

## HOME

## Dainty Dishes.

**Oatmeal Gems.**—Take one cupful of cooked oatmeal, one cupful of sweet milk, two teaspoonfuls of sugar, one beaten egg, one-half teaspoonful of soda, and one teaspoonful of cream of tartar (or one heaping teaspoonful of baking powder instead of the soda and the cream of tartar), and just enough flour to hold the mixture together. Bake the dough in hot gem pans in a quick oven.

**Savory Pancakes.**—Add a dust of cayenne pepper and a pinch of salt to a cup of flour and sift. Beat two eggs well, mix with them a cup of sweet milk, and add this mixture gradually to the flour, beating the batter until it is perfectly smooth. Cover the basin with a cloth and let it stand for an hour if possible. Just before using stir in one and a half teaspoonfuls of grated cheese and a quarter of a teaspoon of baking powder. Cook in the ordinary way, shaking the pan when the underside is lightly brown and turning.

**Fillet of Whitefish.**—Skin the fish and rinse in cold water. Form it in several long portions of fillet by means of your hands. Cover them with a little soft butter, salt, pepper, onion juice, lemon juice or with creamed butter flavored to suit your taste. Add a few slices of olive, chives, some capers and a little parsley. Roll the fish into tight rolls and fasten with skewers, bake in a pan creamed with butter. Baste with the stock made of the fish bone mixed with a small amount of egg, and cream. Remove the skewers and serve on a hot platter. Before serving add a few oysters, that have been simmering for a few minutes, to the sauce.

**Spinach Soup.**—Thoroughly wash the spinach in plenty of water, and if it has not come directly from the garden, put it on a cloth and lay it on ice. Thirty minutes before the soup is wanted, wash it again, let the water drain off for two or three minutes, and put the spinach into a double boiler without any water, except the little that clings to it. Leave the double boiler open, for spinach loses its color if it is covered. After twenty-five minutes of cooking, strain the water from the spinach, and press it hard to remove all the liquid. Return the liquid to the double boiler, add water if the juice is too strong, salt it and reheat it. Add two teaspoonfuls of olive oil for each dish of soup; stir it in, and serve the soup at once. Upon each service place a heaping tablespoonful of whipped cream. The spinach itself, after the soup is made, may be chopped and reheated with butter, to be served as a vegetable, or, cold, may be served as a salad with either French dressing and hard-boiled or with mayonnaise.

**Ginger Pudding.**—One-half pound of brown bread crumbs, two ounces of preserved ginger chopped fine, one-half teaspoonful of powdered ginger, two large tablespoonfuls of golden syrup, one tablespoonful of brown sugar, some grated lemon peel, and two eggs, which must be well beaten. Soak the bread crumbs in boiling milk, to which you have added an ounce of butter; then mix the crumbs and milk with all the other ingredients. Put the mixture into a small mould, and steam it for one hour; it will then turn out easily on a little dish, and should be served with the diluted syrup of the ginger made hot and poured over it.

**Sour Milk Flapjacks.**—To two cups of flour add one-half teaspoon of salt and one teaspoon of soda. Sift and mix thoroughly, then add two scant cups of sour milk—if part sour cream they are finer—and beat well. Some people allow this mixture, minus the soda, to stand over night, adding the soda with the two eggs in the morning. Separate the two eggs, beat whites and yolks separately. If the batter is mixed just before it is used, add the beaten yolks just after the beating which follows the addition of the milk. Lastly, in any case, fold in the whites beaten stiff. Slowly heat the frying pan until just short of a heat that will burn the cakes, grease well, turn on batter, and when the cake is full of bubbles and before they break shake it loose from the pan, toss and bake on the other side. This tossing need not be a lost art. It is easy. Keep your mind on getting the pan under the cake as it comes down. Half cornmeal or half pint of berries rolled in flour will be cooked in this batter and dates cut in small pieces and well floured may be used to-day. The batter, with or without the addition of a little melted butter, makes a good little muffin. When sour milk is used the eggs are sometimes omitted entirely from these cakes.

## Household Hints.

A good sandwich is bread and butter with chopped dates.  
A flannel dipped in turpentine will clean a porcelain tub excellent.

Excellent bibs for babies are

made of small Turkish towels cut in two.

The new-laid egg is one of nature's greatest gifts to the sick room.

To wash colored silks, use cold water and a moderate amount of soap.

The more fresh foods there are on a table the better for the family's health.

At a pinch common white blankets can be cut up and used for baby blankets.

Put a thimble on the curtain rod when slipping it through the hem of the curtain.

