

God Watcheth.

My child woke crying from her sleep;
I bended o'er her bed,
And soothed her, till in slumber deep
She from the darkness fled.

And, as beside my child I stood,
A still voice said to me:
Even thus, thy Father, strong and good,
Is bending over thee.

—George Macdonald.

For the Turkey.

A mushroom forcemeat gives a very rich flavor to braised turkey, and, by the way, braising is a method of cooking greatly to be recommended for birds of doubtful age. They can always be made tender by this method of stewing before roasting, and the flesh of a lean bird will never be dry and flavorless. But whether braised or roasted, an old bird is greatly improved by larding the breast, especially if that portion of the fowl is intended for eating cold. Place the strips of fat (preferably bacon or freshened salt pork cut very thin) in the larding needle, lift the skin with the thumb and forefinger of the left hand and draw the needle through the skin only, not the flesh. If one has not a patent roasting pan it is better to cook a fowl breast down, turning it over only for the final browning.

If a fowl is to be roasted for the noon meal, it will practically cook itself if put in a crock having a tight fitting lid, and the dish set in the oven or on the furnace shelf immediately after breakfast. To hold the meat up from the gravy, insert small dishes under it. Potatoes can be laid on top of the fowl and raised biscuit dough can be cooked at the same time, provided there is room in the dish around the fowl.

If turkey is to be carved on the table it should be appropriately garnished. Tiny red apples may top the drumsticks, and the bird rest on a bed of cress or parsley in which sprigs of barberry or tiny cubes of bright red jelly are placed. If the carving be done before the dish is sent to the table more elaborate garnishes may be used, and mushroom or oyster croquettes, baked onions stuffed with bread-crumbs and walnuts, or stuffed peppers are suggested as attractive and appetizing. Halves of sweet pickled peaches with an almond kernel are very toothsome, though not so bright as the others.—Pilgrim.

Selected Recipes.

RAISIN BISCUIT.—Into one quart of flour stir one-half of a teaspoonful of salt and two teaspoonfuls of baking powder then rub in two tablespoonfuls of butter. Add one cupful of seeded or sultana raisins, and lightly mix to a soft dough with sweet milk. Turn out on a floured board, knead for a moment and roll out two-thirds of an inch thick. Cut into round or square biscuit, place slightly apart on greased pans, brush the tops with milk and bake in a hot oven.

OYSTERS AND CELERY ON TOAST.—Cut into half-inch pieces sufficient celery to measure one pint; the coarser pieces, which

will hardly do for service in the stalk or as a salad, may be used. Pick over one solid pint of small oysters, rinse in cold water and drain well. Put the celery in a small saucepan, add just sufficient boiling water to cover and one-third of a teaspoonful of salt, and boil rapidly until tender—about twelve minutes. In a second saucepan melt together one tablespoonful each of butter and flour, drain off, measure and add the water in which the celery was cooked; if there is not one cupful make up the deficiency with milk. Stir until smooth and thick, add seasoning to taste, the celery and the drained oysters. Simmer until the oysters are plumped and gills ruffled, add three tablespoonfuls of hot cream, take at once from the fire. Pour over thin slices of buttered toast which have been spread on a hot platter and garnish with blanched celery tips.

Good and Bad Relations.

Do not say to those who have served you: 'I have paid you; we are quits.' Such speeches are all marks of bad relations between people. Just as a polite man says 'thank you,' even when he receives a doubly merited salary, a sensible, just man thanks the laborer, and is grateful to him as he pays him.—From Pastor Charles Wagner's 'On Life's Threshold.'

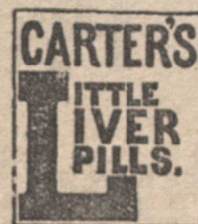
Religious Notes.

The Rev. John Christiansen, of Maracaibo, Venezuela, formerly a missionary of the Chicago Tract Society, recently joined the Scandinavian Alliance Mission Station at Venezuela. He reports as follows: 'We have found the people in utter darkness. Poverty, sin and shame are evident on every hand. There are church edifices, but no churches built of living stones; there are doctrines, but the Word of God is never heard or seen; and there are prayers, but not to God or to the Lord Jesus. There is great need of missionary work here. This is the only mission station within a radius of hundreds of miles. There are only four mission stations in all Venezuela besides this one, and the whole western and southern part of the country is left to us.'

Orthodox Judaism in the borough of Manhattan can now boast an actual following equal to that of Protestantism, according to the Philadelphia 'Ledger.' This astonishing fact seems to have been taken into account by few persons. Within ten minutes of the city hall, beyond the Bowery and below Houston street, lies a district of more than a mile square, where this curious hybrid tongue, known as Yiddish, forms the common speech of two out of every three persons one meets. On all sides the chance pedestrian will be mystified by unfamiliar characters on the signs of the shops, the posters of the theatres and the newspapers sold on the sidewalks by bright-eyed, sharp-faced urchins. In this district now dwell upward of 500,000 Jews, most of whom have immigrated to this country since 1881. Almost invariably these people cling faithfully to the traditions and religion of their race. This district has no less than 200 organized congregations which worship in their own synagogues and are entirely self-supporting. In addition to these there are a number of floating bands (Hebrahs and Hadarim), without definite status, recruited from the poorest classes, and renting a small hall from week to week, and the People's Synagogue, maintained by the Educational Alliance in Seward Park. What a field for the missionary!

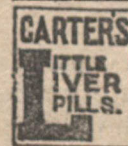
An American missionary was travelling in the hill country, when he came to a Buddhist temple, in which dwelt an old priest noted for his piety. The missionary went to the temple, and found him in a small room, where he had shut himself up for sixteen years, seeking by solitude and penance to accumulate merit. He had employed himself all this time in translating Buddhist charts, of which he had written fourteen volumes, and every word of this he had written with his own blood, which he had obtained by pricking his hands all over. Here was a man shedding his blood for that which would do him no good,

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and yet Christians will withhold themselves from serving the Christ in the foreign field, because they shrink from danger.

Mr. John Makins, superintendent of the Christian Endeavor Seamen's Home, Nagasaki, Japan, is hated almost as much by the saloon keepers of that port as Elijah was by Jezebel, and John by Herodias. He boards the transports and men-of-war, and persuades the men to come to the Home and drink soda-water, instead of wasting their money in the saloons and houses of ill fame. He tells the drunkard of the power of Jesus to save them from the appetite for drink, and in many ways cuts down the profits of the grog-shops.

The Mission for Lepers is working in 78 stations in India, China and Japan, and Sumatra, in connection with which there are 7,000 lepers and children. In these stations are 72 asylums and homes maintained by the mission, which contain about 3,900 lepers and children who are entirely dependent upon the mission for food and shelter. Of that number about 500 are untainted children of lepers. One may gather the ready response which these people give to the gospel when it is understood that there are 3,000 Christian lepers in connection with the work.

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