

# UNIVERSAL BROTHERHOOD

## Three Barriers That Retard the Spread of This Gospel.

And who is my neighbor?—St. Luke, x., 29.

This was the question proposed by the lawyer who had asked Christ what he should do to inherit eternal life. The learned Jew was evidently confounded by the first answer of the Galilean rabbi referring him to the Mosaic law; and his perplexity was increased by the Lord's quiet repartee when He rehearsed the great duties, to his God and to his neighbor. It would seem as though the clever unfriendly critic forgot the hostile purpose with which he stood up to question and really conscience stricken and willing to justify himself, in good faith asked the question of the text.

If there be one lesson that the Master reiterated more frequently than another, and sought in so many ways and on so many occasions to impress, it is the great truth of universal brotherhood suggested by the question "Who is my neighbor?" He did so, doubtless, not because it is so difficult of apprehension but because it is so hard of application. The life of service would indeed be easy if it consisted only in doing the things that pertain specifically to God to worship, to pray, to give for the maintenance of religion, to hold implicitly the great verities as they apply only to Deity. All these would call for comparatively little effort and are, after all, not very severe.

### TESTS OF CHARACTER.

This lawyer and those he represented were very scrupulous in the discharge of these duties, and yet, while being so, could count all the rest of the world as outside the pale of their sympathy. They had gotten hold of only one side of religion and had utterly neglected the other.

Who then, is our neighbor? Who are those we are bound to love and aid those who are bound to us by ties of companionship and interest. Going thus far, we go no further than pagans have gone before. We are to transcend this if we are to be worthy of that Christian name. We are to love our neighbor everywhere

and in every one, but more especially in the man who needs us.

There are three barriers that retard the spread of this gospel of universal brotherhood—pride of race, pride of place and pride of character. There is a pride of race that is entirely worthy. When, however, its assertion causes other races to be despised and avoided, when it breeds enmity, engenders strife, and manifests itself in injustice and prejudice it is contrary to the Christ spirit and unworthy of those who possess a genuine basis for such distinction. There is a pride of position which is commendable, for we are all members of the same body, but all have not the same office. But when those of high station laud it over those of low estate; when social, civil, financial or intellectual elevation puts men out of sympathy with those who live upon a lower plane or when consideration is shown in a spirit of condescension it is destructive of the

### SPIRIT OF BROTHERHOOD.

Finally there is a pride of character deserving of praise and emulation. It never assumes the "holier than thou" attitude; it "vaunteth not itself" and "is not puffed up." If that lawyer had answered his own question it is quite certain he would have excluded the ungodly and immoral. But in Christ's view the neighbor we should commiserate and rescue is not only the poor traveller who may fall among thieves, but every one who has lost his way or fallen into the mire of guilt and shame.

Our neighbor, then, is not the man who is up and who can assist us on our way, but he that is down and whom we can help to rise, he is the man who is most in need of our sympathy and succor; he is the man who has a bruised and bleeding heart that only patient love can heal. If we go to him and help and bless him and make ourselves neighbor unto him we shall thus fulfil the law of Christ and not only be keeping His commandments, but living His life,

exists has been clearly shown by illustrations.

Careful experiments have shown that fresh juices possess the power of destroying germs, especially those which are capable of growing in the alimentary canal. Cooked fruit juices possess this property also, to some extent, but by no means to the same extent.

illiousness are worn by omitting the oranges

# HOME.

## DOMESTIC RECIPES.

**Peach and Tapioca Pudding.**—This pudding requires one pint can of peaches, a half pint of tapioca, three-quarters of a cup of sugar and half a teaspoonful of salt. Soak the tapioca over night in a quart of cold water. In the morning put into a double-boiler and cook an hour. Take from the stove, add the salt, sugar and the juice of the peaches and mix thoroughly. Pour half of it into a buttered baking dish, lay the peaches on it, pour over them, the remainder of the tapioca and bake one hour in a moderately hot oven.

**Drop Cookies.**—One cup of each of molasses, brown sugar and hot water, two-thirds cup butter; one egg; one tablespoonful of soda, with flour enough to make a batter that will drop from a spoon on buttered tins.