The tops of pale-colored evening gloves make very dainty shoes for tiny babies.

Woolen materials can be cleaned with a dry rubber sponge, care being taken to rub the wrong side of the nap.

Buttonholes on heavy linen can be done very satisfactorily with a fine crochet hook and thread.

If you keep a canary, see that his cage is kept spotlessly clean—it is better for his health as well as for the cheerful aspect of the room.

Cookies should be put into a cloth-lined stone jar when hot if you would keep them melting and crumbly.

If you have to pack bottles in a trunk, tie in the corks and wrap them in soft towels, garments, etc., and place in the middle of the trunk.

Add the grated rind of an orange and two tablespoonfuls of the juice to a sponge cake for a change.

A glass of hot water with lemon juice is excellent for the complexion if taken just before going to bed.

Chamois mittens, worn while doing housework, are a great saving to the hands.

Little bags filled with shot make good little sewing room weights for keeping a pattern in place.

It is a good plan to tell the cook to save every bit of left-over food. Have her put it in the refrigerator, and each morning devote a few minutes to the going over of all foods, and throw away only what you think cannot be used. There is mighty little that cannot be used in some way.

## THE SUNDAY SCHOOL LESSON

## INTERNATIONAL LESSON

MARCH 7

Lesson X. Saul Anointed King. I Sam. 8 to 10.—Golden Text, 1 Pet. 2, 17.

Verse 17. This same shall have authority over my people.—The word "authority" means to restrain, and is well chosen in view of the fact that the children of Israel were becoming rebellious again and wanted to go their own way. They did not want to have judges or prophets over them; they wanted to have a king over them like the neighboring peoples had. The use of the word "authority" in the sense of "restrain" shows that the king of Israel was to restrain his people rather than give them privileges which they did not now possess.

18. In the gate.—In verse 14 we read that Saul and his servant "went up to the city; and as they came within the city, behold, Samuel came out toward them." The Hebrews are very much alike. It is supposed that here in verse 18 the reading should be "in the city," and not "in the gate." However, it is very probable that Saul and his servant, after they came into the city, had been inquiring for Samuel, and when he was finally pointed out to them, he was nearing the gate of the city, and that they retraced their steps and actually met him in the gate.

20. As for thine asses.—While Samuel had things of far greater consequence to tell Saul, Saul's mind was fixed first of all upon the lost property of his father. He had come to Samuel to ask him about the animals. Samuel saw this and recognized that Saul was not to be turned aside from his quest, and so the seer satisfies the seeker about the first, although the lesser, thing.

For whom is all that is desirable in Israel?—The margin reads "the desire of Israel." In Hag. 2, 7, appears a phrase which is frequently found in the Old Testament, "The desire of all nations," and verse 8 describes this desire to be "the silver and the gold," which are for Jehovah. "The desire of Israel," therefore, was all that was "desirable in Israel," form the value point of view. Saul and his house were to be enriched by the honor that was to be thrust upon Saul.

What, therefore, were a few asses to his father? Is not all that is desirable in Israel "for thee and all thy father's house"?

21. Saul answered and said.—The natural modesty of Saul here appears. What Samuel was saying could have no reference to him.

Am not I a Benjaminite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou to me after this manner?—The tribe of Benjamin was the smallest of the tribes of Israel, if the tribes of Ephraim and Manasseh are looked upon as one tribe. In Judg. 20 we read

that the tribe of Benjamin was nearly annihilated. In verse 35 we read that "the children of Israel destroyed of Benjamin that day twenty and five thousand and a hundred men; all these drew the sword." And in verse 44, "And there fell of Benjamin eighteen thousand men; all these were men of valor." As the tribe had not recovered from this awful decimation at the time of Saul was speaking to Samuel, it was undoubtedly by far the smallest of the tribes of Israel.

22. Guest-chamber.—The temple had chambers near the sanctuary. Those who were put over these chambers held offices of trust, as we read in 1 Chron. 9, 26. It is quite likely that the guest-chamber here mentioned was similar to the waiting-room in the Banah, or high place, where Jehovah was worshipped outside the city.

The chiefest place.—We will remember the parable of Jesus about not taking the chief seat at the banquet. Among the thirty who were bidden, Saul and his servant were placed in the very best seats by invitation. This, according to the parable of Jesus, was indication that Saul belonged where he was placed. To show that the future king was to be democratic, and not aristocratic, one of the people, rather than one over the people, the servant of Saul was invited to sit with him.

23. Samuel said unto the cook.—The word for "cook" in the Hebrew is "slaughterer." This officer of the temple, or the place of worship, not only cooked the animal; he killed it, and dismembered it, cutting it into joints.

