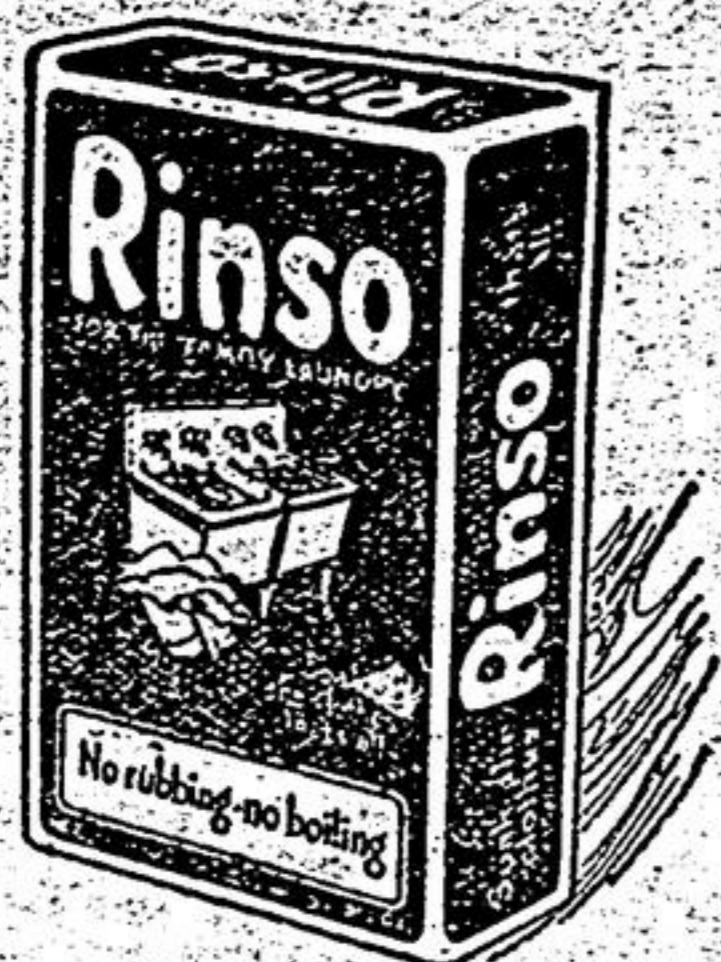




Dissolve in boiling water



Use enough to get a big lasting suds

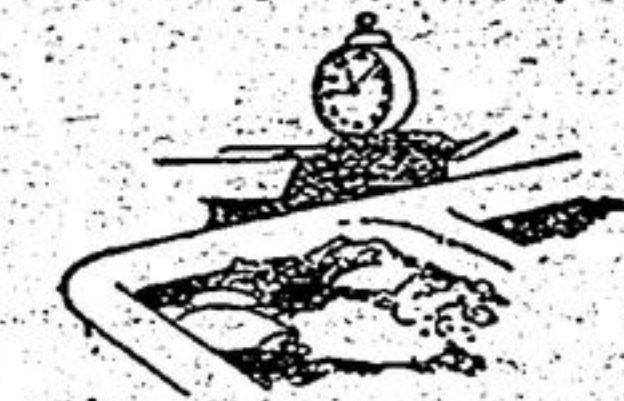
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Soak an hour or more

Dominion Day Picnic Menu

By Anna Coyle

One of the joys of Dominion Day on the farm is the picnic, to which the whole family has looked forward all through the busy spring season. The picnic basket may take on all the gala atmosphere of the day whether packed for a big neighborhood gathering or for a family picnic dinner at a nearby lake or town celebration.

A red-white-and-blue color scheme is quite as possible at a picnic as at home. Paper napkins with colors of the day take first place in the color idea. Sandwiches wrapped in oiled paper and tied with narrow red ribbon have the two-fold advantage of keeping fresh and being attractive. Pimento, beets and a dash of paprika all add the red of our flag to the meat or salad dish. Blueberry muffins and individual blueberry pies introduce blue, and cakes decorated with red candies carry the color of the lunch to the dessert. And who would have a First of July picnic without red (or "pink") lemonade!

A permanent picnic hamper may be made from a discarded suit case, using cardboard strips to make compartments to hold the necessary utensils, sandwiches, jars for pickles, preserves and the more juicy foods, and a place for a vacuum bottle which holds piping hot coffee or ice-cold lemonade.

If a real picnic is not possible, why not pack the basket away and have the First of July dinner out under a big shade tree in the yard? Or decorate the dining table in a fashion appropriate to the day and have a special feast?

