

# THE CHRISTIAN SUN.

IN ESSENTIALS, UNITY;

IN NON-ESSENTIALS, LIBERTY;

IN ALL THINGS, CHARITY.

Volume XXXIII.

SUFFOLK, VA., FRIDAY FEBRUARY 20, 1880.

Number 8.

## Poetry.

### TRUSTING GOD.

[The following is the last hymn written by Mr. Bliss, and not entirely finished at the time he met his death at Ashabala.]

I know not what awaits me,  
God kindly veils mine eyes,  
And e'er each step on my onward way  
He makes new scenes arise;  
And every joy He sends me comes  
A sweet and glad surprise.

Where He will lead I'll follow,  
My trust in Him repose,  
And every hour in perfect peace,  
I'll sing, "He knows, He knows."

One step I see before me,  
'Tis all I need to see;  
The light of heaven more brightly shines  
When earth's illusions flee;  
And sweetly through the silence comes  
His loving "Follow Me."

Oh, blissful lack of wisdom,  
'Tis blessed not to know,  
He holds me with his own right hand,  
And will not let me go;  
And hails my troubled soul to rest,  
In Him who saves me so.

So on I go, not knowing,  
I would not if I might;  
I'd rather walk in the dark with God  
Than go alone in the light;  
I'd rather walk by faith with Him  
Than go alone by sight.

—Christian Star.

## Selections.

### CREAM OF THE PRESS.

Your pastor needs your sympathy and support in your own homes. What you say for or against him and his work is certain to reproduce itself in the church. That minister's usefulness is practically at an end whose reputation and character and work are not upheld in the families of his congregation, and especially parents in the presence of their children.—*Christian Intelligencer.*

But after all, the Church must depend upon her pastors. They come the nearest to the people. It is worthy of note that one man in the same Church, without offensive earnestness, secures a large missionary collection, while his predecessor or successor makes the most limited returns. Little will be done without the pastor's heart is in the case. Not the Church merely, but Christ, the Lord himself, constantly looks to him for his best efforts in this great field. It is the Master's inheritance—the purchase of the travail of his soul. He sits "expecting" until his disciples shall bear his message of love to all people.—*Zion's Herald.*

Sharp—sharp ought the line to be drawn between the world and the Church. The early Christian saw the necessity of this; and the very moment any church undertakes to toy with the pomps and vanities of this wicked world—be it in billiard-rooms, bar-rooms, ball-rooms, theatres or in any of Sabbatarian compromises, or by trying to popularize religion—as if it was a drug to be taken in some kind of treacle—then that church will get her white robes besmirched, and it will cease to be a godly church, and become a worldly church, where religion will be cultivated in its "mildest form"—among the roses.—*Central Presbyterian, Richmond, Va.*

The world has no objection to joining the Church, if it may continue to be the world. A low standard of membership, or even a high standard, applied with a slack hand, will bring in numbers. But what are they worth when they come in? If the understanding is that they can enjoy Church privileges on any or no terms, and live as they have lived and as they may still choose to live, the larger a Church thus becomes, the weaker it is. Indeed, a society constructed on such principles is not a real Church; it is not a body called out of the world; it is only a part of the world, under a new name.—*Christian Presbyterian.*

The German says, "How do you find yourself?" or, "How goes it?" The Frenchman, "How do you carry yourself?" The Turk, "How is your digestion?" The Englishman, "How are you?" and the impulsive American, "How d'ye?" A bow is a compulsory practice; the lifting of the hand to the hat a military salutation; handshaking prevails in the United States and England, and kissing in France. In Africa demonstrations of delight are made by falling down on the back and kicking up the heels; in America by clapping hands. The Arab, to express his friendship, hugs and kisses his adored, if permitted, and then asks for backbeesh; in some tribes they rub noses. The Yankee, when he is puzzled, scratches his head, the Chinaman his foot.

## CHRISTIANITY AND HEATHENISM.

### COMPARISON AND CONTRAST.

*Palatine—The Real Hub—The Septuagint—Paul Quotes Poetry—Grecian and Roman Divinities—Pandora—Woman's Curiosity—The Constellations—Their significance—Bible Reference to them, etc., etc.*

BY HORATIUS BONAR, D. D.