**Orange Shortcake.**—Slice half a dozen large oranges and sprinkle with sugar an hour before using. To a quart of flour add two teaspoonfuls of baking powder and rub into it two tablespoonfuls of butter or sweet lard; moisten with sweet milk or cold water to a dough you can handle easily. Roll, bake in pie-tins, split open and put the orange between. Serve with cream and sugar.

**Pork Cake.**—To 1 lb. salt pork chopped very fine, add half pint of strong boiling coffee, 2 cups brown sugar, 1 cup molasses, 1 teaspoonful of soda, 2 heaping teaspoons cinnamon, 1 teaspoon cloves, 1 nutmeg, 6 cups flour, 1 lb. seeded raisins, 1 lb. citron and candied orange. Peel sliced thin. This makes two good sized loaves. Bake in a moderate oven.

**Diced Liver.**—One lb. of beef liver, cut into small squares; melt 2 dessert spoons of butter in a hot skillet, put in the liver and let it cook to a light brown. Boil 1 coffee cup milk, while hot stir in 1 full teaspoon corn starch which has been dissolved to a smooth paste in a little cold milk. Add 1/2 teaspoon salt, dash of red pepper, parsley cut very fine, and stir all well. Then add the liver and 1 teaspoon tomato catsup.

**Pumpkin Preserve.**—Cut the pumpkin into strips 2 inches long and 1/2 inch thick. Make a syrup as for any other preserve, and when it boils, add the pumpkin, a dozen strips at a time, and let boil 5 minutes. Take out, lay on a flat dish and add as many more pieces to the boiling syrup; Repeat this process until all have had one scalding. Then begin with the first strips and in turn give them all a second five minutes' boiling. Flavor with blades of mace. Fill glass jars and pour the hot syrup over the pumpkin. Screw the tops on, and when needed the pre-

It is nice also to season and put in a little cold water and make the pats thin. Broil or fry over a hot fire.

### ART OF MENDING NEATLY.

It is well to learn the value of the stitch in time, for rents in clothes and household linen are not difficult to repair at first, but if they are neglected till the second washing they may become hopelessly torn. When hemming a new tablecloth, the ravelings should be wound into a ball and saved for darning the linen. Thin places in towels and table linen can be greatly strengthened if the thread is run through the place and far enough around it to keep the fabric from immediately fraying out, and if small holes are darned as soon as they appear, the cloths will last twice as long.

A nice way to darn a worn place in a rag carpet is to cut some rags fine and darn as you would a stocking; it will not only last longer, but will look better than when yarn is used for darning.

When the seams in kid gloves give way, they should be neatly over-sewed with cotton, and not with silk, which is apt to cut the kid, and if the edges refuse to join, button-hole stitch all around the rents, then carefully draw the edges together.

Sometimes a rent in a woolen garment can be easily darned with ravelings of the same material. Thread an embroidery needle with them and carefully darn the place, then dampen and press on the wrong side with a moderately hot iron.

An easy way to mend a hole in a lace or muslin curtain or in a calico garment is to take a piece of the goods, dip it in starch and place on the under side of the rent, then carefully trim the frayed edges and iron first on the right and then on the wrong side. Mucilage can be used instead of the starch for a silk or woolen garment, and after placing a piece of the material under the torn places put a heavy weight upon it instead of pressing with an iron.

One economical girl who wanted a pretty dressing sacque took an old light tan woolen dress skirt and darned the worn places neatly and then colored the pieces a rich dark red, with diamond dye for wool, and made the yoke and cuffs of black velvet, which had been held over steam to freshen it up. By changing the color, the best parts of an old skirt of silk or woolen material may often be made into a dainty waist or a serviceable dressing sacque, and if necessary to darn or piece the material, the piecing can be concealed by tucks, rows of ribbon or other trimming, and the garments will cost nothing but a little time and trouble.