PICNIC SANDWICHES.

12 slices bread
Butter to spread
1 small head lettuce
2 tomatoes
16 slices crisp bacon
Salt and pepper
Cut bread in slices one-fourth inch thick, spread with butter, stack slices with buttered sides together and wrap in oiled paper or a napkin. Separate the lettuce leaves, wash well, place in a fruit jar, sprinkle with cold water and screw on the lid of the jar. This method of carrying the lettuce will keep it fresh and crisp. When ready to spread lunch, the sandwiches are made up with a lettuce leaf, thin slice of tomato, slice of bacon, and dash of salt and pepper between the slices of buttered bread. This sandwich adds just that cool crispness so welcome on a hot day.

MINCED HAM SANDWICHES.

1/2 c. chopped ham
1 hard-boiled egg
3 tsp. lemon juice
1/2 tsp. prepared mustard
4 tsp. melted butter
Mix chopped ham, egg, lemon juice, mustard and melted butter, and use as a filling between the slices of buttered bread. If more liquid is needed to moisten the mixture, cream may be added. Shredded lettuce is sometimes added to the mixture. Wrap each sandwich in wax paper.
CANADIAN LEMONADE
3 lemons
1 c. grape juice or loganberry juice
1-3 cup sugar

6 cups water.
Squeeze the juice from lemons, add the sugar and let it dissolve, then add other fruit juice. Pour into thermos bottle and finish filling bottle with cracked ice or cold water. The additional cold water to dilute will be added when ready to serve.

PATRIOTIC CAKES.

1/4 c. butter
1/2 c. sugar
4 eggs
2 squares chocolate
1 c. stale bread crumbs
3 tsp. flour
Cream the butter, add sugar and well-beaten eggs. Stir in melted chocolate, grated crumbs and flour. Spread the mixture in a shallow buttered pan and bake in a slow oven. When done, cut with biscuit cutter and ice each cake with white icing. For the First of July picnic basket, decorate with tiny red candies.

BARBECUED LAMB CHOPS.

2 (tbsp.) butter
1/4 c. currant jelly
1 (tbsp.) vinegar
1/4 (tbsp.) French mustard
Salt and cayenne
12 lamb chops
Use an empty tin can or a frying pan in which to melt butter and jelly. Add vinegar, mustard, cayenne and salt. Cut long green twigs and sharpen at one end. Thrust the sharpened end through the chop, smear the sauce over chops and hold over the camp fire to cook. The most satisfactory broiling fire is one which has burned low, leaving a good bed of red coals. As the chop cooks, apply the sauce two or three times with a dauber made by tying a small piece of clean cheesecloth to a stick.

STEAK GIPSY FASHION.

Have the camp fire low, with a good bed of red coals. Sharpen green willow sticks at each end. The large end is driven into the ground a short distance from the fire and the steak is skewered to the small end. One small steak for each person to be served is desirable. Two twigs are required for each steak and when in place, they extend over the fire and hold the meat in position to broil. Turn the steak when well browned on one side. Serve at once with plenty of butter, salt and pepper to season. A delicate garlic flavor is imparted by rubbing the dish on which the meat is placed with the freshly cut face of a garlic clove. Potatoes baked in the embers are a delightful accompaniment to this steak and the same fire will cook both.

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The Sunday School Lesson

JULY 1

John the Baptist. Matthew 3: 1-17; 11: 2-15; Mark 6: 14-29; Luke 1: 5-80; John 1: 6-37. Golden Text—Blessed be the Lord, the God of Israel; for he hath visited and redeemed his people.—Luke 1: 68.

LESSON SETTING—After the silence of four centuries, the voice of the prophet is heard in the land. John the Baptist is thirty years of age. He has been trained in a godly home and later in the quietness of the wilderness. Now God calls him to his great task.

I. THE MESSAGE OF JOHN, LUKE 3:3-6. V. 3. He came. He responds immediately to the call. He had spent many years of communion in the rocky solitudes skirting the northwestern shores of the Dead Sea. Communion with God always ends in commission, and meditation always ends in a message. The country about Jordan. John labors, not in the city, but in the open country about the river Jordan. It was an accessible region, and the other evangelists show the people flocking to his ministry.—priests from Jerusalem, publicans from Jericho, peasants from Galilee, and soldiers on the march. His message is arresting and drawing. Preaching the baptism of repentance. With the Jews, baptism was connected with the consecration of priests, the purification of the ceremonially unclean, and the admission of Gentile converts to Judaism. John makes it a rite for all without exception. He demands it for a reason that applies to all.—sin. He administers it under a condition of heart that all must fulfill.—repentance. He makes it symbolize a common blessing that all must seek.—forgiveness. His message is a spiritual message. There must be a moral and spiritual preparation for the coming of the kingdom.