24. The cook took up the thigh, and that which was upon it, and set it before Saul.—The thigh, or shoulder, was the choicest piece; it was the most tender and juicy, the piece most desired by those whose tastes were cultivated for the good things. As we read in Lev. 7, 32, the right thigh, or shoulder, was the piece which was given unto the priest for "a heave offering" out of the sacrifices of the peace offering.

Doubtless this portion which was given to Saul was Samuel's own piece, expressly set aside for him. The king, therefore, was to receive that which was expressly provided for the priest. The priestly prerogatives thus easily became merged in the kingly.

25. When they came down from the high place into the city, he communed with Saul upon the housetop.—This was not a private place, but a public one. Samuel the prophet, took Saul, the stranger, into as conspicuous a place as he could find, so that all the people would know that he was honoring his guest in a peculiar and important way. The housetops of the Orient were flat. That there would be no danger from anyone falling off and hurting himself, it was ordained in the law (Deut. 22, 8) as follows: "When thou shalt make a new house, thou shalt make a battlement (a railing) for thy roof, that thou bring no blood upon thy house, if any man fall from thence." In Isa. 15, 3 we read of the housetop in the same sense as the broad or public place, showing the publicity of the housetop. In Luke 12, 2, 3 we read that, "There is nothing covered up that shall not be revealed, and hid that shall not be known; and that which we have spoken in the ear in the inner chambers shall be proclaimed upon the housetops."

26. The spring of the day.—This means dawn of the morning. Compare Pippa Passes: "The year's at the spring." Early rising was habitual among the dwellers of Palestine. Passages in abundance referring to the many important things that were the consequence of

early rising are to be cited. And this early-rising habit has not departed from the land of Palestine. He surely is a sound sleeper who can rest undisturbed in any of the cities of Palestine to-day after the rising sun has pronounced itself by the first faint rays of light above the distant hills.

Samuel called to Saul on the housetop.—Samuel did not call "up to" the housetop. He was on the housetop with Saul, as they had slept there together. Doubtless a tent or an awning had been provided for Saul.

27. Bid the servant pass on before us.—Although the servant had been a part of all the ceremonials up to that time, he was not to hear the word of Jehovah as pronounced by the lips of Samuel which would make of his master a king. The servant was to pass on and only Saul was to hear the word of God.

Chapter 10, 1. Samuel took the vial of oil, and poured it upon his head, and kissed him.—The oil was for the anointing, of course, and the kiss was the mark of respect and honor.

Is it not that Jehovah hath anointed thee to be prince over his inheritance?—Doubtless Saul was very much surprised when Samuel anointed his head and kissed him. So Samuel adds at once, Is it not Jehovah who hath called thee, and who hath directed me to proclaim unto thee that thou art to be king over Israel?

## HEALTH

## Home Care of the Sick.

No home, however well ordered, is always free from illness of the loved ones.

The rich, the poor, the high, the lowly,

Each must answer to its call; As it does the staidest hall! So it does the staidest hall.

The great difference lies in the methods of caring for the patient. At such times we would all be glad if we could call in the well-trained nurse whose quiet ways, plain, unassuming dress and ready knowledge of what to do for the patient's comfort, seem to relieve somewhat the pain and suffering.

The question for us is: What can the untrained nurse do? The following suggestions may be of some value:

1. Remove all unnecessary decorations and furniture from sick room, but do not allow the patient to know that this is being done.

2. If wash curtains are used they should be hung perfectly plain and straight. Never loop them back.

3. Heavy colored or large figured paper, curtains, carpets or bed clothes should never be found in a sick room. If there are no plain white counterpanes or spreads in the house, a fresh sheet should be used as a top cover.

4. Never leave medicine in sight in the sick room. It can be brought in on a tray each time, thus saving steps for the nurse.

5. Never let a patient know at what periods the medicine is to be given. It is not pleasant to count the clock strokes and know it is medicine time.

6. Never leave a clock in the room.

7. Encourage quietness and contentment as much as possible.

8. If a carpet is on the floor, spread a sheet down before the pa-

## SHOULD WAR BE ENCOURAGED?

## Or Is It More Desirable to Have Permanent and Universal Peace?

"I will reveal unto them the abundance of peace," Jeremiah xxxiii., 6.