### HOT SUPPER DISHES.

**Escalloped Potatoes.**—Nearly everyone who happens to eat with us when this dish is served, tells me it is the best that they have ever eaten and asks me how I prepare it. Probably my recipe varies but little from the ones generally used, but the secret of cooking. I slice the re-

## FOR THE COUNTRY'S SAKE

### IMPERTURBABLE RESOLUTION OF THE JAPANESE.

#### How the People Have Faced the Losses and Crises of the War.

After 27 years' residence among the Japanese I thought that I had learned to understand their character, writes the London Times correspondent. But I confess that I was not prepared for the imperturbable resolution they are now displaying. They make no protestations nor do they indulge in any bluster. They have simply set their face towards a goal and they will hold to the path whatever sufferings are met on the way. There could scarcely have been any severer test of their determination than the recent alteration of the military service law. By that change 300,000 men in the prime of life, all of whom had already served three years with the colors and were living in happy assurance that war had ceased to concern them, found themselves suddenly summoned from their homes and their occupations to re-enter the ranks. I have conversed with many of these men, officers and soldiers, and with many who number others of them among acquaintances or friends, and in not one instance have I heard, or heard of, a murmur. "For the country's sake," (kuni no tame) is the comprehensive creed of all.

### KNEW THE WORST.

And to the prediction that adverse fortune would quickly break their spirit, the answer is that they have had reverses. The attempt to carry Port Arthur by storm in August last was one of the most terrible ordeals an army ever endured. In five days of continuous fighting, from the 19th to the 23rd, an average of nearly 3,000 men fell daily. Five thousand two hundred and forty were lost—killed or missing—9,200 were wounded. The fate of these "missing" (128,160) must have weighed heavy on the hearts of the besiegers. They had fallen within the enemy's lines, fallen wounded only in many cases. Did they perish after days of protracted agony or were they mercifully but barbarously slaughtered as they lay helpless? There are no prisoners in the hands of the garrison.

This disaster was not told to the world. But it was well understood in Japan. There the people knew that to reach the last and strongest line of defence nearly 20,000 of their countrymen had been struck down, and that the great assault, to celebrate the result of which they had prepared their flags and their illuminations, had ended in the capture of two secondary forts at a cost of nearly fifteen thousand officers and men. Women's eyes were wet, of course, but the nation at large did not utter a moan. No talk was heard of the catastrophe. That such a thing had happened could not have been divined from any sound or sorrow or voice of lamentation.

## THE S. S. LESSON

### INTERNATIONAL LESSON, FEB. 12.

The Second Miracle in Cana. John iv. 43-54. Golden Text, John v. 36.

### INTRODUCTION.

The Samaritan woman at Jacob's well accepted Jesus by faith as her personal Saviour from sin. Then she hurried back into the village and became at once a messenger of salvation to others, persuading many to come and hear and see for themselves the person who had searched and uncovered and then cleansed her own sinful heart. Jesus saw them coming, a great multitude, their white turbans nodding in the sunlight as they moved slowly up the valley. A picturesque sight it was, and it suggested to the mind of Jesus a field of grain white unto harvest moved and swayed into steady undulations by the wind. But it was more than a figure of speech when, pointing to the moving, swaying throng of humanity, he said to his disciples, "Lift up your eyes and look on the fields, for they are white already unto harvest." Two days he tarried in that Samaritan harvest field with his chosen helpers, and many were the sheaves they garnered for eternity. Then he proceeded again on his way into Galilee.

### LESSON HELPS.

43. "Now after two days" The two days spent among the Samaritans at their request. See Introduction and v. 49 of this chapter.)

44. "For Jesus himself testified"—see Matt. 13. 57; Mark 6. 4 "His own country"—Probably referring to Judea, the land of his birth, whence he had just come.

45. "Then when he was come—all the things that he did"—The miracles referred to in 2, 23. "At Jerusalem at the feast"—That is, the passover. (See 2, 13-25.)

46. "Nobleman"—Literally, "king's son," meaning an official of the king (Herod Antipas, "Capernaum"—About twenty-two miles north-east of Cana, the headquarters of Jesus during his Galilean ministry.

48. "Then said Jesus,—Except ye see signs and wonders, ye will not believe"—The faith inspired only by signs and wonders is not profound, and hence not trustworthy. Jesus did not wish to be known simply as a worker of miracles.

49. "Stir, come down ere my child die"—These simple words of appeal reveal both the faith the man had in Jesus and his great love for his sick child. To an appeal prompted by faith and love Jesus never failed to respond.

51. "Met him, and told him, saying 'Thy son liveth'"—Their message is that the child has revived; his recovery is at least assured, if not already accomplished.

52. "Then inquired he— began to amend"—Or, "was somewhat better."