Vs. 4-6. As it is written. The words of Isaiah are quoted to show that John is a pioneer preparing a way for the coming of the King's chariot. The filling of the valleys, the levelling of the mountains, the straightening of the road, represent the spiritual changes that must take place if the kingdom is to mean anything or bring anything to Israel. All flesh shall see. The Gentile as well as the Jew is to share in the blessing of the kingdom.

II. THE COURAGE OF JOHN, 3:7, 8.

Vs. 7, 8. O generation of vipers. Matthew tells us that these words were applied in particular to the Pharisees who came seeking baptism without the real motive. Their motives were personal, official, and selfish. Begin not to say. We have Abraham. They thought that the kingdom would come to them as Jews, the children of Abraham, and forgot that they must come to the kingdom as penitents. God is able of these stones. Race, descent, blood, count for nothing. Heart, spirit, character are everything.

III. THE GREATNESS OF JOHN, 7:24-28.

Vs. 24-26. When the messengers of John were departed. Herod had cast John into prison because of his bold rebuke. The dampness, darkness and solitariness had affected the soul of this child of the desert. In his doubt

he sent two of his disciples to ask of Christ if he were really the Messiah. Jesus' answer is to tell John the work of mercy he was carrying on. Began to speak concerning John. Jesus had no word of rebuke for John. John had at least the courage to carry his doubt about Jesus to Jesus. Himself. What went ye out . . . to see? A reed. The people were not to think that John's question betrayed any weakness of character. He was no weakling bending before a will of king, priest or multitude. A man clothed in soft raiment; a fawning courtier clothed in silk and saying smooth things—a striking contrast to John's rough dress, rugged speech and simple life and fearless thinking. A prophet; a man who speaks the word of God. To be a prophet of God was high honor. But Jesus asserts of John that he was more than a prophet. He was a prophet of whom the prophets had spoken.

Vs. 27, 28. Behold, I send my messenger. Other prophets had spoken of the coming of the kingdom and the king, but it was John's supreme honor to declare that the kingdom had come and to say, "Behold the Lamb of God." There is not a greater prophet than John. Both in character and mission John is supreme. Note the climax in the words of Christ—not a bending reed, but an immovable rock; not a bowing, self-seeking courtier, but a real upstanding man; not a prophet, but more than a prophet—a forerunner; not a great man among great men, but the greatest above the great. Least in the kingdom is greater than he; not greater in character, but greater in being able to grasp, through Christ, a truer idea of the kingdom, and greater because, while John pointed to the king, the least in the kingdom followed the king himself.

APPLICATION.

Among the many fine things which might be said about John the Baptist, we may quote the following:

His Courage. John came among men not as a reed shaken by the wind, swayed first this way, then that, according to the opinions of men. Long meditation had made his principles fixed, and even if he stood alone, he was courageous and outspoken.

His Modesty. John recognized that he was but the forerunner of Jesus. There are three recorded occasions on which he bore testimony to the Messiah. First, when a deputation was sent to him from Jerusalem by the Jewish authorities (see John 1:19-27); second, when he pointed Jesus out to his own disciples as the Messiah (John 1:29-34); third, when he rebuked the attempt of his disciples to stir up rivalry between Jesus and himself (John 3:26-36). There is nothing which shows the true greatness of John more than his attitude towards Jesus. He came to exalt another. He had no thought for his own advancement.

Native Filipinos, Players and Singers, at Chautauqua



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The members of the Pam Pamga company are natives of one of the most musical provinces of the islands, and all are graduates of the foremost Spanish conservatory of Manila.

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His Perplexity. From his prison John sent two of his disciples to Jesus with the question: "Art thou he that should come? or look we for another?" Luke 7:19. Some one has called this "the perplexity of the loyal-hearted." Jesus had not proved to be just the kind of Saviour that John had expected. Where he had expected severity, Jesus had shown gentleness. Where he had looked for scathing denunciation, Jesus had shown mercy. It is pleasing to note that whatever doubts John had, still he looked to Jesus for light. He recognized Christ as a very present help in trouble and turned to him for guidance in a very natural way.