It is not usually noticed that Palestine is situated as a centre in the terrestrial globe, best suited for sounding throughout all the earth the glad tidings of Gospel salvation. The Old Testament record was entrusted to the Jews, and their language was one peculiar to themselves, but situated as they were in so advantageous a position between the Eastern and Western hemispheres, there can be little question but that they became the instruments of divulging the sacred truths first entrusted to them as to the creation of the globe, and of man, its temporary occupant. Perhaps, for the like end, the captivities of the Israelites were designed by the Almighty for still further carrying trust into distant parts of the earth. It cannot be supposed but that DANIEL and his *confreres* left their impress on the people of Babylon, and that all were made to feel that God was with them, and the only true GOD. Still more when, under the wonderful counsels of Providence, the Hebrew books, hitherto much of a sealed record, were in Egypt translated into Greek, then the most common language in the world; the learned of all nations eagerly sought to enrich themselves with the ample stores of history to be found nowhere else. The Septuagint, translated from the Hebrew about 280 years before the birth of our Saviour, was obviously preparatory for the advent. It was from some such information that the wise men of the East learned the time of the birth of Him who was to be the Saviour of the world, and also the region of His birth. It may be here remarked that Greek, being the adopted version of the New Testament, and the fact of three languages undesignedly by the enemies of the Saviour in derision inscribed over the cross of Jesus, as well as the miracle of tongues on the day of Pentecost, all in unison proclaimed that the Gospel was no longer confined to the Jews, but was for "all people who on earth did dwell." It is not to be wondered at, therefore, that the learned men of Greece and Rome eagerly sought out the salient point of the Mosaic record, and worked them up with their debased mythology and their multitudinous deities, whose names, like that of the Evil One himself, were legion. Their number indeed was so great that there was a division into superior and inferior, and the latter were so numerous that they had to be classified into divisions. ORPHEUS reckoned the number of superior deities alone at 365. But VARRO enumerated 300 inferiors, and HESIOD computed 30,000 deities hovering above the earth in the air. PAUL thought it not unworthy of his noble argument on Mars Hill to quote from the hymn of CLEANTHUS to JUPITER, evidence that their own poets confessed that man was made in the image of GOD. The ease with which men were made to pass from the region of the terrestrial into that of the celestial is seen by the barbarians of Melita (Malta), when they viewed PAUL at one moment as a murderer, but in the next beheld him as a god; or when PAUL and BARNABAS were at Lystra, the people, because of the miracle done on the cripple, "lifted up their voices, saying, The gods have come down to us in the likeness of men; and they called BARNABAS JUPITER, and PAUL FERCIURIUS, because he was the chief speaker. Then the priest of JUPITER brought oxen and garlands unto the gates, and would have done sacrifice with the people." Scholars have remarked that the 4th eclogue of VIRGIL to POLLIO is a liberal translation of various passages of Isaiah.

The Supreme God, by the ancients, was held to be "father of gods and men;" by the Greeks called Zeus (God); by the Romans Jupiter. It is worthy of remark that the proper name Jupiter appears incapable of regular declension, and crops out in the genitive as Jovis, a direct recognition of the Hebrew Jehovah. The Greeks recognized three divinities united into one Supreme God. Both the Greeks and Romans gave appellations to the Supreme Deity, answering very nearly to the attributes ascribed in Scriptures to the true God, especially "Optimus Maximus," the Best and most High, "Jupiter Tonans," or the thunder, was his pre-

rogative and favorite appellation, hence a thunderbolt or flint stone were the symbols of his power. In the words of Job, "God directeth His voice under the whole heaven, and His lightning into the ends of the earth. After it a voice roareth; He thundereth with the voice of His excellency; and He will not stay them when His voice is heard. God thundereth marvellously with His voice; great things doeth He which we cannot comprehend." In both Greece and Rome Jupiter was represented as "determining the course of all human affairs. He foresaw the future, and the events happening to it were the results of his will (Smith's Classical Dictionary).—As Lord of heaven, white was his color: white animals were sacrificed to him; white horses drew his chariot, and his priests were arrayed in white. Pandora bears a very remarkable likeness to mother Eve. She was supposed in the classic age to be the first woman on earth. When Prometheus had stolen fire from heaven, Zeus, in revenge, caused his son Vulcan, the god of fire, "to make a woman out of earth, who by her charms and beauty should bring misery upon the human race. One god adorned her with beauty, another bestowed upon her boldness and cunning, and so she was called Pandora, or "the All-gifted," as each of the gods had given her some power by which she was to work the ruin of man," (Smith). She became the wife of Prometheus. In his house there was a closed jar or box, which he by Zeus was forbidden to open; "but the curiosity of woman could not resist the temptation to know its contents, and when she opened the lid all the evils incidental to humanity poured out and spread over the earth. She had only time to shut down the lid and prevent the escape of Hope." There can be no better recognition of the fall of man than this with its accompanying woes, but still with the hope of salvation, to be accomplished by the seed of the woman in the fullness of time. Vulcan, the god of fire, and of smiths, evidently has his root from Tubal Cain, omitting the first syllable and changing the *b* into a *r*, not uncommon in ancient languages, and thus we have the Scripture name. So, too, Achilles, invulnerable all but the heels, because held by his mother when plunged in the river Lethe, in order to render him proof against all weapons of warfare.

