

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, 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 he made to a thousand of his lords. In his drunken folly and wickedness he called 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 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 enlightenment that he was accustomed to pray to his God, and they were assured that no decree and no danger could stop him, and by four 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 the only help, for the prophets warned and entreated the people. Ezekiel, who was himself taken 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. When the time came for their return from captivity the Jews were prepared to go.

III. 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 complete it is likely they had erected a tabernacle near the altar in which the sacred vessels and treasures were deposited and guarded.

IV. Topic: A study of the Holy Spirit. Place: Jerusalem. Zerubbabel was building the second temple at Jerusalem with great difficulties and hardships. 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.

V. Topic: Fidelity to duty. Place: Shushan. The history contained in the book of Esther belongs in the time before the dedication of the second temple and the coming of Ezra to Judaea. 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.

VI. Topic: Vital principles in life's journey. Place: Jerusalem and Babylonia. 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.

VII. 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 himself 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.

VIII. Topic: Self-sacrifice for the good of others. Place: Ephesus. 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.

IX. 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.

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 altered 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 blessed.

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.

IV. The Lord dwells in us. "The temple of God is holy, which temple ye are" (1 Cor. 3, 17). "If any man defile the temple of God which shall God destroy" (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 preserves 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" (Ezr. 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 as we watch and pray" (Matt. 26, 41). Let us watch as the sentinel 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.

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 butter, two tablespoonsful of cream, one beaten egg, three tablespoonsful 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 and 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 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 teaspoon 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 tablespoonsful of thick cream, one tablespoon of butter, yolks of two eggs. (One teaspoon of sweet herbs is desired.)

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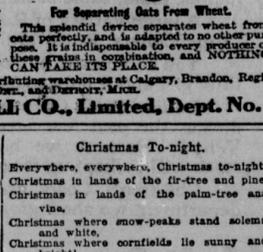
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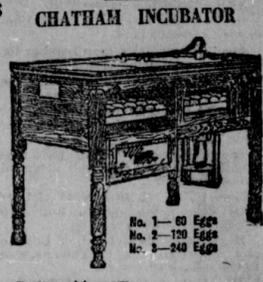


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A Christmas Story

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, ever brave men in the thick of the fight! Everywhere, everywhere, Christmas 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. 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 lowly and true. Everywhere, everywhere, Christmas to-night.

When all at once a happy light Came into his eyes so blue, And lighted up his face with smiles, As he thought what he could do. Next day when the postman's letters Came from all over the land; Came the first of his very best, written 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 send a word to him.

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 him about to say, "This must be a very foolish boy, And a small one, too, no doubt." But when six rosy children That night about him plan, For a bustling little Götlib, Stood near him, with the rest. And he heard his simple, touching prayer, Through all their noisy play, Though he tried his very best to put The thought of him away.

A wise and learned man he was, 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 Götlib, who scarce could sleep, Rose up 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 was not afraid of the Holy Babe, Nor his mother, meek and mild; But he felt as if a great man Had never been a child.

Amazed the poor child looked, to find The heart was filled with wood, And the table, never full before, Was heaped with dainty food. Then half to hide from himself the truth While the mother blessed him on her knees, And Götlib 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 Götlib, "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."

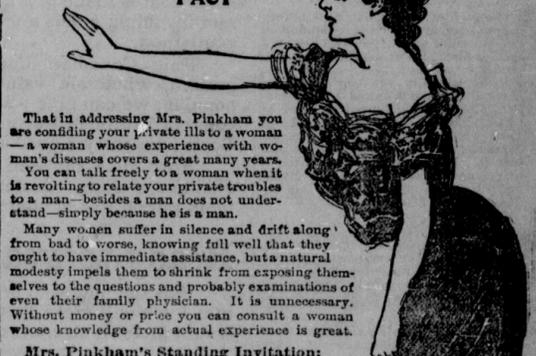
Then Götlib answered fearlessly, "Where he humbly stood afar, 'But the Christ-child sent them all the same, He put the thought in your heart!'" Brick layers in New York city are now getting 70 cents an hour and are asking for 75 cents and 80 cents. Painters want an increase from \$3.50 and \$4 to \$4.50. The layers have demanded \$5.50 a day. They are now receiving \$5.

Hang Up the Old Man's Stocking

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 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 luridous hue, But shove in a wad of good dollars, For he has the gift bills in view. Leave out presents too cheap and too trashy, Fancy things of footgear or dress, For he'd very much rather have cash; He knows just what that's good for, we guess. So hang up the old fellow's stocking, Likewise his pyjamas and pants; For once, now we're on the thing talking, Try and give the old fellow a chance.

STOP! WOMEN,

AND CONSIDER THE ALL-IMPORTANT FACT



That in addressing Mrs. Pinkham you are confiding your private ills to a woman—a woman whose experience with women'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 illness 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 ovaritis and women 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 let me write to you. I hope you can relieve me."—Mrs. Mary Dimmick, 904 and E. Capitol St., Lansing, P.O., Washington, D.C.

Second letter: "Dear Mrs. Pinkham:—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."—

STOP! WOMEN,

As you know, I wrote you that my doctor said I must have an operation or I could not live. I then wrote you, telling you my ailments. I followed your advice and am entirely well. I can walk miles without an ache or pain, and I owe my life to you and to Lydia E. Pinkham's Vegetable Compound. I did not expect every suffering woman would read this testimonial and realize the value of writing to you and your remedy."—Mrs. Mary Dimmick, 904 and E. Capitol Street, Lansing, P.O., Washington, D.C.

When a medicine has been successful in restoring to health so many women whose testimony is so unquestionable, you cannot well say, without trying it, "I do not believe it will help me." If you see it, don't hesitate to get a bottle of Lydia E. Pinkham's Vegetable Compound at once, and write Mrs. Pinkham, Lynn, Mass., for special advice—it is free and always helpful.

you are correct, you may find a contest like this, if you get the money, I agree to us, with it, if you promptly, of your time. Don't miss it.

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