Christ's Estimate of John. As soon as John's disciples had departed, Jesus began to praise John. It may have been that some who heard John's question may have been unfavorably impressed, and disposed to think of him as a waverer. Jesus corrects that impression. John had often borne testimony to Jesus; now Jesus gladly bears testimony to the worth of John. Men are often praised to their faces and blamed when their backs are turned. Jesus does the opposite in the case of John. John, he assures them, was no reed shaken with the

For all the family

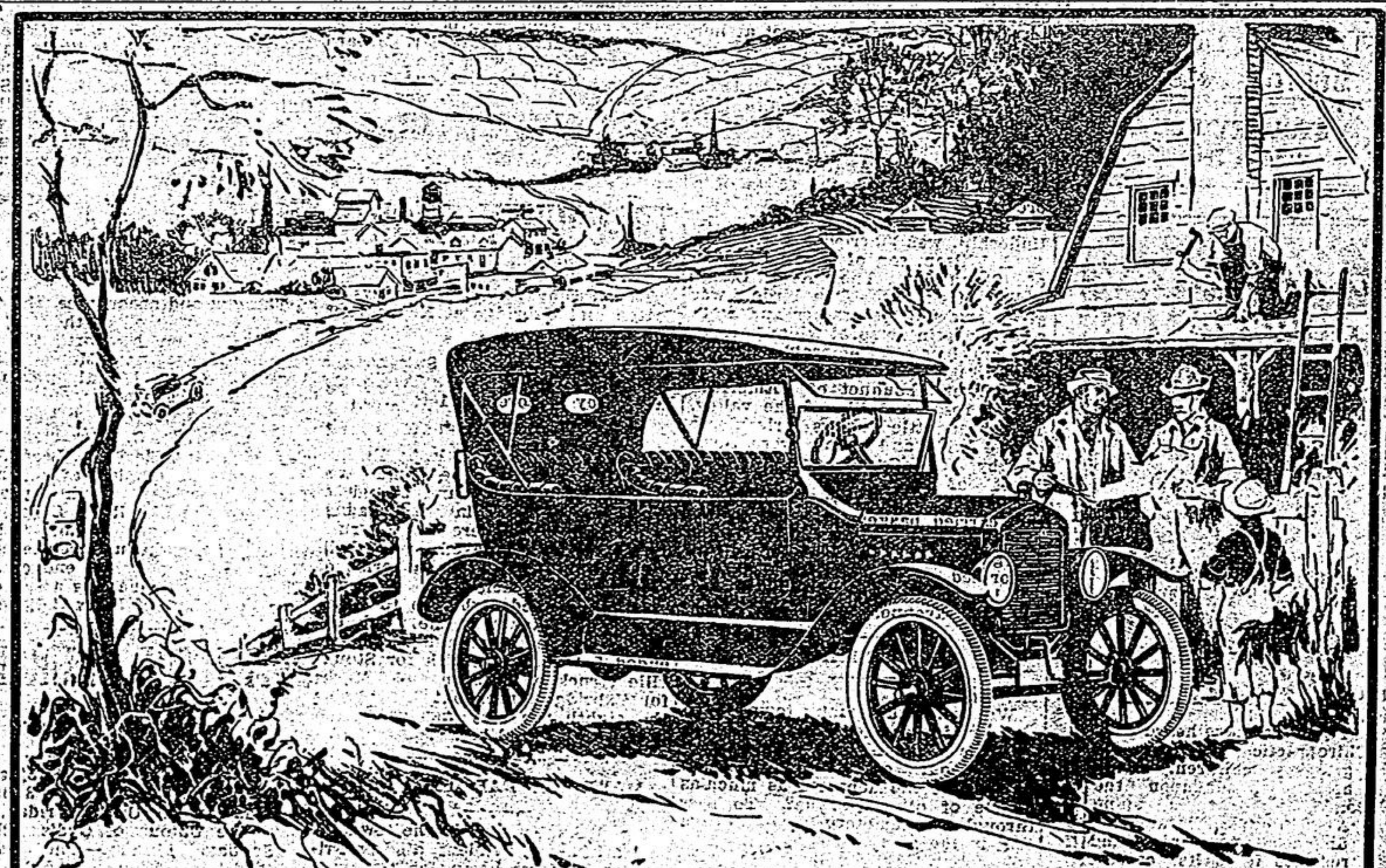


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wind. There was no fickleness about him; nor was there any complaint because of the hardships he was enduring. Jesus makes clear that in God's sight, John had attained to real greatness.



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