Thus we see that whatever is beautiful in the old mythologies, or suggestive of hidden truth, and consequently whatever there may have been impressive for any degree of good upon their devotees, was caught out of the Hebrew Scriptures. And perhaps at the first this commended the grain of truth, though dressed in falsehood, to the troubled and perplexed, though inquiring, heathen mind.

Before leaving this section dealing with the creation, we may shortly note some evidence derived from the signs of the Zodiac, and the constellations. So much did this appear, that Volney and Dupuis, two leading French infidels, while acknowledging the fact, argued that mankind had taken their theology from the stary vault of the firmament, and not that the firmament was the impress of revealed theology. It is not surprising that in early ages, when written records were unknown or scanty, mankind should symbolize great truths in the canopy of the heavens. So, in the words of the Psalmist, "The heavens declare the glory of God, and the firmament showeth His handiwork; day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where there voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." Accordingly, in Book of Job, the most ancient portion of the Bible, there is a distinct recognition of constellations, by the very names under which they are known in modern astronomy. The stars which form a constellation do not at once give the figure, but require lines to be drawn from one star to another, thus grouping them together. Libra is thus made to symbolize the justice of God. Scorpio is death. Sagittarius represents the conqueror of death in the figure of Hercules, or the Saviour, is represented as treading on a dragon's head. Capricornus represents the sacrificial goat. Aquarius is the symbol of the Holy Ghost poured out as water. Pisces the fishes has always been the symbol of the Church. Similar symbols may be found in the blessings of Jacob on his twelve sons, as recorded in the 49th chapter of Genesis, especially Leo in the Lion of the tribe of Judah.

Virgo has often been recognized as a wonderful symbol of the Christian creed. Though prostrate on the ground, her high estate is shown by her having wings. She holds in one hand ears of corn, the emblems of the chosen seed; in the other hand she raises the palm of future victory.

GEORGE MULLER.

There are some names that seem fitted to stand for certain great truths; as Luther for down-right, honest, sturdy thought; Howard for beneficence, and Washington for unsullied patriotism. In a similar way, the name of George Muller may be allowed to stand as suggestive of Faith in the Efficacy of Prayer. His life teaches that with singular point and effect.

He was born in Prussia, in 1805, and in his youth, was remarkable for wildness and recklessness of character. He was destined by his father for the ministry—for no higher reason than that he might be secure of a comfortable living. To this end he was sent to school, passed a rigid examination, and engaged in the study of Theology. He possessed a library of three hundred volumes; but did not own and had never read the Bible! Ill-at ease at heart, he sought relief in the theatre, the dance, and the gaming-table; but left them as dissatisfied as before. He then heard of a little Saturday evening meeting, where some of the students assembled for singing, prayer and reading the Bible. This he felt a strange desire to attend; and, at last, one of the members consented to take Muller with him to their little gathering. At his own earnest request. Here a new world opened before him, and "the old story of Jesus and His love" came to him with new and strange and mighty power. Like Saul of old, he was "not disobedient to the heavenly vision," but yielded himself to its demands. He found peace and joy in believing; and quickened with the energies of the new life, he gave himself to the work he was called to do, in entire and hearty consecration.

And just here, it may as well be noted for the encouragement of those who believe in and love such services, that it was not under what men call "a splendid sermon;" nor in the gorgeous and elaborately-appointed church; but in the humble meeting for Prayer and Praise, that George Muller was called to a knowledge of "the truth as it is in Jesus." Here his spiritual life began. And right nobly he asserted itself before the world. Of one church in Bristol, he has been pastor for about forty-seven years, and for forty-five of these his life has been one of simple faith in God—proving itself by the richest fruits of Faith.

