which purifies the room, while the warmth engendered is very soothing.

About Sponges.
Many people cling to sponges, although they are not adapted to be as sanitary as rough wash cloths, because the sponges cannot be boiled. If properly cared for, sponges are really quite sanitary. Only one person should use one sponge, and the sponge when not in use should be kept hanging in the air. An authentic advice washing a sticky sponge in milk, which process wonderfully renews it.

Cleaning Fluids.
One of the annoyances of cleaning fluids is their inevitable habit of leaving a ring around the cleaned spot. An authority says that the proper way to avoid this is to draw a ring around the spot with the gasoline before rubbing the spot itself. There are several good cleaning fluids on the market which are said to be non-explosive. If gasoline is preferred, let it never be used but by the most responsible and care taking person in the house.

Remedy For Loose Plaster Nails.
As soon as a nail driven in the wall gets loose and the plaster begins to break around it, it can be made solid and firm by the following process: Saturate a bit of wadding with thick glue, wrap of much of it around the nail as possible and reinsert the latter in the hole, pressing it home as strongly as possible. Remove the excess of glue, wiping it cleanly off with a rag dipped in water, then leave to dry, says Woman's Life. The nail will thus be firmly fastened in its place.

RECIPES

Russian Salad—A salad that is easy to prepare when one has a garden is a mixture of several kinds of cooked vegetables—string beans, peas, carrots and flowers of cauliflower—mixed with mayonnaise into which a heaping teaspoonful of dissolved gelatine has been stirred, the whole put into small individual molds, and turned out when cold on lettuce, which has had French dressing put over it.

Salmon Cream Soup—Pour a quart of milk in a double boiler, and while heating drop a good sized piece of butter into a frying pan and turn it into the contents of a can of salmon steak after removing the bones, skin and liquor. It is also better to shred the salmon as finely as possible. When butter and fish are thoroughly mixed turn into the boiling milk. Thicken with a tablespoonful of flour made smooth with a little milk, season with salt and pepper and a dash of cayenne and serve.

Preserved Peaches—Take ripe but not soft peaches and pour boiling water over to take off the skins. Weigh equal quantities of fruit and sugar and put them together in an earthen pan over night. In the morning pour on the syrup and boil it a few minutes, take off the scum and put back in kettle. When the syrup boils up drop in the peaches. Boil them slowly three-quarters of an hour and then take out and place in preserving jars. Boil the syrup fifteen minutes longer and pour over the fruit.

Layer Cake—One cup butter (not a large one), two cups granulated sugar, three cups flour, three teaspoonfuls baking powder, one cup milk (not a large one), three or four eggs (better when four are used), one teaspoonful vanilla. Mix butter and sugar until very creamy. Then add the beaten yolks and whites of the eggs (the whites having been well beaten before), next the milk, then the flour, into which the baking powder has been put. Stir well and bake in three tins. (This is for a three story cake.)

Apple Jelly—Use twelve pounds of apples, six quarts of water and sugar. Wash, wipe and cut the apples into halves, then into quarters and remove the cores. Slice them thin, put them into a porcelain lined kettle, add the cold water, cover the kettle, bring to boiling point and boil gently for twenty minutes. Drain carefully over night; do not squeeze or press the bag. Next morning strain this syrup, put it into a porcelain lined kettle, bring quickly to a boiling point, boil rapidly for five minutes and add one pound of sugar to each pint of juice; stir until the sugar is dissolved. Boil quickly and begin to "dry." As soon as it begins to form a jelly take it from the fire and pour it at once into perfectly clean tumblers. To "dry" dip a teaspoonful into a saucer, and stand the saucer in cold water or on a piece of ice. In a moment scrape the spoon through it, and if it is brittle, like jelly, it has been boiled long enough. Add the seeds of two vanilla beans and pour into clean tumblers. There is no danger in overboiling them in boiling.

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS
FOR DECEMBER 31

Review of the Lessons For the Last Quarter of the Year—Read Psalm cxvii—Golden Text, Ps. lxxv, 11—Summaries.

Lesson I. Topic: Divine judgment against sin. Place: Babylon. Belshazzar, only sixteen or seventeen years old, was the ruling king in the city of Babylon. In his drunken folly and wickedness he had for the golden and silver vessels 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 and sacrilegious act he wrote upon the wall: "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 failed—the queen, mother of Belshazzar, came 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 of the righteous. Place: Babylon. Daniel's enemies knew that he was accustomed to fast. He was so sure of his own strength that he was sure 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 man should be able to fast or of man except of the king himself for a month, on penalty of being cast among the lions.

III. Topic: Gracious life providences. Places: Babylon and Jerusalem. When the Jews from Jerusalem were led captive by Nebuchadnezzar, Babylon was the world kingdom. In the year B. C. 538 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 warned and entreated the people. Ezekiel who himself was a captive in the second siege 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.

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.

V. Topic: A study of the Holy Spirit. Place: Jerusalem. Zerubbabel was building the second temple at Jerusalem amid 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 are so full of interest and glory that they show God's great love and care of His children.

VII. Topic: Vital principles in life's journey. Places: Jerusalem and Babylon. In this lesson we have Ezra's account of his mission to Jerusalem. 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, meeting everything, great and small, with the will of God. His prudence was equally marked, and there is no better example of constant dependence on God united with practical forethought, we are unwise.

IX. Topic: Self-sacrifice for the good of others. Place: Ephesus. The church in Corinth was founded in A. D. 52, 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