To those of us who regard the establishment of permanent and universal peace as a "consummation devoutly to be wished," and who pray that this may be the compensating outcome of the present war, it is disconcerting to discover that there are serious and high-minded persons who believe that such a peace would be most unfortunate. War has certain factors which are highly essential to the development of human character, and must be preserved therefore even at the cost of blood and tears. War is horrible; but it is man's only sure protection against his weaker, more slothful, more cowardly self, and therefore in the long run is worth its stupendous cost. It is this that Professor Cramb argues in his "Germany and England." "The ideal of peace," he says, "has never yet been realized, not because man is unable, but because he is unwilling to achieve it. . . . In war man has a possession he values above religion, above industry, above social comforts; in war he values the power which it affords to life of rising above life, the power which the spirit of man possesses to pursue the ideal."

The Chinese Roast Pig.

It is evident that what men value in war is the martial and heroic virtues which it fosters. With this we can sympathize. But wherein is it possible to accept the conclusion, based upon this premise, that war should be encouraged and peace discouraged? To argue thus is to imitate the famous Chinese in Charles Lamb's "Dissertation on a Roast Pig." It will be remembered that this Mongol was so unfortunate as to have his home destroyed by fire, but found partial compensation in the discovery that his pig, which had been burned to death, provided a delicious roast for dinner. He soon shared his discovery with his neighbors, who straightway put their pigs in their kitchens and burned their houses to

the ground, that they themselves might partake of this new and wonderful delicacy of roast pork. What would have happened to Chinese civilization had there not appeared a wise man who showed that roast pig could be obtained without the expensive process of burning houses? Is not difficult to surmise.

The application of this story to the argument of our war champions to-day is evident. War, like the Oriental's loss of his house by fire, has its advantages, no doubt; nothing in this divine world is wholly bad. But wherein is it necessary to continue

## The Horrors of War

in order to secure these advantages? Why destroy the whole edifice of civilization in order to foster heroic virtues in the human heart? Are there not safer ways of achieving this same end? Are there not other conflicts as hazardous as armed battle with our fellows and as conducive to the development of dauntless courage and chivalrous sacrifice? What about "the vicissitudes of season and climate," of which Professor Cramb himself speaks? What about war against political corruption, industrial oppression, social abominations of every kind? What about men like Savonarola, Wesley, David Livingstone, Captain Scott, Jacob Riis, the Quakers, the early Christians—were these weaklings and cowards because they fought on battlefields of peace?

We only have to think for a moment in order to see that it is ridiculous to talk about international war as the necessary foster-mother of martial vigor and virtue. So far, it is true, such war has been the only force that has ever disciplined a whole community to idealism; but there is no reason in the nature of things why peace cannot be made to provide an equal discipline and produce an equal idealism. Our task is not to preserve war, but to redeem peace. And it may be well to make it plain that the first condition of the redemption of peace is the abolition of war.—Rev. John Haynes Holmes.

## Fashion Hints

## Late Winter Fashions.

An interesting pair of house slippers is made with patent leather, vamps and heels—high, French heels and long, pointed toes, and with the rest of heavy, corded black silk. There is a wide, slashed strap over the instep and each little strap formed by the slashing is marked with a small rhinestone button on the crest of the instep. The strap buttons on the outside of each slipper with a simple black button.

## Russian Boots.

Russian influence has been marked in clothes for several months, and some women have actually worn Russian boots. Now they can be had in some of the shops. One pair shown recently in the window of a smart shoe shop is made of soft green suede and patent leather. The heels are high and of French shape, and they and the vamp of the shoe are made of patent leather. The leg part is made of the suede, and the vamp reaches up on the leg section in interesting, irregular lines.

## Lizard Stockings.

There could hardly be anything new in stockings, so great is their variety. But one pair that is striking is of black silk, sheer and firm, made with a lizard of green and brown beads, iridescent and sparkling, stretched full length on the ankle.

## New Handkerchiefs.

A new handkerchief shows a ruffle about an inch wide, of violet tulle, as an edging. The centre is of very sheer linen, and the ruffle is very soft and full, and the little handkerchief is decidedly fluffy and dainty.

## Black and White Fabrics.

The prevalence of mourning in Europe has brought from the manufacturers a large assortment of mingled black and white materials. The new silks have large and widely separated black flowers on a white ground. The broad striping of the Directorate has returned and black coat suits are made with long pointed waistcoats of it. There are also separate coats of it above skirts of plain black silk or cloth.

Nothing dulls the edge of principle like sharp practice.

"He's a great talker. Says a lot of bright things." "Yes, I remember one saying of his that pleased me greatly." "What was it?" "Good-night!"



Fashions for Young and Old.

Left: Child's dress of fancy net, trimmed with tiny buds. Right: White chiffon dress with silk corsage; three-tier white spangles. White silk sash.