But it is not so much to follow out his life step by step, that we now write, as it is to call attention to the great work with which his name is most intimately connected—we mean the Bristol Orphan Home. From the small beginning of caring for one destitute child; it has grown until it now numbers five Orphan Homes, erected by him; offering a home and instruction to some five thousand children. The enterprise was begun in prayer. It has been continued in prayer; and it is what it is to-day by prayer. He believes in the Living God, who answers prayer to-day, just as He did of old. His associates share that belief; and the Bristol Orphan Home is never in debt. As means are needed, they are provided—coming in the contribution of a servant girl on the one hand, and the princely gift of noblemen on the other. The expenses of the Home amount to about \$630,000 per day; and George Muller's testimony is "that God has never once failed me;" or let His Word fall to the ground.

Now, here is an example before the eyes of the world. It means something. It may be known and read by all men. And, after all the silly sneers of unbeliever, the question comes back to be answered: If Prayer is not a Factor in the Christian Life, what does the Bristol Orphan Home mean?

DAMASCUS.

Like all Eastern cities, the interior is disappointing. The streets are dusty and narrow, and the effect of the shabby houses and dilapidated walls is rather that of a collection of villages huddled together than of a large and important city. Our first call was made at an excellent hotel, kept by a Greek. Its court-yards, with fountains playing and with large orange trees shadowing the whole place, looked so enticing, its myrtles and jessamines and marble floors so cool, and its bed-rooms so clean and comfortable, that we felt

quite sorry it had not been arranged that we should stay there, instead of pitching our tents in one of the famed gardens in Damascus. From the hotel we made a progress through the picturesque bazaars. Here they are covered in buildings, swarming with people in every variety of oriental costume. Turks, Syrians, Maronites and Druses of the town jostle each other. Now a Bedouin of the desert rides by on a beautiful Arab mare, with his long, pointed lance at rest, followed by other Bedouins on foot and in rags; unsuccessful robbers probably. We wandered about for some time, greatly amused by looking at a crowd assembled to await the arrival of the Prince of Prussia. At last we sauntered on to our tents, but a great disappointment awaited us in the appearance of the garden in which they had been pitched. Its roses were over the grass, looked parched and dusty, and the Abana flowed low and sluggishly in its bed. But it was too late to alter now, so there was nothing for it but to dress and go and dine at the hotel. We made a droll cavalcade, on horseback, the gentlemen with loaded pistols, and the attendants, who carried their lanterns, bristling with weapons. The table d'hôte was rather bare of guests that night, for the diligence which plies between here and Beyrout, and brings the travelers in time for dinner, did not arrive at all having been required for the use of the Prince of Prussia, as it is the only carriage in all Syria. We returned to the tents in the same melodramatic procession, and had, besides, four soldiers to guard the tents during the night. Friday is the Mohammedan Sabbath, and they make it market day as well, so that the Bedouins of the desert, who come from long distances, may combine their temporal and spiritual duties comfortably, and do their marketing and go to the mosque on the same day. The streets were even more crowded than last night, with varied and wonderful costumes, and so closely packed that it was difficult to make one's way through them. In one corner stood a Bedouin Anazeh, of the tribes from Palmyra, bargaining for a cane to make a spear, his goat-hair cloak, with its broad black and white stripes, hanging from his stalwart shoulders. Another of the tribe, hard by, seeming to be doing his best to sell a horse, while others again rode by with an abstracted air, the graceful mares they bestowed being often closely followed by whinnying foals. Groups of Turkish, Jewish, or Christian women, made their purchases with quite as much earnestness and gesticulation as housewives nearer home, while their lords and masters lounged near, probably keeping an eye on the domestic expenditures, but apparently only intent on buying sweetmeats from some of the many vendors. There were no Franks except ourselves.

### HOW TO CONQUER DOUBTS.

Be careful to keep the old receipts which thou hast from God for the pardon of thy sins; it behooves thee to lay them up safely. Such a testimony may serve to non-suit thy accuser many years hence. One affirmation from God's mouth for thy pardoned state carries more weight, though of old date, than a thousand negatives from Satan.

Question—"But what counsel would you give me," said the distressed soul, "who cannot fasten on my former comforts, nor dare to avouch these evidences which once I thought true? I find, indeed, there have been some treaties of old between God and my soul; some hopes have I had; but these are now so defaced and interlined with back-slidings, repunctances, and falls again, that now I question all my evidences, whether true or counterfeit. What shall one in this case do?"

Answer first—Renew thy repentance, as if thou had never repented; put forth fresh acts of faith, as if thou had never believed. This, seriously done, will stop Satan's mouth with an unexpected answer. Let him object against thy former acts as hypocritical—what can he say against thy present repenting and believing, which, if true, sets them beyond his shot? It will be harder for Satan to disprove the present workings of God's gracious spirit, whilst the impressions thereof are fresh, than to pick a hole in thy old deeds and evidences.

Answer second—If he haunts thee with fears of thy spiritual estate, fly thee to the throne of grace, and beg a new copy of thy old evidence, which thou hast lost. The original is in the pardon office in heaven, whereof Christ is master. If thou art a saint, thy name is on record in that court; make thy moan to God; hear what news from heaven, rather than listen to the tales which are brought by thine enemy from hell.—*Gunnell's Christian Armor.*

## Farm and Fireside.

### WASTED WINTERS.

We trust that one winter's time at least—the present—has not been wasted by our farmers. Such uniformly favorable weather as we have had for almost every kind of farm work that can be done at this season, should not have been thrown away, and doubtless the majority of enterprising Southern farmers have accomplished a great deal of work toward the new crop. There are large farms, however, in every calling, and there are still some farmers—who hope the number is not great—who lack that persevering and ever vigilant energy that is always needed and exercised by all who succeed in life. There are yet some farms where the article of energy does not seem to thrive—whose owners never go to work until the season or circumstances compel them, and even then they do not labor with that vim that characterizes so many of our deserving yeomanry. These men have wasted this splendid winter season, and soon the spring will open and scarcely anything will be done.

Now the best farmers do the hardest part of their work in winter. It is the time for performing the rough and heavy work of cleaning and making ready for future crops. The season with its cool bracing weather favors hard labor, and the man of energy and forethought takes hold and gets through with the more burdensome and toilsome portions of the year's work, and leaves for the summer the lighter tasks of tending and keeping in order. The heat of summer is too enervating to man and beast, and men of observation know that hard labor often breaks a man down at that season, or brings on a spell of sickness to pay for it. It is a great physical and pecuniary mistake to waste the winter in almost total idleness and crowd into the summer all the hard toil of the year. All the preparatory work necessary to the planting of crops should be performed in winter, and the duties of summer should be those of tilling and taking care, and leisure and recreation should be indulged in as much as possible. The man's system needs it then, but wants active exercise rather in winter. A far north farmer may be obliged to waste his winters in inactive ease, but not he of the milder South. The sun and plenty of exercise for winter, but a slower pace, much shade, and long intervals of rest in summer.—*Rural Messenger.*

### SELECTING DAIRY COWS.

Look first to the great characteristics of a dairy cow—a large stomach, indicated by broad hips, broad and deep loin and sides, a broad or double chine—these indicate a large digestive apparatus, which is the first essential requisite to the manufacture of milk. Secondly, a good constitution, depending largely upon the lungs and heart, which should be well developed, and this is easily determined by examination, but the vigor and tone of the constitution is indicated by the lustre of the hair and brightness of the eye and horns, and the whole make up. Thirdly, having determined her capacity for digesting surplus food for making milk, look carefully to the receptacle for the milk—the udder—and the veins leading to it. In fact the udder is the first point to look at in a cursory examination of a cow, for Nature is not apt to create in vain. If it reaches to the back line of the thighs, well up behind, reaches well forward, is broad and moderately deep, with teats well apart, and skin soft and elastic, it may be inferred that Nature has provided means for filling it.

If the udder be a small round cylinder, hanging down in the front of the thighs, like a six quart pail, the cow cannot be a profitable milker, whatever digestive apparatus she may have.—*National Live Stock Record.*

DRAINING A HOLLOW.—To drain a depression in a field where a clayey or hard-pan subsoil prevents the sinking of rain-water, and the lay of the land is unfavorable for ordinary methods of drainage, first dig a hole, as if for a well, through the impervious stratum at the bottom of the hollow, fill it up to the brim with refuse stones, remove the excavated earth so as to allow the surface-water free access to the pit, and standing water will never injure the grass or grain crop in that part of the field.

SUBSCRIBE FOR THE SUN.

### SELECTED RECEIPTS.

TO ROAST BEEF.—A roast of six pounds requires about an hour to cook; have the oven very hot when the meat is put in; sprinkle with salt.

BAKING POWDER BISCUIT.—Use one teaspoon powder and one tablespoon shortening, one fourth teaspoon salt to every pint of flour; mix very soft with milk or water; bake quick.

MOLASSES DROP CAKE.—One cup molasses, one-half cup butter, one-half cup warm water, three cups flour, two teaspoons ginger, one of soda. Beat well together, drop with a spoon on buttered tins.

ANY kind of poultry or meat may be cooked quicker by adding two tablespoons of vinegar to the water, in which it is boiled; it will also remove the taint of fish, flesh, or fowl, by soaking it in it and scraping.

GINGER SNAPS.—One egg, one cup brown sugar, one cup New Orleans molasses, two-thirds cup butter, three teaspoons ginger, one of vinegar, one of soda, a little nutmeg, sufficient flour to roll stiff, roll very thin; bake quick.

CHEESE OMELETTE.—Grate cheese in proportion of a large cup full to one dozen eggs, beat the eggs as for omelette; add the cheese, pour into a buttered or oiled frying-pan, about half inch thick, fry quickly, do not turn; serve on buttered toast, very hot.

CORN BREAD.—One pint sour milk one teaspoon soda (or only enough to sweeten the milk), one tablespoon butter, one egg, half teaspoon salt, a handful of wheat flour, enough meal to make a thin batter; pour in the pan and bake twenty minutes.

GRAHAM MEAL GRIDDLE CAKES.—Three tablespoons yeast, two cups graham flour, one cup wheat flour; mix at bed time with warm water or milk—they should be quite thin—set where it will keep warm; bake on a griddle for breakfast. They must be well cooked.

TO COOK TURNIPS.—Pare, slice, cut in dice an inch square, boil till nearly done, in as little water as possible; to one quart of turnips, add one tablespoon sugar, salt to make palatable; when they are boiled as dry as possible, add two or three spoons of cream, and a beaten egg, and serve. Excellent.

SPONGE GINGER CAKE.—One pint of New Orleans molasses, warmed butter size of an egg, melted in the molasses, one tablespoon ginger, one quart flour. Dissolve a heaping teaspoon of soda in a cup of milk; mix. If you wish a hard ginger cake, mix enough flour to roll about one-half inch thick. Bake quick.

LEG OF MUTTON.—A leg of six pounds will require about one and one-half or two hours to roast. Remove carefully all stray hairs, wash in strong vinegar, place in a pan, salt well, add a cup of hot water, put into a hot oven, baste often; make a gravy of the drippings. Serve with baked potatoes and boiled onions.

ROLLS.—Take a piece of bread dough a little larger than a pint cup, and knead into it one or two tablespoons butter, roll out and spread with butter; roll up and cut off pieces the size you wish, roll thin in the hand and place in the pan, let rise, and bake. The crust will be nicer if they are rubbed with butter before baking.

BUCKWHEAT CAKES.—One cup yeast, three or four cups warm milk, teaspoon salt; make quite a thick batter, and set where it will keep warm. If sour, add one-fourth teaspoon of soda. In the absence of milk or if the flour is poor, boil and mash two or three medium-sized potatoes and add them; it causes the cakes to brown, and improves their flavor. A tablespoon of molasses is sometimes used.

FRIED OYSTERS.—Drain from the liquor, dip in beaten egg and then in finely rolled crackers; have the egg salted a little, also the crumbs. Fry brown in any fat, (butter is best), and serve very hot. Or take one cup sweet milk, one egg, a pinch of salt, four enough to make a thin batter, and one teaspoon baking-powder. Dip in the batter and take out one at a time with a little of the batter and fry brown.

CUSTARD CAKE.—One egg, one cup sugar, three-fourths cup milk, one and one-half cups flour, three teaspoons baking powder, butter size of an egg; bake in layers. Custard.—One and one-fourth cups milk, one teaspoon flour, and two of corn starch, one egg, pinch of salt, sweeten to taste, make quite sweet, flavor highly with vanilla. Must be made first and cooled before putting between the cakes.